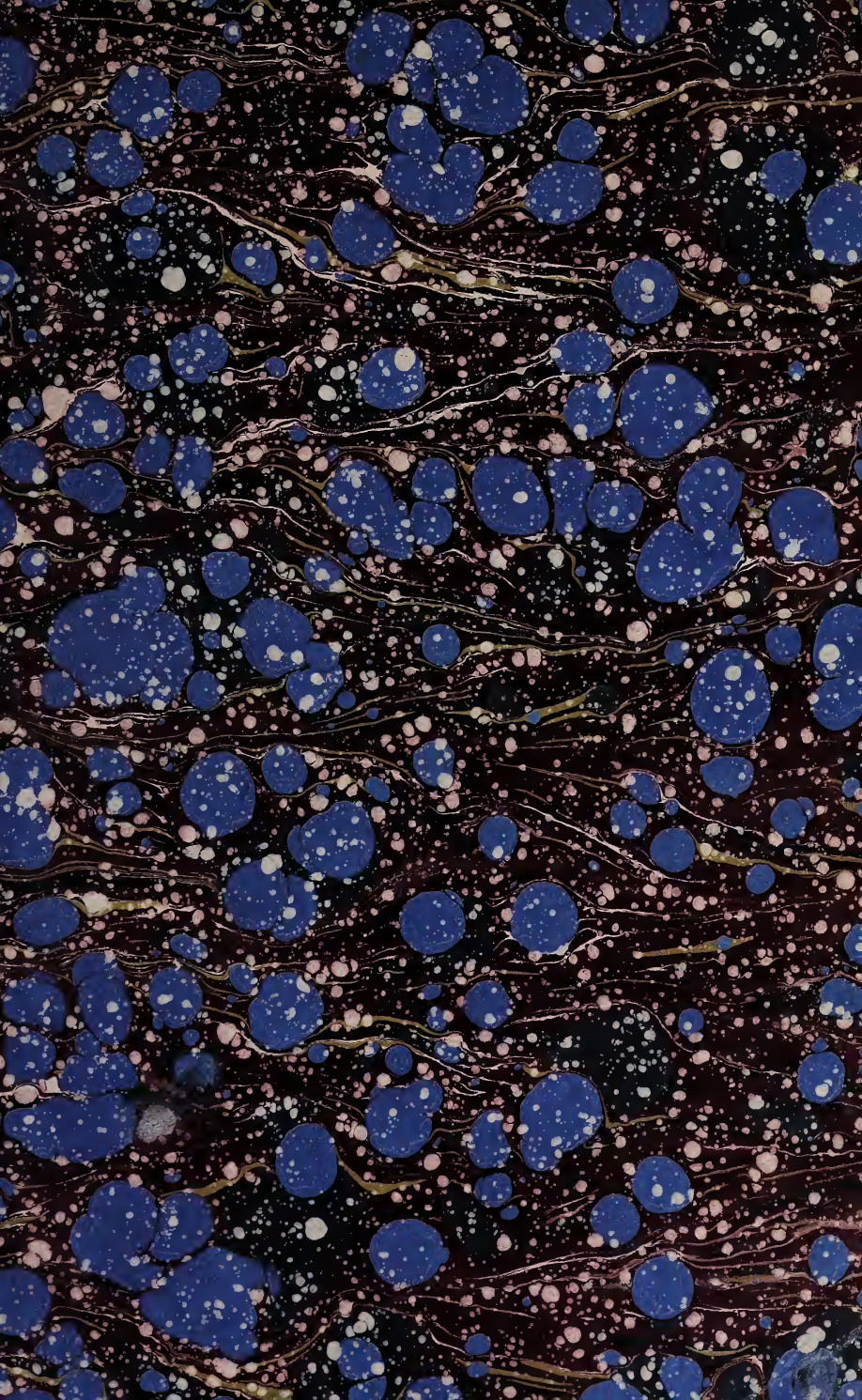




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# Archæologia Cambrensis,

THE

JOURNAL

OF THE

Cambrian Archæological Association.



VOL. VI. FIFTH SERIES.

LONDON:

PICKERING AND CHATTO, 66, HAYMARKET, S.W.

1889.

LONDON:  
WHITING AND CO., 30 AND 32, SARDINIA STREET, W.C.



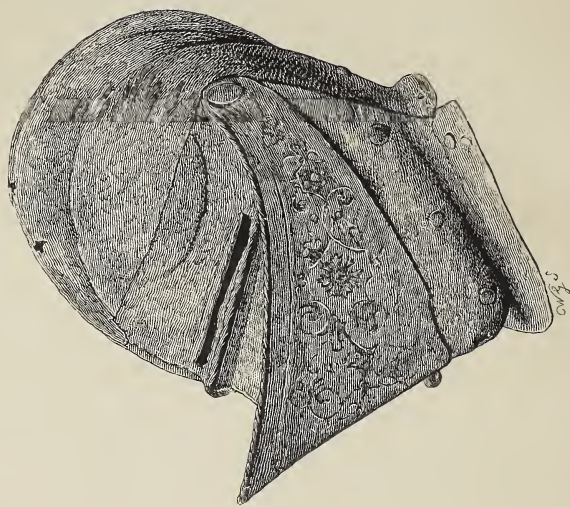
## CONTENTS.

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	PAGE
Helmets in Eardisley Church, Herefordshire . . . . .	S. W. Williams . 1
Who was the Founder of Strata Florida? . . . . .	J. W. Willis-Bund 5
“Who was the Founder of Strata Florida?” . . . . .	S. W. Williams . 19
On Further Excavations at Strata Florida Abbey . . . . .	S. W. Williams . 24
Notice of the Discovery of Ancient British Sepulchral Remains at Penmon, Anglesey . . . . .	Rev. E. Owen . 59
Notice of the Discovery of Sepulchral Slabs at Valle Crucis Abbey, Denbighshire . . . . .	A. N. Palmer . 63
The Manor of Llanblethian . . . . .	J. A. Corbett . 68
The Black Friars of Cardiff: Recent Excavations and Discoveries . . . . .	Rev. J. P. Conway 97
The Norwich Taxation and the Diocese of Llandaff . . . . .	Archdn. Thomas 106
The Inscribed and Sculptured Stones at Llantwit Major, Glamorganshire . . . . .	J. Romilly Allen 118
North Wales Wills at Somerset House . . . . .	H. L. Squires . 127
Llyfr Silin yn Cynnwys achau amryw Deuluoedd yn Ngwynedd, Powys, etc. ( <i>continued</i> ) . . . . .	. . . . . 148
Statement of Strata Florida Excavation Fund . . . . .	. . . . . 190
Cambrian Archæological Association, Statement of Accounts for 1888 . . . . .	. . . . . 192
Explorations upon the Old Field, near Ludlow, December 1884 . . . . .	C. Fortey . . 193

	PAGE
On a Seventeenth Century Welsh Inscription at Michaelston-super-Ely, Glamorganshire. With Note by Prof. Rhys . . . . .	D. Jones . . . . . 198
The Parish of St. Hilary, in Glamorganshire, and its Lords . . . . .	G. T. Clark . . . . . 214
Notice of the Discovery of an Ogam Stone at Eglwys Cymun Church, Carmarthenshire . . . . .	G. G. T. Treherne 224
The Eglwys Cymun Inscribed Stone . . . . .	Prof. John Rhys 225
Llyfr Silin yn Cynnwys achau amryw Deuluoedd yn Ngwynedd, Powys, etc. ( <i>continued</i> ) . . . . .	. . . . . 233
On some MSS. and Seals relating to Wales in the British Museum . . . . .	W. de Gray Birch 273
Documents relating to Wales at H.M. Public Record Office . . . . .	R. Arthur Roberts 293
Recent Discoveries of Inscribed Stones in Carmarthenshire and Pembrokeshire . . . . .	J. Romilly Allen 304
Notes on Inscribed Stones at Egremont and Llandilo . . . . .	Prof. J. Rhys . . . . . 311
Notice of Two Stone Implements from Pembrokeshire . . . . .	E. Laws . . . . . 314
The Cylindrical Pillar at Llantwit Major, Glamorganshire . . . . .	J. Romilly Allen 317
Llyfr Silin yn Cynnwys achau amryw Deuluoedd yn Ngwynedd, Powys, etc. ( <i>continued</i> ) . . . . .	. . . . . 327
Index . . . . .	. . . . . 361
Illustrations, List of . . . . .	. . . . . 365
REVIEWS AND NOTICES OF BOOKS . . . . .	79, 164, 250, 343
ARCHÆOLOGICAL NOTES AND QUERIES . . . . .	86, 176, 259, 347
OBITUARY . . . . .	. . . . . 258

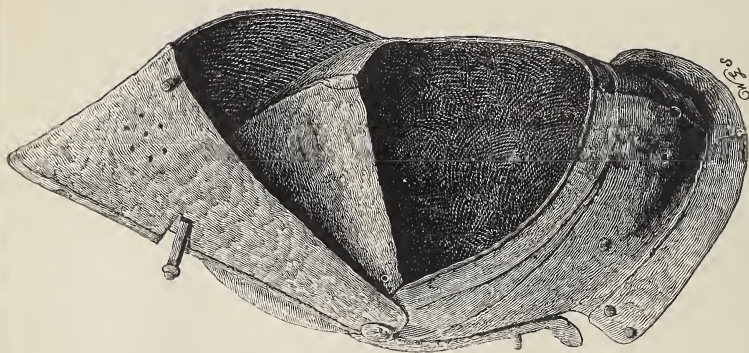




No. 1.

HELMET IN EARDISLEY CHURCH, HEREFORDSHIRE.

*From a Photograph by Messrs. T. C. Turner & Co., Islington.*



# Archæologia Cambrensis.

FIFTH SERIES.—VOL. VI, NO. XXI.

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JANUARY 1889.

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## HELMETS IN EARDISLEY CHURCH, HEREFORDSHIRE.

BY STEPHEN W. WILLIAMS, ESQ., F.R.I.B.A.

THE two helmets illustrated in the present Number are in Eardisley Church, Herefordshire. In 1887 I mentioned to my friend Mr. Seymour Lucas, A.R.A., that I had seen two very fine helmets in the vestry of the above church, and through the instrumentality of the "Kernoozer's Club", of which he was then the Vice-President, they were sent up to London, and exhibited at one of their meetings. Photographs were taken of them<sup>1</sup> from which the engravings now published have been reproduced through the kindness of Mr. W. H. Spiller, the Hon. Secretary of the Club.

The history of these helmets seems to be as follows :

No. 1, which is drawn in two positions, is an "armet" of about the middle of the sixteenth century. It is of a form and make which prevailed for a considerable period, and may date from the time of King Edward VI to the end of Queen Elizabeth's reign. It was, no doubt, part of a suit of armour hung in the church over the tomb of a knight or gentleman of that period; and a reference to the Registers (if they still exist) of Eardisley parish may identify the person to whom it belonged, probably one of the Baskervilles of Eardisley

<sup>1</sup> The photographs were taken by Messrs. T. C. Turner and Co., 17, Upper Street, Islington, by whose permission they are reproduced.

Castle, if they were at that time in possession of the manor and estates.<sup>1</sup>

This helmet has formed part of a very fine suit of armour; the tint of the blue, polished steel can still be distinguished; and the arabesque ornament, of which a portion can be traced on the beaver, was of gold. This has been exceedingly well reproduced in the engraving. The "armet" had a chin-piece, a beaver,<sup>2</sup> and vizor. The latter, in this case, has the "ocularium" protected by a raised ridge. It has also a very deep crest or comb, on the top of which are to be seen two holes through which the heraldic crest was secured. When put up in the church the crest was carved in wood, and painted or gilded in the proper colours.

There is an "armet" in Ellesmere Church, Shropshire, which belonged to a member of the Kynaston family, and is still hanging over his altar-tomb. It is of the same period, and very similar in design to the one at Eardisley, and still retains its carved wooden crest. The Ellesmere helmet has three ridges instead of one on the vizor. This is a rare form, and is usually called the "bellows pattern vizor". It is a very fine specimen, and in fairly good condition.

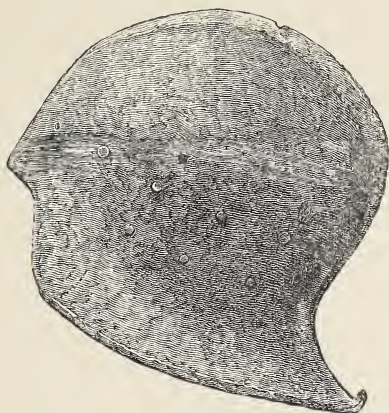
In Montgomery Church there is, hanging on a bracket in the Herbert Chapel, a mortuary helmet with the carved wooden crest of the Herberts, and under it hangs a "tabard of arms", on coarse canvas, with the Herbert arms painted thereon. The suit of armour which, no doubt, at one time accompanied this has disappeared.

During the Cowbridge Meeting two other helmets, also of this period, were discovered: one in Llantrithyd Church, the other at St. Donat's Church. I trust both of these may be illustrated in the Journal of the Cambrian Archæological Association, as the number of helmets still remaining in churches in Wales or the border counties must be extremely limited.

<sup>1</sup> This helmet in all probability belonged to Sir Thomas Baskerville, who died in 1597. See Note on page 4.

<sup>2</sup> So termed by Elizabethan writers.

No. 2 is a very much rarer specimen, and was not hung in the church as a mortuary helmet, but was some years ago found in the moat of Eardisley Castle together with other fragments of arms and armour. It is of the type commonly called a "salade", but may be more properly described as a "casque", or intermediate between a *salade* and a helmet. I have submitted the drawings of this helmet to Mr. J. G. Waller, F.S.A., who is one of the leading authorities upon armour, and he places the date of it at about 1450-70. It had a vizor, the rivet-hole for which is plainly seen in the drawing; and also a row of brass rivets with leaden washers remain, with traces of the leathern cap inside with which it was lined.



No. 2.

On a piece of sculpture, a bas-relief, on the Arch of Triumph at Naples, erected by Ferdinand of Aragon to celebrate his victories over John of Calabria, son of René of Anjou, the date of erection of which was 1470, the soldiers thereon depicted, fully armed, wear helmets of this type, showing the vizor, also some without vizors; one has also a chin-piece. They have all the slightly raised crest or comb, and the peculiar curve upwards of the protection for the neck is distinctly visible.<sup>1</sup>

<sup>1</sup> See Paul Lacroix, *Vie Militaire Moyen Age*, etc., published by Firmin Didot Frères et Cie. Paris, 1873.

The Rector of Eardisley, the Rev. C. S. Palmer, intends having these helmets placed on brackets in the church. They are most interesting specimens of ancient armour, and it is to be hoped that they will be carefully preserved for the future, as specimens of armour in churches are becoming exceedingly rare. There is a complete suit, but of late date, in the Church of St. Mary Redcliffe at Bristol; and Mr. Seymour Lucas, A.R.A., informs me that there is also a very fine suit, perfectly complete, in Wimbledon Church, Surrey.<sup>1</sup>

Rhayader. October 4, 1888.

<sup>1</sup> "The most eminent members of the Eardisley line were Sir John Baskerville, who while yet a boy followed King Henry to the battle of Agincourt; and his son, Sir James, one of the three Herefordshire heroes who were made knights banneret by Henry VII after the battle of Stoke in 1487. The latter married Sibyl, sister of Walter Devereux, first Lord Ferrers, who fell at Bosworth fighting against the cause which his brother-in-law supported. A descendant was Sir Thomas Baskerville, who died in 1597, commanding Queen Elizabeth's troops in Picardy.

"In the civil war Sir Humphrey Baskerville of Eardisley took the side of the King, but was not actively engaged in the struggle. The importance of the family had then begun to decline, and Symonds states that the income of the Knight (whom he calls a traveller) had dwindled from £3,000 to £300 *per ann.* (Symonds' *Diary*, p. 196.)

"The Castle was burnt to the ground in the civil war, only one of the gatehouses escaping, and in this the representative of the family was living in comparative poverty. (Blount's MS.) The Parish Register contains the burial, in 1684, of Benhail Baskerville, 'dominus manerii de Erdisley.' At his death, 1 Jan. 1685-6, the family became extinct in the male line, and the remainder of his property, most of which had been sold by Sir Humphrey in the reign of James I, was purchased by William Barnesley."—Robinson's *History of the Castles of Herefordshire*, p. 47.

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## WHO WAS THE FOUNDER OF STRATA FLORIDA ?

BY J. W. WILLIS-BUND, ESQ., F.S.A.

(Read at Cowbridge, August 15th, 1888.)

IN one of the *Rejected Addresses* William Cobbett is made to say, "It is customary on these occasions to begin, 'Ladies and Gentlemen, your obedient servant.' If I did so I should tell two lies in a breath, for" (Cobbett is made to continue) "in the first place you are not ladies and gentlemen; and in the next, if you were, I am not and never would be your obedient servant."

In almost all Welsh histories it is customary to say that either Rhys ap Tewdwr or his grandson, Rhys ap Gruffydd, founded the Abbey of Strata Florida. I will not go so far as to say what Cobbett is made to say; but as to Rhys ap Tewdwr, I think it can be proved almost to demonstration that he had nothing to do with the Abbey; while as to his grandson, the direct evidence in his favour is very slight, while the indirect evidence against him is very strong.

First, as to Rhys ap Tewdwr, the evidence in his favour consists of two passages,—the one in Lewis Glyn Cothi, the other in Leland.

1. Lewis Glyn Cothi, who wrote between 1430 and 1470, says "Tewdwr a wnaeth tai wedy O flwr y vro wrth Flur vry" (Tewdwr built buildings on the banks of the Flur). Of this it may be said that, assuming the Flur to be the same river, there is nothing to show Lewis is referring to any abbey; indeed, to translate *tai* "abbey" is unusual. It may mean any buildings, and its adaptation to Strata Florida is a good example of the inaccurate way passages are adapted to suit circumstances.

2. Leland, in his *Collectanea* (i, p. 41), says “Rhesus filius Theodori princeps Suth Walliæ primus fundator.” Taking this alone it looks a clear statement that Rhys was, in Leland’s time, the reputed founder, and therefore this statement has been the subject of great controversy; but when it comes to be examined, it is of very little weight.

The next line in Leland refers to the Abbey of Talley, and says “Rhesus filius Theodori princeps Suthwalliæ primus fundator.” Here Leland can be proved to be wrong. Rhys died in 1091. Talley was a Præmonstratensian house, and no Præmonstratensian house was founded in England or Wales before the accession of Stephen in 1135. As, therefore, Leland is wrong as to Talley, unless his statement as to Strata is corroborated it is of small value.

3. Jones, in his *History of Breconshire*,<sup>1</sup> says “Bleddin ap Maenarch was buried at Ystrad Flur, or Strata Florida Abbey, in Cardiganshire, which was built by his brother-in-law, Rhys ap Tewdyr, and endowed in 1164 by Rhys ap Griffith, who styles himself the founder in his charter preserved in the *Monasticon*. Leland, in his *Collectanea*, more correctly calls ‘Rhesus filius Theodori princeps Suth Walliæ primus fundator.’”

I am not aware on what authority it is said that Bleddyn ap Maenarch was buried at Strata; and unless we accept the fact that Rhys was the founder, it is hard to see how he could be buried there, for Rhys was ninety-eight in 1091; and even if Bleddyn was younger, Strata being a Cistercian house, could not have been founded before 1128,<sup>2</sup> and probably was not until 1164. So unless Bleddyn was a type of Old Parr, it is difficult to accept this statement. Neither the *Brut y Tywysogion* nor the *Annales Cambriæ* allude to Bleddyn being buried at Strata. Jones is also in error in saying there is a charter in the *Monasticon* of Rhys

<sup>1</sup> Vol. i, p. 90, n.

<sup>2</sup> The date of the first introduction of the Cistercians into England. See *post*, p. 8.

ap Griffith, in which he styles himself founder. There is a charter of Rhys recited in another *Inspeximus* charter given in the *Monasticon*, but Rhys does not call himself founder in his charter.

The Rev. G. Roberts, in a paper on Strata Florida printed in *Archæologia Cambrensis*,<sup>1</sup> stands up for Rhys ap Tewdwr as the founder, and after mentioning the "hên monachlog" theory, which was started, I believe, by Sir Samuel Meyrick, and which has nothing but the name to support it, says he could fain believe that the Abbey of Rhys ap Tewdwr was a cell on the spot where afterwards Rhys ap Gruffydd's Abbey was built. This is also mere conjecture, without any evidence to support it, for the cell could not have been Cistercian, and the Cistercians did not usually build their abbeys on the site of existing establishments.<sup>2</sup>

I have now given all the evidence I am aware of in favour of Rhys ap Tewdwr being the founder. If the case rested on this, it would be most dubious, for all it comes to is a doubtful passage of Lewis Glyn Cothi, with a more doubtful passage of Leland, and most doubtful comments of modern authors on these passages.

The evidence against Rhys ap Tewdwr is, I think, conclusive.

1. It is universally admitted Rhys died in 1091. The *Annales Cambriæ* say "Resus filius Teudur rector dextralis partis a Francis Brechenauc occisus est."<sup>3</sup> The *Brut y Tywysogion* says,—“Un mlyned ar deg mlyned a phedwar ugein a mil oed oet Crist pan las Rys at Tc6d6r brenbin Deheubarth y gan y Ffreinc aod yn press6yla6 Brecheina6c.” “One year and one thousand and ninety was the year of Christ when Rhys, son of Tewdwr, King of South Wales, was killed by the French who inhabited Brecheiniog.”<sup>4</sup> In Wynne's *History of*

<sup>1</sup> 1st Series, iii, p. 110.

<sup>2</sup> In the discussion on this paper it was pointed out by Archdeacon Thomas that the Abbey of Strata Marcella was an existing monastery before it became a Cistercian house.

<sup>3</sup> Rolls edition, p. 29.

<sup>4</sup> *Ibid.*, p. 55.

*Wales*,<sup>1</sup> it is said, Rhys being over ninety-eight, went to fight near Brecon, and was killed.

2. *Strata Florida* was a Cistercian house. This is also universally admitted, with one exception, that of Camden, who speaks of it as a Cluniac foundation; but I venture to think Camden was wrong for two reasons: (i), according to both Tanner and Godwin there were at the accession of Henry I (1100), in England and Wales, but ten Cluniac houses,<sup>2</sup> and *Strata Florida* is not one of these. (ii) In 1200, in a charter of John, 11 April 1200, *Strata* is spoken of as a Cistercian house,—“*Abbati de Strat Flur et monachis ordinis Cisterciensis ibidem Deo servientibus.*”<sup>3</sup> This statement, with the universal assent of all the writers on Welsh history, seems to prove that *Strata* was Cistercian.

3. If it is conceded on the evidence that *Strata* was a Cistercian monastery, Rhys ap Tewdwr could not have been the founder. He died in 1091; in 1098, when he had been dead seven years, Robert, the Abbot of Molesme, with a few monks left the Benedictine Abbey of Molesme, settled at Citeaux (Cistercium), and founded the Cistercian Order of monks. It was not until Rhys ap Tewdwr had been thirty-seven years in his grave, that in 1128 William Giffard, Bishop of Winchester, introduced the Cistercians into this island, and founded the Abbey of Waverley. If, therefore, the date of Rhys' death, and the fact that *Strata Florida* was a Cistercian Abbey, are admitted, unless resort is had to a miracle, Rhys ap Tewdwr could not have been the founder.

Next as to Rhys ap Gruffydd. The great fact in his favour is a statement in a charter of his son Maelgwn, dated 1198, which speaks of his father, Rhys ap Gruffydd, as the founder of the Monastery. I have not seen the original of the charter. I believe it does not exist.

<sup>1</sup> P. 112.

<sup>2</sup> Godwin gives as founded in William I, 6; William II, 4=10.  
Tanner       ”       ”       ”       ”       5;       ”       5=10.

<sup>3</sup> *Rotuli Chartarum*, p. 44b.

The earliest notice of it I have been able to find is a recital (one hundred and thirty-eight years after) in an *Inspeximus* of 10th Edward III (1336), where it is recited as a confirmation by Maelgwn of the gift of lands to the Abbey that his father Rhys had made. It states that he confirms “omnes donationes quas piæ memoriæ pater meus Resus bonus princeps ejusdem monasterii *magnificus fundator* prædicto loco et monachiis supradictis”. Here is a distinct statement within thirty-four years after the foundation of the Abbey, that Rhys ap Gruffydd was the founder; and if it stood without any other document or fact, it would be almost conclusive, but its force is much weakened when other documents and facts are taken into consideration.

I am not aware what was the language of the original charter of Maelgwn, Welsh or Latin; or if Welsh, if “*magnificus fundator*” is a correct translation of the Welsh words. Assuming it is, “*fundator*” does not, in mediæval Latin, always mean founder in our sense of the word.<sup>1</sup> A large benefactor or patron would be styled “*fundator*”. Even now those of us who remember at our Universities a commemoration-service of “founders and benefactors” are aware that a large benefactor is sometimes spoken of as “our second founder”. The important fact is that Rhys, when he speaks of himself, never calls himself *founder*.

In the same *Inspeximus* of Edward III is set out a charter of Rhys himself to Strata Florida, fourteen years earlier than that of Maelgwn. So far as I am aware the original of this charter of Rhys does not exist. Meyrick,<sup>2</sup> it is true, prints it at length, but gives no authority for it; but Meyrick’s charter is word for

<sup>1</sup> In an obituary of the Canons of Hereford, Bishop Reinhelm is stated to be “*Fundator Ecclesiæ Sancti Ethelberti*”, presumably referring to the Cathedral. As his predecessor, Bishop Robert de Losing (1079-95), undoubtedly *began* the Cathedral (W. de Malmes., *De Gestis Pontif.*), “*Fundator*” cannot here mean founder in our sense as applied to Bishop Reinhelm. See *post*, p. 15.

<sup>2</sup> *History of Cardiganshire*, App., 10.

word the same as the recital of Rhys' charter in the *Inspeximus* of Edward III. It is said in Mr. Roberts' article on Strata Florida<sup>1</sup> that the original of Rhys' charter is included in the volume of Harleian MSS. (6068, fol. 10*b*), in the British Museum, relating to Strata Florida; but the documents in that volume, important as they are, are all sixteenth century extracts from the originals at the Record Office;<sup>2</sup> and the

<sup>1</sup> *Arch. Camb.*, 1st Series, vol. iii, p. 135.

<sup>2</sup> The copies of documents relating to Strata Florida are contained in a manuscript book entitled "A Collection of Records concerning Wales, and Pedigrees of Glamorganshire, Monmouth, and others; some time the Book of George Owen, and afterwards distinguished in the Office of Arms by the Name of the Label, **III.**" The book is written in the handwriting of the sixteenth century. It begins with an extract from the Patent Rolls of the 1st Henry III, concerning the kingdom of Wales, and appears to be copied by Richard Brougham, Justice for Carnarvon, Anglesey, and Merioneth, Michaelmas term, 1594.

On p. 6 is a list of barons of North and South Wales who do homage to the King, and among them are "Rees fitz Gr., Griffinus fitz Owen, Meredith fitz Mailgion, Mailgion fitz Mailgion. Then comes an extract from "Placita coram Rege", in the 22 Henry III, as to Mailgon fitz Mailgon doing homage for land between Ayrn and Towy. At p. 10 is first a charter of Griffith, the son of Conan, to the Church of St. John the Evangelist of Hagemon, and the Canons there; a charter of Cadwalader, the son of Owen, to the same church; then an extract from other charters; then a charter of Llewelyn, Prince of North Wales, to Aberconway. On p. 10 there is a "Charta Resi Principis Walliæ in hæc verba", to Strata Florida. The marginal note is "Monasterium de Strat Flur ædificat' per Resum principem Walliæ." The charter is only an extract, evidently, from that on the *Inspeximus* Roll of Edward III. Rhys says he built the Monastery, but says nothing about founding it. A note follows that the charter was confirmed by John "v. April' anno primo", at Worcester, and a note that Henry III confirmed the gift that "Rees fitz Gruffini filii Resi" had made.

Then at p. 11 is an extract of Maelgwn's charter of 1198, with the words, "magnificus fundator". Next comes a note of a charter of Rees fitz Rees, 19 calends of Jan. 1198, but nothing more. Then come extracts from a charter of 1202 of "Rees fitz Griffinis fitz Resi magni". This charter also appears on the *Inspeximus* of Edward III. An extract from a charter of Maelgwn, "junioris filius Mailgonis fitz Resi, princeps Suth Walliæ". This also is found on the *Inspeximus*; and then follow extracts from a charter of Conan fitz Meredith fitz Owen, being a confirmation of all gifts that the

earliest existing copy of the charter I have been able to find is the recital in the *Inspeximus* of 1336, the 10th Edward III. This *Inspeximus* is printed in Dugdale's *Monasticon* under the title "Strata Florida", and Meyrick has in all probability copied from Dugdale, omitting formal parts.

The important part of Rhys' charter of 1184, as appears from the *Inspeximus*, is as follows: "Quod ego Resus Sudwalliæ proprietarius princeps venerabile monasterium vocabulo Strat flur ædificare cœpi et ædificatum dilexi et fovi res ejus auxi et possessiones in quantum suffragante domino valui ampliavi"; and he goes on to set out the "donationes" he had made.

It will be noticed that Rhys does not claim to be the founder or anything more than what he was most certainly, a great benefactor to the Abbey. Dugdale also gives a charter, the original of which I have been unable to find, of Henry II to the monks of Strata Florida. By it Henry confirms the "*rationabilem donationem*"

Lord Rees the Great, and all his sons and grandsons, and "all that my father, Lord Meredith, the son of Owen, had given, and all my ancestors, and Owen and Gruffudd, my brothers, gave to the Monastery". This seems the same as the charter of Conan, the son of Meredith fitz Owen, recited in an *Inspeximus* of Henry VI (8 July, 3rd Henry VI, 1426).

It would seem that these extracts were made from the original records for some legal or historical purpose about the reign of Elizabeth. They do not increase the knowledge we get from the records as set out in the charters and Patent Rolls. I have gone into them fully as allusion is often made to these unpublished documents.

As to the *Inspeximus* of Henry VI (1426), a translation of this is given in *Arch. Camb.*, 1st Ser., vol. iii, p. 195; but the editor gives a caution, saying the orthography of the MS. communicated has been implicitly followed, and he points out that the spelling of the names both of men and places is obviously erroneous. This is not to be wondered at. The copy there published purports to be "transcribed from an examined office copy of the original copy, and transcribed from a copy in the possession of James Davies, Esq., Moorcourt, co. Hereford, by the Rev. W. J. Rees, Rector of Cascob, co. Radnor, July 13th, 1833." The caution as to accuracy is not unnecessary. I have not examined the print with the original charter of Henry VI, but I have examined some of the recitals of the charters recited with the originals, and the errors are both numerous and important.

that Rhys had made to the Abbot of Strata and the monks there serving God. The charter has no date, but it must have been between 1181 and 1189, for the Chancellor who witnesses it is Henry's own son, Geoffry, who became Chancellor in 1181, and Henry died in 1189. It is most probable that this charter was the one by which Henry, as the feudal lord of Rhys, entitled to homage and service for all his lands, assented to the grant by Rhys of these lands in mortmain.

It is a little singular, if Rhys were the founder, that neither in his own charter nor in Henry's is he spoken of as anything but a benefactor; and not until after his death is the term "fundator" applied to him, and then only in one instance. It is also very significant that in the charter by which John confirms Maelgwn's charter, which contains the words "magnificus fundator", Rhys is not spoken of as founder. When John was at Worcester, in 1200, he granted two charters to the Abbot and monks of Strata,—(1), a charter confirming all the possessions of the Abbey, except certain commots near Cardigan which Maelgwn had released to the King;<sup>1</sup> (2), a grant to the Abbot and monks of certain tolls and dues;<sup>2</sup> and a few months before he made a grant to Maelgwn of certain cantrefs belonging to the Castle of Cardigan.<sup>3</sup> In none of these charters, although Rhys is mentioned, is he mentioned as founder of the Abbey. Had he been the founder, it is hardly possible but that there would have been some trace of it in these charters.

Some other charters of John bear out this view. Rhys was not only a benefactor to Strata Florida, but also to Whitland. A charter by John to Whitland, of the lands given to them by Rhys is almost in the same words as his charter to Strata: "Omnes prædictas terras Resus filius Griffini quantum ad eum pertinuit tempore suo eis dedit et carta sua confirmavit."<sup>4</sup> It is quite clear that Rhys did not found Whitland;

<sup>1</sup> *Rot. Chart.*, p. 44b.

<sup>2</sup> *Ibid.*, p. 44b.

<sup>3</sup> *Ibid.*, p. 63.

<sup>4</sup> *Ibid.*, p. 206.



and when the terms of a confirmation-charter where he was a benefactor are almost identical with the terms of a charter where his connection with the Abbey is doubtful, it is not an unfair inference that in this case the connexion was the same as in that.

Another important link in the chain of evidence against Rhys ap Gryffydd being the founder of Strata is the silence of the *Brut y Tywysogion* on this point. Its account of the foundation of Strata is :<sup>1</sup>—“Yn y ul6ydyn honno dr6y gennat Du6 ac annoc yr Yspryt Glan y doeth koueint o vyneich y Ystrat Fflur gyntaf.” (In that year (1164), by the permission of God, and the exhortation of the Holy Spirit, came a convent of monks first to Strata Florida.) Not one word of Rhys.

Any one who has read the *Brut* will not need to be reminded how fully the acts of Rhys are recorded there. If anybody is the hero of that book it is Rhys ap Gruffydd. His virtues occupy three pages of the Rolls' edition, but there is not one word of his being the founder of Strata Florida. Curiously enough in the same year, 1197, that Rhys died, the death of Owain Cyveiliog is recorded, and he is stated to have been the founder of Strata Marcella (“y vynachloc a seiliodd ef e hun”);<sup>2</sup> so that it is hardly possible, if Rhys had been a founder, it would not have been mentioned. This argument gains force if the view stated by Ab Ithel in the introduction to the Rolls' edition of the *Brut y Tywysogion* is adopted, that that book is the chronicle of Strata Florida.<sup>3</sup> If he is right, the fact of Rhys not being recorded in it as the founder is almost conclusive that he did not found it. It is a little remarkable that Maelgwn should have spoken of Rhys as founder. On Rhys' death in 1197, his son Gruffydd was to succeed him. Maelgwn was then banished ; he,

<sup>1</sup> Rolls edition, p. 203.

<sup>2</sup> *Ibid.*, p. 251. It should be stated that these words do not occur in the Hengwrt MS. of the sixteenth century, or the Cottonian MS., Cleopatra, B. V., referred to respectively as C. and D. in the Rolls edition of the *Brut y Tywysogion*.

<sup>3</sup> P. xxxvi.

however, returned, dispossessed his brother, took possession of all Cardiganshire, and sent his brother to an English prison. It may well be that to win favour with the old soldiers of Rhys and with Rhys' friends, the foundation was a device of Maelgwn to make the most of his father's virtues.

If Rhys was the founder (a matter which I think is more than doubtful), the current notion that he founded the Abbey in 1164 is still more doubtful. The statement that he was the founder is taken from Maelgwn's charter, the date is taken from the *Brut y Tywysogion*, and the information is combined,—a mode of writing history that reminds us of the celebrated article on Chinese metaphysics recorded in *Pickwick*.

The indirect evidence is also strong against Rhys ap Gruffydd's claim. In 1157 Roger de Clare, lord of Cardigan, commanded the royal army against the Welsh. He took the Castle of Ystrad Meurig, and the country round Strata Florida, from Rhys.<sup>1</sup> In 1165, when Henry invaded Wales, Rhys was unable to retain his Cardiganshire lands, and was fighting for existence in South Cardiganshire, taking Cardigan and Cilgerran Castles. His successes were confined to the south of the county, and he could not then give the Abbey, even had he been so disposed, any of the lands mentioned in his charter of 1184; but in 1171 Rhys made his peace with Henry, and the King gave him Ceredigion and Ystrad Tywy.<sup>2</sup> Rhys remained on friendly terms with Henry until the King's death in 1189. In 1172 Henry appointed him Justice over all South Wales; in 1175 he attended the King at Gloucester with a number of Welsh princes. Rhys paid tribute to the King for the land he held,<sup>3</sup> including Ceredigion; so to give the monks a good title to the land he had given them, the King's assent was required. The charter of Henry II, already mentioned, was the mode in which

<sup>1</sup> *Brut y Tywysogion*, Rolls ed., p. 190.

<sup>2</sup> *Ibid.*, Rolls edition, p. 213.

<sup>3</sup> *Ibid.*, p. 215, says Rhys gave hostages for the tribute.

this assent was given. In 1164 no such charter would have been needed, as Rhys did not then hold his land from the King.

It should also be noticed that an abbey of Cistercian monks was the last religious order a Welsh prince was likely to establish. More Norman than the Normans, aliens in all their ideas, maintaining their connection with their foreign houses, the Cistercian was the least likely of all monks to enlist the sympathy of the Welsh. All the Cistercian houses in South Wales, except Strata Florida and Cwmhir, are admittedly Norman foundations. It would require some much stronger evidence than at present exists to make it credible that a Welsh chief founded a Cistercian monastery.

If I have clearly shown that Rhys ap Tewdwr was not, and probably that Rhys ap Gruffydd was not, the founder, it fairly will be asked, Who was the founder? This is a much more difficult question to answer. If statements in charters go for anything, there is a statement in a charter of Richard II<sup>1</sup> that may be set against the statement in the charter of Maelgwn. This charter relates to the dealings of the Abbey with the advowson of Pengarreg, and recites that the King's ancestors were founders of the Abbey of Strata Florida. Unless "founder" is to be read as "rebuilder", and that Edward I, who after the fire assisted in rebuilding the Abbey, thus became a founder, it is difficult to understand this statement. The whole document is peculiar. It refers to a request by the Abbey to the Black Prince, as Prince of Wales, that he would grant the advowson of Pengarreg to the Abbey. It runs: "Omnibus ad quod, &c. Sciatis quod unum dilectum nobis in Christo Lewellinum Vychan domus nostræ de Stratflur in Suthwallia qua *de fundatione de progenitorum nostrorum* et patronati nostro existat nuper supplicasset carissimo domino et patri nostro principi jam defuncti quod ipse concedere dignaretur præfatis abbati et conventui domus nostræ prædictæ advocationem ecclesiæ

<sup>1</sup> Pat., 1 Richard II, Part I, No. 298.

de Pengarreg." This charter is dated at Windsor, 8 Aug., 1 Rich. II (1377). So far as I know, the charter has not been cited by previous writers on Strata Florida; but it is of interest as showing that a claim was put forward that it was a royal foundation and a royal Abbey. It is also of importance as throwing light on the meaning of the word *fundator*. It supports the view already given, that *fundator* is not of necessity founder.

Notwithstanding this statement I, however, venture to think that the real founder of Strata Florida is to be looked for, not among the Welsh princes, not among the English kings, but where the founders of so many of the South Wales religious houses are to be found, among the Norman conquerors, and the great house of Clare. The Clares were lords of Cardigan. The exact date of their settlement in Cardiganshire may be doubtful, but before 1113 they had built the strong Castle of Ystrad Meurig,<sup>1</sup> within three miles of the Abbey. On the accession of Stephen, when the Welsh rose against the Normans, in 1136, Ystrad Meurig was taken by the Welsh, and was repaired and strengthened by Cadell and Gruffydd, the sons of Gruffydd ap Rhys. On Henry II coming to the throne, Roger de Clare, lord of Cardigan, recovered his Cardiganshire lands, drove Rhys out of Ystrad Meurig, and retained it for some time.

At this time the Abbey was founded, and the lords of the neighbouring castle were the Clares. No family did more than the Clares and their relatives to establish the Cistercians in South Wales. Neath, Margam, Tintern, all owe their origin to this family or its connections. It is, therefore, by no means unlikely that Strata Florida was also a Clare foundation. If it is asked why? There are several reasons. It may be the religious one, a thankoffering for the recovery of their lost Welsh possessions; it may be a mercenary one. The Cistercians were the best sheep-farmers of the day, and in their

<sup>1</sup> *Brut y Tywysogion*. Rolls ed., p. 131.

hands a large revenue might be derived from the mountains and the wool. It may also have been with a view to self-defence. The Cistercian Abbey of Neath had resisted the attacks of the Welsh, the Cistercian Abbey of Margam had successfully resisted Rhys himself, and it would be a great advantage to the Clares to have one great road from the hills down which the Welsh might advance to attack Ystrad Meurig, if not effectually, at least to some extent, closed. This would be done by the Abbey. It is true these are only inferences, but inferences that should not be overlooked.

There is another point which the fact of the Clares being the founders of Strata Florida would explain. Assuming that the *Brut y Tywysogion* is the Chronicle of Strata Florida, it has always been a matter of some difficulty to historians that the writer of the earlier part of that chronicle had strong Norman proclivities. Ab Ithel points out,<sup>1</sup> as a matter of surprise, that the chronicle is silent as to events "of which a Welshman truly attached to his country would have exulted in relating." A Norman founder would at once explain away these difficulties.

Another small point is that among all the tile-pavements that have been found in recent excavations of Strata Florida, the only heraldic tiles are those of Despenser and Northampton (?), both offshoots of the Clares. The story of the Strata tiles has yet to be worked out; but it is a point to be noticed that at places where encaustic tiles still exist, which it is known were founded by the Clares or their relatives, tiles with the arms of Despenser almost invariably occur, as, for instance, at Malvern, Tewkesbury, Shrewsbury, Neath. The lion rampant within a border engrailed, which appears on the tomb of Rhys, and with a difference on that of his son, Rhys Gryg, at St. David's, as the arms of Rhys, which, if the Welsh Princes were the founders, it would have been natural

<sup>1</sup> Introduction to Rolls edition, p. xxxii.

to expect to find everywhere, is conspicuous by its absence. It is also a point not to be overlooked that if Rhys was the founder, he is not buried in the Abbey but at St. David's, as the *Brut* incidentally mentions.<sup>1</sup>

I must apologise for so incomplete a paper. I do not pretend to have exhausted the evidence on the subject. I have really only touched the fringe. Until the matter has been treated exhaustively, no conclusion can be arrived at. A careful examination of the charters and of the lands mentioned in them, so as to identify them as far as possible, and find out the exact limits of Rhys' gifts, is most essential. If any *Inquisitio post mortem* of Gilbert de Clare or of Roger de Clare, as to their Cardiganshire lands, exist, this would be most important so as to see what lands the Clares actually held. I have, however, I think, shown that it is impossible to accept the statement that Rhys ap Tewdwr founded a Cistercian monastery; and that if Rhys ap Gruffydd's claim is to be made out, further evidence is required. To most of the Norman foundations the Welsh princes became large benefactors, and I venture to think that Strata Florida is another instance of this; and that here, as in other cases, Welsh benefactors do not necessarily imply Welsh founders. All the present evidence goes to prove that neither of the reputed founders was the real founder; all the probabilities go to show that the real founder of the great Cistercian house of Strata Florida was what the writer of the *Annales Cambriæ* contemptuously calls Bishop Bernard, the founder of the great Cistercian house of Whitland, "quidam Normannus".<sup>2</sup>

<sup>1</sup> Pp. 317, 323.

<sup>2</sup> *Ann. Camb.*, p. 35, Rolls ed.

## “WHO WAS THE FOUNDER OF STRATA FLORIDA ?”

BY STEPHEN W. WILLIAMS, ESQ., F.R.I.B.A.

AT the close of the reading of Mr. Willis-Bund's paper on the above subject at the evening meeting of the Cambrian Archæological Association at Cowbridge on Wednesday the 15th of August last, the hour being late there was not time to enter into a full discussion upon the paper, and I had only the opportunity of calling the attention of the members present to the fact that Mr. Willis-Bund had entirely ignored the existence of the remains of the ancient Abbey of Ystrad Flûr, situated on the banks of the river Flûr, and now known as “Yr Hen Mynachlog”, or the Old Monastery, in contradistinction to the Abbey of Strata Florida, which is called “Mynachlog Fawr”, or the Great Monastery.

Ystrad Flûr Monastery, referred to by Lewis Glyn Cothi, Leland, and Camden, was built on the banks of a small stream called the Flûr, two miles from the great Cistercian house of Strata Florida, which is situated on a tongue of land lying between the rivers Glasffrwd and Teifi.

Mr. Willis-Bund, in quoting Lewis Glyn Cothi, adopts “building” as the translation of “tai”. I am informed that this would be more correctly translated as “houses” or “buildings”; and I cannot see why this may not be applied to the buildings of a monastery, more especially when we have the evidence of the name, “Yr Hen Mynachlog”, with traces of ancient buildings situated on the banks of the Flûr; and in addition the undoubted tradition of the district,—that this was the place where Rhys ap Tewdwr founded his Monastery. Leland having visited the Monastery of Strata Florida, knew perfectly well that the Abbey

which he then described was situated on the river Teifi; and the mutilated marginal note, folio 75, of Leland, referring to "Strat Flur" and "Flere brooks", I think must be taken to refer to the Abbey founded by Rhys ap Tewdwr on the banks of the river Flûr, who he states was the original founder.<sup>1</sup> Mr. Willis-Bund admits that in Leland's time Rhys ap Tewdwr was the reputed founder, and then he proceeds to argue that Bleddin ap Maenarch, Rhys' brother-in-law, could not have been buried at Ystrad Flûr because Rhys ap Gruffydd did not found Strata Florida until 1164.

Jones, in his *History of Breconshire*, does not give the authority for the burial of Bleddin ap Maenarch at Ystrad Flûr. He also treats the two Monasteries as one, and so far is in error; and it is this confusion of names, and assumption that Ystrad Flûr and Strata Florida were one and the same place, which has misled former writers on this subject.

And now as to the statement Mr. Willis-Bund makes, that "the Hen Mynachlog theory, which was started by Sir Samuel Meyrick, has nothing but the name to support it." He quotes the Rev. G. Roberts' paper on Strata Florida, published in 1st Ser., vol. iii, of the *Archæologia Cambrensis*, p. 116, in which he says he "could fain believe that the Abbey of Rhys ap Tewdwr was a cell on the spot where afterwards Rhys ap Gruffydd's Abbey was built." He, however, does not give another passage on p. 113 of the Rev. G. Roberts' paper, which is this, "that Rhys ap Tudor founded a house for religious of some order or other at the place called 'hen mynachlog', and that Rhys ap Gruffydd founded a more stately house for 'Cistercian monks' on the spot now called Strata Florida."

Moreover, an inspection of the site of "Yr Hen

<sup>1</sup> Leland, no doubt, obtained his information from the monks of Strata Florida. In his time the records of the Abbey must have been in existence, he would have access to them, and must have had some authority for making the statement that Rhys ap Tewdwr was the original founder.



Mynachlog” has satisfied me that a very considerable amount of the foundations yet remain of this ancient Monastery. The tenant of the farm pointed out the extent of ground covered by the foundations of buildings, and also the site of the church, which until within the last few years had some portions of its walls still standing above ground; and though the extent of ground occupied by the church and monastic buildings was not by any means so large as at Strata Florida, it is clear that “Yr Hen Mynachlog” was a fairly good-sized establishment, the dimensions of the foundations of the church, as given me by the tenant who cleared them away, being about 126 feet long by 42 feet wide. It stood on rising ground, on the south side of the monastic buildings. The river Flûr now cuts the site in two; but there is very clear evidence that the river has changed its course, and that in the olden time it flowed on the east and north sides of the Monastery.

In addition to the above must be taken into consideration the fragments of some earlier church which have been incorporated in the walls of the Abbey Church of Strata Florida. There are pieces of moulded stonework cut out of a rather friable, coarse sandstone, which I have found embedded in the walls of the presbytery, the west end of the north aisle, and the relieving arch over the western arch of the tower crossing. The moulded stonework of this arch is also entirely different from any other in the church, being cut out of a similar kind of stone, and in very small pieces, as if the builders had worked up fragments of freestone which, having been previously used, would not enable them to cut it out to the same sized scantling as if sawn from the block.

It might be asserted that the fragments embedded in the walls were pieces of waste from the masons’ work, or portions of mouldings accidentally broken and thrown on one side, and then utilised as walling stone; but the piece in the relieving arch on the western side of the tower has been painted in oil colour

before it was built into the arch, and this distinctly proves it came from some other building. Why might it not have been brought from Ystrad Flûr? Tradition says that Rhys ap Tewdwr's Monastery was burnt, and certainly amongst the stone hauled out from the foundations at Hen Mynachlog are many showing traces of fire. I also found on the site fragments of freestone of similar quality to those referred to above.

Rhys ap Gruffydd probably found his grandfather's Monastery in a ruinous condition owing to the long continued warfare in which his country was engaged up to the time when he founded Strata Florida. He then decided to found another and a larger building on a more convenient site. It was the period when the Cistercian was the most popular and prosperous monastic Order in Europe. At that time Welsh princes were founding Cistercian houses in Wales, as witness Strata Marcella, Abbey-Cwmhir, and Valle Crucis; and doubtless the Cluniac Monastery of Rhys ap Tewdwr, as it was called by Camden, became merged in the new foundation for the Cistercian Order founded by Rhys ap Gruffydd.<sup>1</sup>

There is no trace of any earlier building at Strata Florida. It is perfectly clear that with the exception of the fragments found embedded in the walls, as above described, the church was built between 1164 and 1203, and it is most probable that the monks would utilise any freestone they could obtain from the ruins of Ystrad Flûr for their new building, as freestone had to be brought long distances for use in Cardiganshire, and was consequently a very expensive material.

<sup>1</sup> See a recital of charter of Rhys ap Gruffydd, *Arch. Camb.*, 1st Ser., vol. iii, p. 202, l. 6:—"To all the sons of Holy Mother Church who shall see this charter, Rese, son of Griffin, son of Rese the Great, greeting. I make it known to you all that I have given and granted to the monks of Stratfleur, serving God and the blessed Mary there, for the remedy of my soul and of the souls of my parents, in pure and perpetual alms, *all the donations which my father Griffin of pious memory, and my grandfather Rese and all his sons gave, as their charters witness.*"

Mr. Willis-Bund, in his arguments in favour of the Clares having been the founders of Strata Florida, mentions that the heraldic tiles which have been found are those of Despencer and Northampton, both offshoots of the Clares. No doubt a large number of tiles with the arms of the Despenchers thereon have been found; but it must be borne in mind these were not laid down until the time of Edward II, long after the date of the foundation of the Abbey. The descendants of Rhys ap Gruffydd had by that time lost much of the great power and influence which they had once possessed, and it is probable that they were not in a position to assist materially in the restoration of the Abbey (after the great fire of 1284) which their ancestors had founded and endowed. The great and powerful Despencer, the favourite of Edward II, might have given the tiles which were used by the monks to floor the church at that time, and they naturally would use the tiles with the armorial bearings of a benefactor who possibly contributed towards the restoration.

I will not attempt to discuss the various questions raised upon the reading and wording of the charters quoted by Mr. Willis-Bund, as that matter will most probably be dealt with by some of our members who have special knowledge on the subject, which I do not possess. I hope, however, the facts which I have stated will assist in proving that Rhys ap Tewdwr was the original founder of Ystrad Flûr, and Rhys ap Gruffydd of Strata Florida.

Rhayader, Oct. 23, 1888.

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## ON FURTHER EXCAVATIONS AT STRATA FLORIDA ABBEY.

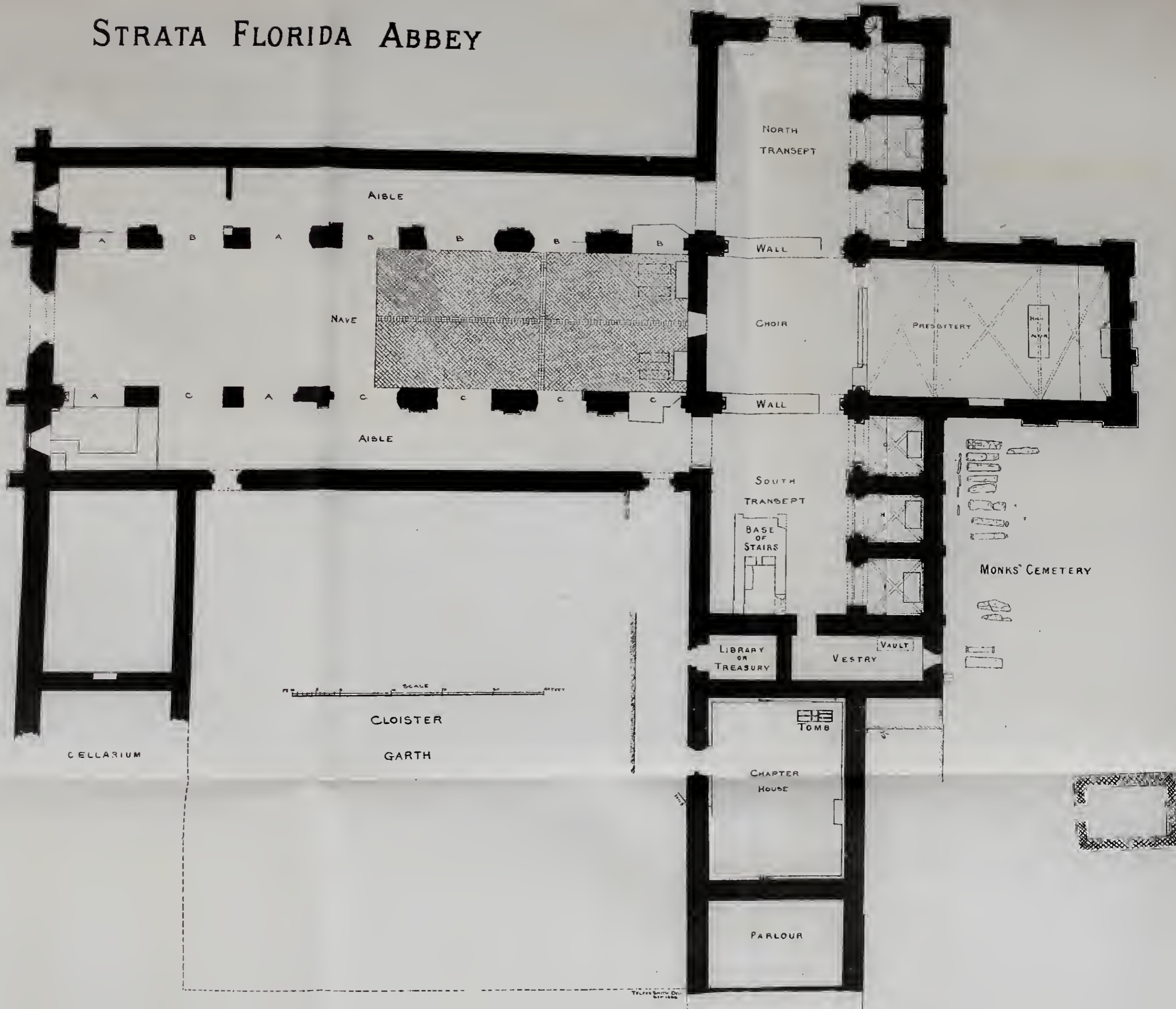
BY STEPHEN W. WILLIAMS, ESQ., F.R.I.B.A.

SINCE my paper on this subject was read at the Denbigh Meeting last year, the further excavation of the ruins of the Cistercian Abbey Church of Strata Florida has been carried out under my direction. At that Meeting it was decided, if a sufficient fund was subscribed, to continue the excavations which were commenced in June 1887, to clear away the accumulated soil and rubbish from the site, and store on the spot the mouldings and other details of the church that were hidden from view underneath the masses of fallen *débris* and rubbish which had accumulated during three centuries of neglect and decay.

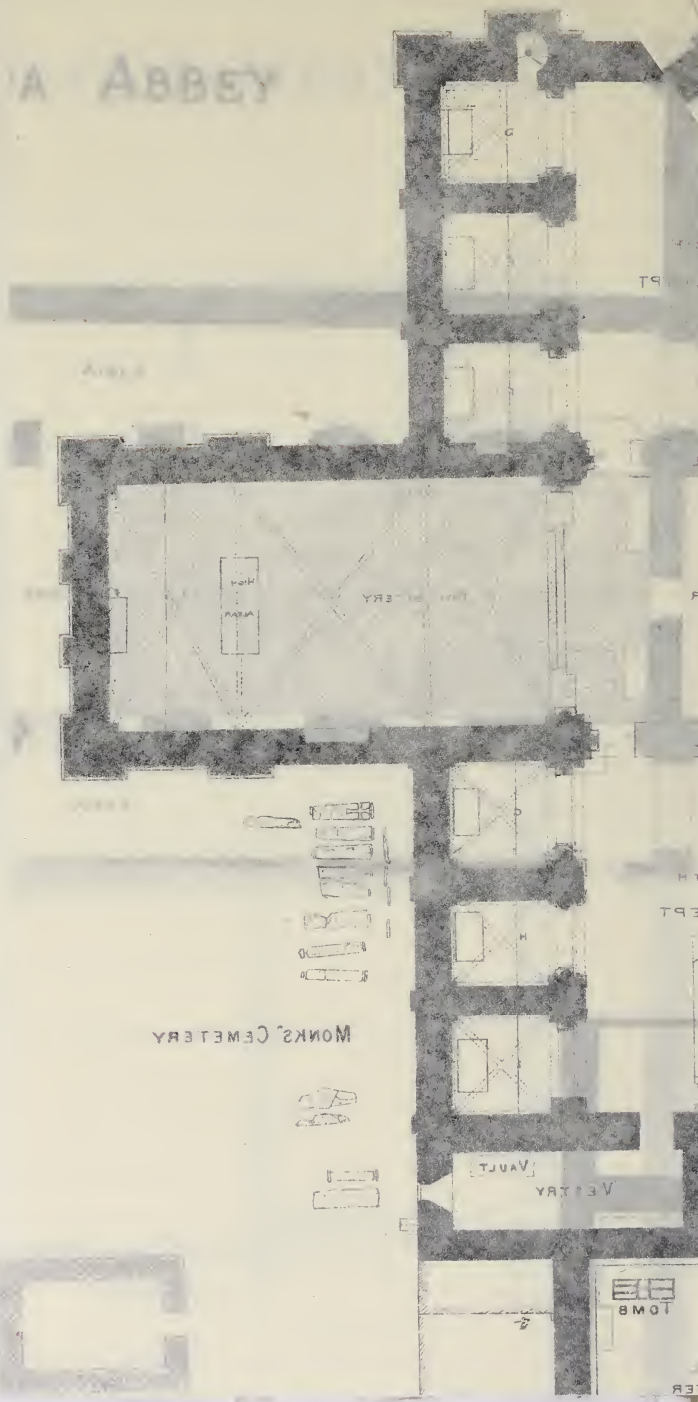
The Committee of the Cambrian Archæological Association determined to recommence the work of excavating the site of the Abbey Church in May last. At that time the funds subscribed for the purpose only amounted to £90; but during the progress of the works subscriptions have been received and promised raising the amount available for clearing the site of the church, sacristy, chapter-house, and part of the cloister, to £165.

On the 24th of May last the works were recommenced, and a staff of men under an efficient clerk of the works have been employed continuously up to the 4th instant, when the whole of the funds being exhausted, it was considered desirable to suspend operations until further subscriptions became available, and until after the 20th instant, when it is proposed that a deputation of the Association shall visit Strata Florida for the purpose of inspecting the state of the work, and to meet the Local Committee which has been formed in the district, and whom it is hoped will continue the work inaugurated by the Cambrian Archæo-

# STRATA FLORIDA ABBEY



# A ABBEY



MONKS' CEMETERY

VAULT  
VESTRY

TOMB

logical Association, and will take measures to preserve the ruins from further damage or decay.<sup>1</sup>

I have now to describe the work that has been done, and the results obtained, which I trust may be admitted will amply repay this Association and those who have an interest in the work, for we have been able to lay bare what must have been one of the most magnificent ecclesiastical structures in Wales, and to bring to light a most valuable series of architectural details in no way inferior to those of some of our English cathedral churches.

In the paper which I read at the Denbigh Meeting I gave a short account of what was known of the foundation and subsequent history of this Abbey, and I do not propose now to enter upon that portion of the subject, except to call attention to a fact of which when I prepared my previous paper I was unaware; and that was the occupation and desecration of the Abbey during the rebellion of Owen Glendwr in 1402, when it was occupied by Henry Prince of Wales (subsequently Henry V) with 600 archers and 120 men-at-arms for a period of six months; and according to the chronicle of Adam of Usk, "the English invading these parts with a strong force, and utterly laying them waste, and ravaging them with fire, hunger, and sword, left them a desert, not even sparing children or churches, nor the Monastery of Strata Florida, wherein the King himself was a guest; the church of which and its choir, even up to the high altar, they used as a stable, and pillaged even the patens."<sup>2</sup>

<sup>1</sup> Since this paper was read at the Cowbridge Meeting, the Local Committee have succeeded in obtaining further subscriptions, amounting to upwards of £60. This sum will be expended in covering in the chapels with galvanised iron roofs; erecting iron railings in front of them, to prevent damage to the tile-floors; in replacing the fallen shafts and some of the other masonry, and in such other works as may be deemed advisable to protect the ruins from damage during the present winter.

<sup>2</sup> "In this autumn Owen Glendower, all North Wales and Cardigan and Powis siding with him, sorely harried with fire and sword

There is also one other historical fact which should be mentioned in connection with the destruction of the Abbey Church by fire, that has lately been published, viz., *The Chronicle of St. Werburgh*, which ends A.D. 1295. The writer was contemporary with the event he describes; and the truth of his description is most certainly borne out by the evidence that has come to light during the excavations.

The *Chronicle of St. Werburgh* states as follows:—  
 “1284. In the same year, within twelve days of Christmas, a great misfortune happened to the Abbey of Strata Florida in Wales. The fire and lightning struck the belfry, and burned the whole of it, with the bells, without the flames being seen; and then [the fire] devoured the whole church, which was completely covered with lead, as far as the walls, except the presbytery, which was seen to be miraculously preserved, inasmuch as the body of our Lord was kept there on the great altar, under lock (as elsewhere is the case, according to universal custom). Whatever was there, except the walls of the church, was burned in that fire, including the choral books and bells. This happened in the night.”

This does not agree with the statement, more or less implied, by Wharton in *Anglia Sacra*, vol. i, p. 156, followed by Roberts in his account in the *Archæologia Cambrensis*, 1848, p. 123, and also repeated by myself

the English who dwelt in those parts, and their towns, and specially the town of Pool. Wherefore the English invading those parts with a strong power, and utterly laying them waste and ravaging them with fire, hunger, and sword, left them a desert, not even sparing children or churches, nor the Monastery of Strata Florida, wherein the King himself was a guest; the church of which and its choir, even up to the high altar, they used as a stable, and pillaged even the patens; and they carried away into England more than a thousand children, of both sexes, to be their servants. Yet did the same Owen do no small hurt to the English, slaying many of them, and carrying off the arms, horses, and tents of the King's eldest son, the Prince of Wales, and of other lords, which he bare away for his own behoof to the mountain fastnesses of Snowdon.” (*Chronicle of Adam de Usk*, p. 191.)



in my former paper published in the *Arch. Camb.*, 1887, p. 292, that the Abbey was burnt during the Welsh wars, 23rd Edward I, 1295.

However this may be, there is ample evidence in the ruins themselves of a great conflagration having taken place, which destroyed the Abbey Church ; and I will not now enter upon the question whether *The Chronicle of St. Werburgh* is correct as to the date of the destruction by fire, and the cause of that fire, but I may mention that in Edward I's charter, dated 30 March 1300, he distinctly states that the Abbey was burnt down by mistake during the Welsh wars. There is a tradition in the district that it was burnt down by King Edward's orders ; and the place is still pointed out on the high ground overlooking the Abbey, at Bwlch-rhyd-y-meirch, or the Pass of the War Horses, where the King halted his army, and it is said waited for the Abbot to come, according to his promise, with the principal men of Cardiganshire, to make their submission. The Abbot failing to fulfil his promise, the King was so incensed that he gave orders for the destruction of the Monastery by fire.

Of course it is just possible that the church was destroyed by fire in 1284, and that King Edward's forces in 1295 only destroyed the conventual buildings, and spared the church.

The plans and drawings which accompany this paper will show what has been already uncovered of the Abbey Church, sacristy, chapter-house, cloister, and cemetery.

The whole of the site over which we had permission to excavate is within the churchyard of the parish of Strata Florida, a very extensive burial-ground ; but fortunately no modern burials had taken place in that portion of it occupied by the ruins or immediately surrounding them.

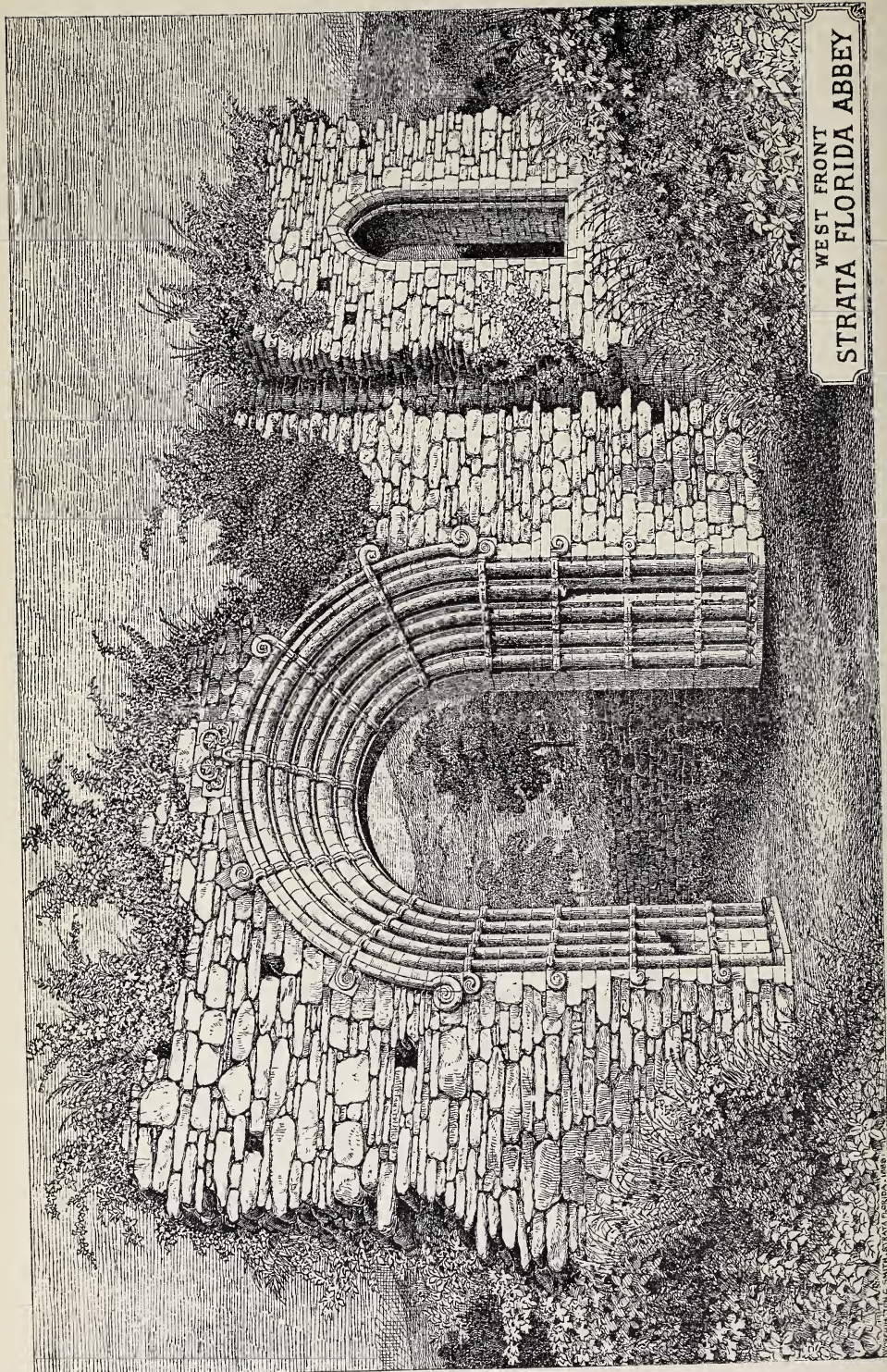
Having obtained permission from the Bishop of St. David's, Mr. Powell (the patron of the living), the Vicar, and churchwardens, to proceed with the works, one

of the first things to be done was to build retaining walls of the rough rubble stone taken out of the ruins to fence in the site, and also to form a revetment-wall for the deposit of the enormous mass of soil and *débris*, amounting to about 3,500 cubic yards, which had to be excavated, but which could not be removed outside the limits of the churchyard.

The next step was to protect the walls both above and below the ground, as they were uncovered, and to prevent further damage to what was left of the ruins. A portion of the west wall, which was in danger of falling, has been refaced; and the respond of the south arcade, a most important fragment, fortunately still *in situ*, has been carefully reset in cement. Unfortunately, for want of such preservative measures having been taken, a fragment of the north wall, which stood 40 ft. high above the surface of the surrounding heaps of *débris*, fell during the last winter, and now only about 10 to 12 ft. of it remains above the floor-level. This is the angle of the north transept, which appears to have been tolerably perfect when the view was taken of the Abbey by Buck in 1741, and it shows a portion of the great north window then standing. It was probably a triplet; and the banded shafts which appear in Buck's view were, no doubt, the external portions of each side-light; and I think there can also be traced in the view a portion of the projecting buttress forming the external wall of the newel-staircase on the north-eastern angle of the north transept, which was discovered in 1887, and has now been uncovered internally and externally.

Externally the north wall of the north transept has been cleared, also the east and south walls of the presbytery, the east wall of the chapels in the south transept, and of the sacristy and chapter-house, disclosing the freestone plinths and magnificent buttresses, and proving that all the external angles of the church had finely dressed ashlar freestone quoins throughout, of a very fine-grained and compact yellowish-white sand-





WEST FRONT  
STRATA FLORIDA ABBEY

THE SCOTTISH ARTS AND CRAFTS SOCIETY, LONDON, 1881

stone, the joints being very close, and the workmanship of the highest possible character.

A portion also of the south wall of the nave has been cleared in the cloister, enabling us to find the south-east door of the nave, with its beautifully moulded jambs, perfect for a height of nearly 4 feet. The external wall on the south side of the church was plastered, owing to the position here of the alley of the cloister next the nave, which was used as the living-room for the brethren, being furnished with bookcases against the church wall, and reading-desks or "carols" in the window-recesses looking out on the central area.

One jamb was also discovered of the south-western doorway of the nave, opening into the western alley of the cloister. At the north-west angle of the nave, the base of the angle-buttress has also been found. In Buck's view the buttresses of the responds of the north and south arcade are shown tolerably perfect. These have now disappeared, but the bases will, no doubt, be found when the pathway in front of the west wall, giving access to the ruins through the great west doorway, has been excavated.

With reference to the great west doorway, which with the western window of the south aisle are the only portions of the exterior, except the fragment of the north transept previously mentioned, that were visible before the excavations commenced, I have only to add, in addition to the description I gave in my former paper, that it possessed another inner member, probably a banded nook-shaft and arch-mould similar to those remaining, and the jambs for the door. This was obliterated when the preservative works were executed, many years ago, by the late Colonel W. E. Powell of Nanteos, and which have preserved this beautiful door from the fate which has overtaken all the rest of this magnificent building.

It must be noted that the rear-arch and semicircular hood-mould thereto are modern. The ancient

rear arch, no doubt, followed the line of the flat, segmental, bold label-moulding of similar section to the other stringcourses that have been discovered, running under the windows of the north and south aisles and in the eastern chapels.

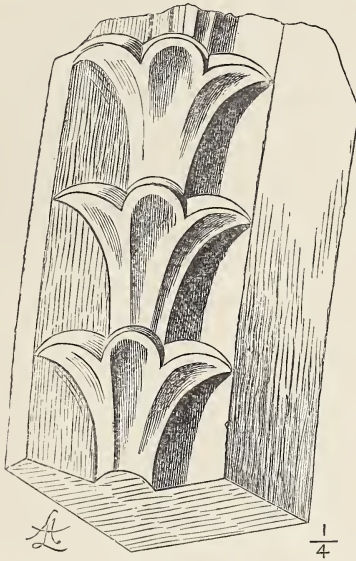
The outer walls of the nave do not appear to have had buttresses corresponding with the responds of the piers in the aisles, and therefore, if it was intended to groin the aisles, the transverse ribs would have sprung from corbels, and the builders appear to have considered that the outer walls were sufficiently strong to sustain the thrust of the aisle-groining. This was not the case in those portions of the church which were actually groined, viz., the presbytery and eastern chapels of the transepts. The excavation of the external face of the walls of this portion of the church has disclosed the fact that pilasters were built to take the thrust of the groining and arches at every point, and that the greatest care was taken to build them solidly and well.

We found no trace of groining in the north and south aisles; and there is every reason to believe they were not groined. The only indication that it was intended that they should be groined at some future time is the provision of the responds for carrying the transverse ribs on the aisle-sides of the nave arcade-piers.

Following the line of external excavation we come now to the north transept, the whole external face of which has been cleared down to the original ground-level, and it has enabled us to find the plinths of the square buttresses of Norman type, and the elaborate mouldings of the north door. Here was found the fragment of carved moulding of lily-pattern, exactly the same as in the north door of St. David's Cathedral Church, where it is used as the hood-mould, and has been copied by Sir Gilbert Scott as the hood-mould of the west door of the nave; also some fragments of dog-tooth moulding, evidently a portion of one of the

members of the arch ; and a very peculiar, carved, foliated centre of a hood-mould, which may have been carried round the head of the north transept window. There is no doubt this doorway was of equal richness, in point of design and ornamentation, with the great west door of the church.

The external north-east angle of the church has not been cleared, as it was one of the places selected for deposit of soil and *débris* ; the space for that purpose



Moulding from North Door. One-fourth size.

being so limited, I was compelled to avail myself of this angle, and enclose it with a revetment-wall ; but there can be no doubt that externally it is exactly the same as the corresponding angle on the south-east, which has been cleared, and where the interesting series of monks' graves have been discovered.

The external wall of the east end of the presbytery, like the north face of the north transept, has been cleared down to the original ground-level ; and there were, in addition to the angle-buttresses, square pilasters carried up between the centre and side-lights of

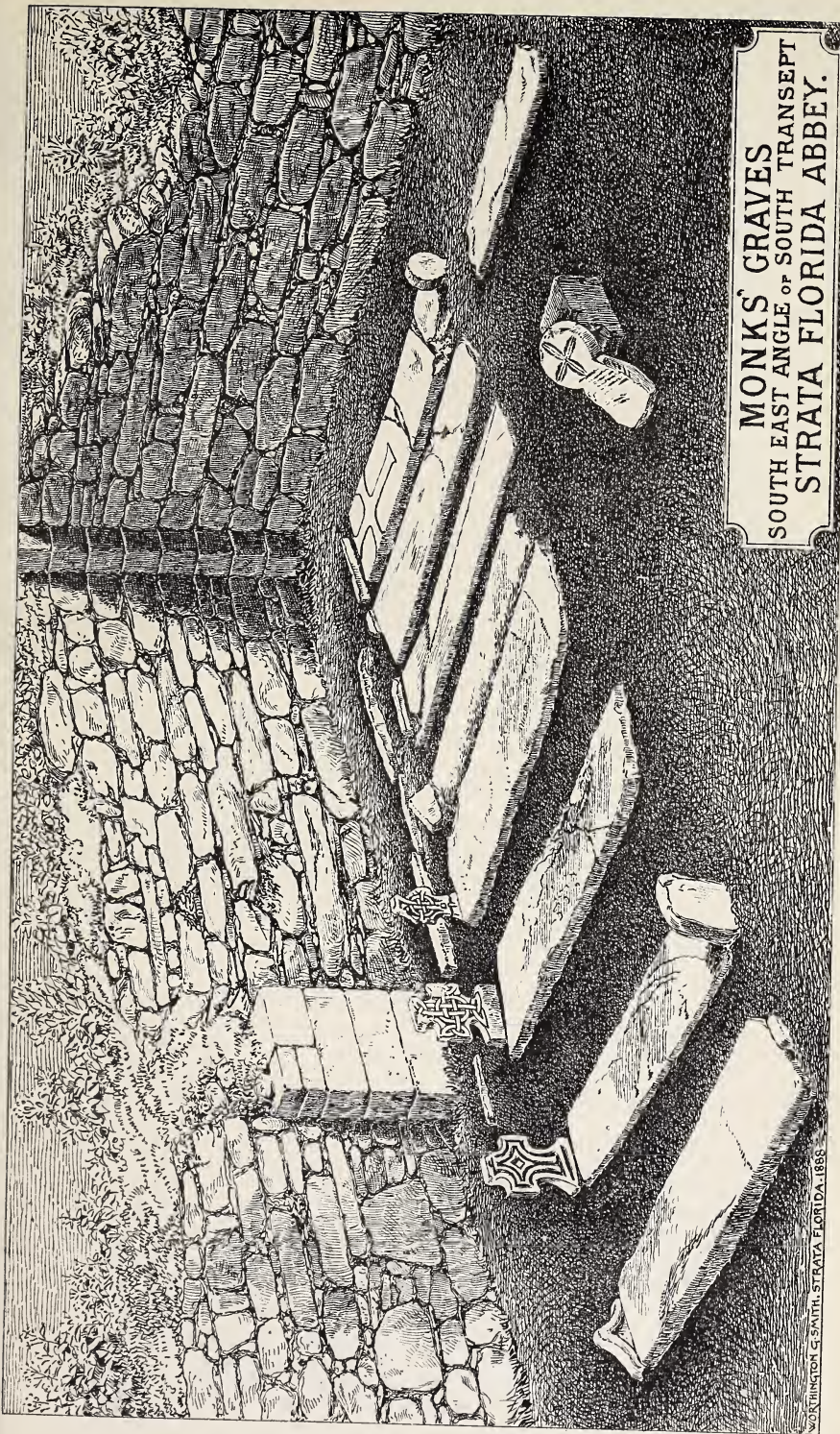
the east window, which was a triplet with external banded shafts. These pilasters, like the buttresses, were of ashlar-work, and were probably carried up to the same height, and terminated in the same way.

Externally, on the eastern side of the south transept, have been found a series of monks' graves, some of which have still their carved head-stones *in situ*. They are of early date, with very curious interlaced rope-work pattern of Celtic type carved thereon. The graves are covered with rough local stone slabs, some of them showing the peculiar diagonal tooling of the Norman period. The first one found has a cross carved on it, and it may be the grave of Abbot David, who died in 1182, when the Abbey was being built. The second one has on it a rough outline still remaining, as if an attempt had been made to carve a portion of an ecclesiastical vestment in low relief. One of the tombs is coped; and in the small building which lies just outside the chapter-house were found two of the head-stones, and most fortunately one of them actually fitted the broken base of one that was missing, and which at an early date had been repaired with lead cramps. The cramps were still *in situ*. It is probable that this head-stone was broken at the time of the fire, and subsequently repaired, as ashes and burnt wood were found here in considerable quantities, together with pieces of lead, which had been melted into curious, fantastic shapes.

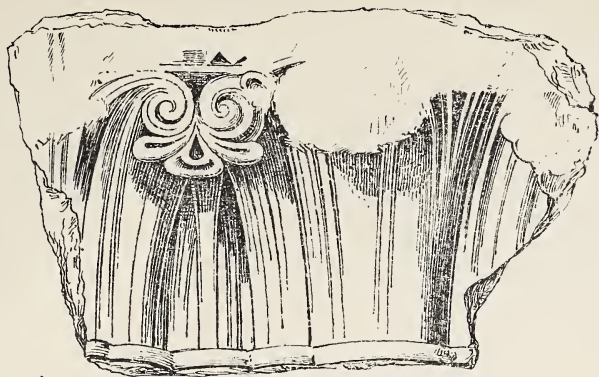
Continuing the excavation along the face of the eastern wall of the south transept, we discovered, still *in situ*, the window of the sacristy; and beyond this there is a change in the character of the walls, the workmanship being inferior, and there is an absence of the ashlar quoins. In fact, from this point, so far as the excavations have been carried along the east wall of the chapter-house, there are evident indications of alterations and later work, and there are also foundations of buildings which have been erected in comparatively modern times.



MONKS' GRAVES  
SOUTH EAST ANGLE OF SOUTH TRANSEPT  
STRATA FLORIDA ABBEY.

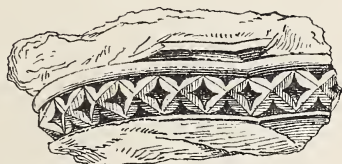






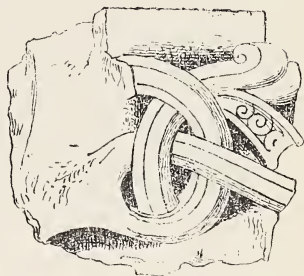
1

CHAPTER-HOUSE.

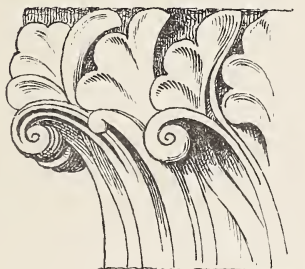


CHAPTER-HOUSE.

2

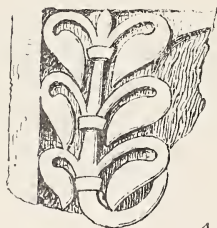


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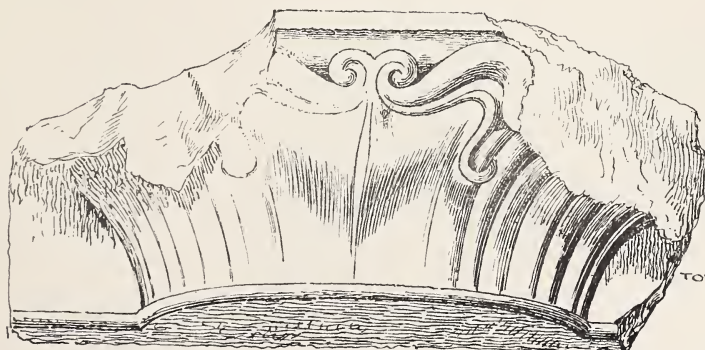


TOWER

5



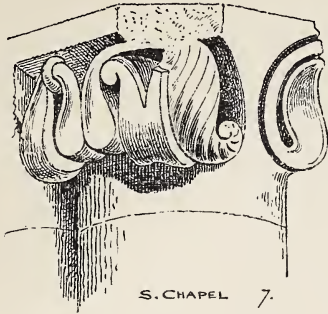
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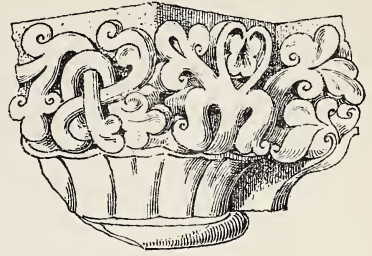
TOWER

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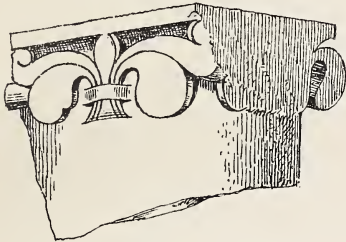




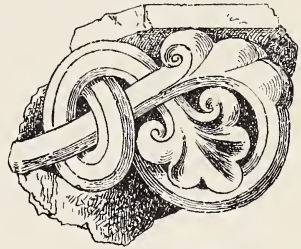
S. CHAPEL 7.



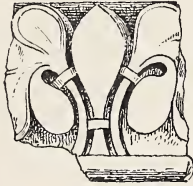
N. CHAPEL 8



CHAPEL ARCADE 9.



CHAPEL 10

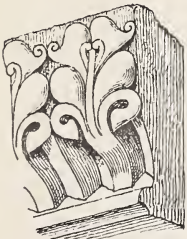


11

CHAPELS



12



13



14



15



The small building east of the chapter-house (see plan) I think belongs to this class of work; at any rate it was later than the church, and may have been some small outbuilding, possibly belonging to the Monastery, as there are traces of fire in the bottom of it as if it had been burnt down. Whatever it was, it did not disclose any features of interest when excavated, and the walls were simply rough rubble masonry. It has now been covered up with the *débris* and soil excavated out of the church.

The chapter-house<sup>1</sup> has also evidently been altered since it was originally planned. The entrance-door is not central. There is a door blocked up in the south wall, with mouldings apparently similar in character to the north door of the north transept.

The chapter-house has the foundations still remaining of the stone bench upon which the monks sat in conclave, and masses of the entrance-doorway have been found consisting of arch-moulds, bases, and capitals, and a portion of the base-mould of one side of the door still *in situ*. The character of the mouldings

<sup>1</sup> Since reading this paper at Cowbridge, the clearing of the chapter-house has been completed, and in the north-eastern angle was discovered a large monumental slab of peculiar pattern, with a cross in the upper portion, and three panels in the lower part. It had been crushed by the fall of the superstructure, and was in a very shattered condition. Underneath, in a shallow grave about 2 feet deep, was found a mass of human bones and twelve or thirteen skulls. The latter had been carefully placed at the head of the grave, and were in fairly perfect condition. One of the skulls appeared to be that of a female,—a small but well formed head. The others, so far as could be seen, were fine, well developed heads, and the teeth in some were very perfect and regular. The human remains were all carefully replaced in the grave, the tombstone repaired as well as it was possible to do so with cement, and relaid in the exact position and level at which it was found. The east wall of the ambulatory of the cloisters has also been discovered.

On clearing out the remains of the sacristy or vestry a large vault was found, which was built partially under the south wall of the south-eastern chapel. The wall was carried on a relieving arch, the vault being solidly constructed of good masonry. In this were some human bones and fragments of the canopied altar-tombs which were in the adjoining chapel.

found is clearly of later date than the church ; they are of Early English type, whilst all the work in the church itself is distinctly Transitional or late Norman. The mouldings of the chapter-house door consist of bold rounds filleted, and deep hollows ; the capitals are slender, with stiff-leaved foliage.

Fragments of capitals and bases found here belong apparently to the cloister-arcade, which was probably carried on slender double shafts with capitals, in which the dog-tooth moulding was introduced.

Returning now to the interior of the church, and commencing at the west end of the nave, one of the most important and interesting facts discovered was the finding of the western respond of the south arcade *in situ*, for a height of 10 feet above the floor-level of the nave.

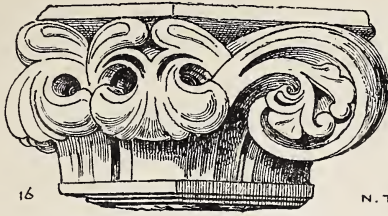
At Strata Florida we have found an unique and peculiar type of arcade, the bases of the piers having chamfered plinths, with the angles also chamfered, carried up square for a height of nearly 7 feet above the floor. At this height rested the bases of the piers, the piers having a central group of four semicircular shafts with four smaller three-quarter shafts attached, carrying the sub-arch and outer members of the arcade-arches.<sup>1</sup>

The bases were richly moulded, and terminated with a peculiar claw-like ornament on the line of the piers. The base-moulds of the shafts were designed with a view to be seen from below, and above the level of the eye, which is another striking peculiarity at Strata Florida.

Alterations have been made in the shape of the bases of the piers subsequent to the great fire, and we found that fragments of moulded work had been used as quoins in repairing the damage caused by the burning of the Abbey Church in 1284. Originally all the piers

<sup>1</sup> Mr. W. H. St. John Hope and Mr. Seddon, to whom I pointed out this feature, agree in thinking that it is peculiar to Strata Florida Abbey Church.



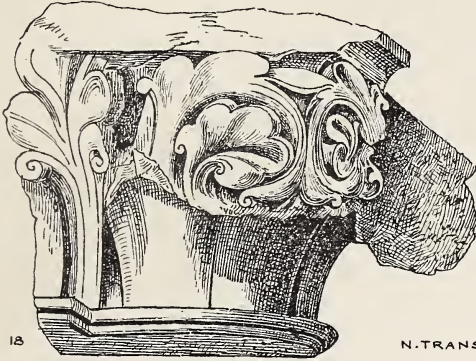


16

N. TRANSEPT

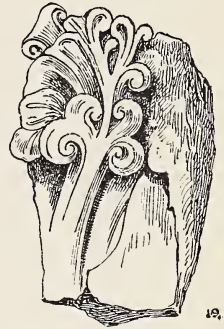


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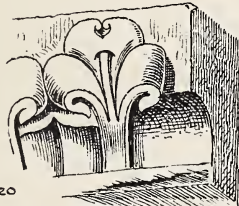


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N. TRANSEPT

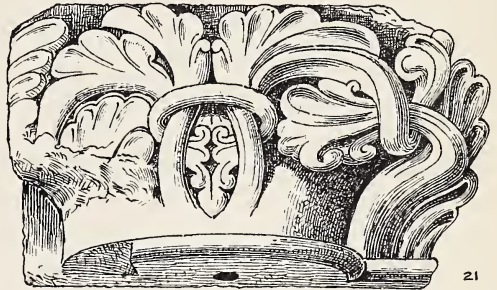


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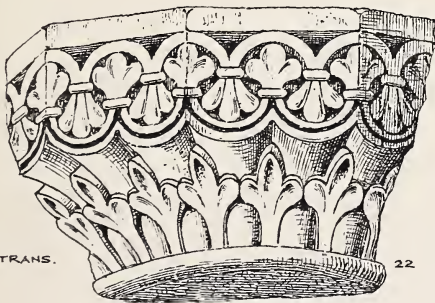


20

N. TRANSEPT

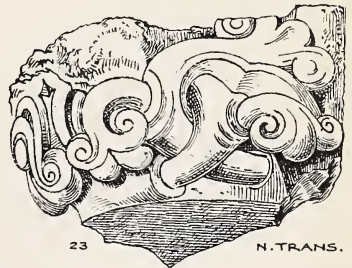


21



S. TRANS.

22



23

N. TRANS.



were of oblong plan, but have been altered at some later period, probably after the fire.

At the west end are still standing, in the two western bays of the arcades, the division-walls between the nave and north and south aisles, as at Tintern Abbey; but this longitudinal wall is not bonded into the square bases of the piers, but has been built at some subsequent date. It can be traced up to the pulpitum, as the foundations of it are still to be seen; and there is a set-off in the plinth of the sixth pier from the west, in the north and south arcade, which seems to indicate that it was part of the original intention of the builders to build such a wall. Whether it was removed before the dissolution of the Monastery, or at some later period, it is now impossible to tell; but it opens a field for inquiry upon this subject, and it would be interesting to learn what was the Cistercian rule with regard to this division of the body of the church into three portions, and whether in the earlier Cistercian churches it was part of the original design or not.

The arcade-arches of the nave differed, those on the north side being alternately of two different sections for four openings from the west, and then the remaining three openings corresponding with the fourth. On the south side this arrangement was also followed, but there was a third section introduced, so that in the nave there were three distinct sets of arch-mouldings of very early transitional type; in fact, of late Norman character. These are illustrated in the drawings, and the letters on the plan refer to the sections of the arches.

At the west end a quantity of fragments of moulded jambs were found with the keel-moulding, which indicates later work; and these probably are fragments of the great west window, which may have been a triplet of similar character to the west window of Llandaff Cathedral Church, with the external arches springing from banded shafts; and internally, no doubt, also somewhat resembling Llandaff, for upon making a comparison of

the fragments of mouldings found in this part of the church with the drawings of Llandaff which Messrs. Seddon and Carter kindly lent me, I am satisfied that the west end of Strata Florida must in many particulars have resembled the west end of Llandaff; and, indeed, the entire church seems to come in as an intermediate design between that Cathedral Church and St. David's, partaking in some respects of characteristics of both churches.

In Buck's view, before referred to, the external shafts are seen in the fragment of the window in the north transept; and I think there is very little doubt that the east window was externally of similar character, as near thereto we have found fragments of jamb-moulds with the keel-moulding, and a quantity of the band-moulds of very plain and early type.

At Strata Florida as at Llandaff we have pointed windows in conjunction with the round arch of the western door; and in the choir and south transept of St. David's Cathedral Church we have plain, pointed windows exactly corresponding in design with those found at Strata Florida.

The west window of the south aisle, which is perfect except the rear arch, had plain freestone quoins inside, and a stringcourse at the base of the inside sill, which was stopped by the respond of the arcade, and not carried into the nave. This window is of plain and very early transitional type. It had no grooves for the glass, but provision has been made for fixing the glazing by means of iron bars in an external rebate. Before the glazing was done it appears to have been closed with a shutter.

Fragments of window-jamb, sills, and heads, which turned up during the excavations are of similar character to the windows described, and it is probable that the aisle and clerestory windows were of the same type as the one now to be seen *in situ*.

There was a similar window in all respects at the west end of the north aisle; a portion of one jamb still

remains inside, and the stringcourse is perfect. There is a fragment of projecting freestone, forming a flat sill, near the east end of the north aisle, which I think indicates a portion of one of the aisle-windows. This, with the window at the east end of the sacristy, and a fragment of a window blocked up in the chapter-house, are all the remains of windows I discovered *in situ*.

In the presbytery were found masses of the internal jambs of the great east window, which had fallen forward, and had been buried under the *débris*. They are of very peculiar type, much resembling in character the east window of the presbytery of St. David's Cathedral Church, which was built by Bishop Peter de Leia. Instead, however, of the lozenge or diagonal style of ornament, as at St. David's, this has a pattern with pellet ornament and concentric circles of distinctly Norman character.

In no part of the ruins was a fragment of window-tracery of any kind discovered. A mullion was found in the chapter-house, but was probably from the conventual buildings.

The church of Strata Florida was built at one period, extending over a term of something like forty years, at the time of a transitional period of architecture, when the Norman was changing into the Early English. The Cistercians were among the first to adopt the pointed arch; and this they employed entirely at Strata Florida, except at the great western doorway.

I have been able to measure the radius of the arches from the fragments of vousoirs that have been found belonging to the nave and chapel-arcades, and also the arches of the central crossing which carried the low tower or belfry which was characteristic of the Cistercian churches of that period, the type of which may be seen in the neighbouring church of Llanbadarn Fawr.

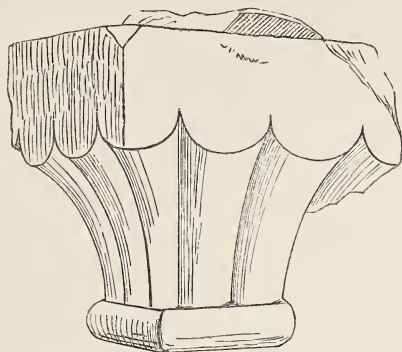
The tower was carried on massive piers, the two western piers being square on their western face and also along the line of the choir. Eastwards they were similar to the eastern piers, which are of clustered

shafts. The shafts supporting the inner members of the lantern-arches were semicircular, and attached to the square piers, the outer members being carried on three-quarter nook-shafts. The bases are of late Norman or transitional type.

The building of the walls separating the choir from the transepts was clearly not intended in the original plan ; and if such a separation existed before the fire, the division was by means of wooden screens. There is no doubt that important changes took place in the ritual arrangements of the church when the tile-floors were laid ; the level of the floors was raised in the choir and presbytery, and these dividing walls were then built. Originally the floor of the presbytery was only one or two steps higher than the floor of the nave, and the choir and transepts were at the same level as the nave and aisles.

Of the four grand arches which formed the lantern I have been able to find sufficient fragments to identify the sections of each. The western arch, the sub-arch of which was carried on massive, corbelled brackets, one of which has been found perfect, was of different section and of different quality of stone to the others. The stone is a rather friable, coarse sandstone grit, and I have little doubt was brought from the more ancient Monastery of Ystrad Flur, as there are portions of similar stone, and similarly moulded, embedded in the altered piers of the nave ; and in all probability a good deal of the freestone mouldings of the old Monastery was worked up at Strata Florida. In the relieving arch on the western side of the lantern, which has fallen in a mass, and a portion of which still remains intact, was embedded a small piece of the same kind of stone moulded, and which had been painted in oil colours. This most distinctly proves that it came from Ystrad Flur. It would be quite possible that fragments of mouldings might get worked up in the walls during construction, pieces of waste from the masons' work, or a fragment of moulding accidentally

broken, but certainly they would not be painted; and therefore this fragment conclusively proves that the monks of Strata Florida used up some of the materials from the abandoned Monastery of Ystrad Flur founded by Rhys ap Tewdwr.



Fragment of Capital supposed to have come from Ystrad Flur.

The north and south arches were of different section, of alternate bands of white oolite and the purple stone from Caerfai, near St. David's. They correspond with the chapel-arcades in the character of their mouldings, and are distinctly Transitional in type.

The eastern arch was also of oolite, but of earlier form, the sub-arch being a bold, semicircular roll-moulding of Norman character. These facts indicate that the choir was in all probability first built, and then the transepts followed.

Passing from the choir to the north transept, it was found, upon clearing away the soil and *débris*, that the walls of the three eastern chapels of this transept were in a fairly perfect condition for a height of something like 4 to 5 feet above the floor-level; the line of piers of the chapel-arcade being also sufficiently perfect to enable us to judge of what must have been the very fine appearance of the line of chapel-arcades looking from north to south through the arches of the great central tower.

In these chapels were found the bases of the altars

in each case fairly perfect, and tile-pavements of very beautiful design, of incised and encaustic tiles. In addition to the tile-pavements found in these chapels it was discovered that the whole of the transepts, north and south, as well as the remaining chapels in the south transept, and the whole of the choir and presbytery, had been similarly paved.

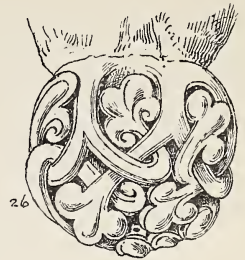
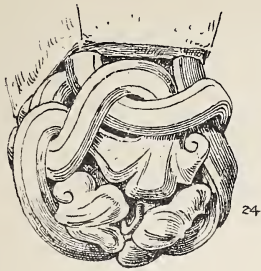
Some of the tiles have armorial bearings, the dragon of Wales, the griffin, the arms of Despenser, and one plain shield with a chevronel.

The tile-pavements are singularly beautiful in design, and of very rich glazing and colouring; the patterns are unique; and at Strata Florida I believe we have discovered probably the finest series of tile-pavements to be seen in any ruined abbey in England or Wales. As a rule they are found in a most fragmental state,—broken up sometimes, to be replaced by sepulchral slabs, sometimes from causes not explainable; therefore we are exceptionally fortunate in discovering so many beautiful examples of these early tiles.

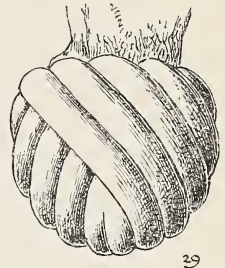
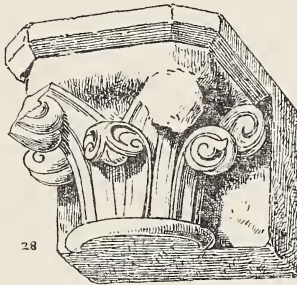
One of the patterns exhibits the figure of a civilian in the costume of the fourteenth century, clad in a close-fitting tunic, or “cote hardi”, reaching to the thighs, with the hood worn over the head and over the shoulders; close-fitting pantaloons or hose envelope the thighs and legs, and long liripipes fall from his close-fitting sleeves. In his left hand is held a roundel of some description (it may be intended for a hunting-horn), whilst a dog sitting on his haunches, and trees, figure as accessories. The costume depicted on this tile is of the period of Edward II, and therefore seems to fix the date of the manufacture and laying of these pavements at Strata Florida in the fourteenth century; and it is curious that the pavements have been broken and repaired in an irregular way, which probably indicates the damage done during the occupation of the Abbey by Henry IV’s troops in 1402.

The original pavement of the church was formed of rough, local slate slabs, and they still remain in the aisles and western portion of the nave to some extent.

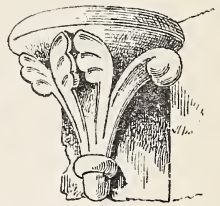
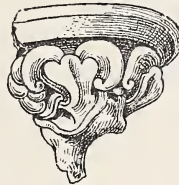
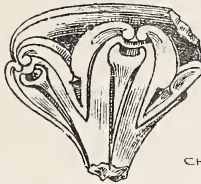




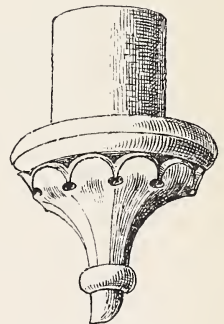
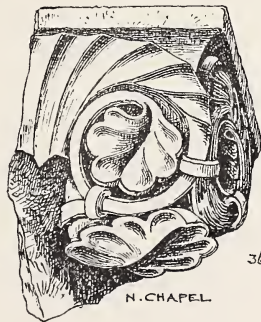
N. CHAPELS



S. CHAPELS



CHAPELS



N. CHAPEL



When the tile-pavements were laid, the level of the floor was raised ; and the fragments of charred material found underneath the tiles, and lying at the original floor-level, prove without a doubt that this work was done after the fire in 1284.

The tiling of the nave west of the monks' choir, for a certain distance westward of the pulpitum, is formed of large red tiles with a greenish glaze, laid diagonally; but with the pattern of a large cross inserted, formed by a double row of tiles laid square to the lines of the church. I am inclined to think this portion of tile-paving marks the choir of the *conversi*, or lay brethren, and also the line of the rood-screen.

In front of the pulpitum are the bases of two altars, in front of which burials have taken place ; but no trace of inscription or memorial-slab has been found to indicate whose bodies lie beneath the pavement. The bodies were laid to rest in their monks' robes, without any coffin, and simply deposited in the earth at a depth of not more than 2 feet below the floor. In accordance with Cistercian rule, these bodies would probably be those of the abbots or of some of the nobles of the founder's race, Prince Rhys ap Griffith.

The chapels in both transepts had clustered piers corresponding with those of the central tower, and pointed arches of early transitional type, the mouldings of the arches in the northern chapels being different to those in the south transept.

Round the arches was a hood-mould which was carried round the whole of the transepts as a stringcourse, a fragment of which is still *in situ* at the north-western angle of the north transept ; and there were traces of an angle-shaft at that point, showing an intention of eventually groining the transepts, but which was never carried out.

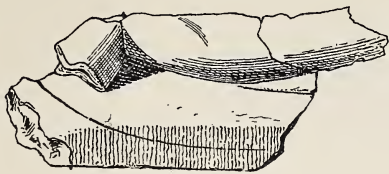
The chapels were groined, and the handsomely carved central boss has been found in each case, with portions of the iron rings from which lamps were suspended in front of the altars. The groin-ribs of the three

northern chapels are in section exactly similar to those in the Trinity Chapel and the circular adjunct called "Becket's Crown" in the eastern part of Canterbury Cathedral Church, the date of which was 1174, which would exactly correspond with the period when probably this portion of the church was built. There are traces of wall-painting in these chapels, which had been subsequently plastered over and whitewashed.

The whole of the chapels and presbytery were painted in fresco, and there is adhering to the stonework and mouldings some of the vermilion paint which still retains its brilliant colour. After the great fire in 1284 the whole was covered with whitewash.

The wars of Edward I had impoverished the Abbey of Strata Florida, the great nobles and princes of Wales had been deprived of their estates, and the King's grant of £78 was but little enough to repair the damage which had been caused by his forces; and though from time to time generous benefactors, no doubt, had given the monks donations, enabling them to partially restore and beautify their magnificent church, the glory of Strata Florida departed when the independence of Wales was lost, on the death of Prince Llywelyn at Cefn y Bedd.

In the southern chapels the walls were found perfect to the line of the stringcourse, which ran round each chapel at the level of the windows; but not a trace of the windows remains, except fragments of the jambs, which had fallen outside. The altars in these chapels are detached from the walls, and behind these were found quantities of fragments of stained glass which had dropped out of the windows into the narrow space between the altars and the wall. It has all very much perished, but traces can still be seen, on some of the fragments, of beautiful, foliated work of the most delicate description; and there is no doubt that in addition to the wall-painting, the windows in the chapels were filled with stained glass. Fragments of the leading have also been discovered, in which the stained glass was fixed.



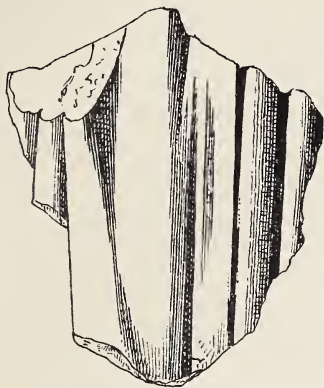
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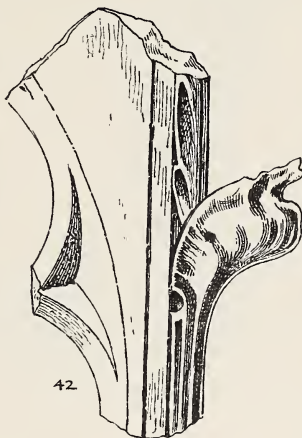
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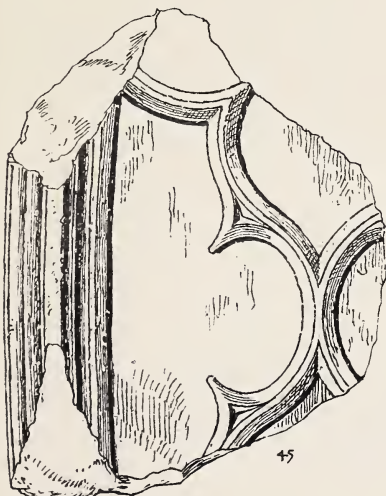
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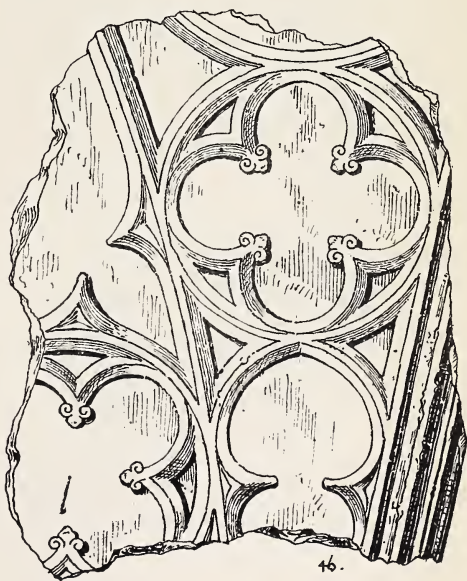
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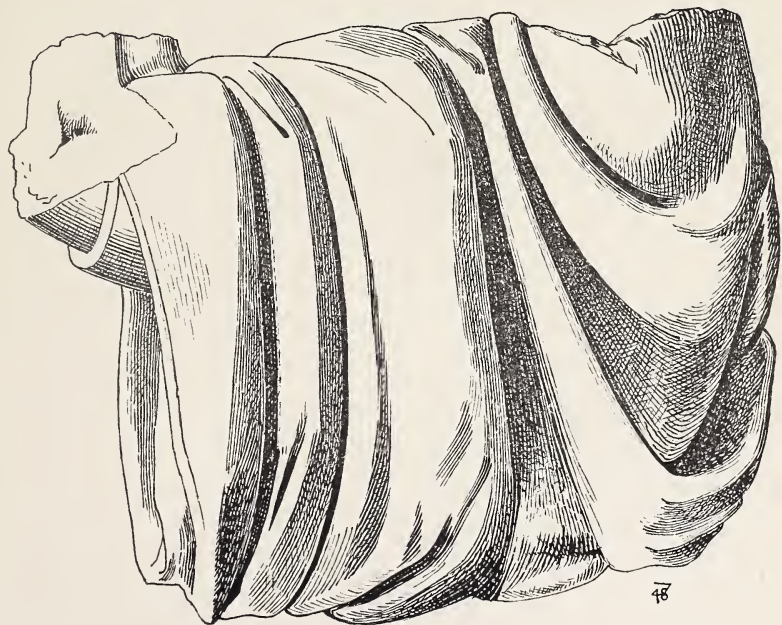


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The groin-mouldings in one of these chapels were most elaborately decorated with dog-tooth ornament; and these southern chapels appear to have been much richer in ornamentation than those in the north transept. Three piscinas have been found,—two fairly perfect, one rather fragmentary,—in the chapels. The spaces for the sedilia and piscina were also found in the presbytery; and the piscina which was discovered in the excavations made in 1846 was also found amongst the *débris*. The groining of the chapels sprang from angle-shafts resting on brackets similar to those at St. David's Cathedral. The angle-shafts had capitals; one fine specimen was found.

In the south chapel next the sacristy were found the remains of two magnificent recessed and canopied altar-tombs, of Decorated work of exceeding beauty, executed in a fine oolitic stone, probably Caen stone. The carving of these tombs was of the greatest delicacy and finish, and of the highest artistic character. Fragments of sculpture found show that each contained an effigy. There were also found two pairs of hands (one evidently a male, the other a female) clasped in the attitude of prayer, and a fragment of the wreath on a helmet, and portions of drapery of a lady's robe. It is, therefore, probable that these were the tombs of a knight and his lady, erected during the latter part of the fourteenth or early in the fifteenth century.

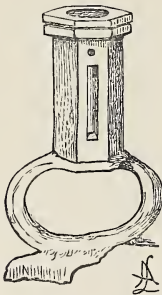
The base of each monument was formed of alabaster panels protected by an iron grille, as the holes still remain in the base-stone where the bars were fixed, and fragments of the alabaster still remain *in situ*. The iron grille would be erected to guard them from injury. The bars have been violently wrenched away.

From fragments of alabaster that have been found in the other chapels there is little doubt that the altars had carved alabaster reredoses of very beautiful design.

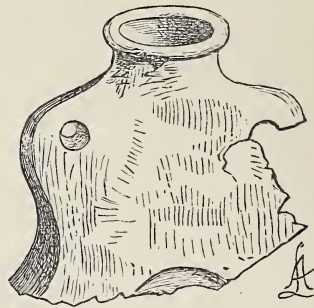
There was also found a carved monk's head in white stone, probably a portion of a figure of St. Bernard, that may have stood upon a bracket, or it may have formed part of one of the tombs.

In the south transept have been found the foundation walls of the staircase leading to the dormitory of the monks, to enable the brethren to go to service at midnight without having to pass through the cold cloister. Underneath this staircase was a tomb of masonry facing north and south, which had been desecrated and filled again with *débris*, amongst which I found some of the most beautiful fragments of the canopied tombs I have before described, and amongst them a pair of blacksmith's tongs. The stairs were probably of stone, but no remains of the steps have been found.

In clearing the sacristy, which has only been partially done, a set of gyves or manacles has been found, with a lock upon them of very ancient pattern. These may have been used for punishing any refractory inmate of the Monastery, or may be a relic of the occupation by Henry IV's troops, who might have used them to secure their prisoners, but did not think them worth carrying back to England when the occupation of the Monastery as a military post ceased.



Candlestick.



Pilgrim's Bottle.

Amongst the *débris* have been found a good many fragments of mediæval pottery; three spurs, one evidently of the early part of the fifteenth century, the other two of later date; and a quantity of fragments of glass bottles of the seventeenth century, relics of the occupation of the Abbey by the Stedman family. These will be placed in the museum which it is hoped

will be constructed out of the sacristy, and where the finer specimens of carving will be deposited.



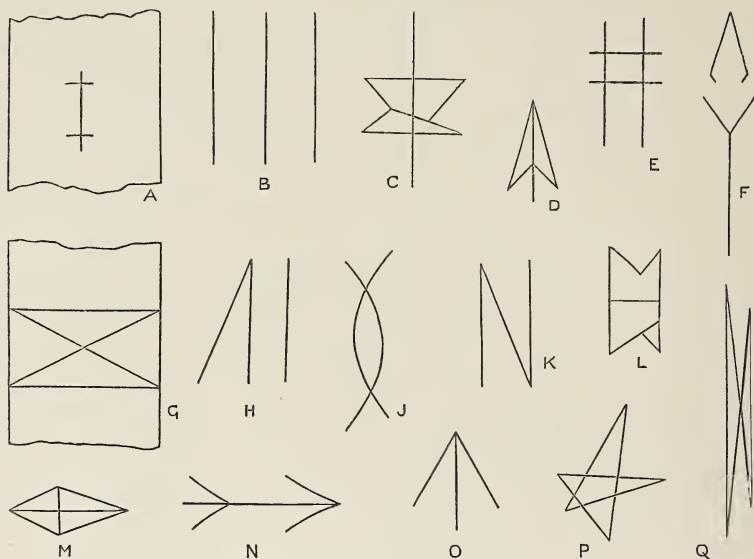
Door-Latch.

As to the ritual arrangements of the Abbey Church, the monks' choir extended (as shown on the plan) from the pulpitum eastward to the eastern arch of the central tower, the transepts were shut off with walls, and there were doors leading from the transepts into the monks' choir, the rebates for which were cut in the piers of the tower. There are traces of screens in front of all the chapels, and separating the north and south aisles from the transepts.

Many of these ritual arrangements were of subsequent date to the original foundation. Originally the church throughout was of one level, with only one or at most two steps to the presbytery. At a later date the floor of the presbytery has been raised, concealing the angle-shafts at the east end, the bases of which were discovered in 1887. It is not impossible that some very late alteration took place in the presbytery, for at the east end, in rear of the high altar, and for some distance westward thereof, common 9-inch square red and black tile paving of inferior quality has been laid, covering up the original pavement; and the people who laid this floor actually took up and covered some of the encaustic tiles in doing so.

There is a tradition that the Abbey Church was used up to the time of the civil war between Charles I and the parliament as the parish church, and this pavement and the footpace may be of post-Reformation date. During the civil wars the final destruction took place, and Strata Florida Abbey then became a ruin, and gradually crumbled to pieces until nothing remained but shapeless mounds of rubbish encumbered with trees, the growth of years of neglect and decay.

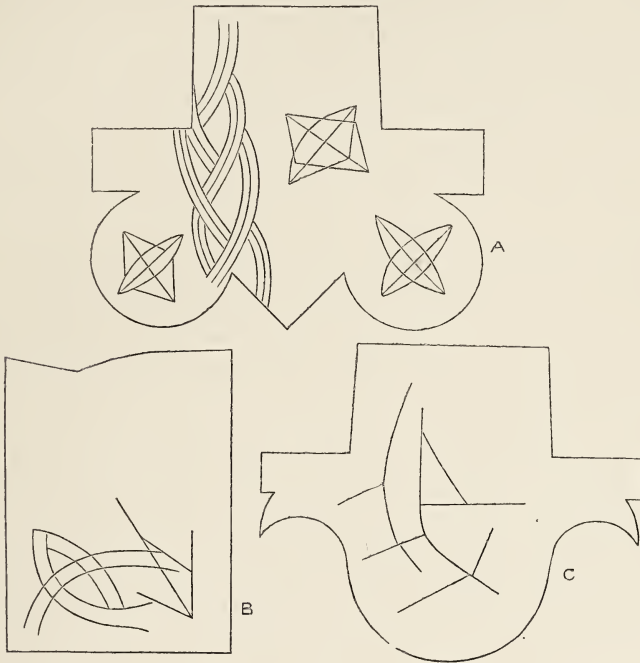
Before concluding I must call attention to the great beauty of the carved work which has been found in considerable quantities, fragments of capitals, bosses, and brackets for groining, all of the Transitional and Early English period, and displaying certain features which point to a Celtic element, more especially in the peculiar interlacing of foliage, as if the carver had been accustomed to cutting the interlaced ropework that is so



Masons' Marks. Scale, one-fourth of an inch to a foot.

peculiar to Irish and Celtic art, and could not help introducing the same feeling in his foliage. I think this opens a wide field of inquiry as to who were the workmen that were employed at Strata Florida. They could scarcely be English. Could there have been a school of native carvers in Wales at that time? or did they employ French, Flemish, or Irish masons? No doubt there was at all times a considerable exchange of merchandise between Wales, the Continent, and Ireland. In the twelfth and thirteenth centuries England must have been most inaccessible; and the seaports of Cardi-

ganshire in those early days were probably trading centres where Welshmen exchanged their wool and other commodities with the merchants from the Continent and traders from Ireland; and it would be most interesting to compare the work at Strata Florida with some example of similar work in Ireland of that period.



Masons' Marks. Scale, an inch and a half to a foot.

The masons' marks which are found upon the dressed stones throughout the ruins are exceedingly interesting, and more especially the curious interlaced lines traced upon the beds of some of the moulded stonework.

Upon all the mouldings of the arcade-arches are to be seen the lines which were cut upon them to enable the workmen to accurately set their work. The joints of the ashlar masonry are close, and the workmanship is very good. The dimensions are in all cases correct, and so far as I could ascertain, after taking a series of

careful measurements, every dimension was a multiple of some fractional part of the standard foot.

And now, finally, may I appeal through this Society to all patriotic Welshmen and lovers of antiquity to aid and assist in the good work of still further clearing the ruins, and in rescuing from further decay the fragments of the magnificent building which the piety and munificence of our forefathers raised. It is a storehouse of ancient art lying buried after centuries of neglect and indifference; and surely in these days of art education and art culture Welshmen will think it worth while to uncover and bring to view the art workmanship that existed in Wales seven hundred years ago.

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I am indebted to Mr. R. W. Banks for the following transcripts of the Patent Rolls, 3rd Henry IV, *temp.* 1402. They are an important addition to the scanty list of original documents relating to Strata Florida Abbey :—

*Patent Roll, 3 H. IV (p. 1, m. 2).*

“Whereas the Abbey of Strata Florida by the frequent aggressions of Welsh rebels, and also by raids of the King’s lieges for the castigation of the same rebels, is greatly impoverished, and its lands devastated, so that the dispersion of the Abbot and monks is to be feared, the King has taken the Abbey and its appurtenances, with all annuities, pensions, leases, etc., granted by its Abbots, into his hand, and has committed the custody of the Abbey and its lands, etc., to Thomas de Percy, Earl of Worcester, and John Belyng, Clerk, to dispose thereof to the Abbey’s best advantage, and for its relief; all issues to be devoted to the support of the Abbots and monks, for the succour and relief of the said place; and until this is effected, all annuities, pensions, etc., are to cease; none of its corn, cattle, etc., to be taken by purveyors for the household of the King or of the Prince of Wales.

“Dated Westminster, 1 April A.D. 1402. By the Council.”

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*Pat. Roll, 3 H. IV (p. 2, m. 1).*

“Appointment of Richard Lord de Grey, the King’s kinsman, as the King’s Lieutenant in the parts and lordships of Breken,

Aberustwyth, Cardygan, Kermerdyn, Buelt, and Hay, for the safe government of the marches of South Wales and parts adjacent, and for resisting the malice of the King's Welsh rebels. He is also appointed to the safe custody of the castles of the places above named. He is to pursue and overcome the rebels, with power to receive into the King's favour those who surrender their arms and find surety to give up the captains and leaders of all who procured them to rebel, etc.

"Dated at Westminster, 26 September 1402."

"Appointment of John Merbury and John ap Henry to muster 120 men and 600 archers, who are to serve in the company of Richard Lord de Grey for the custody of the castles above mentioned."

Same date.

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*Issue Roll (Rolls), 9 H. IV, Michaelmas, 16 November.*

"To Henry Prince of Wales.

"In monies by him received by the hands of John Straunge, his Treasurer, for the war, of the aforesaid Treasurer at Gloucester, for the pay of 120 men-at-arms, each to take per day 12*d.*, and 360 archers at 6*d.* per day each, for a quarter of a year, to stay in the Abbey of Strata Florida, and guard and defend it from the malice of the rebels, those who have submitted to the King, and to ride after and make war with the rebels, as well in South Wales as in North Wales, during the aforesaid time.

"By writ of the Privy Seal. Dated of this term. £666 13*s.* 4*d.*, for which he will account."

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I am further indebted to Mr. Edward Owen of the India Office for copies of certain documents preserved in the British Museum. Mr. Owen observes:—

"The following documents have been extracted from the British Museum (Additional MS. 24,839), a collection formed by the late Mr. Charles Devon, at one time a clerk in the Record Repository at the Tower. At that place were kept the archives of the old Augmentation Office, comprising almost every class of early record, and especially rich in charters and ecclesiastical documents. During Mr. Devon's period

of service he came into possession of a number of officially certified copies of documents then or at an earlier period contained in the Tower collection.

“The first document here printed is a translation of the confirmation-charter of Rhys ap Gruffudd, generally held to have been the founder of Strata Florida Abbey. The document is No. 1 in Dugdale’s Appendix of Instruments, where it is stated to have been taken from the original in the Augmentation Office. The present translation is not in Mr. Devon’s handwriting, nor is its correctness certified to by any of the officers of his department. It is now given to render complete the ‘Calendar of Documents relating to the Abbey’, printed in the *Archæologia Cambrensis* for 1849, 1st Series, vol. iii, and on account of the notes appended to the translation. The latter are evidently by an individual who was acquainted with the topography of the Abbey lands.

“To all the sons of our holy Mother the Church present and to come, Rhys Prince of Wales wisheth Health and Peace. Be it known to all of you that I, Rhys, Proprietary Prince of South Wales, have begun to build the venerable Abbey entitled Strat-flur; when built have loved and cherished it, and have increased its Estates and Possessions, and enlarged them as much as I could with the assistance of the Lord, granting to it with a devout mind, for the cure of my soul and the souls of my predecessors and successors, land, champaign and arable and mountainous, for the pasture of animals, as much as is fitting for it; and all the Donation which I have heretofore conferred on the said Monastery I now again, in the 1184 year from the Incarnation of our Lord, have confirmed by the memory of the present writing; my three sons also, namely, Griffith, Rhys, and Meredith, have at the same time, in the same place, offered the same donation in the hand of the Abbot of Strat-flur; firmly enacting in the presence of many of our army in the Church of St. Bridget at Rhayader, that whatsoever possessions and goods and chattels the same Monastery at present possesses and holds, whether they have been obtained by the kindness of God, through the grant of Pontiffs, the free gifts of Princes, the oblation of the faithful, or any other just means, they may continue firm to the monks of it and their successors, free and



wholly exempted from every secular and ecclesiastical custom and due.<sup>1</sup> In which we have thought proper to express these by their proper names.

Nanneyrth<sup>2</sup> in its boundaries ; that is to say, from Nant y Fleiddiastr to the Wye,<sup>3</sup> from the Wye to the Hedernol,<sup>4</sup> from the Hedernol to its source, from thence across to Blaen Ystwith,<sup>5</sup> from Blaen Ystwith to Tavlogen<sup>6</sup> at the bottom, from Tavlogen to its source ; from thence straight across to Marchnant,<sup>7</sup> from Marchnant to Meyric,<sup>7</sup> from Meyric to Teivy, from Teivy to Camddwr vechan,<sup>8</sup> from Camddwr fechan to its source ; from thence along the Rossy Hollow (Pant y Wain) to Camddwr vawr,<sup>9</sup> afterwards through Camddwr vawr across to Hirvein Cadeithni, from Hirvein Cadeithni to the Ayrn,<sup>10</sup> from thence along the course of that river to the Foss which is between Trefcoll and Brumuric (perhaps Brynmeyric), from the Foss to its head, from the head of the Foss in a straight line to Pen Nant y Gillyhir, from thence straight along the Hivant, between Buarth Caron and Dinas y Driwtwyr (perhaps the City of the Traitors); from thence along the course of that river as far as the Grange which is called Castell y Flemmis;<sup>11</sup> thence<sup>12</sup> from the

<sup>1</sup> Inquiry should be made whether the original grant from the Crown of these Abbey lands in the time of Henry VIII hath any words to this purpose, or whether the grant may not contain a clause conveying the land in as large and ample a manner as it had ever been held by the Abbey.

<sup>2</sup> Farms near Rhayader.

<sup>3</sup> This river is well known.

<sup>4</sup> This river falls into the Wye some miles above Rhayader.

<sup>5</sup> "Blaen" means source. The river runs by the mine-works, Hafod, and Crosswood, and thence into the sea.

<sup>6</sup> A small brook which tumbles down the rock opposite Havod.

<sup>7</sup> Two small rivers. Marchnant falls into the Meyric, and the Meyric into the Teivy, on the north side thereof, between two and three miles below the Abbey.

<sup>8</sup> A small river running from the north-west, and falling into the Teivy about a mile to the westward of the Meyric.

<sup>9</sup> Another river in the same direction, about two or three miles to the west of the other.

<sup>10</sup> A considerable river which falls into the sea at Aberayron.

<sup>11</sup> A considerable encampment, supposed to have been formerly thrown up and occupied by the Flemings of Pembrokeshire.

<sup>12</sup> Thus far all the land conveyed is to the north of the Teivy ; that which is conveyed from hence out lay to the south and to the east of that river. A part of this land, viz., that to the south of the Ystwith, till it comes opposite to Hafod, is allotted to the lower division of Gwnnws ; another part of it, from the Meyric to the north

Grange, from another part of the river, over the hill in the direction of the Rossy Hollow, to the brook between Maesglas and Trebrisk; thence along the brook to Teivy, from Teivy to Maes-Treflynn, from Maes-Treflynn to Blaen Huden, to the lake of Nant y Meini; from the lake of Nant y Meini straight across to Llanerch y Gawiddfa (Gudva), from Llanerch y Guddva straight across the mountain to Gelly Angharad. That mountain afterwards is the boundary straight across to the source of Camddwr,<sup>1</sup> from thence along the course of the river to the Towy, from the Towy thence upward on each side of the river to its source; from the source of the Towy straight to the source of the Arban,<sup>2</sup> from thence to the Claërwen (so, probably, it should be read), from thence to Glan Ellan, from thence as far as Croën (perhaps Craig). Gwymmon, from thence straight upward as far as Tal-Lluchynt, from thence to Ceven yr Eglen, from thence as far as Blaen Rhiscant, from thence across the mountain as far as Llan-Unben, where the meres of the aforementioned land called Nannerth are equally intermingled with the just recited boundaries.

“Moreover, whatsoever is contained within the afore described bounds all around, in plain and in wood, in waters and in meadows and in pastures, in cultivated and uncultivated ground, I, Rhys, and aforementioned sons, and my whole posterity, do give in fee, by perpetual right, to the monks of Strat Flur and their successors; and these are the names of the more eminent places within these bounds,—Moyl Geydiau, Nant Eylmer, Eym, Nant Morant, Brithir, Abercoyl, Abermethen, Stratnimru (perhaps Stratmeyric), Kelly, Cwm Coyl, Priskyey, Eumaun, Stratflur, Ryt-Vendigaet, Dolvawr, Llwyn-gog, Trefygwyddel, Ffunnon-oyer, Kellyen, Brindeney, Esger-berveth, Castell Flemmis, Maesglas; and from the donation of the sons (of) Cadwgaun and their heirs, and of our dominion, Ceven Rhyd-Esger-Saisson, one half part of Bronwennu, except the Esger (*i.e.*, the Ridge), towards the Arth, where the sons of Seilsant have built their houses; Trefboyth with its appurtenances; and these are the

and west, to the Claërwen on the east, constitutes the upper division of Gwnnws; the part situated between the Camddwr vechan and Camddwr vawr (*i.e.*, the Little and Great Camddwr) makes a part of the upper division of Lledrod.

<sup>1</sup> This river is on the mountains to the south of the Teivy, and falls into the Towy. The Towy runs through Carmarthenshire and by Carmarthen.

<sup>2</sup> The Arban falls into the Claërwen about four miles to the east of the Abbey, the Claërwen into the Ellan, and the Ellan into the Wye about twenty miles to the east of the Abbey.

bounds of the same according to the description of Rhys and his nobles, and also of his son Griffith: from Abermeylir upwards, along the Arth as far as the Foss which runs from the spring of Bleydud Orvanaun; from thence along the hollow as far as the Ffos called Ffos y Byleynt, from the Ffos along the Rossy Hollow between Marchdi and Bryn-lleude, from the Hollow as far as the Ffos which is the boundary, and the village called Ardis-emykwet which Gwennlian offered to the said monks for perpetual alms, with our consent and that of our sons; and the aforesaid Ffos is the boundary as far as the sea; and the sea as far as the mouth of the Arth to Abermeylir, and the wears and all the fishery on the shore and in the sea, from the mouth of the Arth to the mouth of the Ayron, we offer to the said Monastery for ever; and also from my own proper fish-pond one day and one night in every week.<sup>1</sup>

“And of this universal donation these are the witnesses,—the two sons of Llaudent, Griffri, and Rhys; Iorwerth, the son of Edweyn; Ediorwerth, the son of Kedivor; the two sons of Llewelyn, Gwrgeneu, and Cadwgaun; Maredud, the son of Rytherch, and Gwgaun Scaica (perhaps Gwgaun Sais, *i.e.*, the Englishman); Griffith, the son of Bledwit of Mabudred; and Maredud, the son of Eimaun, the son of Bledwit of Werthiniaun.”

“This is followed by a translation of the confirming charter of Henry II (No. II in Dugdale’s Appendix), which, as being short, and as completing the documents connected with the Abbey, is given herewith:—

“Henry, by the grace of God, King of England, Duke of Normandy and Acquitæna, &c. Know ye that I have granted, &c., to the Abbey of Strat-flur and the monks there serving God, the reasonable donation which Rhys, the son of Griffith, made to them of the lands underwritten, namely, of the Plain which

<sup>1</sup> From the Wye at Rhayader to the river Ayron, the most distant points to the east and west, there are about twenty-eight miles (measured I mean), and from the source of Camddwr vechan to the Towy about ten miles; that is, where the land has the greatest breadth from the north-west to the south-east.

Many of the places are still known by the names, others have totally lost them; but the knowledge or ignorance of them is, I conceive, just of the same consequence, that is, none at all.

The land given by the sons of Cadwgan is unconnected with the other, and about ten miles farther to the west. It lies to the north of the Ayron, where it falls into the sea. Mynachty (*i.e.*, Monkhouse), the estate of Lewis Gwynne, Esq., was part of it.

is between Hendreskynavandu and the brook of Buarchegre, and thence as far as the Teivy, and Hircarth as far as Flur and as far as Teivy, and of Llangareth as far as Hedegan, with their boundaries, and from the rivulet called Pastryth Gelly Angharad as far as the Teivy, and of Lispennard, and of Strat-flur, and of Keven Castell, with their boundaries, and of Maesglas with its boundaries, and of Pennal as far as the Ayron and as far as the Camddwr, and of Kevenpuet, with their boundaries, and of Kellyen Urmdevoy, and of Maesbre, with their boundaries, and of Ffynnon Oyer and Ryt y velin, upward as far as Maesbre, and of Drepyth Riwardd as far as the sea. Wherefore it is our Will, etc.

“To<sup>1</sup> T. Richard, Bishop of Winchester, and Geoffrey, Bishop of Ely, and Sefrid, Bishop of Chester, and Peter, Bishop of St. David’s, and Geoffrey the Chancellor, my son. At Winchester.”

“The following documents are transcripts of what are known as Particulars of Grants, forming portion of the records of the old Court of Augmentation and Surveyor General, and now deposited at the Record Office. Upon the dissolution of the monasteries a special department was created to deal with the various applications that were received for the grant or lease of the property that had accrued to the Crown. Such persons as were desirous of becoming purchasers were required to forward with their application a bill of particulars of the land for which they were in treaty, which had been drawn up by the Auditor of the Crown or his deputy. These particulars were examined by the Crown officers, and if necessary further inquiry was made as to the extent and survey of the lands, and the fines payable, or dues arising therefrom reserved to the Crown.

“The dues known by the name of *cymmortha* are by these documents shown to have become a direct charge upon the properties, and payable to the sovereign to whom had reverted the seignorial dues of the Welsh chieftains.<sup>2</sup>

<sup>1</sup> The translator has mistaken the “T.” of the document (or of Dugdale, if the above has been taken from that collection), that is the “Teste”, for an initial letter of the Bishop’s name.

<sup>2</sup> Seebohm’s *Early Village Community*, p. 196.

“The first is the Bill of Particulars drawn up for a lease to be granted to Richard Broughton and two others, ‘to the use of’ Robert Earl of Essex, the unfortunate favourite of Queen Elizabeth.

“The second document is a grant of lands (probably the same) to the son of the executed Earl of Essex, to whom his father’s title and estates were restored in 1603. The last two are taken from Mr. Devon’s officially certified copies of the originals.

“*P’cell’ terr’ & Possession’ nup’ Monaster’ de Strataflorida p’tinen’.*

“Com’ Cardigan.

“Grangia de Mevenneth val’ in—

“Redd’ sive firm’ divers’ terr’ ten’tor’ et Hereditament’ p’cell’ Grangie p’d’ sub Sigillo Conventual’ d’c’i nup’ Monast’ii div’s p’sonis concess’ p’ termino div’sor’ Annor’ futur’ p’ Annum  
lxxixs. ij*d.*

“Redd’ sive firm’ div’s terr’ ten’tor’ & Heredit’ div’s p’sonis ut dicit’r concess’ sub Sigillo d’c’i nup’ Monasterii sicut annotat’r in Comp’o de Anno xxxiii<sup>o</sup> nup’ R’s Henrici octavi p’ ann’  
xix*li.* xv*s.* iii*jd.*

“Redd’ sive firm’ div’s terr’ et Hereditamen’ p’cell’ Grangie p’d’ prenobili Waltero Comiti Essex dimiss’ p’ termino Annor’ adhuc futur’ p’ annum  
x*li.* xvii*s.* iii*jd.*  
“xxxiii*li.* xi*s.* ix*d.*<sup>1</sup>

“Quedam Consuetudo vocata Comortha val’ in Denariis levabil’ de sep’alib’s Tenen’ infra Grangias p’d’ quol’t terci<sup>o</sup> anno videl’t de Havodwen vi*li.* x*s.* vii*jd.*, Blanarian vi*li.* vii*s.* iii*jd.*, Pennarth cs., Comustwith x*li.* v*s.* vii*jd.*,<sup>2</sup> Mevenneth x*li.* xiii*s.* vii*jd.*, et Henhynock vi*li.* xiii*s.* iii*jd.*

“in toto xxxviii*li.* xiii*s.* vii*jd.*

“M’d’ albeit this is payable but ev’y third yeere yet I place it heere because it is p’cell of the Travell for which the Bailiffs fees have in tymes past been allotted and was reserved in the ould Leace<sup>3</sup> to S’r Richard Dev’oux to be paid quol’t terci<sup>o</sup> anno as it hapned.

“M’d’ according to the Warrant to me directed for the making of this p’ticular I have therein mencioned the value of such

<sup>1</sup> The value at the time of the Dissolution is given as £34 : 3 : 2.

<sup>2</sup> This is an error for £2 : 6 : 8. The figures will then add correctly.

<sup>3</sup> This is the lease given on p. 93.

Land Tenements and Hereditaments within the said Countie (being not purchased) as wer dimized to S'r Richard Dev'oux, Knight, And have divided as before the Landes houlden by Convent Seale (few of which have lesse then xl<sup>tie</sup> yeres to come) from those letten to my Lord of Essex. And as for any being at will unlesse eny part of those vouched to be letten by Leases not seen be such, I knowe none.

"Also I have Reprised such fees as wer Reprised uppon the graunting of the said S'r Richard Dev'oux Lease according to the tenure of the said warrant. Also it is to be remembrid that the said Erle of Essex hath one Lease wherin is reserved xxv*li*. xv*js*. ix*d*. p'cell of the said xxxv*li*. vii*js*. graunted for xxj yeeres, whereof are endid xiiij yeeres at Michellmas ..... by which Lease the said Erll is to levie to the Queenes use yeerely c*js* vii*js*. vii*d*. and other ..... p'cell of the said possessions.

"Also there hath been answered by the said Erll uppon the sev'all Accompts sithence the Expiracio ... the Lease made to the said S'r Richard Dev'eux besides casualties iii*j*<sup>xx</sup>*vi**li*. xii*js*. iii*d*. p'cell of the y... value above mencioned. And there hath been respected yeerely as well in respect of the fees afore ... of div'se decaies and ov'charge alledgid by the said Erll xxx*ij**li*. amounting for vii yeres endin ... Michelmas last to ccxxiii*li*. w'ch by Survey could not hitherto be discided for that the said Officer specially instructid for those causes was forced to attend uppon his Lordship in Ireland whe... fittest tyme was for doing that service.

"Also if any new Demize be made of the premisses there must be speciall reservacion of the said some of xxxviii*li*. xiii*js*. vii*d*. for the Commorth aforesaid to be paid to the Queenes Majesties use in such yeres as the same shall happen. Ffinally the said Erll desireth to have your Honors order touching the allowing of the said ffees as well for tyme past as to come and he will uppon reasonable Respects to be alledged to yo'r Honors answer the rest.

"xxv*j*<sup>to</sup> Die Ffebruarii 1575.

"Ex'r p' Rob'tum Multon Deput. Audit."

"Make a Lease of the p'misses uppon surrender of a former Lease made unto Walter late Erll of Essex by the name of Walter Vicount Hereford unto the said Richarde Broughton, Thomas Newporte and Willyam Baroll to the use  
 xv*ij*<sup>o</sup> Junii 1577 of the said Roberte nowe Erll of Essex for  
 p' Ric'o Broughton, the terme of xx*j*<sup>tie</sup> yeeres yealding to the  
 Thoma Newporte et Quenes Ma'tie the yearlie rente aforeseid  
 Will'mo Baroll ad of cx*ij**li*. and the aforeseid som'e of

usu' p'nobil' Robt' xxxviii<sup>li</sup>. xiiijs. viij<sup>d</sup>. for the Commortha  
Comit' Essex. aforeseid ev'y third yeare And painge to  
her Highnes the ffyne before mencioned.

"The Lease to have commencement from the Annunciacion  
of our Lady last past.

"The exceptionns Coven'ts and Condicionns in the Lease to  
be suche as in like cases is appointed.

"W. Burghley  
Wa. Mildmay."

*"P'cella Possessionu' nup' Monaster' de Strataflorida.*

"Com' Cardigan.

"Grang' de Havodwin, Blanarion, Penn'th, Comustwith,  
Mevenneth, Morvamaure, Hanniniock et Doverchen  
valt' in

"Firm'o'i'm ill' Grang' de Havodwyn, Blanarian al's Blannarian,  
Pennarth, Comustwith, Mevenneth, Morvamaure, Hanniniock al's  
Haninock et Doverchen, cu' suis Jur' Membr' et p'tin' univ'sis in  
Com' p'd'. Necnon tocius illius Consuetud' ib'm voc' le Comor-  
tha levabil' de sep'al Tenen' infra Grang' p'd'. Necnon o'i'm et  
sing'lor' Denar' sum' exit Revenc' et p'fic' quor'cu'q' de temp'e  
in tempus p'ven' acciden' seu contingen' ac D'ne nup' Regine  
Eliz' hered' et successor' s' spectan' et p'tinen' dict' Grang' quo-  
lib't tercio anno levand' et solvend' s'c'd'm consuetud' p'rie  
ib'm p'ut antehac consuet' fuit attingen' ad sum' xxxviii<sup>li</sup>. xiiijs.  
viij<sup>d</sup>. quolib't tercio anno. Ac etiam o'i'm et sing'lor' mess'  
Dom' Edific' structur' Horr' stabul' molend' columbar' Hort'  
pomar' gardin' teri' Tent' Grang' prat' pasc' pastur' vast' camp'm  
bruer' Mor' Marisc' aquas aquar' curs' gurgit' Ripar' stagn' vinar'  
piscac' Redd' Rev'c' & s'vic' ac Redd' et annual' p'fic' quor'cu'q'  
res'vat' sup' quibuscu'q'. Dimiss' et concess' Necnon o'im et  
om'imod' Decim obvenc' fruct' p'quiss' et p'fic' cur' Waviat'  
extrahur' H'iett' Jur' Jurisdic' Privileg' Custum' Mulctur' et  
Consuetud'. Ac o'n'm al' p'fic' comodit' advantag' emolumen' et  
Heredit' quor'cu'q' p'd' Grang' et ceter' p'miss' aut eor' alicui ullo  
m'o spectan' vel p'tin' aut cum eisd'm seu eor' aliquo vel ali-  
quibus antehac usualit'r dimiss' locat' habit' cognit' accept'  
usitat' occupat' seu gavis' existen'. Que om'ia et sing'la p'miss'  
cum eor' p'tin' univ's scituant'r jacent et existunt in d'co Com'  
Cardigan. Except' et om'io reservat' om'ib's et sing'lis H'iett'  
extrahur' casualitat' p'quis' cur' grossis arbor' bosc' subbosc' ward'  
maritag' miner' et quarr' p'miss'. Ac advoc' eccl'iar' et capell'  
quar'cu'q' p'miss' p'd' seu alicui inde p'cell' ullo modo spectan'  
p'tin' vel incumben' sic (inter al') dimiss' Henrico Lindley Mit'  
p' L'ras D'ne Elizabeth' nup' R'ne paten' Dat' xxvii<sup>o</sup> Die No-

vembr' Anno regni s' xliiij<sup>to</sup> p' termi'o xxj<sup>us</sup> annor' incipien' A  
ffesto S'c'i Mich'is Arch'i tunc ultim' p'ter' Reddend' inde ann<sup>t</sup>  
ad ffest' Ann's b'te Marie Virgin' et S'c'i Mich'is Arch'i equal'r<sup>i</sup>  
p' Redd' p'missor' cxij<sup>li</sup>. Ac quolib't terci<sup>o</sup> A<sup>o</sup> ultra p' Comor-  
tha xxxvii<sup>li</sup>. xiiijs. viij<sup>d</sup>. viz.

“Pro Redd' p' Ann' cxij<sup>li</sup>.

“Ac ultra p'd' Redd' pro Comortha quolib't t'cio  
anno xxxvii<sup>li</sup>. xiiijs. viij<sup>d</sup>.”

“Mr Attorney. Whereas his Ma'ty was pleased some 8 or 10  
Months past to promise a Lease in reversion to the use of the  
yong Erle of Essex, to be granted to such persons as should be  
named, I have thought good hereby to require you, according  
to his Ma'tys gracious favour, to draw up a Booke for his Ma'ts  
Signature to the persons undernamed, leaving a Blanc for the  
number of yeares.

“Salisbury.

“15 Junii 1605.

“Owyn Sheppard, gent.  
Henry Gerrard, gent.”

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NOTICE OF THE  
DISCOVERY OF ANCIENT BRITISH SEPUL-  
CHRAL REMAINS AT PENMON,

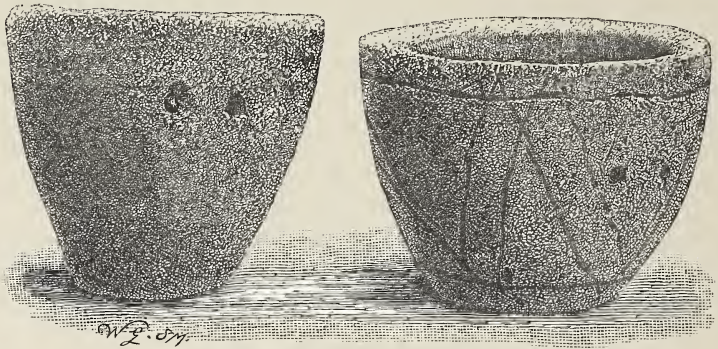
ANGLESEY.

BY THE REV. ELIJAH OWEN, M.A.

THE place where these grave-relics were discovered is called Chwarel Beccyn, and is situated at the entrance of the Menai Straits, just after rounding Black Point, in the parish of Penmon, Anglesey. It is a limestone quarry, and has been worked, off and on, in a languid sort of way, for a number of years. But latterly, a wealthy company having taken it up, it has been considerably enlarged and opened out. The works extend from the sea-shore, and have already eaten a wide gap into the rock, which abruptly ascends, and forms a peak of some elevation. This headland is seen from a great distance, seaward and across into Denbighshire and Carnarvonshire; and, from the beacon-fire which was lit on the top, was called "Y Beccyn"—the beacon. When limestone was dug out of its base, the hole was known as "Y Chwarel Beccyn"—the Beacon Quarry. But latterly a flag-staff, as a life-boat signal for Penmon station, has been fixed on its summit, and which suggested to the new company the name Flag-staff Quarry, instead of the older one of Beacon Quarry.

While engaged in removing the soil from the face of a large projecting rock, preparatory to blasting it, the workmen, after digging through about eight inches of earth, exposed a mound of large loose stones, forming an oblong barrow of about three feet in length from north to south, or, as they expressed it, running into the Island. On clearing away these they came to a layer of blackish substance, strewed

over with small pieces of bone, covering completely the bottom of the enclosure. At the farthest end from the Straits—the north of the cairn—lay what appeared to be a skull, which, however, fell away directly its covering was disturbed. I accept this statement of the men with a certain amount of caution. There may have been a larger portion of bone discovered here than elsewhere, and close by which were two small cups, lying on their sides, mouth to mouth;



Sepulchral Urns found at Penmon.(1)

also something like leather, with a skewer or bone pin, ornamented round with an indentation, and a hole through, as near as they could guess, midway between its ends. This latter relic was passed by the men from one to the other, and carefully examined, and then laid on one side; but, unfortunately, when they came to look for it, it could not be found. The same result attended a search made by the quarry manager and myself among the heap of "rwbel" thrown up from the clearing. But, in describing it, one of the men told us that the likeliest thing to it was the bar of the steel guard which was passed through the button-hole of his fellow-workman's waistcoat, and that was a goodly-sized one.

When the face of the rock was reached it was found

<sup>1</sup> From a photograph by Mr. Mills, 53, Garth Road, Bangor.

to be hollowed out into the same oblong shape as the curn above it, but smaller, with a deeper cup-like indentation at the end where the skull lay; the whole, in that way, forming a cistfaen scooped out of the bare surface of the limestone. This, however, was directly shattered, and all that I saw was a pile of rubbish, consisting of the paring of the hill for firing the rock, from among which I picked out a large handful of bone, and a quantity of the black calx, or human scorïæ, which lay caked at the bottom of the cist. The cups were deposited in the office of the works, and through the kindness of the steward I have been allowed to take a sketch of them, and to note the following particulars. They are made of red clay, unbaked, or baked in the sun, and are hand-made. This is plainly seen by their unsteady roundness, and the overlapping of the line running round one of them. One is perfectly plain, and with the exception of two small holes, has no other marks. It is 2 in. in height, 2 in. across its mouth, with jagged, uneven edges, and 1 in. in diameter at its base. The other is  $1\frac{3}{4}$  in. in height,  $2\frac{3}{8}$  in. across the mouth, and  $1\frac{3}{8}$  in. at the bottom. The edge is fairly flat, if anything sloping towards the inside, and is perforated, the holes forming two distinct circles round the inside and outside edges. The outside is scored round the top and bottom, between which circles are double rows of rudely marked zigzag lines, and two sets of small holes, about midway down, exactly opposite to each other. From the position they were found in, it seems as if these vessels had been held together by means of a thong of some kind, passing through the holes as a kind of hinge, the one forming a lid to the other. They are both about a quarter of an inch thick at the edges; and their general appearance is best seen from the drawings of them.

That the cistfaen contained a cremated body is evident from the scorïæ and burnt bones. The pyre being piled up above the cist, after the fire had been

quenched with wine, all that remained unconsumed was gathered into the hollow, the particles of charred bones sprinkling the lower layer which had settled down from the burning. "When the common ligament is dissolved, the attenuable parts ascend; the rest subside in coal, calx, or ashes," says the quaint Sir Thomas Browne, in his *Hydriotaphia*. This barrow has evidently remained undisturbed from the time of its first erection until opened by the workmen; and, as the cistfaen is the oldest kind of coffin, it must probably have been made before the Christian era, or even anterior to the coming of the Romans.

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NOTICE OF THE  
DISCOVERY OF SEPULCHRAL SLABS AT  
VALLE CRUCIS ABBEY,  
DENBIGHSHIRE.

BY ALFRED NEOBARD PALMER, ESQ.

TOWARDS the end of August last, the Rev. Hugh T. Owen, Vicar of Trevor, in disturbing the floor at the south end of the monks' dormitory at Valle Crucis, exposed five figured sepulchral slabs, all more or less broken, which had been used for strengthening the vault of the arched passage below, and for filling up the space between that vault and the dormitory floor. It is exceedingly likely that the slabs were broken and utilised in the way described by the monks themselves rather than in the later times when the monastic buildings were used as a farmhouse. Elsewhere in the dormitory (built about 1350) an early tombstone has been worked into the roof of the day-stairs.

Only one of the five slabs recently found was inscribed, and as hereon the name "Madoc" stood out very plainly, it was immediately announced in all the newspapers that the tomb of the founder, Madoc ap Gruffydd Maelor, had been discovered; but a very slight examination sufficed to show that the word "Madoc", or rather "Madoci", was preceded by the word "Owinus", and that the stone belonged to the grave, not of the founder, but of a certain Owain ap Madoc.

Owain and Madoc were both common names in mediæval Wales, but the lettering on the tombstone appears to be that of the first half of the thirteenth century; and it is impossible, therefore, not to think of Owain ap Madoc ap Meredydd, otherwise called "Owain Brogyntyn", who was living in 1213. Owain

Fychan ap Madoc, lord of Mechain Iscoed, one of Owain Brogyntyn's legitimate brothers, died perhaps too early (A.D. 1187) for this tombstone to be ascribed to him. The inscription expressly declares the Owain ap Madoc whom it commemorates to have been "distinguished", and Owain Brogyntyn is the only distinguished person bearing that name, living in Powys in the first half of the thirteenth century, whose name has come down to us. But I should be sorry to commit myself to the statement that we have here Owain Brogyntyn's tomb, and the inscription may be somewhat later than I have supposed.

Having said this much, it may be desirable to discuss more fully the inscription on the slab of which I have been speaking, and which is figured as No. 1. I have taken about twenty rubbings of this inscription, and examined it at different times with varying lights, and feel positive that every letter (except, perhaps, two) is really as represented in the drawing. The inscription does not, as in most examples of this class, run continuously round the verge, but is broken up (so to say) into two distinct inscriptions,—one on each side of the stone,—each running from top to bottom. There are, first of all, towards the top of one side, the letters ET; being, of course, what remains of the words HIC IACET. The T is, strange to say, a Roman letter, all the other letters being early English. Then come the words OVVINUS MADOCI, of which the only doubtful letter is the final letter of the second word. This letter is followed by traces of smaller letters too indistinct, I fear, to be ever deciphered. One would expect here the word FILIUS.

The inscription begins at the top of the opposite side with the letter R; perhaps the last letter of the word VIR. The first letter of the last word may be either o or c. I have read c because this alone makes sense of the word, yielding CIVIS, that is CIVIS. Over the first and fourth letters of this word are marks; but I believe them to be accidental, and to have no signifi-

VALLE CRUCIS ABBEY.

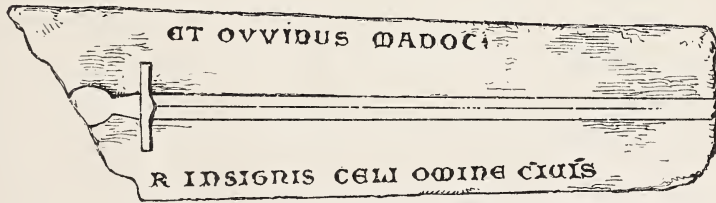


FIG. 1.



FIG. 2.

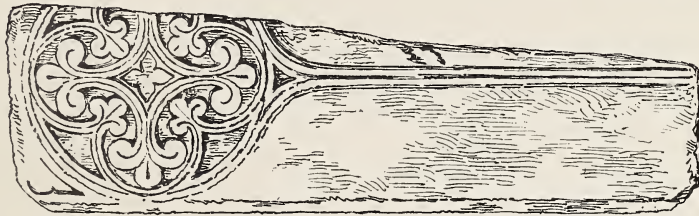


FIG. 3.

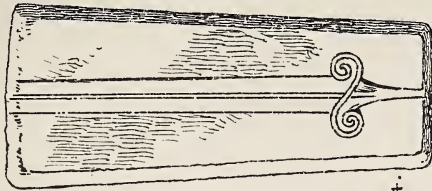
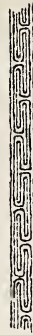
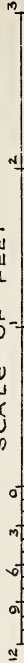


FIG. 4.

FIG. 5.



SCALE OF FEET







cance. CELI stands, of course, for CÆLI. I read the inscription, then, thus:—

.....ET OVVINUS MADOCI .....  
 ...R INSIGNIS CELI OMINE CIUIS.

This inscription would present no difficulty if it were not for the word OMINE; but of the existence of this word there can be no doubt, nor is there room for an N or a D before it, which would make it into NOMINE or DOMINE. Along the middle portion of the tombstone a sheathed sword is figured.

Slab No. 2 bears the marks of fire, and is deeply scored with a diagonal line made with the intention of breaking the stone in two. This slab must have been, when the design on it was perfect, very beautiful. The sketch herewith given was made by Mr. Wm. Thomas, of the firm of Messrs. Woodall, Minshall, and Thomas, for *Byegones*, and has been kindly placed at my disposal.

Slabs 3 and 4 are sufficiently represented by the sketches annexed, of which the sketch of No. 3 was made by my friend Mr. Wm. Tudor Howell.

Slab No. 5 is only a fragment, but fortunately contains a portion of the border, which is a kind of Greek fret, and reminds one rather of the sculpture on some of the early crosses in South Wales than of any form of ornament in vogue so late as 1200, the date of the foundation of the Abbey.

While I am speaking of Valle Crucis I may refer to the sepulchral slab, described by Pennant, which has recently been taken from the fireplace of the room behind the dormitory, and built into the south wall of the chapter-house. Pennant reads the name hereon as ARVRVET, but there are traces of another letter immediately before the name which is almost certainly M. The name thus becomes MARVRVET, that is MARURVET, a variation, probably, of "Marred", which was the Welsh form of "Margaret". Owain Brogyntyn's second wife was named "Marred". The inscription on the

lower side of the slab has been barbarously cut away. The date of the stone must be early thirteenth or late twelfth century. Coming now to the tombstones in front of the high altar, the following is the inscription on one of them: [IN PAC]E AMEN ✠ HIC IACET YEVAF [A]P ADA[F]. This is doubtless the tomb of Ieufaf ap Addaf, of Trevor, who is known to have been buried at the Abbey, and who was the ancestor of the present owner of it. He lived in the early part of the fourteenth century. A fragment of a tombstone near it contains the letters [HIC I]ACET DYDGU F[ILIA]. "Dydgū" is, of course, "Dyddgu", a not uncommon name in mediæval Wales. On another fragment the letters EDW[ARD]VS YO occur. "Yo" must stand for Iorwerth, Iocyn, or Iolyn. The capitals in all the above-named stones are Early English, though, for the printer's convenience, I have given them as Roman. On another tombstone lying in front of the high altar occurs a dated inscription (A.D. 1290), which has often been given, but never, I believe, quite correctly. The interlacing ribbon ornament occupying the middle portion of this tombstone is so beautiful, and the fact of its being dated so important, that an accurate drawing of it ought to be given, and this, it is to be hoped, we shall one day get. Who was the Gwerfyl ferch Owain commemorated by this inscription? It has been alleged that the before-named Owain Fychan ap Madoc had a daughter Gwerfyl, but I can find no evidence for this statement: and the wife of Gruffydd ap Iorwerth Foel was Gwerfyl ferch Madoc, not Gwerfyl ferch Owain. I fear the Gwerfyl of Valle Crucis must remain for the present unidentified.

I doubt whether the importance in connection with the Abbey of what used to be called "the old cross in Yale" has been generally recognised. The *Brut y Tywysogion* relates that in the year 1200 Gruffydd ap Madoc Maelor founded Llan Egwestl Monastery "behind the old cross in Yale" (*yn ol yr hen groes yn Ial*). In a *cywydd* addressed to Abbot John ap Richard by

his nephew Gutyn Owain, Glyn Egwestl, the valley in which the Abbey stood, is described as "the place of the old cross". In another *cywydd* by the same Gutyn to the next Abbot, David ap Ieuan, in which *cywydd* "the three bells of Yale" (*Ial a'i dri clych*) are mentioned, a buckler which the abbot had given to the poet is spoken of, as "a token from Pant yr Hen Groes", "Pant y groes" being the equivalent of "Valle Crucis". And I have often wondered whether "the oblations at the Holy Cross", mentioned in the *Valor Ecclesiasticus* (A.D. 1535) as among the revenues of Valle Crucis Abbey, were not offered at this cross, which gave to the valley the name of "Pant y Groes", and made that valley sacred before ever the Abbey was set up in it. Now the tradition of the neighbourhood and the writers of the last hundred years, at any rate, are agreed in regarding the famous "Pillar of Eliseg", which stands near the Abbey, and which was erected in the first half of the ninth century, as the cross from which Valle Crucis got its name. It is true that it is a pillar, and not a cross; but may it not have been made into a pillar by knocking off its head or arms? It was thrown down during, or immediately after, the great civil war, and the ends of it knocked off. I am aware that Mr. Bloxam and Professor Westwood are of opinion that Eliseg's Pillar was never any other than a column; but there appears to me no reason why the head, now wanting, should not have had the form of a cross. If I am herein mistaken, the pillar may have been called a cross because of the small crosses which occurred at intervals in the inscription which it formerly bore. As a cross, at any rate, it appears to have been regarded. If it was not so regarded, why was it mutilated in the time of the Commonwealth? and why was the field in which it stood called, in Pennant's time, "Llwyn y Groes", or "Grove of the Cross"? I think we shall be pretty safe in identifying the "Pillar of Eliseg" with the "old cross in Yale".

## THE MANOR OF LLANBLETHIAN.

BY JAMES ANDREW CORBETT, ESQ.

(*Read at Cowbridge, August 14th, 1888.*)

LLANBLETHIAN<sup>1</sup> is a parish and manor of considerable extent (over 3,000 acres), situated in the centre of the district known as the Vale of Glamorgan. Lying within it is the ancient borough of Cowbridge, which is a separate parish.

This borough lies upon the great Roman road which runs through Caerwent, Caerleon, Cardiff, and westwards to St. David's. This fact, and the fertility of the district, make it probable that Llanblethian was settled and cultivated from very early times; and, being a district where the most improved methods of agriculture would naturally be adopted, it is not to be expected that many traces of primitive customs would now be found. The manor has been already noticed in the *Journal of the Cambrian Archæological Society* (see vol. ix of the 4th Series, p. 14 *et seq.*). At page 241 of the same volume, there is a full statement of the appeal by Richard Syward, in the year 1248, to the King's Court, from a judgment of the Comitatus of Glamorgan concerning the castle of Talavan and land at Llanblethian.

Llanblethian was reckoned one of the Members of Glamorgan, and not to have formed part of the body of the shire; its position in this respect being rather peculiar, as, except Talavan, which was connected with Llanblethian, the other Members were in the hill district. Prior to Syward's time, a family named St. Quentin are said to have held Llanblethian; but I am

<sup>1</sup> The name is said to be derived from "Bleiddyn", the Welsh word for wolf, and used as the Welsh name of Lupus, the companion of Germanus.

not able to refer to any evidence of this, at any rate as regards the manor.

Llanblethian, having come into the hands of the Lords of Glamorgan in the thirteenth century, is included in the description of the property of the last two De Clares, Earls of Glamorgan and Hertford. In the twenty-fourth year of Edward I, on the 7th December 1295, Gilbert de Clare, Earl of Gloucester and Hertford, and Lord of Glamorgan, died, and the inquisition *post mortem* on his death contains an extent of Llanblethian, taken at Cowbridge, on the 5th February following, before these jurors :

“ John Rubey	William Keting
Richard Fitz John	John de Geteton
William Dolman	William Pryor
Alan Chyk	Michael le Tayleure
Thomas Randolf	William de Valence
John Galwey	John Galeraund
William le Prute	and John Canty.”

There does not appear to be a single Welsh name among the jurors. No castle is mentioned in the inquisition, but a garden and fish-pond are referred to. Cowbridge is referred to as a borough. The heir was Gilbert de Clare, son of the deceased earl, then aged four years and upwards.

The next inquisition, being more full, will be dealt with in preference. Gilbert de Clare, Earl of Gloucester and Hertford, the heir in 1295, fell at Bannockburn in June 1314, without leaving any issue surviving him, and his estates were partitioned among his three sisters.

The inquisition on his death contains a very full account of Llanblethian, a translation of which I now propose to read :<sup>1</sup>

“ Edward, by the grace of God, King of England, Lord of Ireland and Duke of Aquitaine, to his beloved and trusty Bar-

<sup>1</sup> The translation is from an old office copy which has been lately compared by my friend Mr. W. P. W. Phillimore with the original, now in the Public Record Office.

tholomew de Badelesmere, warden of the castles, and of all the lands and tenements in Glamorgan and Morgannon in Wales, or his deputy, greeting. Willing to be certified upon the true value of the castles, manors, vills, and all the lands and tenements, knights' fees, and advowsons of churches, which were of Gilbert de Clare, late Earl of Gloucester and Hertford, deceased, who held of us in chief in the parts of Glamorgan and Morgannon on the day on which he died, and which, by reason of his death, are in our hands, We command you that you cause the castles, manors, towns, lands, and tenements, knights' fees and advowsons aforesaid, by the oath of good and lawful men of those parts, by whom the truth of the matter may be the better known, to be diligently extended, that is to say, how much the said castles, manors, towns, lands, and tenements by themselves as in demesnes, homages, services, rents, villenages, and other issues of lands, and also the said fees and advowsons by themselves, are worth yearly in all issues, according to the value thereof; and that extent, distinctly and openly made, under your seal and the seals of them by whom the same shall be made, you do send to us without delay, and this writ.

“Witness ourself at York, the 15th day of September, in the eighth year of our reign.

“By the King himself.”

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“*The County of Glamorgan.—Member of the County of Glamorgan.*”

“*The Manor of Llanblethian, with the Castle and Country of Talevan, with Lanhari.*—An inquisition of the lands and tenements which were of Gilbert de Clare, Earl of Gloucester and Hertford, in the manor of Llanblethian, Talevan, and Lanhari, on the day on which he died, made the 19th day of September, in the eighth year of King Edward, by the oath of Richard Nerbert, William ap Philip, Aaron ap Howel, Alexander le Priour, John Lang, Stephen de Cappenmore, Michael Tescord, William Pyeres, John Teler, Roger Thorgod, Thomas Deine, and John Henry, who say, upon their oath, that there is at Talevan a certain castle, and it is worth nothing beyond reprise; also they say that in the manor of Llanblethian there is a certain castle begun by the said Earl, and it is worth nothing beyond reprise; and there is a certain messuage, with a grange, oxhouse, and other necessary houses, the easements whereof are worth yearly 5s.; and there are two gardens, the profit whereof, as well of the herbage as of the fruit of the gardens, is worth yearly 10s.; and there are 255½ acres of arable land in demesne, and they are

worth yearly £4 5s. 2*d.*, value of the acre 4*d.*; and at Talevan there are in demesne 145½ acres of land, and they are worth yearly 2*l.* 2*s.* 2*d.*, value of the acre 2*d.*; and there are at Llanblethian 31½ acres of meadow, which are worth yearly 61*s.* 3*d.*, value of the acre 18*d.*; and at Talevan there are 33 acres of mountain meadow, which are worth yearly 16*s.* 6*d.*, value of the acre 6*d.*; and there are 28 acres of pasture, and they are worth yearly 10*s.* 4*d.*, value of the acre 4*d.*; and there are at Llanblethian 36 acres of pasture, which are worth yearly 24*s.*, value of the acre 8*d.*; also there are certain woods, which are called Kaergriffud New Forest and Old Forest, with the Park and Little Haywode, the profit whereof, as in herbage and pannage, is worth yearly 60*s.*; and there is there a certain turbarry, which is worth yearly 5*s.*; and there are three watermills and one windmill, which are worth yearly £16; and there is a fulling-mill, which is worth yearly 40*s.*; also there are of rents, as well of free as of villein and cottage tenants, English and Welsh, yearly, £23 9*s.* 6¾*d.*, to wit, at the Feast of St. Andrew, 16*s.* 6*d.*; at the Feast of Easter, 18*s.* 3½*d.*; at the Feast of the Nativity of St. John the Baptist, 19*s.* 10*d.*; and at the Feast of St. Michael, £20 14*s.* 11¼*d.*; and there are of the new rents of certain tenants at the Feast of St. Michael, 35*s.* 8¾*d.*; and there are two free tenants who render two sore sparrow-hawks, which used to be redeemed for 4*s.* yearly; and there is a tenant who holds 164 acres and an half, and half a rood of land at Howardefeld, by charter of the said Lord the Earl, and he renders therefore yearly £4 2*s.* 3¾*d.*, to wit, at Easter and at the Feast of St. Michael in equal portions; and there is one customary tenant who ought to repair the iron-work of five ploughs with the Lord's iron, with shoeing of one beast of the plough, and it is worth yearly 3*s.*; also there is one customary tenant who makes the wheels of the waggons and carts, with other wood-works belonging to the ploughs of the manor, and it is worth yearly 3*s.*; and the aforesaid Welsh tenants of Talevan render yearly at the Feast of the Apostles St. Philip and James, for an annual aid, 56*s.* 8*d.*; and the aforesaid customary Welsh tenants of Talevan owe 60 autumn works, and they are worth 5*s.*, value of a work 1*d.*; also they ought to carry sixty horse-load of billet-wood from the Lord's wood at the Feast of the Nativity of our Lord, and those works are worth 5*s.*, value of a work 1*d.*; also they say that there are at Llanblethian forty customary tenants and an half who owe four score and one plough-works at the sowing of wheat and oats yearly, and those works are worth yearly 20*s.* 3*d.*, value of a work 3*d.*; also the same [tenants] owe four score and one

harrowing-works yearly, and those works are worth 6s. 9d., price of a work 1d.; also they owe 162 works at hoeing the Lord's corn yearly, with food at the Lord's expense, and those works are worth 6s. 9d., value of the work 1d.; and the aforesaid customary tenants shall mow 39½ acres of meadow, with food at the Lord's expense, and those works are worth [deducting the food] 6s. 8d.; and they shall also make and cock the hay of the aforesaid meadow, and those works are worth 6s. 8d., for the acre 2d.; also they owe 31 works for carrying the Lord's hay from the meadow to the manor with their horses and carts, with food at the Lord's expense, and those works are worth 3s. 9½d., value of a work 1½d.; and they owe nine works at stacking of the hay, and those works are worth 9d.; also they owe 866 autumnal works, and they are worth 72s. 2d., value of the work 1d.; also they owe 31 works of carrying corn in autumn, and those works are worth 3s. 10½d., price of the work 1½d.; and they owe nine works in autumn at stacking of the corn in the grange, and they are worth 9d.; also they say that there are at Llanhari 133½ acres of land in demesne, and they are worth 33s. 3½d., value of the acre 3d.; and there are certain Welsh tenants who hold divers lands and tenements, and render yearly 25s. 8½d., viz. at the Feast of St. Michael, 2s. 3d.; at the Feast of the Nativity of our Lord, 14d.; and at the Feast of the Blessed Virgin Mary, 22s. 3½d.; also they say that the pleas and perquisites of the Courts of Llanblethian, as well English as Welsh, are worth yearly 10 marks.

“Sum of the value of the aforesaid manor, £82 13s. 5¼d. Whereof the Abbot of Neeth receiveth out of the rent of the aforesaid manor yearly in part of £100 of rents which he hath in exchange for certain lands and tenements in the parts of Neeth, £23 5s. 7¼d.

“And so there remains £59 7s. 10d.”

“*The Town of Cowbridge.*—The jurors aforesaid also say that in the town of Cowbridge there are certain burgesses who hold 277 burgages and an half and the fourth part of one burgage, and render yearly £13 17s. 9d. at four terms of the year by equal portions, to wit, for every burgage, 12d.; and of the aforesaid burgages there are seventeen who hold 16 acres 3½ roods of land, and render yearly at the Feast of St. Michael 16s. 10½d.; and there is a certain prisage of ale which is worth yearly £6 13s. 4d., for every brewing 6d.; and there is the toll of the market of the same town, with the fairs there, at the Feast of the Exaltation of the Holy Cross, and it is worth yearly 40s. with the chenseries, and the pleas and perquisites of Courts are worth yearly 40s.

“Sum of the value of the aforesaid town, £25 6s. 11½d.



“Whereof the Abbot of Neeth receives out of the rent of the aforesaid town yearly, in part of £100 of rents which he hath in exchange for certain lands and tenements in the parts of Neeth, £14 12s. 6½*d.* And so there remains clear £28 14s. 4*d.*<sup>1</sup>

“Sum of the value of the whole manor of Llanblethian and Talevan with the town of Cowbridge, £78 2s. 2*d.*”<sup>1</sup>

“*The Knights’ Fees of the aforesaid Earl on the day on which he died.*—The jurors aforesaid also say that Reginald de Somerton holdeth one fee in Marchelmaur, and it is worth yearly £15; Thomas Basset holdeth half a fee in Saint Hillary, and it is worth yearly £10; and Richard de Nerbert holdeth half a fee in Llancovyan, and it is worth yearly . . .

“Sum of the fees, one fee and an half.<sup>1</sup> Sum of the value thereof yearly, £12.

“*The Advowsons of the Churches of the aforesaid Earl on the day on which he died.*—The jurors say that he hath the advowson of the Church of the Thawe, which belongeth to the manor of Llanblethian, and is worth yearly 5*s.*; also they say that he hath the advowson of the Church of Llanhari, which belongeth to the same manor, and it is worth yearly 5 marks; also they say that the Abbot and Convent of Tewkesbury holdeth the Church of Llanblethian, with the Chapel, to their own use, in pure and perpetual alms, which is worth yearly 40 marks.

“Sum of the advowsons of churches, two advowsons.

“Sum of the value thereof per annum, £7 6*s.* 8*d.*”

There are many points of interest in this extent. First, the title is “Member of the County of Glamorgan”, and in the margin Llanblethian is spoken of as a manor, with the castle and country (*Patria*) of Talavan. I am not sure whether this expression *Patria* is not used for an old Welsh division.

The statement as to the castle which was begun in Llanblethian must relate to what has been called in comparatively modern times St. Quentin’s Castle. Mr. Clark refers to the fine gateway at Llanblethian at p. 36 of the *Land of Morgan*. By the way, the name of St. Quentin’s is a useful caution not to attach much importance to place-names of which the history is unknown, as the above inquisition undoubtedly proves (if

<sup>1</sup> There is obviously a mistake in the reading of some of these figures. The original is illegible as regards figures in this part.

further proof than Mr. Clark's opinion, from the style of architecture, were wanted) that the castle was begun long after the time of the St. Quentins, even if they ever held the manor.

The two free tenants who paid two shillings in lieu of a sparrow-hawk each were probably lords of sub-manors of Beaupré and Merthyr Mawr, or possibly Llancovian, otherwise Llanquian.<sup>1</sup>

Perhaps the chief interest of the extent is the light it throws on the system of tenancy of the occupiers of the land at this date. In Seebohm's work on the *English Village Community*, the services of the copyhold tenants in England are traced back to very early times, and there is a particularly interesting description of the manor of Tidenham, the extreme limit of Saxon conquest on the north shore of the Severn, for many centuries. The services of the tenants in villenage seem to have been lightened in the interval between the grant of that manor by King Edwy to the Abbot of Bath in 956 and the reign of Edward I, but at the latter date they were heavier than those in Llanblethian. Mr. Seebohm compares the services in Domesday with the Welsh land system in Gwent, where there were thirteen or fourteen villæ under one præpositus, which rendered money and other produce; but the district was not then divided into manors by that name, nor is there any trace of rent being paid in work.

Reverting to Llanblethian, the distinction between English and Welsh tenants will be noticed, and also that the customary Welsh tenants of Talavan owed sixty autumnal works, and ought to carry certain wood. These works owed by the Welsh of Talavan are trifling compared with those due from the  $40\frac{1}{2}$  customary tenants at Llanblethian. The expression  $40\frac{1}{2}$  customary tenants must, I think, mean tenants possessing  $40\frac{1}{2}$  customary holdings; but I have not

<sup>1</sup> St. Hilary and Llancovian were held *in capite* in 1262.

been able to procure any evidence of what the extent of such a holding was.

The works at Llanblethian were :

Two from each tenant or holding,—

81 plough-works at the sowing of wheat and oats

81 harrowing-works.

Four from each,—

162 works weeding the lord's land

The mowing of  $39\frac{1}{2}$  acres

Making and cocking the hay.

About one from each,—

31 works carrying the lord's hay

9 works stacking the hay.

About twenty-one and a half from each,—

866 autumnal works.

About one from each,—

31 works carrying corn

9 works stacking corn.

The Welsh tenants at Llanhari seem to have paid money only, and owed no works, and this money, being payable at three feasts in very unequal proportions, was perhaps a commutation of old food-rents.

The work of one customary tenant of Llanblethian consisted in repairing the ironwork of five ploughs, with shoeing of one beast of the plough. And another's work was to make the wheels of the waggons and carts, with other woodworks belonging to the ploughs of the manor. Such services were common in England.

There seem to have been separate courts for the English and Welsh.

At Llanblethian, even where Welsh tenants owed works at all they were comparatively trifling, and I believe the same will be found to be the case in other manors in Glamorganshire; also that in the pure Welsh districts the tenants did no works, and in later times in these districts there were no copyhold tenants; while in a border district such as Pentyrch there were trifling works. However, the Welsh were not free from corresponding obligations, as, in addition to their chief rents, they used to pay Comortha.

In Llandaff, which was owned by the Bishop from before the Norman Conquest, it appears, from the taxation of Pope Nicholas, that the value of the works was very small.

The evidence seems to show that Llanblethian was settled by the Normans, who introduced English customs and the system of taking rent in the form of work from their customary tenants, but that the latter system was comparatively slightly adopted in the case of the Welsh tenants at Talavan.

Time will not permit to trace the history of the manor of Llanblethian; but it may be worth stating that the works, which were valued at definite amounts in the reign of Edward II, had, by the time of Elizabeth, and probably much earlier, been commuted to a money-rent of  $5\frac{1}{2}d.$  per acre, in addition to the rent of  $1\frac{1}{4}d.$  per acre payable to the late Abbot of Neath under the exchange of 1289, mentioned in the extent.

The inquisitions *post mortem* do not show the customs affecting copyhold land and other matters; but I may be allowed to point out one or two. Differing from the cases of Cardiff and Llantrisant, the burgesses of Cowbridge do not appear to have had any rights of common on the lord's wastes in the neighbourhood of their town, such rights at Llanblethian being confined to the customary tenants of the manor. Copyhold or customary lands at Llanblethian descend to the youngest son by the first wife, a somewhat peculiar modification of borough English. In Llandaff and other manors in the county where the Welsh appear to have been less interfered with there are now no traces of copyhold land, and consequently no customs of descent.

The custom of borough English was probably introduced by the conquerors, and cannot be considered to be a relic of old Welsh law. If so, the fact of its introduction suggests that it was in England almost a general law or rule of convenience for tenants in

villennage rather than a mere local custom. Why this rule, in its introduction to this district, was limited so as to give a preference to the issue of the first wife, is a problem which some of my hearers may perhaps kindly solve.

It is worth noting that the rule of descent of customary hold lands in Talavan is to the sons of the first wife equally. These lands are probably those held by the customary Welsh tenants mentioned in the inquisition.<sup>1</sup>

I wish to mention a point on which my audience who live in the district may be able to give some assistance. There is a name of a small hamlet in the northern extremity of the parish which, as spelt on the Ordnance Map, carries one's mind to very old times. I refer to Tre Rhingill. The question is, whether this name is ancient. In the old Welsh laws the Rhyngill was an officer subordinate to the Maer and Canghellor, and was, according to the Gwentian Code, entitled to his land free.<sup>2</sup> Among the demesnes in the reign of Queen Elizabeth there was a Hayward Field, containing 143 acres. This may be Little Haywode mentioned in the extent, but it might be connected with Tre Rhingill, as that officer was one to whom, in the manorial system, a hayward might correspond.

I feel I ought to apologise for calling this paper the "Manor of Llanblethian", when so much remains to be done to give a due account of it; but I trust the

<sup>1</sup> Extract from the Survey of the Manor of Talavan, showing the custom of descent referred to:—"And also that all the said Customary Lands have time out of minde, by force of the said custom, used to come and descend by and after the death and decease of any Customary Ten'te dying seized thereof (after the nature of Gavelkinde), between the heires male of the first Wif, and in defaulte of such heires male of the first Wife, unto the heires ffemale of the first Wife, before the heires males of any second or after married Wife, unless such Customary Landes be put out into ffeoffes hands by the rodd to some other uses, according to the said custom."

<sup>2</sup> *Ancient Laws and Institutes of Wales*, vol. xii, p. 275.

documents which I have submitted to you may be of some interest ; and if any gentleman with more knowledge and opportunities than I possess would investigate the extent and nature of the old customary holdings—how they lay with one another, and how they were cultivated, and the traces, if any, of the ancient systems which have come down to us—it would, I feel sure, appear that the subjects for archæological research in this district are by no means exhausted, and such a work, though local, would be of general value.

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## Reviews and Notices of Books.

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MUSEUMS AND ART-GALLERIES. By THOMAS GREENWOOD, F.R.G.S.  
 London : Simpkin, Marshall, and Co. 1888. Pp. 450. Twenty-five Illustrations. Price 5s.

It would not seem easy, at first sight, to find a subject which has practically no literature of its own, yet Mr. Greenwood tells us in his preface, and we have no reason to doubt him, that there are hardly any works now in print professing to treat of museums and all the questions connected with the establishment and growth of these most useful institutions.

The following table of contents shows the general scope of the book:—Chapter 1, Introduction; 2, the Relation of the State to Museums; 3, the Place of Museums in Education; 4, Early English Museums; 5, Rate-Supported Museums and Art-Galleries; 6, General Museums supported by Subscriptions, Donations, and Entrance-Fees; 7, School and University Museums; 8, Private Museums; 9, What Private Munificence has done for Museums; 10, Popularising Museums, and the Ideal in Museum Work; 11, the Sunday Opening of Museums; 12, Museum Lectures; 13, the British Museum and its Place in the Nation, the Natural History Museum; 14, the National Gallery; 15, South Kensington Museum and its Work, and the Bethnal Green Museum; 16, Museums and Art-Galleries in London; 17, the Science and Art-Museums in Dublin and Edinburgh; 18, the Scotch Museums; 19, the Classification and Arrangement of Objects in Museums; 20, Commercial Museums; 21, Museums in America; 22, the Museums of Germany; 23, the French Museums; 24, the Museums of Belgium, Holland, and Denmark; 25, the Italian Museums; 26, Oriental Museums; 27, Some Notes on the Management of Museums and Art-Galleries; 28, Statistics relating to Museums, Museum Memoranda, Appendices, Acts of Parliament, etc., relating to Museums.

Besides supplying the general reader with a great deal of information about English and foreign museums not to be found elsewhere, Mr. Greenwood throws out a number of very good suggestions as to how museums, if properly managed, might become of immense value in advancing national education. At present there exists no organisation to connect the central Museums in London, Edinburgh, and Dublin, with the various local ones scattered over the country. Mr. Greenwood observes with truth, that “as the British Museum, South Kensington, and National Gallery are maintained by public money, to which the whole nation contributes, the provinces as well

as London should more largely share, by means of loans of objects and in other ways, in the advantages attaching to these national institutions." He might also have added that much yet remains to be done before even Londoners are able to enjoy the full advantage to be gained from their own Museums. The working staff of each of these establishments is engaged entirely in arranging or cataloguing specimens, and other duties of a like nature; but no machinery whatever exists for bringing the public into contact with the curators, or for supplying any one who requires it with information which they alone possess. It is amusing to walk through the galleries of the British Museum, and observe some gentleman of vast learning disappear through a door marked "Private", with a pleasant smile on his face, thinking to himself, "How nice it is to have so many interesting objects stored away where the outside public will never penetrate, or even dream of the existence of all these buried treasures, if I keep my own counsel!" The curators are, of course, too busy with their special duties to be able to attend to the numerous interviews that would be forced upon them if they were more easily accessible, and therefore it would be desirable to have attached to each collection a small room containing a library of reference, where someone having the requisite knowledge could be stationed to answer questions and act as an intermediary between persons really desirous of studying the objects in the collection and the curator.

Mr. Greenwood is deeply impressed with the conviction that only rate-supported museums are really doing well, and that those which are dependent on voluntary contributions are in a state of decrepitude and decay. He also thinks that "it is not commendable to us as a nation that there has been, comparatively, a paucity of large-hearted gifts of money and of private collections to the municipal museums". In one of Walter Besant's novels, the *Golden Butterfly* perchance, numerous untried methods are discussed by which a millionaire, anxious to get rid of some of his superfluous cash, might benefit the human race at large. Here is "another way", as the cookery-book has it, for a manufacturer of soap or liver-pills to immortalise himself.

Mr. Greenwood's idea of a central bureau for the management of local museums is a good one. He says: "There is need for one central institution which shall be looked upon as the head, and to which missionaries, colonists, travellers, and the generously disposed shall be invited to send specimens, to be distributed in turn to provincial or other museums. Such a central institution, again, should provide a place of exchange for duplicates—one of the pressing requirements of museums of the present time."

Mr. Greenwood thinks, and here we heartily agree with him, that one of the main objects of a museum should be to provide a safe home for specimens illustrating the geology, natural history, and antiquities of each locality. At the end of the introductory chapter a number of replies to the question, "What do you con-



sider the best means of extending the work of museums generally, and of increasing their individual utility?" addressed to a number of curators, are given. Amongst others, Mr. M. C. Jones, of the Welshpool Museum, says: "He believes that the best means of extending the work of museums is for collectors to yield their private collections to public museums, where they can be inspected by all, including themselves, instead of simply being content with looking at them in their private repositories. By such a step as this the donor merely takes the public into partnership with himself, and gives them, without depriving himself, all the advantages and enjoyments he had hitherto retained to himself." In all scientific investigations, the more facts that are available the more certain the deductions to be drawn from them. Therefore, as long as a public collection of specimens of any particular class of objects remains imperfect on account of private persons refusing to complete it by adding the specimens hidden away in their own cabinets, no reliable theory can be formed with regard to these objects. Such persons are, whether knowingly or not, retarding the advance of science to gratify their own pleasure. As, however, it is too much to expect ordinary mortals to become martyrs for the sake of science, another course may be suggested for the attainment of the same end, namely, that all private collections should be deposited temporarily on loan in public museums, so that their contents may be catalogued. It would also be a great advantage if every museum was associated with some archaeological society, and all specimens added to the collection exhibited from time to time at their meetings. A record might then be kept in the *Proceedings* of the society of all new objects, and, when anything of more than usual interest was brought to light, it should be illustrated. A complete series of blocks to illustrate the catalogues and handbooks of the museums would thus be gradually got together. Electrotypes of these blocks could also be supplied at a moderate cost to illustrate papers on the various objects.

In considering the relation of the State to museums, Mr. Greenwood avoids falling into the common socialistic error of supposing that the State can entirely take the place of private enterprise. Although he prefers calling the ratepayer a citizen, he clearly sees that the State should not be allowed to supplant individual effort. In some cases, however, State aid proves a blessing rather than a curse. He says: "The fact should be emphasised that the municipality can do for the people in the way of museums what cannot possibly be done by private enterprise. It may be unhesitatingly asserted that in the fullest usefulness, economical management, and best value for money invested, the existing municipal museums are far and away before private institutions of this nature." The government of a rich country like Great Britain might certainly, as Mr. Greenwood points out, be not unreasonably expected to spend at least a small sum on issuing reports on the contents and working of museums of foreign countries and in establishing a

system of exchanges with these institutions. The fact is, that the Government departments waste so much money in different ways, owing to general incapacity and bad management, that the Treasury feel they must economise in something, and so the grant made to museums is cut down accordingly.

The educational use of museums is at present hardly recognised at all. The School Board idea of training the mind is to cram it with useless facts, thus cultivating the gift of memory at the expense of the powers of observation and reasoning. It is in the education of the faculty for careful observation that museums are destined to play a most important part in the future. The chief improvements required in museums with this end in view are: (1) to reduce the number of specimens of each class exhibited, and to arrange them more rationally; (2) to make the labels much fuller than at present; and (3) to establish classes and lectures in connection with the collections.

Mr. Greenwood, after tracing the development of museums in the past, goes on to describe the contents and management of those now in existence, under the heads of museums supported by the rates, museums supported by donations and subscriptions, museums attached to universities and public schools, and, lastly, private museums. In reading through the accounts of the contents of the local museums, it is very mortifying to find that, with a few exceptions, such as those at Liverpool, Sheffield, and Newcastle, the archaeological collections are so extremely poor. Why, it may here be asked, has Wales no national museum? It is surely time that this standing disgrace to the Principality was removed.

In discussing the South Kensington Museum and its work, the well-known South Kensington "clique", "ring", or "gang", as it has been variously called in the *Saturday Review* and *Truth*, comes in for some well-merited censure. One would not naturally credit the South Kensington clique with a sense of humour, but the notion of placing a case in the Bethnal Green branch museum, containing an elaborate display of the diet for convicts (see p. 265), is really too funny. The character of the clique as jokers of the first water may now be said to be firmly established.

We need not here enter into the various arguments for and against opening museums on Sunday, summarised in Chapter II, or go into many other questions unconnected with archaeology; but we can heartily recommend Mr. Greenwood's book as being eminently readable, and as containing a vast store of facts that must have taken a great amount of trouble to collect.

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LUDLOW TOWN AND NEIGHBOURHOOD. By OLIVER BAKER. Ludlow: G. Woolley, 1888. 4to.; pp. 216. Seventy illustrations. Price 21s.

The present work, we learn from the preface, was undertaken by Mr. Oliver Baker at the special request of the publisher, its aim

being "to present in a popular and readable shape an account of the Ludlow district". According to the plan adopted by the author, the first six chapters are devoted to descriptions of the castle, the parish church, the town, and its suburb of Ludford; then follow accounts of four excursions to places within walking distance, five carriage excursions, and two by rail. The nineteenth and concluding chapter deals with the geology of the neighbourhood.

The illustrations are an important feature of the book, being facsimile reproductions of pen-and-ink drawings made by Mr. Baker, who is a member of the Royal Society of Painter Etchers. Some of the sketches are charming, particularly those of the delightfully picturesque bits of ancient domestic architecture, with which the whole district abounds. Mr. Baker does not, however, seem to be so successful when attempting subjects containing sculptured detail, such as the Norman font at Holgate. Here the bold strokes of the pen that are so effective in conveying the idea of the black oak beams of a half-timbered gable fail to please, and become almost coarse in appearance. It is no doubt difficult to make a drawing archæologically correct and at the same time artistic, so we must be grateful for the undoubted merits of Mr. Baker's illustrations taken as a whole, and not be too critical as to the few shortcomings we have pointed out.

The history of Ludlow is only touched upon lightly, as the book is intended to be chiefly a guide to the antiquities and scenery of the locality. In the second chapter the origin of the Court of Marches is briefly referred to, and it is pointed out that, after its permanent establishment by Henry VII, Ludlow became a sort of metropolis to the Welsh Border. The castle is remarkable for its beautiful circular Norman chapel, the nave only of which now remains. It possesses a richly-moulded west doorway and chancel-arch. A sketch of the former is given at the commencement of Chapter I, showing a glimpse, through the opening, of the elegant arcading with which the interior is surrounded.

The termination -low of the name Ludlow (as in Taplow, Aborlow, Brinklow, etc.) indicates the existence of a burial-mound of some kind in the immediate vicinity. It is interesting, therefore, to learn that "in a document which Leland met with in the Monastery at Cleobury Mortimer, and which a monk of that convent copied for him, is preserved a statement that the people of Ludlow, in 1199, found it necessary to enlarge their church, and that in doing it the workmen had to remove a large tumulus to the west of it, in which were found three mausolea of stone, containing human remains. Professing them to be the bones of three Irish saints—the father, mother, and uncle of St. Brandan—they re-interred them in the church, in anticipation of numerous miracles and consequent offerings."

In describing the fine old collegiate church, a list is given of all the subjects carved on the misericords of the stalls. One of the

misereres is illustrated, and others will be found engraved in the late Mr. Thomas Wright's *History of Ludlow*. Some of the subjects seem to be taken from the mediæval bestiaries, such as the fox and the hens, the mermaid, the cockatrice, etc.; others represent domestic scenes. Perhaps the most curious are the fox preaching to the geese, and the ale-wife who gave short measure being carried off by the devil. Mr. Baker says with regard to them: "Great difference of opinion exists as to the meaning and purpose of these carvings; but it seems, from the character of them, that, at a time when pictures were few and the power to read rare, they were the *genre* paintings and story-books of the Middle Ages." It is probable that a more intimate knowledge of the literature of the time would explain much that is now obscure in these somewhat grotesque satires on the sins and follies of our forefathers. We feel disposed to take a rather different view to Mr. Baker. In earlier times, when books were few and learning rare, the subjects chosen for the decoration of ecclesiastical buildings were fewer and more purely scriptural than at a later period, when, as the reading of the public became more extensive, fresh sources of inspiration, even including the secular romances, became available for the artist carver in wood and stone.

The east window of St. John's Chapel, in Ludlow Church, has some remarkable stained glass illustrating the legendary story of Edward the Confessor's ring, which is related by Mr. Baker at length.

In the chapter on the town of Ludlow the various ecclesiastical remains are described, consisting of the White Friars Monastery, the Hospital of St. John the Baptist, and the College of the Brotherhood of the Palmers' Guild. Ludlow is rich, not only in ecclesiastical architecture, but also in old Jacobean houses not unlike those at Chester and Shrewsbury. The street front of the Feathers Hotel, with its half-timbered gables enriched with carved oak barge-boards and its overhanging stories, gives Mr. Baker an admirable opportunity for exhibiting his skill as a painter-etcher, which he makes the most of. At Ludford, again, he is in his element, jotting down in his sketch-book the porch of Ludford House and the old Bell Inn. The illustration of these quaint old English homesteads has evidently been to him a labour of love, and no wonder, if they are anything like as picturesque in reality as they appear in his drawings. Ludlow and its neighbourhood must indeed be a veritable paradise for the architect and the artist. Some of the gatehouses, such as those at Bromfield Priory and Wigmore Abbey, are good instances of the pleasing effect produced by the combination of stone and half-timbered construction. The pointed gateway itself is in each case of stone, being surmounted by a structure of timber with overhanging beams supported on brackets resting on stone corbels. In Persia such gatehouses are to be seen at the entrance of every village, and the upper story is most appropriately called a "bala khana", or "house up aloft", whence we get the English word balcony.

All the excursions in the neighbourhood of Ludlow are so delightful and brimful of interest to the antiquary that it is not easy to choose between them, but, speaking from experience, we must give the preference to a visit to Stokesay Castle. Mr. Baker thinks that "he must indeed be a Goth who is not struck with the first view of the old manor-house. For, from the deep moat which bounds the tangled grass and grey tombstones of the churchyard, there springs a strange un-English looking pile of loopholed walls and high-pitched overhanging roofs and gables. The long central ridge, picturesquely broken by the tall window-gables of the great hall, leads the eye to the high embattlemented tower at the far end, and the quaint timber gatehouse enriched with strange carved devices standing in the outer wall." It may be safely said that no such a complete example of a fortified manor-house of the thirteenth century is to be found anywhere else throughout the United Kingdom.

The long list of subscribers printed at the end of Mr. Baker's book shows that great things were expected from the author, and we feel sure that these expectations will not be disappointed. A word of praise must also be said for the excellent way in which the work is got up. It is to be hoped that the sight of Mr. Baker's sketches will tempt those in search of a new district in which to spend a pleasant and instructive holiday to visit Ludlow.

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THE ACCOUNT OF THE OFFICIAL PROGRESS OF HIS GRACE HENRY THE FIRST DUKE OF BEAUFORT THROUGH WALES IN 1684. With a Preface by RICHARD W. BANKS, Esq. London: Blades, East, and Blades. 1888.

This work, which has already been announced in these columns, is now issued to subscribers. The projectors and publishers are to be congratulated on the highly creditable way in which the volume has been produced. The present edition is a beautifully-executed facsimile of the original MS. in the possession of His Grace the present Duke of Beaufort. The only previous edition was printed for private circulation in 1864, and was limited to 100 copies. It will be unnecessary to give further details at present, as we shall notice the work more fully in a future number.

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## Archaeological Notes and Queries.

STONE IN LLANIGAN CHURCHYARD, BRECKNOCKSHIRE.—The stone, of which a rubbing is sent herewith, does not seem to be noticed in any list of early Welsh stones. It is lying on the ground in Llanigan churchyard, Brecknockshire, not very far from the south door. There is no inscription on it, and nothing in any way to identify it. For a long time it was covered up by rubbish; but about two years ago, on the churchyard being put into a better cared for state, it was noticed as one of the oldest memorials in the churchyard. It is probably a thirteenth century tombstone, very likely of some priest. The stone is 6 ft. 7 in. long, and 2 ft. 6 in. wide at the widest part.

Llanigan is a small parish between Hay and Glasbury, at the foot of the Black Mountain.

J. W. WILLIS-BUND, F.S.A.

[The rubbing shows the cross to have floriated ends of the fleur-de-lys pattern, like others of the thirteenth century engraved in Cutts' *Sepulchral Slabs*. Prof. Westwood's work only deals with the inscribed stones of the pre-Conquest period, and no catalogue of the later sepulchral slabs or monuments has yet been compiled, although such a list is much wanted.—EDD.]

RESTORATION OF LLANDDEW CHURCH, BRECKNOCK.—“Llanddew Church, in the diocese of St. David, is situate about two miles north-east of the town of Brecon. It is the oldest church in the county of Brecknock, and is historically interesting as the parish church of the distinguished Giraldus Cambrensis, Archdeacon of Brecon, one of the most notable men of his time, and with whom it is associated in some of the most stirring and interesting episodes of his eventful history. It was from Llanddew, in the year 1187 (seven hundred years ago), that Archbishop Baldwin started on his crusading mission through Wales, ‘the Word of the Lord being preached at Llanddew’. Giraldus accompanied the Archbishop on his tour through South Wales.

“The present Bishop of St. David's describes this church as ‘one of the most interesting and typical churches in the Principality of Wales’. It is a massive structure of the thirteenth century, cruciform, with lancet-windows, severely plain, but perfect in design. It has been well observed by one of our best authorities, Professor Freeman, that ‘the long chancel with its three lancets on each side, its eastern triplets, and its trefoil-headed priest's door, is unsurpassed for the combination of perfect plainness with perfect excellence.’

“Close to the church, on the northern side, and separated by the highway, stand the ruins of the ancient castellated palace of Giraldus, of which he himself states, ‘In these temperate regions I have obtained a place of dignity, but no great omen of future pomp or riches, and possessing a small residence near the Castle of Brycheiniog, well adapted to literary pursuits and the contemplation of eternity. I envy not the riches of Cræsus, happy and contented with that mediocrity which I prize far beyond all the perishable and transitory things of this world.’

“The church was partly restored in 1884; but the funds at our disposal enabled us to do no more than thoroughly restore, in the true sense of the term, the chancel, transepts, and tower. Much as we deplored our inability to complete the work, we had no alternative but to leave the nave in its present wretchedly dilapidated condition, and we now suffer great inconvenience from the necessary but undesirable arrangement of seating the greater part of the congregation in the chancel.

“At the last Easter Vestry it was determined to erect a lich-gate (the entrance to the graveyard having been protected since 1884 by a temporary hurdle only), and to make another earnest effort to raise the necessary amount, estimated at £600, for the restoration of the nave in accordance with the designs prepared by Mr. Ewan Christian, architect to the Ecclesiastical Commissioners. So far we have succeeded in the erection of the gate, and forming the approaches thereto, by the purchase and entire removal of two unsightly cottages at the entrance to the churchyard. The gate is one of the handsomest of its kind in the county of Brecknock. The framework, of native oak, surmounted by a tiled roof, and supported by dressed stonework, is throughout in character with the ancient church.

“Contributions may be sent to Messrs. Wilkins and Co., Bankers, Brecon, or to J. Lane Davies, Vicar; Thomas Price, Llanddew Court, and Rhys Davies, Forge Villa, Churchwardens.”

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LLANGWYVAN CHURCH, ANGLESEY.—Attention should be directed to the condition of Llangwyfan Church, on the coast of Anglesey. The Society for Preserving Memorials of the Dead has a most interesting account of it in the *Journal* for March 1888. There is a description of the church in *Arch. Camb.* for 1846, p. 156. I have no hesitation in saying that the condition of the church and churchyard must do mischief to the establishment, and that from every point of view—religious, ecclesiastical, or antiquarian—an effort should be made to preserve them.

WM. TREVOR PARKINS.

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MEMORIAL WINDOW TO THE LATE REV. E. L. BARNWELL.—It is proposed to erect a window in the parish church of Melksham to the memory of the late Rev. Edward Lowry Barnwell, as a small tribute

of affection from many friends and parishioners for one who was justly esteemed as much for the kindness and generosity of his character as for his remarkable abilities. The probable cost of the memorial will be £100. Contributions, however small, will be received by the Rev. Fras. Warre, Vicar of Melksham, or may be paid direct to the Wilts and Dorset Bank.

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LEVELINVS STONE AT PENTRE VOELAS (described in the *Archæologia Cambrensis* for April 1888).—If my recollection of the Pentre Voelas Stone is not very much at fault, the upper portion is not altogether illegible. I took a sketch and a few notes in 1882, upon which I cannot now lay my hands; but I am sure that I identified the first portion of the inscription as *Welsh*, and a very common formula as found on ancient stones. The stone I visited and described at Blaen y Cwm, near Llandrillo, is also bilingual, though I have not yet made out the whole of the inscription. The first line and half the second run thus:

“Agos yr Eglwys est sepultus  
dux (et auctor)”.....

Two lines are altogether illegible:

.....“in nomine dei  
(Sancte) MCCCIII +”.

C. H. DRINKWATER.

[The reading of the Pentre Voelas inscription given in Hübner's *Inscr. Christ. Brit.*, p. 86, is “Ego Ioh de Tin: Dyleu Kubeli leuaw Tford cudoi Braechi Koed Emris Leweli op princeps hic hu(matus est).”—EDD.]

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WOOD-CARVING OF THE ENTOMBMENT FOUND AT BANGOR MONACHORUM, FLINTSHIRE.—The wood-carving illustrated in the accompanying engraving was found recently in a farmhouse at Bangor Monachorum, which is situated in the detached part of Flintshire, close to the border of Denbighshire, six miles south-west of Wrexham. This interesting relic is now in the possession of Mr. Luxmore. The size of the carving is 1 ft. 6½ in. long by 7½ in. wide; the height of the tomb is 6 in., and that of the tallest figure 11 in. From the style of the costume it would appear to be German work of the sixteenth century.

The subject represented is the entombment of Christ, treated in the way usual at this period. The body of the Saviour is naked, with the exception of a cloth girt round the waist. Three figures, probably intended for Nicodemus, St. Joseph, and St. John, are engaged in depositing the body in the tomb, and at the same time wrapping a winding-sheet about it. One supports the head, another the feet, and the third places his hands round the chest. There are three spectators of the scene—the Virgin Mary, who



bends over the tomb; another female figure, perhaps meant for Mary Magdalene; and a third figure, apparently a male. The tomb is of the altar shape, with mouldings at the top and bottom, and arcading round the sides. The costume is that in fashion at the time the carving was executed. The attitudes of the individual figures are expressive, and the grouping of the whole well managed. The carving is worthy of study, not only as an example of the way of treating the Entombment in late Christian art, but also on account of the details of the dress, which are carefully shown. The folds of the drapery fall in a natural manner, which is a good test of the ability of the carver.



Wood-carving of the Entombment found near Bangor Monachorum, 1

The scene of the Entombment belongs to the regular series of the Passion, coming immediately after the Descent from the Cross, and preceding the Soldiers watching the Sepulchre. According to the formula of the Eastern Church, the Lamentation at the Tomb takes place before the actual Entombment. The following directions are given in the *Greek Painter's Guide*, from Mount Athos (see Miss M. Stokes' edition of Didron's *Christian Iconography*, vol. ii, p. 318).

“*The Lamentation at the Tomb.*—A great square tomb. Below it a winding-sheet unfolded, upon which the body of Christ is laid, naked. The Holy Virgin, kneeling, bends over him, and kisses

his face. Joseph kisses his feet, and Theologos his right hand. Behind Joseph, Nicodemus, leaning upon the ladder, gazes at Christ. Near the Virgin, Mary Magdalene, throwing up her arms to heaven and weeping; the other women, who carry spices, tear their hair. Behind them the cross with its inscription may be seen. Above Christ, the basket of Nicodemus, containing nails, pincers, and hammer; near that a vase in the form of a small bottle."

"*Christ laid in the Tomb.*—A mountain, and a stone tomb at the side. Nicodemus carries the body of Christ in its shroud. He supports the head. Outside the tomb the Holy Virgin clasps the body in her arms, and covers it with kisses. Joseph supports the knees, and John, bending down a little, holds the feet. The women, who carry myrrh, weep. The cross may be seen behind the mountain."

Representations of the Entombment of earlier date than the twelfth century are extremely uncommon, if not quite unknown. The chief difference between the earlier and the later way of treating the subject is that in the former the body is swathed with bands crossing diagonally, but in the latter the body is naked.

J. ROMILLY ALLEN.

ST. EIGEN'S FEAST.—Llanigon Feast was until lately held on the first Sunday after the 20th of September. This agrees (allowing for the difference in style) with the statement in the Iolo MSS. that St. Eigen's festival was observed on the 10th of September.

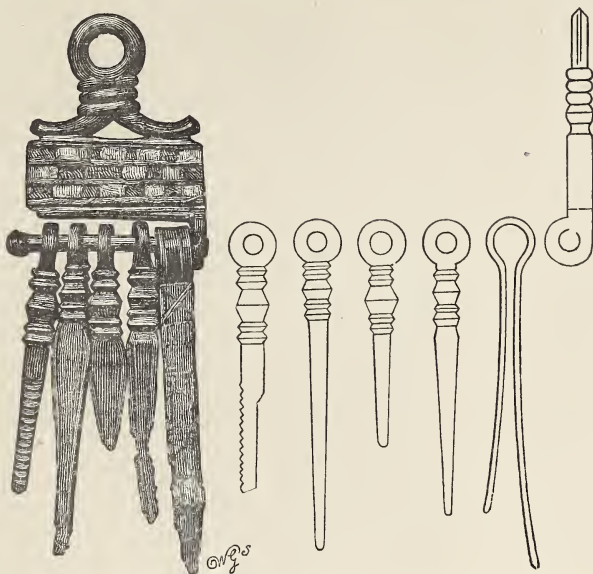
M. L. DAWSON.

CHURCHES NEAR MOTE-HILLS.—Churches of ancient foundation are frequently situated near old mounds or mote-hills, where four roads meet. Hay and Cresop Churches, the ruined chapel of Llanfair, Crickhowell, and many others, may be cited as examples. Is there any reason for their being so placed, or is it merely accidental?

M. L. DAWSON.

ROMAN CHATELAINE FOUND AT CRAVEN ARMS, SHROPSHIRE.—The chatelaine here illustrated is now in possession of Mr. Alfred Marston of Ludlow. It was found some three or four years since, while digging foundations for a house at the "Craven Arms", and was met with at a depth of between six and seven feet in the gravel-drift, near the river Onny. This specimen, which is believed to be unique in regard to the number of its pendants, is of bronze, and may be described thus. At the top is a loop, for the purpose of attaching it as a pendant to a girdle to be worn round the waist, beneath this and on the outer side only are three rows of Mosaic work in several colours, the inner side being left plain. Suspended from this, on a transverse bar, and moving freely upon it, are five articles of domestic use, some of which—*e.g.*, one blade of tweezers—are, however, broken, but which appear to have consisted of a pair of tweezers, stiletos, and a file for trimming the

finger-nails. Its length is about three inches and its breadth one inch. Situated as the "Craven Arms" is, near the line of the great Roman highway known as Watling Street on the one hand,



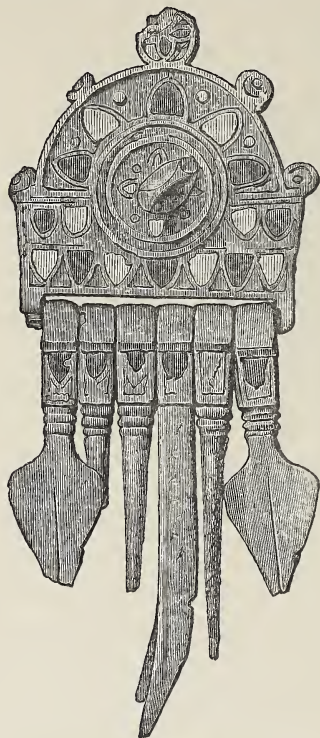
Roman Chatelaine, Craven Arms, Salop.

and the important Roman stronghold of Norton Camp on the other, it is not improbable that, should the active building operations which are now going forward be continued, many other interesting relics of the Roman occupation may be brought to light.

CHARLES FORTEY, Ludlow.

ROMAN CHATELAINE FOUND NEAR CANTERBURY.—A photograph of the Roman chatelaine found at the "Craven Arms" was shown to Mr. A. W. Franks, with a view to ascertaining whether there was any similar object in the British Museum. Mr. Franks said he regretted very much that the collection of Roman antiquities under his care included nothing of the kind; but he pointed out, in the *Proceedings* of the Society of Antiquaries of London (vol. vi, Ser. 2, p. 376), an engraving of a chatelaine very nearly resembling the one from the "Craven Arms". The engraving is here reproduced by the kind permission of the Council of the Society of Antiquaries, in order that the two may be compared. The chatelaine was exhibited at a meeting of the Society of Antiquaries by Mr. John Brent. It was discovered in a Roman cemetery lying near the Ramsgate Road, north-east of Canterbury, together with a mortuary urn and two brooches. The chatelaine and brooches had been enclosed in a wooden casket, the clasps, studs, and lock,

with enamelled keyhole, the cover of which alone remained, the wood having entirely perished. The relics enclosed in the box were evidently the much-prized trinkets of a Roman lady, placed there to be buried with her. Another chatelaine was also found in



Chatelaine found near Canterbury.

the same neighbourhood. Anglo-Saxon chatelaines are not uncommon, and several are engraved in Faussett's *Inventorium Sepulchrale*.

J. ROMILLY ALLEN.

“LANIO.”—Mr. Willis-Bund, in his paper upon the above subject, in the last issue of the *Archæologia Cambrensis*, is good enough to charge Professor Westwood with inaccuracy and myself with plagiarism, and, in proof that we are both wrong, and of his own superior accuracy, proceeds to give his own reading of the small tablets in the walls of the farmhouse at that place as IOVERIONI (whatever that may mean). As the grounds for the inaccuracy charged against the learned Professor are mainly that his illustration does not conjoin certain letters which Mr. Bund thinks should be so conjoined, surely it was unnecessary to fulminate such a charge for so unimportant a matter, as the letters themselves are agreed upon. My rubbings and sketches confirm Professor West-

wood's. As to the alleged plagiarism, that may be dismissed as equally groundless. My sketches and rubbings were made in 1877, and my opinion was then formed, before I had seen Hübner's work. I was careful to clean the stone with a brush before making either, and could see then that some previous observer had been endeavouring to make an I of what is really the fish-tail end of the tablet, and that the next symbol is also the centurial mark so familiar to all in Roman inscriptions of this class.

If Mr. Willis-Bund can cite any instance in which the Roman sculptor has been so ignorant as to turn his letters upside down and back side before, I will admit there may be some ground for his reading the I in the manner he does; until then I must adhere to my own, especially as I find it accords with so eminent authorities as Hübner and Westwood.

If Lanio is derived from Loventium, why does Mr. Willis-Bund persist in spelling it with "Ll"? Surely his zeal for minute accuracy is at fault here.

GEO. E. ROBINSON.

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ORIGINAL DOCUMENT RELATING TO STRATA FLORIDA.—The following document, which turned up after Mr. S. Williams' Report was in type, should have been inserted on p. 54. It is from the Land Revenue Record Office, and is probably the first lease of the Abbey lands granted after their lapse to the Crown. EDWARD OWEN.

"*Strataflorida nup' Monast' in Com' Cardigan.*—Edwardus sextus Dei gra', Angliæ Ffraunciæ et Hib'nie Rex fidei defensor et in terr' Anglicanæ et Hib'nice sup'mus. O'ibus ad quos p'sentes l're p'venerint sal'tem.

"Sciatis quod nos aviserent Cancellarii et gen'alium sup'visor' curie nostre Augmentac'onu' et revenc'onu' Corone n're tradidimus concessimus et ad firmam dimissim' ac p' p'sentes tradimus concedimus et ad firmam dimittimus Ric'o Devereux, Armig'o, Domum et scitum nup' Monast'ii de Strata Florida in com' n'ro Cardigan modo dissolut', ac omnia domos, edificia, horrea, stabula, columbaria, ortos, pomaria, gardina, t'ras et solum n'ra quecumque infra scitum septum ambitum circuitum et precinctum d'c'i nup' monast'ii existen': Ac om'ia illa terras, pratas, pasturas et hereditament' n'ra voc' lez Demeynes landes d'c'i nup' monast'ii in Straflorida seu alibi in Com' p'd'; Ac om'es illas grangias de Deverthyn, Hawodwen, Blanarion, Pennarth, Meueneth, Comuscoithe, et Henynocke in p'd' Com' Cardigan; ac totam illam grangiam n'ram de Comotherer in Com' Radnor'; ac grangiam nostram de Ab'moyle in Com' Mongome' cum eorum juribus et p'tin' univ'sis. Ac omnes illas Commorthas necnon omnia et sing'la Denarios firmas exitus revenciones et proficua quocunque de temp'e in temp'us provenien' renovan' acciden' seu contingen' ac nob' heredibus et successoribus n'ris spectan' per tenentes dictas grangias de Havodwen, Blanarion, Pennarth, Comuscoithe, Meveneth, et Henenock, solvend' et de eisdem tenen' quol't tercio anno levand' secundem consuetudinem p'rie ib'm prout antehac consuet' fuit. Ac omnia messuagia, domos, edificia, t'ras, ten'ta, prata, pascas, pasturas, decimas, curias letas, heriott', relevia,

p'ficua, comoditates, revenciones, emolumenta, et hereditamenta quecunque in Deverthyn, Havodwen, Blanarion, Pennarth, Meveneth, Comoscoithe, et Henynocke, in d'c'o Com' Cardygan, ac in Comotherer in d'c'o Com' Radnor, ac in Ab'moyle in d'c'o Com' Mounge'me' ac alibi ubicunque eisdem Com' p'd' grangiis seu eorum alicui quoquo modo spect' et p'tin' aut cum eisdem seu eorum aliquo' Dimiss' locat' usitat' vel occupat' existen'. Que grangie et cet'a om'ia et sing'la p'missa p'd' nup' monast'ro Dudum spectabant et p'tinebant ac p'cell' possessionum inde nup' extiterunt. Except' tamen semper nob' et heredibus et successoribus n'ris omnino reservatis om'ib's grossis arboribus et boscis de in et super p'missis crescentes et existentes. Habendum et tenendum p'd' scitum, grangias, mess' t'ras, ten'ta, prata, pascas, pasturas, decimas ac cetera omnia et sing'la p'missa superius expressa et specificata cum eorum p'tinentes universis, except' p'f' R'c'o Devereux executoribus et assignatibus suis a festo S'c'i Mich'is a'i d'i ultimo preterito usque ad finem termini et pro termino viginti et unius annorum extunc p'x' sequent'm et firmare complend'm. Reddendo annuatim nob' heredi's et successoribus nostris de et pro p'd' scitu, grangiis, terris, ten'tis et ceteris p'missis preter commorthan p'd' centum et unam libras, octo solidos, et octo denarios, legalis monete Anglie ad ffestum Annunciacionis B'æ Marie Virginis et S'c'i Mich'is Arch' vel infra unum mensem post utrumque festum ffestorum illorum ad manus receptor' revenc'onu' curie Augmentacionu' et revenc'onu' Corone n're in South Wallia p' temp'e existen' p' equales porciones solvend' durante termi'o p'd'. Ac reddend' nob' heredibus et successoribus de et pro Commortha p'd' quolibet tercio anno cum et quando p'f' solvi et levari debeat triginta octo libras, quatuordecim solidos, et octo denarios ad ff'm S'c'i Mich'is Arch' tantum solvend' ad manus Receptor' p'd' p' tempore existen'. Et volumus et per hos presentes concedimus p'f' Ric'o Devereux, executoribus et assignatibus suis quod nos heredes et successores nostri dictum Ric'm executores et assignates suos de omnibus et omnimod' feod' annuitatibus et denariorum summis ac omnibus quibuscumque de p'missis seu de aliqua inde parcell' quoquo modo exeuntibus seu solvendis vel super inde oneratis seu onerand' p'terquam de redd' superius p' p'sentes reservatis ac p'terquam de feod' ballivor' et collector' ac receptor' reddituum p'd' grangiarum de Doverthyn, Hawodwen, Blanarian, Pennarth, Comoscoithe, Mevenythe, Henynocke et Comotherer Ac p'terquam de ffeod' capitalis seneschalli et generalis receptor' omnis terr' ten'tor' et possessionum d'c'i nup' monast'ii versus quascunque p'sonas de tempore in tempus exonerabimus acquietabimus et defendemus durante termino p'd'. Quodcunque nos heredes et successores n'ri omnia et singula p'missa in maeremio tantummodo de tempore in tempus reperari sustentari et manuteneri faciemus sumptibus n'ris p'priis et expensis durante termino p'd'. Predictus tamen Ric'us Devereux executores et assignates sui sumptibus suis p'priis et expensis omnes alias et necessarias reparaciones p'missor' in omnibus et per omnia p'terquam in maeremio p'd' de tempore in tempus

supportabunt sustenebunt et manutenebunt durante termino p'd'. Ac illa sufficient' repac' in fine termini p'd' dimittent. Et volumus et per hos presentes concedimus p'fato Ric'o Devereux, executoribus et assignis suis quod bene licebit eis de tempore in tempus capere, percipere, et habere competen' et sufficien' hedgebote, housebote, ploughbote et cartbote de in et super p'missis crescen' ac ibidem et non alibi expend' et occupand' durante termino p'd'. Proviso semper quod si contingerit dictos redditus a retro fore in parte vel in toto per spacium quinque septeman' post aliquod ffestum p'd' ffestorum S'c'i Mich'is Arch' et Annunciacionis B'æ Marie Virginis quo ut prefertur solvi debeat si modo petatur quod tunc hec p'sens dimissio et concessio vacua sit ac pro nullo habeatur. Aliquo in p'sentibus in contrarium inde non obstante aliquo statuto, actu, ordinacione, provisione, proclamacione sive restricione in contrariu' inde h'eat' edit' ordinat' seu provis' aut aliqua alia re causa vel materia quacunque in aliquo non obstante. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Test' Edwardo North, m'te, apud Westm' xx die Marcii anno regni n'ri primo."

DISCOVERY OF AN OGHAM INSCRIBED STONE AT EGLWYS CYMMYN, CAERMARTHENSHIRE.—The Rev. Edmund McClure, the indefatigable Secretary of the Society for the Promotion of Christian Knowledge, has communicated the discovery of a hitherto unknown Ogham inscribed stone at Eglwys Cymmyn, near Laugharne, in Caermarthenshire. As yet we have been unable to procure a rubbing and drawing of the stone, but, when this difficulty has been overcome, it will be illustrated in the *Archæologia Cambrensis*, accompanied by a description from the pen of the Rev. E. McClure, and notes on the inscription by Professor Rhys, of Oxford. The stone was noticed some years ago by Mr. G. Traherne, who takes great interest in the antiquities of the neighbourhood; but, curiously enough, specialists in this branch of archæological research seem to have been unaware of its existence. South Wales, more especially Pembrokeshire and Caermarthenshire, has proved to be so prolific in Ogham inscribed stones, many of which have owed their discovery to accidental circumstances, that it is really time a proper survey was made of all the churches, in order to ascertain whether any more of these interesting monuments still lie hidden in remote localities. It does not reflect much credit on the Local Secretaries of the Cambrian Archæological Association that it should be possible for an inscribed stone to remain unnoticed for years until attention is called to it by some stranger who casually visits the place where it is to be found. There can be but little hope of archæology taking its place on an equal footing with other exact sciences if its methods are so slipshod.

Without wishing to anticipate the Rev. E. McClure's full description of the stone at Eglwys Cymmyn, it may be mentioned that it belongs to the biliteral and bilingual class, having upon the face a Latin inscription in debased Roman capitals, and a Celtic inscription in Oghams on the edge. The Latin inscription is :

AVCTORIA  
FILIA CVNIGNI.

Eglwys Cymmyn is one of those remarkable churches which are placed within an earthwork. We know, from the life of St. Patrick and from actual remains still in existence on Scellig Michael, off the west coast of Kerry, that the earliest monastic establishments in Ireland were situated within the dun or fortress of the chief under whose protection the founder placed himself.<sup>1</sup> It is more than likely that similar relations existed in Wales between the first Christian missionaries and the ruler of the district. A list of all the churches in Wales within or near earthworks would be of great value, and the Editors will be glad to receive notes of churches in such positions. The church of Caerau, near Cardiff, takes its name from the gaer, close to the building. Llanilid Church, Glamorganshire, and Walwyn's Castle, Pembrokeshire, are near earthworks, as probably are many others in the Principality.

Eglwys Cymmyn and Llandawke Churches are both dedicated to St. Margaret Marloes.

J. ROMILLY ALLEN.

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SPRING MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION IN LONDON.—It has been decided to hold a meeting of the Cambrian Archæological Association in London during the month of May next, lasting for three days. The proceedings will include two evening meetings for the reading of papers; a committee meeting for settling the details of the excursion to Brittany; and visits to St. Alban's Abbey, the British Museum, the Lambeth Library, and the Record Office. The authorities of these institutions will be asked to give the members facilities for inspecting the MSS. and other objects illustrating Welsh archæology. Further particulars will be announced in the April number of the Journal. Members wishing to be present at this meeting, or who desire to avail themselves of the opportunity of reading papers, are requested to communicate with the General Secretaries or the Editors.

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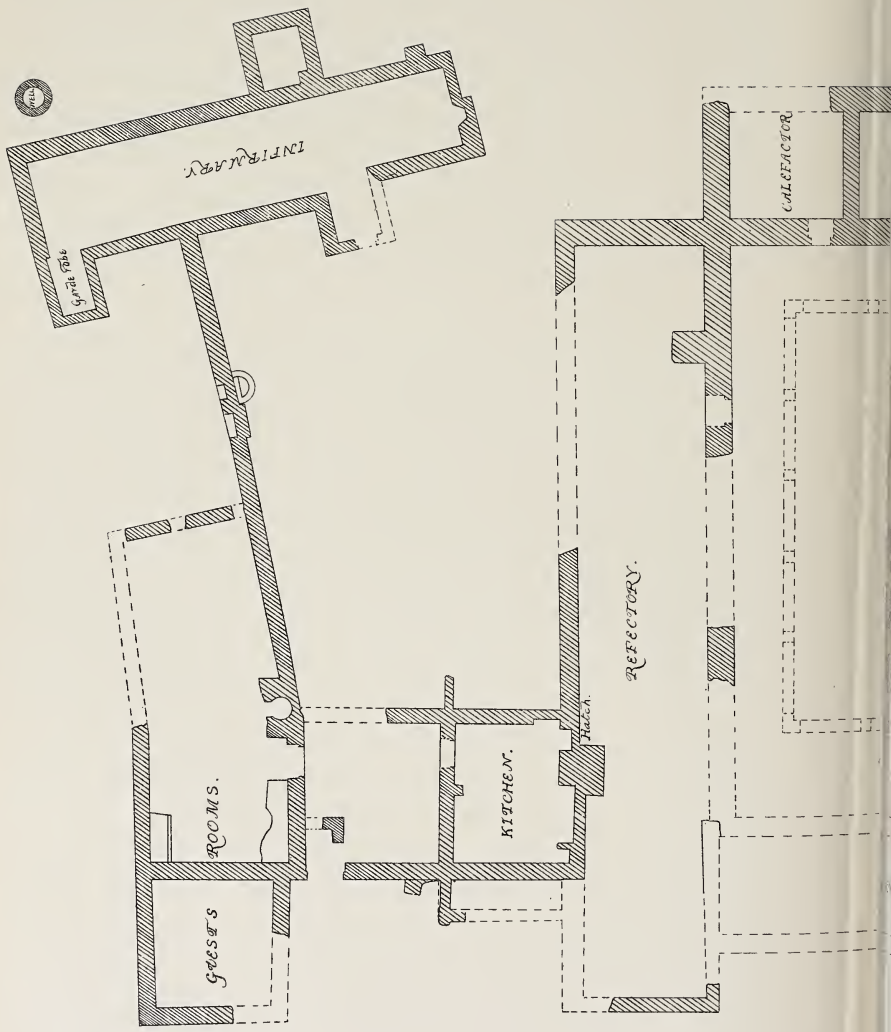
BRITANNY MEETING.—The autumn meeting of the Cambrian Archæological Association will probably be held this year at Auray, as being the most convenient centre for visiting the dolmens and other rude stone monuments for which the Morbihan is so celebrated. An endeavour will be made to work in conjunction with one of the French archæological societies, such as the Société Poly-mathique de Morbihan. If possible, complete arrangements will be made beforehand as to travelling and other expenses, so that the cost to each individual member shall be limited to about £10 for an excursion lasting ten days. The programme and other details will be finally fixed upon at the meeting of the committee in London during the month of May.

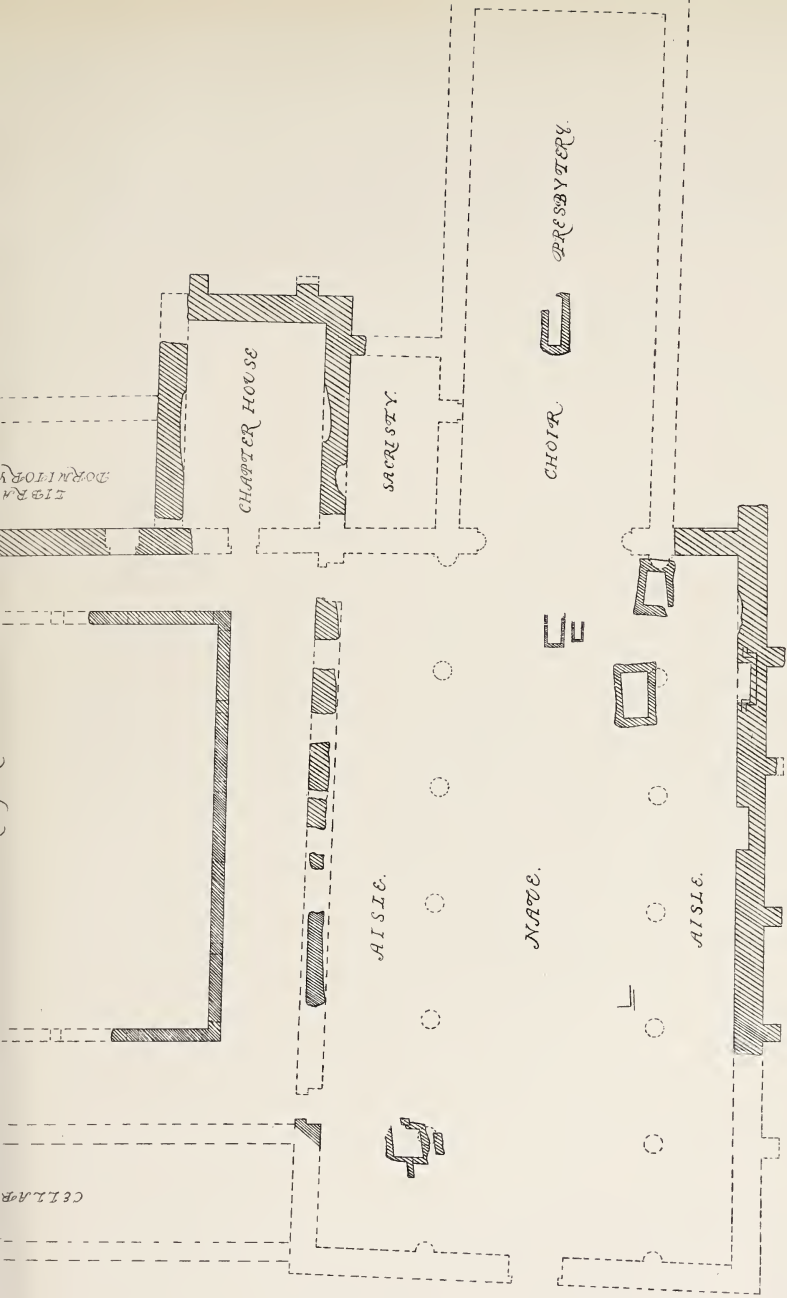
<sup>1</sup> See Miss M. Stokes and Lord Dunraven's *Ancient Irish Architecture*; and *The Tripartite Life of St. Patrick*.





# BIGCHICK BRIGHS: CHARDIER.





WILLIAM STRANGE  
 ARCHITECT  
 CAROLINE COURT





# Archæologia Cambrensis.

FIFTH SERIES.—VOL. VI, NO. XXII.

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APRIL 1889.

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## THE BLACK FRIARS OF CARDIFF:

RECENT EXCAVATIONS AND DISCOVERIES.

BY THE REV. JOHN PLACID CONWAY, O.I.S.T.L.

(*Read at Cowbridge, August 1888.*)

IN the year 1887 steps were taken by the Most Noble the Marquess of Bute for bringing to light the ancient Priory and Church of the Black Friars of Cardiff, of which all traces had disappeared. Report ran that on the west of the Castle there had at one time existed considerable ruins, but these had given place to cottages existing within recent memory. The site once discovered, Lord Bute pursued assiduously his explorations until the whole design of the buildings lay exposed. These have been accurately traced out in the accompanying plans drawn up by Wm. Frame, Esq., architect to his Lordship. This present paper proposes to deal only with the excavations of the Priory, supplying afterwards the somewhat meagre details of its history.

The Priory must have been approached by a bridge over the Taff, beyond the Meskin or western gate of the town. Entering by a porch on the western side, traces of which remain, the visitor finds himself in the west cloister, from which he enters the cloister-garth, of quadrangular shape, measuring approximately 80 by 85 feet. This was invariably the burying-place of the

friars. The cloister ran round the east, north, and west sides, the church (which is almost due east) forming the fourth, and its north aisle supplying a south cloister for processional purposes.

It may be well to remark, from the outset, that the Black Friars adopted a common plan of building. Much, therefore, that is here set down as merely probable may be taken as almost amounting to certainty when viewed in the light of plans of other English priories of the same Order. Cardiff bears an affinity to Canterbury and Norwich; but many minor details are supplied from other houses, such as Lancaster and Gloucester.

Turning our attention to the church, we find that the choir ("quere") measured internally 80 by 28 feet. No fragments of walls have been met; but traces of concrete, deposit, and lime can be detected, thereby indicating the dimensions. The whole building has suffered severely from marauding hands, the stones having been extensively used for other building purposes. The church suffered in the general conflagration, when, in 1404, Owen Glyndwr set fire to the entire town, excepting only Crockerstone Street, which he spared from love of the Friars Minors who abode there.

At first sight the general absence of stonework might indicate that the choir had never been rebuilt; but such an opinion cannot hold good for two reasons: first, the friars were conventual, and rigorously bound to the daily choral service. Of all parts of their cloistral buildings this was the most indispensable for their daily routine of life. Secondly, in conventual churches the choir was likewise the *presbyterium*, or sanctuary, in which the public offices of the church were celebrated. Their motto was "*Laudare, Benedicere, Prædicare*" (to praise, to bless, and to preach). The especial feature of their Order lay in blending the contemplative life of praise and prayer with the active ministry of preaching; hence we gather with absolute

certainty that in the restoration after 1404 the choir must have been the first to rise from its ashes. The length, 80 feet, need not appear abnormal, since the choir lent itself to the double purpose of *presbyterium* and choir strictly so called. Not unfrequently a screen separated the two portions, while in later times the custom arose of having the friars' choir behind the altar, and altogether shut out from the *presbyterium*.

The internal measurements of the church are 107 ft. by 60. There are, at the same time, indications of greater length, probably the dimensions prior to the mishap of 1404. The whole interior length of the nave, on this supposition, would be 120 feet. These dimensions lend proper proportion to the otherwise seeming abnormal length of choir, and form a symmetrical whole. From the unmistakable return of the masonry at the north-west angle of the church, it is certain that the later church did not extend beyond 80 feet. The south wall is unbroken throughout its entire length, and the north nearly so. It is a more difficult matter to determine whether the church consisted simply of one vast nave, or whether it had not rather north and south aisles. There are indications of masonry having existed in the proper lines for both aisles; at least no other supposition lends itself to account for the beds of lime and mortar that fall in due course with the lines of aisles. The absence of any external south cloister suggests the common expedient of having a north aisle. This being so, if it be granted that a north aisle existed, the plan of the building requires equally a south aisle to bring the choir into its proper position. It was by no means uncommon for all to be covered with one slanting roof.

Regarding the church as fashioned upon the lines of contemporary Dominican churches, it would be of the Early English style, consisting of nave and two aisles, with triple-light window towards the east; and having, besides the high altar in the choir, altars at the termination of each aisle (to the east), dedicated in all

likelihood to St. Dominic, the founder of the Order of Friars Preachers (Black Friars), and to some other Saint,—possibly St. Paul the Apostle, the patron of the Order in England; or St. Richard of Chichester, a great friend in life of these friars, who were his associates and biographers, and who raised the first church in England to his memory. On the northern side there are indications of a door-jamb and of a window-jamb; but, strange to say, the latter is inverted in position, and must have been so changed designedly.

About a dozen whole tiles and very many fragments of tiles and earthenware have been turned up. The earthenware is all of modern date, the *débris* of modern buildings on the site. The tiles measure 5 to  $5\frac{3}{8}$  in.



Tiles found at Blackfriars, Cardiff.

square; are of well burnt clay, once highly glazed; of deep green tint with yellow designs, as shown in the annexed illustrations. One displays the fleur-de-lis with birds, begirt with a circular band, with corner patterns. Another tile, the one quarter of a complete design, is made up of quatrefoils and circles with fleur-de-lis; a third displays a shield with three heraldic lions; a fourth represents a steed and rider with brandished sword,  $5\frac{1}{2}$  in. square; others are plain, of sage-green hue. Only one border-tile is clearly discernible, of vine-leaf pattern,  $2\frac{1}{2}$  by 5 in. The enamel is much worn, but the accompanying designs show them in their present condition. In all probability they were once the flooring of the sanctuary.

A leaden bulla, 2 in. in diameter, of Pope Innocent IV,



was found among the *débris*. It bears no date ; but it must have been issued between the years 1243-54, the term of that Pontiff's reign. One side displays the busts of the Apostles Peter and Paul, with the letters s. PE. (St. Petrus), s. PA. (St. Paulus).

The oldest representation of the holy Apostles is that on a bronze medal in the Vatican Library, some 3 in. in diameter, executed in a fine style of classical art, and the heads finished with great care. It was found in the Cemetery of Domitilla, and has every appearance of having been executed in the time of the Flavian emperors.

The bulla of Pope Innocent, without being a facsimile, borrows the likenesses from this early Vatican



Papal Bulla found at Blackfriars, Cardiff.

medal, which accordingly lend it especial interest. It is encircled by diminutive bead-work, the same separating the busts of the Apostles. On the obverse side it has the inscription, in bold Roman letters, "Innocentius III." We have cognizance of seven bulls issued by this Pope to the English Black Friars, but the bulla in question cannot have belonged to any one of them. None of them relate in any way to the Cardiff Priory. Three are grants of privileges to Father Bartholomew, a friar of the Order, a natural son of King John, who is styled in each "*frater Regis Angliæ*"; brother, therefore, to Henry III. The first bull dispenses with his ban of illegitimacy, that he might take holy orders, and even become a prelate. He eventually became

chaplain to Innocent. The bulla in question was rather one attached to a grant of indulgence bestowed upon some person of distinction buried within this church. A similar one was found attached to the neck of a body interred in the church at Ipswich.

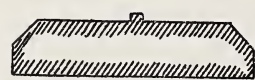
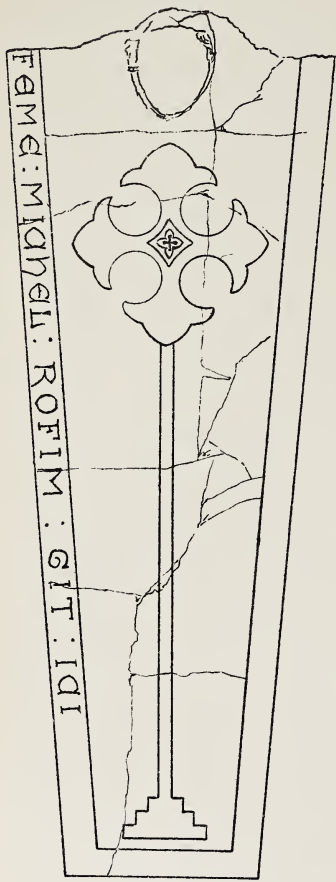
The Priory Church at Cardiff was used for such burial purposes. The first person of distinction laid to rest here, of whom we have record, was John de Egglescliffe, Bishop of Llandaff, himself a Dominican friar. "He is supposed to have taken his surname from Eaglescliffe, near Yarm, in Durham, and early in life entered the Dominican Order, being for some time attached to the Black Friars of London, and in much esteem at the royal court. He had letters of safe conduct, Jan. 28th, 1296-7, enduring until Michaelmas, for going to the General Chapter of the Order at Venice. (*Pat.*, 25 Edw. I, p. 1, m. 19.) In the Exchequer he received, May 29th, 1302, an alms of 73s. for three days' food of his convent of London; July 27th, 1305, £10 for the provincial chapter at Oxford; and Oct. 28th, 1309, the pension of £50 to the Friar-Preachers of King's Langley. (*Rot. Garder. Elemos.*, 30 Edward I; *Exit. Scac. Pasch.*, 33 Edward I, m. 3; *Ibid.*, Mich., 3 Edward II, m. 8.) Afterwards he went to Rome, and became the Pope's Penitentiary.

"In 1318 Edward II wrote to Pope John XXII, May 28th, recommending him for the bishopric of Glasgow. His bulls for consecration were issued July 17th. Such, however, was the opposition to this royal nomination in his episcopal city that he was appointed to the titular bishopric of Bethlehem, 1319. In 1322 he was appointed to the see of Connor in Ireland, but it is doubtful if he ever took possession. By a bull of June 20th, 1323, he was translated to Llandaff, arrived at his diocese June 9th, 1324, and received the temporalities August 13th following. (*Pat.* 18, Edward II, p. 1, m. 31; *Bullarium Ord. Præd.*) After governing his diocese for nearly twenty-three years he died at Bishton or Bishopstow, then called Llanadwaladr,

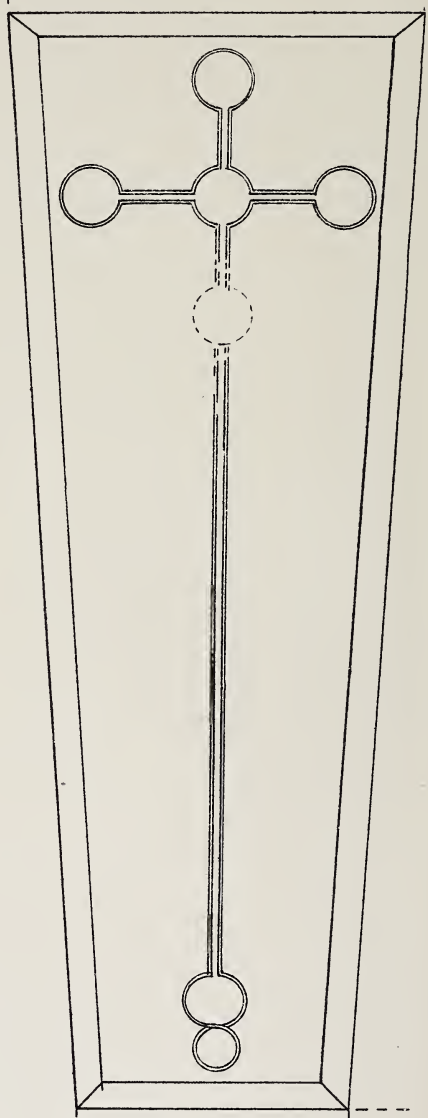


BLACKFRIARS : CARDIFF.

FAMƏ:MIABƏL:ROFIM:GIT:IDI



<..... 2'.5" .....>



..... 6'.6" .....

<..... 1'.7" .....>



Jan. 2nd, 1346-7, and found his last resting-place amongst his brethren of Cardiff, three miles distant from his episcopal city." (Neve's *Fasti; Anglia Dominicana* of Rev. Raymond Palmer, O.P., p. 343.) In all likelihood his tomb was the one indicated in the centre of the choir. When discovered it bore traces of having been disturbed, and portions of several bodies, laid indiscriminately, lay within.

Many bishops, especially of the Order, were laid to rest in conventual choirs. Richard of Wycherley, Suffragan to the Bishop of Worcester, 1502, was laid in the friars' choir at Worcester; and by him Richard Wolsey, Bishop of Down and Connor, 1453,—both of the Order; Gervase de Castro, Bishop of the Order, 1370, was buried in the choir of Bangor; Alexander Bache, a friar, Bishop of St. Asaph, 1394, was laid in the choir of Hereford. Speaking of Bishop Alexander Baglee of Chester, who died at Hereford in the time of Edward III, Leland says, "the King cam to his funeralls there: the Bysshope was buried in the Quiere of the Blake Freres, undar a goodly flate stone." (*Itinerary*, vol. viii, p. 77.) "A goodly flat stone" of this description was found outside the church of Cardiff, on the north side, in a leaning position, as if cast there; which, if one may hazard an opinion, formed the slab that covered Bishop Eggescliffe. It is of common limestone, 6 ft. 6 in. in length by 2 ft. 5 in., at the head, in breadth, and 1 ft. 7 in. at the foot, and has, running its entire length, a cross slender in the arms and trunk, but terminated by a bold circle at each extremity. The absence of any inscription seems to indicate that another slab with inscription was placed above, in the pavement, or that the tomb was so well known as to require no further identification.

Another tombstone was found beyond the western door of the church. It bears a lesser though more florid cross, with something resembling a face towards the head. It is of smaller dimensions than the first, and has the inscription cut along the left edge, ... FEME MICHEL

ROFIM GIT ICI (Here lies the wife of Michael Rofim). Traces of other tombs have been found, notably one towards the eastern extremity of the south aisle, from which bodies were seen protruding. These have been since respectfully enclosed in brick.

Nothing more of interest remains to be said regarding the church.

The vestry lay contiguous, on the north side of the choir. An inventory of its furnishings will be given later. In passing we may note, "Item, a peyer of orgaynys" and a bell, described as of the "black Frears of Kardiff", which found its way to London, to one John Coore, a grocer, sent as far as Bristol by a wight named Lambert, at a cost of 3*s.* 8*d.*

Traces of a passage, the entrance to the choir, can be discerned; but it is impossible to furnish the precise lines of these buildings. Judging from similar edifices, as at Newcastle-on-Tyne, the library and chapter-house would be on the upper story, with east cloister beneath. The cloisters, running round the east, north, and west sides, measure about 110 ft. They would hardly occupy the total width, 17 ft.; but would, in all likelihood, scarcely exceed 8 or 9, the remainder being devoted to conventual offices, such as class-rooms, etc. The dormitory cells would, in this disposition of the priory, form the upper story on the north and north-west sides. A line of masonry in the quadrangle, terminating abruptly, may have been the foundation of the exterior stone stair of approach, as at Gloucester. The refectory would adjoin the kitchen, traces of whose fireplace remain, as indicated on the plan. If the right position be secured, the dimensions in this priory were 45 ft. by 18. The public offices were extensive, but commonly low-pitched, while the cells were of the smallest proportions. Those at Lancaster measured only 7 ft. 6 in. by 6 ft. 6 in.

The numerous gifts of oaks donated by Henry III and other monarchs for conventual building purposes leave no doubt as to the general appearance of the

entire house, which would structurally consist of stone and massive oaken rafters, with pointed gables and dwarfed, square windows above. A lesser refectory would adjoin the greater, wherein the infirm would partake of flesh-meat by dispensation from the common rule of abstinence perpetually observed in the greater. The outlying buildings to the north-east, spoken of at the time of the surrender as house with stable and garden, would comprise bakehouse and brewhouse. The remaining buildings would lend themselves to domestic offices, such as stores, with portion for guest-quarters. A well and open drain were laid bare at the extreme north-east corner. The Priory would likewise have its gardens, with fisheries in the Taff, and probably its water-mill.

How the Priory of Cardiff was enabled to rise from its ashes we have no positive indication ; a negative one may be construed from the absence of local gifts of importance, while it may not improbably have found the good fortune that attended the Priories of Bangor and Beverley, rebuilt by the munificence of royalty.

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## THE NORWICH TAXATION AND THE DIOCESE OF LLANDAFF.

BY THE VEN. ARCHDEACON THOMAS, F.S.A.

(*Read at Cowbridge, August 16, 1888.*)

IN the Introduction to the "*Taxatio Ecclesiastica Angliæ et Walliæ*, Auctoritate P. Nicolas, circa A.D. 1291, printed by Command of His Majesty King George III in pursuance of an Address of the Ho. of Commons of Gt. Britain, in 1802", mention is made of two other Taxations,—(a), an earlier one made in pursuance of a grant by Pope Innocent to Henry III, of the first fruits and tenths of all ecclesiastical benefices for three years, and sometimes called *Pope Innocent's Valor*, sometimes the *Vetus Valor*, and sometimes *The Norwich Taxation*, from the circumstance of its having been principally executed by Walter de Suthfeild, Bishop of Norwich; and (b) a later one, entitled the *Nova Taxatio*, "as to some part of the province of York, made in the year 1318 (2 Edward II) by virtue of a royal mandate directed to the Bishop of Carlisle; chiefly on account of the invasion of the Scots, by which the clergy of those border counties were rendered liable to pay the former tax."

Neither of these two has been printed, nor is there any intimation given of the existence of the MSS. containing them; indeed, the limited area and special occasion of the latter, and the fact that the former was superseded by the more important one of A.D. 1291, rendered it less necessary that they should be printed, even if known to exist; and so we have only had available the second of the three, viz., *The Taxation of Pope Nicholas*, the importance of which is manifest from the fact that "all the taxes as well to our kings as to the popes were regulated by it until the survey made in the twenty-sixth year of Henry VIII; and because all



the statutes of colleges in our Universities, which were founded before the Reformation, are also interpreted by this criterion, according to which their benefices under a certain value are exempted from the restriction in the statute, 21 Henry VIII, concerning pluralities.”

In the course of last year, however, a zealous and intelligent antiquary, Mr. Rowley Morris, discovered a MS. in the British Museum (Cotton Collection, Vitellius) which proves, from internal evidence, to be a portion of the first of the three Taxations, the *Vetus Valor* or Pope Innocent's *Valor*, and embraces the three dioceses of Bangor, St. Asaph, and Llandaff. That for St. David's is not among them. The greater portion of St. Asaph has been published in the *Montgomeryshire Collections* for 1887, pp. 331 *et seq.*, with some interesting notes on the Montgomeryshire section, and I have given a summary of the whole in my shorter *History of St. Asaph*, in the S.P.C.K. Diocesan Series.

Of the Bangor and Llandaff returns no account has yet been published. I trust, therefore, it will not be uninteresting; I am sure it will not be inappropriate that at this our Meeting within your diocese, and under the auspices of your Lordship as our President, this early and important contribution to its history should be made known.

Before, however, entering fully into the details of this particular diocese, it will be well to mention some points that are common to two or more of them, and to show by a comparison with the *Taxatio* of Pope Nicholas, A.D. 1291, the special value of this earlier record.

1. The deaneries are more extensive in the earlier than in the later Taxation,—an evidence that the work of organisation and subdivision had been brought to bear upon them in the interval of forty years.

2. The lists of the churches are more full in the earlier than the later one, the names of many parishes occurring in the first that are omitted in the second; and this is of particular interest because it proves that

many churches existed at that time which have been supposed, from the later omission, to have been of subsequent foundation.

3. "Portiones", on the other hand, are mentioned more often in the Taxation of 1291 than in that of 1253, though we know them to have been actually fewer. This is probably owing to the greater attention drawn to their general insufficiency, and the injunction of Archbishop Peckham that they should be united so as to supply a more adequate income for their holders.

4. This union will account, in some measure, for the increase in the value of the livings, inasmuch as those below a certain sum were not taxed at all, whereas the small portions joined together brought them within the requirement.

5. In St. Asaph and Llandaff a valuable addition to our knowledge of the names of the clergy is given in the names of the jurors by whom, in each deanery, the valuation was made. It is by means of these especially that we have been able to identify the record as *The Norwich Taxation*. Such names, under the head of "Llandaff", are "Maurice the Precentor" (*Pat.*, 28 Henry III, *i.e.*, 1243), and "Ralph of Newcastle", who had been made Archdeacon in 1242, but was displaced in 1244 to make way for Thomas, the King's chaplain, and probably received the prebendal stall as a *solutium*. And under St. Asaph, "David the Dean", who in 1244 witnessed a release of tithes in Kinnerley to Haughmond Abbey (*Eyton's Shropshire*, x, 373), and "Gregory, a canon", who as precentor in 1239 witnessed the grant of tithes in Llanfair Caereinion by Bishop Hugh to the nuns of Llanllugan. Other names may yet be identified from other contemporary records.

6. The value of the benefices, and its relative increase during the interval between the two Taxations, may be seen from the following table :

	Sum Total, A.D. 1254.				Summa Spirit., A.D. 1291.
St. Asaph	. £208	9	8	...	£1332 18 9
Bangor	. 134	8	11	...	698 16 8
Llandaff	. 834	1	4	...	1154 14 8

In this later Taxation the temporalities, *i.e.*, the income derived from land as distinct from the spiritualities, or that derived from tithes and offerings, are given separately, and include the property of the religious houses. They are returned for St. Asaph at £157:17:1; Bangor, £162:9:1½; Llandaff, £922:17:8.

7. Turning from the general to the particular features of the earlier or *Norwich Taxation*, we find the following appropriations of parish churches to religious orders in—

(a.) St. Asaph.—To the Cistercians: Berriew, Holywell, Llangollen, Wrexham, and Llanllugan (a nunnery); to the Knights Hospitallers: Tregynon and Kinnerley. From the tenths for the religious houses being £1:16, we gather that their annual value was £18.

(b.) Bangor.—To the Cistercians: Llangurig, Dwygyfylchau, Llanegryn; to the Knights Templars: Penmachno; Knights Hospitallers: Carno.

(c.) Llandaff.—The Priory Church of Ewenny (Benedictine), the Priory Church of Malpas (Cluniac); Kenfig to Tewkesbury Abbey (Benedictine); Rhumney: St. Mellon's and St. Peter's, to St. Augustine's (Bristol).

8. In St. Asaph we find the ancient "Deanery of Powys" corresponding to its later subdivisions of Pool, Caereinion, Cedewain, and Mechain. In Bangor we have eight deaneries for the later ten.

9. In Bangor the only names of jurors given are those connected with the Cathedral Chapter, *viz.*,—"William the Dean, Master Cadwgan and Quelenu,<sup>1</sup> Canons"; but the list of parishes is far more complete than in the printed Taxation of A.D. 1291.

10. In St. Asaph the jurors in each deanery consisted of three or more, and included the rural dean (*decanus loci*) or the "official" of the deanery, probably different names for the same officer. These names are here enumerated in the hope of leading to further information about them.

<sup>1</sup> This name occurs in Llyn "Quellyn", Carnarvonshire.

## ESTIMACIO ECC'AR' EP'ATUS ASSAVEN'.

Dec' de	Facta per Juratos.
<i>Ros and Rewer.</i> ( <i>I.e.</i> , Rhos and Rhyvonio = Rhos, Denbigh, and Llanrwst).	David <sup>1</sup> Dec' Ecc'e de S'co Assaph' Gregor <sup>2</sup> cano'icum ejusd' eccl'e R. Offic' de Ros Ph'm rectori' de Lhanwruste
<i>Powys.</i> (= Cedeweyn, Caereinion, Mechain, and Pool.)	Adam, Offic' loci Yvone, rectore ecc'e de Pola Anianu', Vicar de Kegidua Madocum, Capellanu' de Manaon & Alios de cap'lo
<i>Henglefenf.</i> ( <i>I.e.</i> , Englefield = St. Asaph and Holywell.)	B. decanu' loci Adam, cap'llanu' de Nannerch Joh'm, cap'llanu' de Helegen
<i>Marchia.</i> (= Oswestry and part of Llanfyllin.)	H. decanu' loci Madocu' rectore' de Llanemeneych P. <sup>3</sup> vicar' de Albo Monasterio
<i>Keveiliauc and Maudoe.</i> (= Cyfeiliog.)	Tuder, Decanu' loci Yor', fil' Keing D. vicar'
<i>Muelaur.</i> (- Wrexham and part of Bangor and Llangollen.)	Joh'em, Decanu' loci Adam de S'c'o Leonardo Joh'm cap'llanu'...
<i>Monte Alto.</i> (- Mold and part of Llangollen.)	Kenwric, Dec' loci Pefad (?), cap'llanu' de Lantisiliau Joh'm Rufie, rectore' ejusd' ecc'e
<i>Ederniawn.</i> (= Penllyn and Edeirion.)	Anianu' decanu' loci David, cap'llanu' de Langar Joruth, cap'll'm de Lanllyn <sup>4</sup>
EP'ATUS BANGOR'.	
Taxac'o bonor' temp'al Ecc' Cathedr' Bangor'.	Will'm ejusdem ecc'e Decanu' Magr' Cadducanu' & Quelenu' ejusd' ecc'e Canonicos

<sup>1</sup> David, Dean, 1244, probably signed, as witness, a release of tithes in Kinnerley to Haughmond Abbey. (Eyton's *Shropshire*, x, 373.)

<sup>2</sup> "G. Cantor Ecc'e Assaven'" witnessed Bishop Hughes' grant to the nuns of Llanllugan A.D. 1239. (B. Willis, ii, 24.)

<sup>3</sup> Sir Philip Fitz Leofth, vicar, 1223.

<sup>4</sup> Llanuwchllyn (?).

## ESTIMACIO ECC'AR' EP'ATUS LANDAV'.

Dec' de

Facta per Juratos.

1. Landavie	Enean rector' de Maghan, Decanu' Magr'm Ada' rect' de Bonevileston Yvvone', <sup>1</sup> vicar' de Landaghe Thoma', rec' de Barry Will'm, vicar' de Kerdif
2. Bergeveny	Ph'm, vicar' de Lantrilogh Adam, firmarium de Lantrilogh Magr'm Joh'm, vicar' de Landinegat Thom', vicar' de S'to Moghan
Estimac'o'es P'bendar' Landav' Ecc'e	Mauric' <sup>2</sup> Cantore' Ph'm de Kensinton', p'cur' Archid' Land' Magr'm Rad' <sup>3</sup> de Novo Castro Henr' de Lankarvan <sup>4</sup>
	<i>N.B.</i> —Prebends enumerated: Magr' Hugo de Bella Aqua & de Land' ,, Radulph de Novo Castro ,, Henr' ,, Galfri de Burgo <sup>5</sup> ,, Petri in Bella Aqua ,, Cancellor' ,, Archid' (in solidum) ,, P'centor ,, Mathie ,, d'ni Aubrici ,, Phil' de Kensinton' ,, R. de Nebeton ,, Thesaur'
Eccl'iar' Com'une Land'	Apparently held by the Chapter in com- mon
Dom' Religios'	Prior de Langiwin Abbas de Lira
3. Inferior Wenc'	Andr', vicar' de Karlion, Decanu' Roger, vicar' de Nova Villa Rob'm, vicar' de Martheregenin Nich', rectore' de Lanmihangel

<sup>1</sup> Ivor occurs as a Canon of Llandaff, to whom custody of the see was given in 1229.

<sup>2</sup> Maurice, Precentor, 1243. (*Pat.*, 28 H. III.)

<sup>3</sup> Ralph of Newcastle made Archdeacon of Llandaff in 1242: displaced in 1244 to make way for Thomas, the King's chaplain. Probably he had this prebend as a *solatium*.

<sup>4</sup> Not mentioned in G. T. Clark's account of Llancarfan. (*Arch. Camb.*, 3rd Ser., vol. xi.)

<sup>5</sup> William de Burgh, King's Chaplain; Bishop, 1246. Probably Galf' was a brother.

Dec' de	Facta per Juratos.
4. Uska	Ric' Capellanu' de Uska, Decanu' Mag'r Mauric', rect' de Landlovel Willm', vicar' de Trelleick Ph'm, rectore' de Lanmyhangel David, cap'll'm de Landefol
LANDAV'.	
	Tempore pacis facta per
5. Gronyd	Thom', vicar' de Lanblethnan, Decanu' Willm', vicar' de Lanmaer Rob', rectore' de Marecros Adam, rec' S'ce Brigide
6. Novi Burgi	Adam, rec' de Lanmihangel, Decanu' Mauric', rec' de Merisfen Cradocu', vicar' de S'co Melano Willm', vicar' de Basselyk

## LANDATH.

1254.	Valor.	Decim.	1291.
Ecc'a de la Tawe	. lxs.	vjs.	Tawey & Rotheri, <sup>1</sup> <i>iiijli.</i>
„ Lanhare	. xxs.	vjs. n.	Lanhan, <sup>2</sup> <i>ij<sup>m</sup></i>
„ S'ci Petri cu' Capella' de Eg- loiswenen .	. <i>vjli.</i>	xijs.	Petrestone <sup>3</sup> cu' Capell', <i>vjli. xiijs. iiijd.</i>
„ de Lanrith	. <i>x<sup>ma</sup></i>	<i>j<sup>ma</sup></i>	Lanririd, <sup>4</sup> <i>cs.</i>
„ Bonevileston	<i>iiijli.</i>	viijs.	Benevileston, <i>vjli. xiijs.</i> <i>iiijd.</i>
„ Pendenloin	<i>vjli.</i>	xijs.	Pendenelen, <sup>5</sup> <i>ivli. xiijs.</i> <i>iiijd.</i>
„ S'ci Georg'	. <i>vj<sup>ma</sup></i>	viijs.	De S'co Georgeo, <sup>6</sup> <i>xli.</i>
„ S'ci Mich'i	. <i>xls.</i>	iijs.	
„ S'ci Fagani cu' Vicar' & Capella	<i>viiijli.</i>	xvjs.	S'co Fagano, <sup>7</sup> <i>xiiijli. vjs.</i> <i>viijd.</i>
„ S'ci Nichol	. <i>xli.</i>	xxs.	S'co Nich'o, <i>xiiijli. vjs.</i> <i>viiid.</i>
„ de Radur	. <i>iiijli.</i>	viijs.	
„ Nenmark	. <i>xxli.</i>	xls.	Penmark, <sup>8</sup> <i>xxiv<sup>m</sup></i>
„ Lankervan	. <i>xxli.</i>	xls.	Lanaruan, <i>xli.</i>
„ Portiri	. <i>vjli.</i>	xijs.	Porthkirey, <i>lxvjli. viijd.</i>
„ Hukheloben	<i>ij<sup>ma</sup></i>	<i>ijs. viijd.</i>	
„ S'ci Mich' de Barri .	. <i>ls.</i>	vs.	Barri, <i>iiij<sup>m</sup></i>

<sup>1</sup> Roath.<sup>3</sup> Whitechurch.<sup>5</sup> Cap' (Pendoylan).<sup>2</sup> Llanharry<sup>4</sup> Llantrithyd.<sup>6</sup> St. George-super-Eley.<sup>7</sup> Llaniltern Chap'.<sup>8</sup> Abb. Glouc.

1254.	Valor.	Decim.	1291.
Ecc'a de Caddokeston	vij <sup>ma</sup>	ixs. iiij <sup>d</sup> .	Caddocestone, lxxvs. viij <sup>d</sup> .
„ Mulye	. xli.	xxs.	Sulli, xli.
„ Winso	. xvi.	xxs.	Wonso, <sup>1</sup> xli.
„ S'ci Mich' de Kenny	. iiij <sup>ma</sup>	vs. iiij <sup>d</sup> .	
„ S'ci Andr'	. xli.	xxs.	S'co Andr', xivli. vjs. viij <sup>d</sup> .
„ de Bageneston	xs.	xij <sup>d</sup> .	Beadston, vjs. viij <sup>d</sup> .
„ Penmarch cu' Vicar'	. vjli. xs.	xiijs.	Pennarth <sup>2</sup> cu' Capell', iiijli.
„ Landuh cu' Vicar' et Capella	vjli.	xijs.	
„ Lanmeder	. vjli.	xijs.	Lanedern, <sup>3</sup> v <sup>m</sup> vjs. viij <sup>d</sup> .
„ Merthyr	. lxs.	vjs.	Merthir, c
„ Kelligaer	. iiij <sup>ma</sup>	vs. iiij <sup>d</sup> .	Killegan, iiijli.
„ Eglisulan	. xli.	xxs.	V. de Eglisulan, lxxvs. viij <sup>d</sup> .
„ B'e Marie de Kerdif cu' Ca- p'lllis	. xx <sup>ma</sup>	ij <sup>ma</sup>	Kardif <sup>4</sup> cu' Capell' & Ec' de Landoth, xxli.
„ de Butheri	. xs.	xij <sup>d</sup> .	Rotheri <sup>5</sup>
„ Lant'issen	. xx <sup>ma</sup>	ij <sup>ma</sup>	Lant'issen <sup>6</sup> cu' Cap', xxiiijli.
„ Pentiry	. lxs.	vjs.	Pentiry, <sup>7</sup> v <sup>m</sup>
„ S'ci Brigide	. xls.	iijs.	Bridetone, <sup>8</sup> iiij <sup>m</sup>
„ de Cogam	. lxs.	vjs.	Cogan, <sup>9</sup> iiij <sup>m</sup>
„ Mertherde- van	. lxs.	vjs.	Martheldevan, iiij <sup>m</sup>
„ Oumkedi	. xxs.	ijs.	

S'ma estima'e, ccxvjli. iijs. iiij<sup>d</sup>.

S'ma decime, xxjli. xijs. iiij<sup>d</sup>.

Ecc'ia de Landaf cu' Capell' xxli. p'pa p'cepit q'art' part' q' allo-  
cat' rest' p'bend' Precent'.

Ecc'ia de Michelstowe, iiij <sup>m</sup>	Ecc'ia de Kair, <sup>12</sup> iiijli.
„ Thowenwewel, xxs.	„ S'co Lythano, <sup>13</sup> cs.
„ Stradowayn, <sup>10</sup> iiijli.	„ Vicar' de Kaird, iiij <sup>m</sup>
„ Arat'oe, <sup>11</sup> iiijli.	„ Landoth, xls.
„ Laniltern, xls.	„ Penarth, iiij <sup>m</sup>
„ S'co Mich'e juxta Elia', v <sup>m</sup>	„ Lancaruan, v <sup>m</sup>
	„ Eglisulan, <sup>14</sup> lxxvs. viij <sup>d</sup> .

<sup>1</sup> Wenvoe.      <sup>2</sup> Abb'i S'ci Augustini, Bristol.

<sup>3</sup> Cap'.

<sup>4</sup> Prior' Kaird (Llanbethery, near Llanarvan).

<sup>5</sup> Rudry.

<sup>6</sup> Llanishen (?).      <sup>8</sup> Cap'.

<sup>10</sup> P'benda.

<sup>12</sup> Preb'.

<sup>7</sup> Pentyrech.

<sup>9</sup> Abb' Theuk.

<sup>11</sup> Cap' (Raydr ?)

<sup>13</sup> Archid'.

<sup>14</sup> Supra.

## GRONYD.

1254.	Valor.	Decim.	1291.
Ecc'a de Killebebit de- ductis sumptibus .	xxs.	ijs.	Ecc'ia de Kiltthebebelth, <sup>1</sup> xiijs. iiijd.
Vicaria de S'ci Cad- doci . . . .	xls.	iiijs.	„ Caddocestone, <sup>2</sup> lxs. Vicar de, cs.
Ecc'a de Neth . . .	v <sup>ma</sup>	dim <sup>m</sup>	„ Neeth, cs.
„ Pente . . . .	xxs.	ijs.	„ Abbona cu' cap'll', xli.
„ Avene cu' ca- pellis . . . .	xij <sup>ma</sup> dim.	xvjs. iiijd.	„ Langunyth, vli. xiijs. iiijd.
„ Landegenud . .	vj <sup>ma</sup>	viijs.	„ Kenefig, <sup>3</sup> xli.
„ Kenefeth, Abb'is Theokr' . . . .	x <sup>ma</sup>	j <sup>ma</sup>	„ Vicar' de, cs.
„ Vicaria ejusdem	v <sup>ma</sup>	dim <sup>ma</sup>	„ Nova Villa, cs.
„ Nova Villa . . .	cs.	xs.	
Porcio Archid' in ead' taxat' inter Prebendas			
„ Coyaf . . . .	x <sup>ma</sup>	j <sup>ma</sup>	„ Coytis, xli.
„ Novo Castro cu' capellis . . . .	x <sup>ma</sup>	j <sup>ma</sup>	„ Novo Castro <sup>4</sup> cu' cap', xvjli. Vicar' de, cs.
„ Coychurch . . .	x <sup>ma</sup>	j <sup>ma</sup>	„ Coytcherche, xli.
„ S'ce Brigide p've . . . .	xxs.	ijs.	„ S'ca Brierd' Mi- nore', liijs. iiijd.
„ Landewddith . .	iiij <sup>ma</sup>	vs. iiijd.	„ S'ca Julicta, iiijli.
„ S'ce Julite . . .	iiij <sup>ma</sup>	iiijs.	„ Langan, cs.
„ Landegenne . .	iiij <sup>ma</sup>	vs. iiijd.	„ Penlin, vjli. xiijs. iiijd.
„ Pendlin . . . .	iiij <sup>ma</sup>	vs. iiijd.	„ Lanblethian <sup>5</sup> Vicar' de, cs.
„ Lanblethian cu' cap'llis . . . .	xviiij <sup>ma</sup>	xxiijs.	
„ Vicar' ejusdem	xls.	iiijs.	
„ Landoch . . . .	iiij <sup>ma</sup>	vs. iiijd.	„ Lanmyhangel, cs.
„ Landmihangel	iiij <sup>ma</sup>	vs. iiijd.	„ b'e Marie sup'a mont', cs.
„ b'e Marie sup' Montem . . . .	iiij <sup>ma</sup>	vs. iiijd.	„ Flemmyngestone, xls.
„ Villa Flandr' . .	iiij <sup>ma</sup>	vs. iiijd.	„ S'ca Thatana, xiiijli. vjs. viijd.
„ S'ce Thatane . .	xij <sup>ma</sup>	xvjs.	
„ S'ci Waicoci . .	xls.	iiijs.	„ Eglisprewis, cs.
„ Egelesp'wes . .	xls.	iiijs.	„ Lanmays, xiiijli. vjs. viijd.
„ Landmais . . .	v <sup>ma</sup>	dim <sup>ma</sup>	

<sup>1</sup> Abb' de Neeth.<sup>3</sup> Abb' Theuks.<sup>5</sup> Abb' Theuks.<sup>2</sup> Abb' de Neeth.<sup>4</sup> Abb' Theuks.



1254.	Valor.	Decim.	1291.
Ecc'a de Landiltuth .	xl <sup>ma</sup>	iiij <sup>ma</sup>	Ecc'a de Laniltwit <sup>1</sup>
„ Vicar' ejusdem	cs.	xs.	Vicar' de, vj <i>li</i> .
„ S'ci Donati .	v <sup>ma</sup>	dim <sup>ma</sup>	„ S'co Donato, xiiij <i>li</i> .
„ Marecros .	v <sup>ma</sup>	dim <sup>ma</sup>	vjs. viij <i>d</i> .
„ Landou .	v <sup>ma</sup>	dim <sup>ma</sup>	„ Marecros, x <i>li</i> .
„ Prioratus de			„ Landon, iv <i>li</i> .
Ewenny .	xx <sup>ma</sup>	ij <sup>ma</sup>	„ Eweni <sup>2</sup>
„ Colewinstone .	v <sup>ma</sup>	dim <sup>ma</sup>	„ Colwenestone, iiij <sup>ma</sup>
„ Kilthegarn .	j <sup>ma</sup>	xvj <i>d</i> .	Vicar' <sup>3</sup>
			„ b'e Marie de Kil-
			thecarn, <sup>4</sup> xxs.
			Vicar' de, xls.

S'ma estim': clxiii*li*. xiijs. iiij*d*.  
 „ decim': xvj*li*. ix*s*. iiij*d*.

But it is in the case of the diocese of Llandaff that we have the fullest information, for we have in the MS. not only *The Norwich Taxation*, but also subjoined to it a copy, if not the original, of the later *Taxation of Pope Nicholas*, which, although it only gives a summary of the temporalities, is more complete than the one printed by the authority of Parliament.

1. *The Norwich Taxation* enumerates the six deaneries of Landaff,—Abergavenny, Lower Gwent, Usk, Groneath, and Newport (de Novo Burgo), to which, in the later one, is added that of Kenfig.

2. A striking feature in this latter *Taxation* is the large number of religious houses, of which no fewer than thirty are enumerated, and of which seventeen were within the diocese; and the great extent to which appropriations had been made, as many as fifty-two churches (some with *capellæ*) being appropriated to them, exclusive of those appropriated to the Cathedral Chapter. These houses, moreover, were of recent foundation, or at least recently refounded, and to them the Norman conquerors had transferred even the endowments of the older and native institutions of the

<sup>1</sup> Abb' Theuks.

<sup>2</sup> Prior' de Eweni.

<sup>3</sup> Prior' de Eweni.

<sup>4</sup> Abb' Glouc'.

country. We read no more of the once famous monasteries of Llantwit, and Llancarfan, and Llandoeh (Docwinni); their churches are henceforth but appropriations, like Llandough to the Prior of Cardiff, or like Llantwit and Llanblethian (the mother church of Cowbridge) to the Abbot of Tewkesbury, and St. Cadoc of Llancarfan to St. Peter's at Gloucester.

3. In the Deanery of Llandaff *The Norwich Taxation* names thirty-seven churches as against forty in the later MS. and twenty-two in the printed list. In this list we have two St. Michaels which we are unable to appropriate; but if "St. Michael de Kenny" (Kensyn?) be the same as "St. Michael super Ely", we can assign the other to Michelstone, or *vice versâ*. A name which is spelt (I cannot pronounce it) "Huklehoben", may find its equivalent in "Thowenwewel" of 1291, but we cannot identify either; whilst "Cwmkedi" in the former list, and "Aratoe" in the latter, still await their *vates sacer*. The enumeration of thirteen *ecclesiæ* and five vicarages within this one Deanery, which do not occur in the published *Taxation*, shows how important this MS. is for the ecclesiastical history of the diocese.

4. In the same way, for the Deanery of Groneath, subdivided A.D. 1291 into Groneath and Kenfig, we have thirty-two *ecclesiæ* in A.D. 1254 to twenty-eight in the MS. and twenty-nine in the published later *Taxation*. The omissions in the later, supplied by the earlier, return and the MS., are St. Julite (Gileston?), Penline, Llandough, Villa Flandr (Flemingston), and the unidentified "St. Waiwoci".

5. The monastic appropriations in the Deanery include: to Neath, Kil'ypebill and Cadoxton; to Tewkesbury, Kenfig, Newcastle with its chapelries, Llanblethian with its chapelries, and Llantwit; to Gloucester Abbey, St. Mary's, Killegarn; to Ewenny Priory, Ewenny and Colwinstone.

6. In Abergavenny Deanery, in like manner, we find in the MS. the *ecclesiæ* of Kemeys, St<sup>o</sup> Maticlo (Eglose Massel), Bryngwyn, St. Michael juxta Usk, Llanfest,

and Coytie, with eleven vicarages, in 1254, and fourteen in 1291, which are omitted in the printed *Taxatio*.

The one Templar church of Kemeys (1254) is omitted in 1291; but the Priory of Abergavenny has six appropriations, and the Priory of Monmouth three, the Abbey of Grace Dieu one, and the Abbey of Lyra another, whilst the church of Llandeudoc Penrhos has altogether disappeared.

7. For Lower Went, the MS. gives eleven vicarages omitted in the printed list, and appropriates to Goldclive Priory, Goldclive, Christ Church, and Peterstone; to Llanthony, Caldecote; to Strigul, Strigul and part of Matherne; to St. Kynemark, St. Arvan, Portasset, St. Kynemarck; and to Abergavenny, Caerleon.

8. The Deanery of Usk has twenty-four churches in the MS., in the printed record only nineteen; and while six churches are appropriated to the Prioress of Usk, the MS. also assigns one each to the Priories of Strigul, St. Kynmark's, and Llanthony.

9. The Deanery of Newport (de Novo Burgo) contains the same lists in the MS., but Machen is omitted from the published roll. In *The Norwich Taxation* Bassaleg is appropriated to the Bishop of Llandaff; St. Melon's and Rhymney to the Abbey of St. Augustine, Bristol; and Malpas to its own Priory. In the later one of Pope Nicholas, St. Woolos (St. Gunlaus) is given to Gloucester Abbey; Bassaleg, with St. Bride's and Mynyddislwyn, to Glastonbury; and Rhymny, St. Melon's, and St. Peter's, to St. Augustine, Bristol; and Malpas as before. But the printed form only notes, in addition to Malpas and its Priory, Bassaleg as an appropriation, and that to the Bishop of the diocese.

It only remains to add that in connection with the Cathedral Chapter several names occur which we have not met with elsewhere; and they, with the other memoranda which I have had the satisfaction of laying before you, will help to complete an obscure portion of the history of this diocese, which already has such a large amount of material, and only awaits its worthy interpreter.

THE  
 INSCRIBED AND SCULPTURED STONES  
 AT LLANTWIT MAJOR,  
 GLAMORGANSHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A.SCOT.

*(Read at Cowbridge Meeting, August 16th, 1888.)*

GLAMORGANSHIRE is celebrated beyond all other counties in Wales for the great number of sculptured and inscribed crosses of the pre-Norman period to be found within its area. Most counties are considered fortunate in the possession of four or five such monuments. Pembrokeshire claims as many as twelve; but in Glamorganshire there are about thirty early sculptured stones, of which sixteen are inscribed, being very nearly one half the total number existing at present throughout the Principality.

In a district so richly endowed with ancient remains of this class, there is no group of relics of the British Church in Wales of such transcendent interest as the one now before you, whether looked at from the point of view of the historian, the archæologist, or the artist. Similar collections of crosses are, indeed, to be seen in the neighbourhood at Margam, at Merthyr Mawr, and at Coychurch, but none of these places have the associations which still cling to the lichen-stained memorials of the past at Llantwit. If modern research forbids us assigning these monuments to the far back age of St. Iltyd, of Samson of Dôl, of Cadoc of Llan-carvan, or of Gildas, the father of Welsh history, their inscriptions bear witness to the advance in learning, and their decorative features to the art-culture, which in the fulness of time were the fruit borne by the labours of the first teachers of Christianity in Glamorganshire.

The crosses at Llantwit are five in number, three being inscribed and sculptured, and the remaining two

ornamented only. The positions they now occupy are as follow :—

No. 1. The cross of Samson, Iltet, Samuel, and Ebisar, erect in the churchyard, on the north side.

No. 2. The cross of Houelt, son of Res, within the old western church.

No. 3. The pillar of Samson, King Juthael, and Artmal, erect against the east wall of the south porch of the old western church, outside.

No. 4. The cylindrical pillar erect against the north wall of the old western church, outside.

No. 5. The broken cross shaft within the old western church.

The earliest notice of the Llantwit crosses occurs in Gibson's edition of Camden's *Britannia* (1695), the additions to Wales for which work were contributed by Edward Lhwyd, the Keeper of the Ashmolean Museum at Oxford. It is to this eminent antiquary, the pioneer of Welsh archæology, that we are indebted for the first accurate knowledge of the inscribed stones. The Llantwit crosses have also been described subsequently by Mr. Strange in the *Archæologia*, vol. vi (1779), by Donovan in his *South Wales* (1805), by Mr. E. Williams, otherwise known as "Iolo Morganwg", in the volumes published by the Welsh MSS. Society, and lastly by our old friend and associate, Prof. Westwood, in his standard work on the subject, the *Lapidarium Walliæ*.

Pre-Norman Christian monuments may be divided into two periods,—(1.) A.D. 450-750. Rude, erect, pillar-stones, without dressing of any kind, inscribed in debased Latin capitals or Ogham letter; sometimes with the addition of an incised cross or the monogram of Christ. As examples of this class we may take the "Bodvoc" Stone on Margam Mountain,<sup>1</sup> and the "Cunocenni" Stone at Trallong in Brecknockshire.<sup>2</sup>

(2.) A.D. 750-1066.—Elaborately sculptured crosses with Celtic forms of ornament, and inscriptions in

<sup>1</sup> Prof. Westwood's *Lapidarium Walliæ*.

<sup>2</sup> *Arch. Camb.*, Ser. III, vol. viii, p. 54.

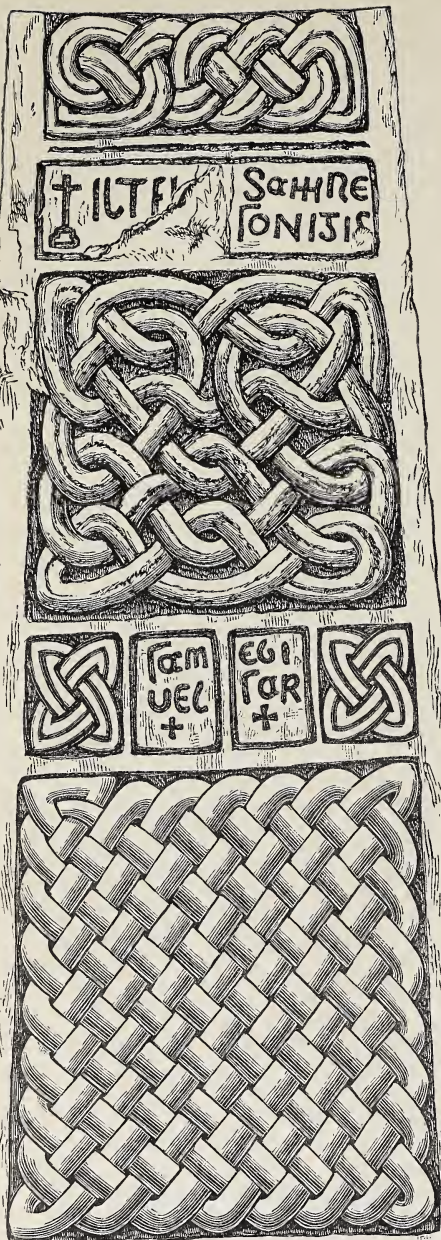
minuscules or small letters. The crosses at Llantwit belong to this class.

In the MSS. of the fifth and sixth centuries, and on the inscribed stones, capital letters only are used, being all of the same size; but as the art of the scribe became more common, the shapes of the letters were gradually modified so that they could be written more easily. This was done partly by rounding certain portions of the letter so that it could be drawn with one continuous sweep of the pen instead of in two or more straight strokes. The change took place by degrees; but at last, in about the seventh century, the alteration was so marked that the letters ceased to be Roman capitals altogether. The new, small, rounded form of letter which, with a few exceptions, is the same as that used in printed books of the present day, is called technically by palæographers a "minuscule".<sup>1</sup> There are several varieties of minuscules, such as the Caroline, the Anglo-Saxon, and so on; but the inscriptions at Llantwit are nearest to the Irish type. Prof. J. Rhys, in his *Lectures on Welsh Philology* (p. 201), calls the minuscules used in Great Britain, Cymric, and says that they were developed and invested with an individuality of their own in Wales, and afterwards naturalised among our neighbours in England and Ireland. The Irish still use minuscules in writing their own language.

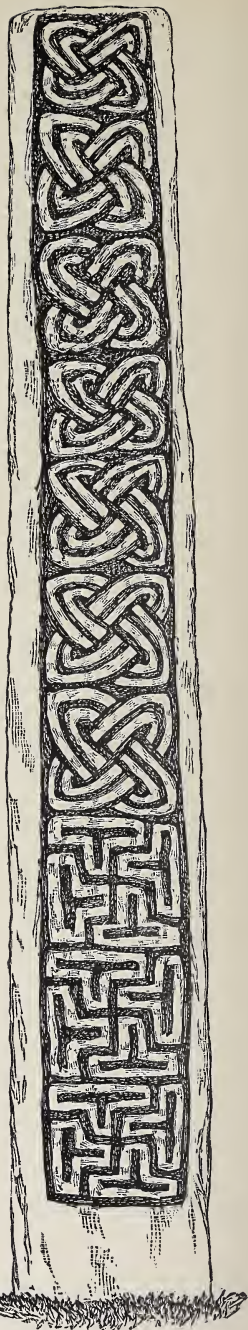
It may be asked why, if the minuscule letter is so like that in use at the present day, should there be any difficulty in an ordinary person reading the inscriptions? The answer is that the difference between the old minuscules and the modern, small, printed letters is that the f and l (the old fashioned s) extend below the line instead of above it, and the vertical stroke of the r is also prolonged below the line. The Irish scribes generally wrote their letters below a straight line, hanging from it instead of standing on the top of it, as is done at the present day.

<sup>1</sup> The minuscule is the intermediate form between the capital and the cursive or running hand. For further information, see article on "Palæography" in the *Encyclopædia Britannica*.





W.



S.

CROSS OF SAMSON, SAMUEL AND EBISAR, AT LLANTWIT MAJOR.

Inch scale.

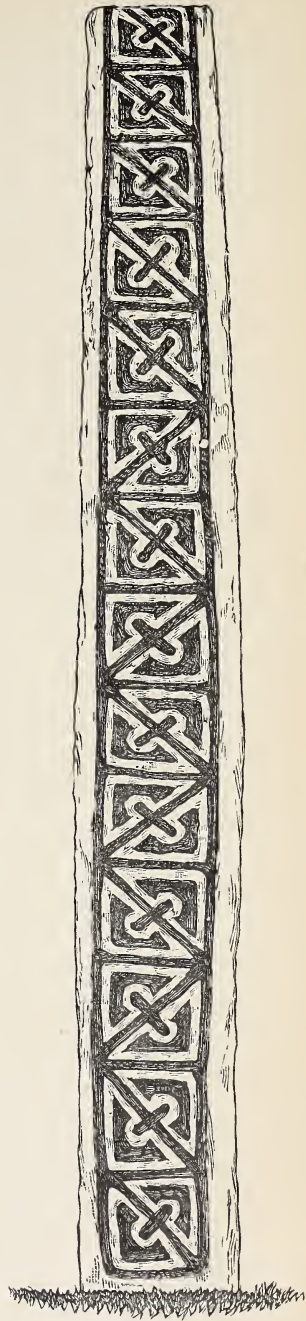








E.



N.

CROSS OF SAMSON, SAMUEL, AND EBISAR, AT LLANTWIT MAJOR.

Inch Scale.



The most remarkable letter in the Llantwit inscriptions is the m on the cross of Samson and Iltet, and on the pillar of Samson and King Juthael. It consists of three vertical strokes and a transverse bar across the middle,—a peculiarity occurring in the Irish MSS. of the best period, such as the Lindisfarne and St. Chad's Gospels,<sup>1</sup> and on inscribed stones at Jarrow, co. Durham, at Vaenor, Newborough, and Llangadwaladr, in Anglesey. The full stop, made with three dots, ∴ on the pillar of Samson and King Juthael, should be noticed. The same form of stop is used on inscribed stones at St. Vigeans (Forfarshire), Jarrow (Durham), on the cross of Grutne at Margam, in the Psalter (Vesp. A. 1) in the British Museum, and in St. Chad's Gospels.

The inscriptions at Llantwit are written in Latin, as follows:—The cross of Samson, Samuel, and Ebisar. On the front, in two panels,—

+ sam
son
posuit
hanc cr
ucem +

pro a
nima ei
us +

On the back, in four panels,—

+ iltet
---------

sam re
soni gis

sam
uel
+

ebi
sar
+

The cross of Houelt, the son of Res. At the base, in five lines,—

ni nomine dī patris et  
 speretus santdi anc  
 crucem houelt prope r  
 abit pro anima res pat  
 res eus

<sup>1</sup> See *Arch. Camb.*, vol. i, p. 303.

The pillar of Samson, King Juthael, and Arthmal. In a panel occupying the whole of the front of the stone, in twenty or twenty-one lines, the last line being doubtful,—

in nom	
ine di su	
mmi inci	
pit cru	
x sal	
vato	
ris qua	
e prepa	
ravit	
samso	
ni ap a	or, ni(s) ara
ti pro	
anima	
sua et p	
ro aui	
ma in	
thabe	
lo rex .:	
et artmali	
tec	
+	

We have three different formulæ in these inscriptions. On the cross of Samson, Samuel, and Ebisar,—“Samson placed this cross for his soul”; on the cross of Hovelt, the son of Res, “In the name of God the Father and the Holy Spirit, Houelt prepared this cross for the soul of Res his father”; and on the pillar of Samson and King Juthael, “In the name of the Most High God was begun the cross of the Saviour, which Samson prepared for his soul and for the soul of King Juthael, and for Arthmael.”

The monument is designated as a cross in two cases, and the cross of the Saviour in one. In the Welsh inscriptions of this period the word cross is generally used alone, but sometimes with “of Christ” added, as on the stones of Grutne and of Ennian at Margam.<sup>1</sup>

<sup>1</sup> Prof. Westwood's *Wallia*, Plates 14 and 16.





FRONT.

CROSS OF HOUELT, SON OF RES, AT LLANTWIT MAJOR.

Inch scale.





SIDE.

BACK.

CROSS OF HOUULT, SON OF RES, AT LLANTWIT MAJOR.

Inch scale.



The making and erecting of the cross are indicated by the word "prepared" on two of the stones, as at Llantwit Major, at Margam, Bryn Keffneithan, and at Mertyr Mawr; or "made", as at Margam; or by "built", as at Penally, Pembrokeshire. This may be compared with the "raisti crus" on the Manx crosses.

On most of the stones at the above places the inscriptions state that the cross was erected in the name of the Father and the Son, or of the Most High God, for the benefit of the soul of the erector and for the soul of the deceased. The invocation at the beginning seems to be peculiar to Wales; but the "pro anima" has its equivalent in the "ōr ar anmain" of the Irish sepulchral inscriptions, and the "gibbidæd der saule" of the Northumbrian stones.

The following eight names occur on the Llantwit crosses,—Samson (twice on one cross, and once on another), Iltet, Samuel, Ebisar, Houelt, Res, Juthael, Artmal. The identification of the persons here mentioned is the most interesting and at the same time the most difficult part of our investigation. The style of the ornament and the lettering of the inscriptions correspond so nearly with that of the MSS. of the eighth and ninth centuries that it is impossible to accept the suggestions that have been made as to the persons whose names occur on the crosses being contemporaries of St. Iltyd. Samson is, therefore, most certainly not the individual who was educated at Llantwit in the sixth century, and after emigrating to Armorica became Bishop of Dôl in Brittany; but has, with greater probability, been conjectured to be the Samson whose name appears as a witness to a grant of Meuric ap Arthmael *circa* A.D. 843. The name Samson is so common that it is impossible to say whether the same person is referred to in the three different places in which it occurs on the Llantwit stones. Samson is described in the inscriptions as being the erector of the pillar against the outer wall of the south porch of the old western church, and of the cross on the

north side of the churchyard. The name is mentioned a third time on the other face of the latter, in the genitive case, followed by the word "regis". It is possible that the inscription may have commenced on the circular head, now lost, and was to the effect that so and so erected the cross to Iltyd and King Samson. Unfortunately only the first letters of the name of Iltyd now remain, as part of the stone has scaled off, but in Gibson's *Camden* it is given clearly as "Iltuti". If this is so, the cross commemorates a saint who died about three centuries previous to its erection. There is a similar instance in the case of the cross at Kells, co. Meath, in Ireland, which is of the ninth or tenth century, but bears the inscription, "Patricii et Columbæ Crux" (the cross of Patrick and Columba).

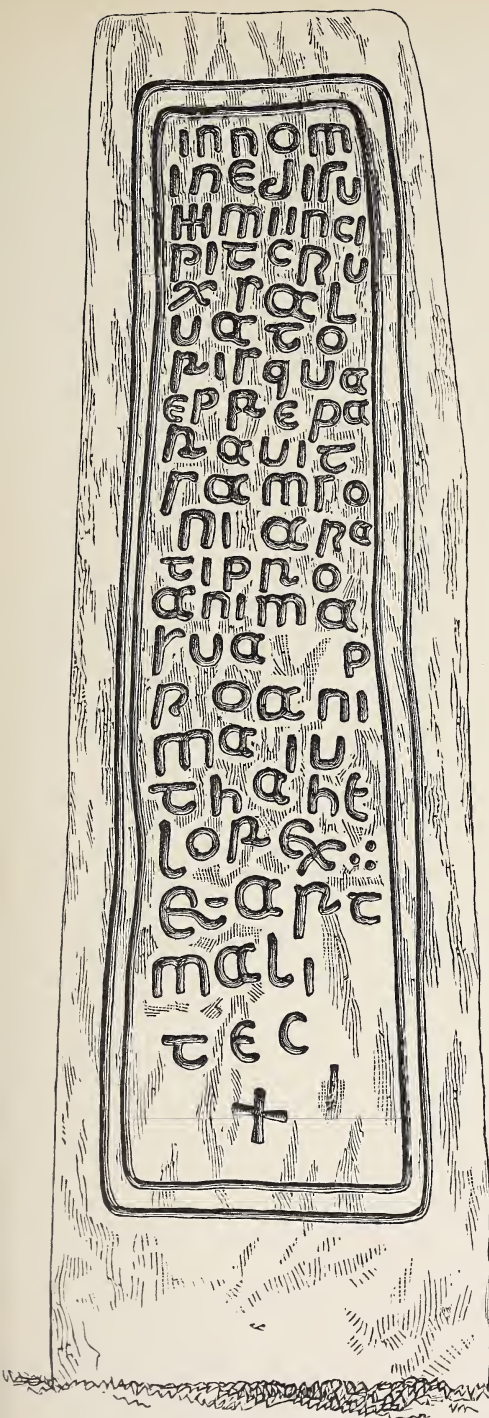
The Samuel and Ebisar on the cross of Samson at Llantwit have not been identified; but the latter name is to be seen on the two crosses at Coychurch.

Houelt, the son of Res, is probably the same person as the Hywel, son of Rhys, son of Arthvael, lord of Glamorgan, whose death at Rome in A.D. 894 is recorded in the *Brut y Tywysogion*.

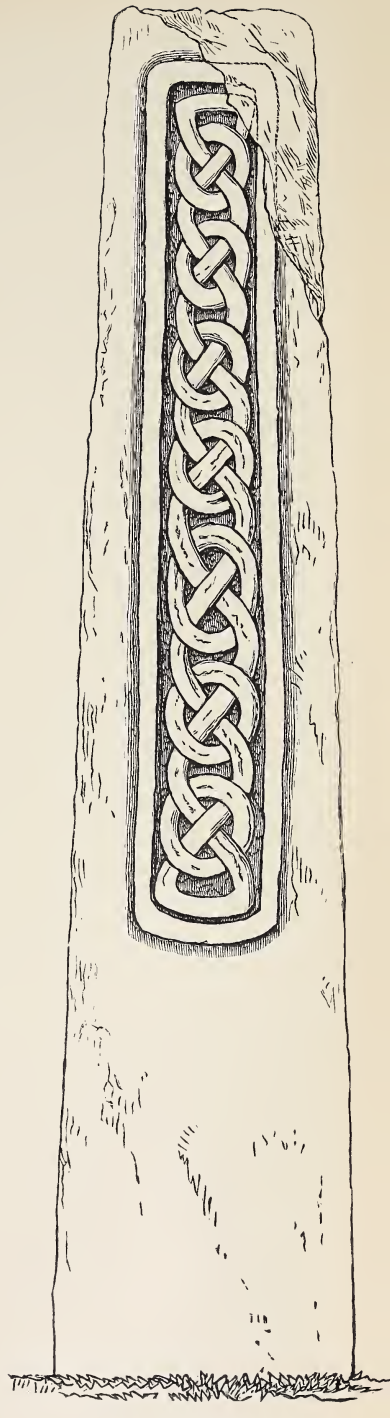
Juthael or Ithel, son of Hywel, according to the same authority, was made King of Glamorgan and Gwent A.D. 843.

The name Arthmael occurs several times in the *Liber Landavensis*. One of these is directly connected with the other persons mentioned in the Llantwit inscriptions, thus: Arthmael, who must have lived at the beginning of the ninth century, had three sons,—Meuric (killed A.D. 843), Rhys, and Ithel (killed A.D. 846). His grandsons were,—Brochmail and Ffernmail, sons of Meuric, and Howel, their first cousin, son of Rhys. All these were contemporaries of Cyfeiliawg, Bishop of Llandaff (consecrated A.D. 872); and Samson must also have lived at the same time, for his name is associated with those of Brochmail and Ffernmail in the grant of Meuric ap Arthmael to Bishop Cerenhire.<sup>1</sup> There is

<sup>1</sup> Thomas Wakeman in *Arch. Camb.*, vol. iv, p. 21; quoted in Westwood's *Lapidarium Walliæ*, p. 13.



FRONT.



SIDE.



thus a consensus of evidence to show that the Llantwit stones were erected some time between the middle and the end of the ninth century.

The last points we have to consider are the forms of the crosses and the character of the ornament. The five sculptured monuments at Llantwit exhibit three different types: the wheel-cross, the rectangular cross-shaft, and the cylindrical pillar. The crosses of Samson, Samuel, and Ebisar, and of Houelt, the son of Res, are of the so-called wheel-shape, consisting of a tapering shaft of rectangular section, surmounted by a circular head, shaped like a drum. The head of the first of these two crosses is lost, but the mortice-hole by which it was fixed on still remains; and the curve of the top enables us to conjecture that the diameter of the drum must have been about 3 ft. 6 in. The mortice is double, the centre part being sunk  $5\frac{1}{2}$  in., leaving shoulders 2 in. deep at each side. (See woodcut, p. 126.) The shaft is 6 ft. 6 in. high, 2 ft. 7 in. by 1 ft. at the bottom, tapering to 1 ft. 11 in. by  $8\frac{1}{2}$  in. at the top. The bottom is left rough, showing that it was fixed in the ground without any socket-stone.

The dimensions of the cross of Houelt, the son of Res, are somewhat less.

The pillar of Samson, King Juthael, and Artmael, is a splendid monolith, 9 ft. in length, of which 6 ft. 6 in. are now above ground. It is of rectangular section, and may have been surmounted by a cross.

The cylindrical pillar on the north side of the old western church is 6 ft. high, and 1 ft. 2 in. diameter at the bottom, tapering towards the top. A groove runs from top to bottom up the back, which by the ornament is shown to have formed part of the original design. Its use is not quite apparent, but it may have been to allow of the pillar being fixed against the square corner of a wall or an erect stone slab. The Druidical theories of its origin may be dismissed without comment.

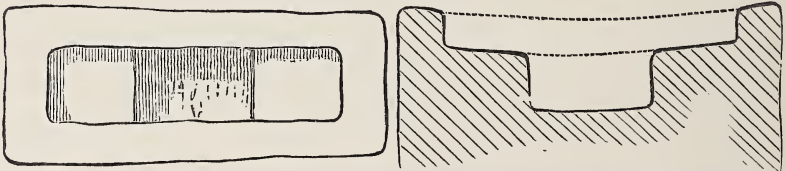
The ornament on the Llantwit stones consists of

interlaced and key-patterns arranged in panels of the same class as that found in the Irish MSS. of the ninth and tenth centuries. There is none of the spiral decoration which is characteristic of the earlier MSS., sculptured crosses, and ecclesiastical metal-work.

Attention should be particularly directed to three peculiar patterns on the crosses of Samson, Samuel, and Ebisar,—(1), two oval rings interlaced crosswise; (2), four T's placed in the shape of a fylfot or swastica; and (3), a simple key-pattern. Similar designs occur on three other crosses in Wales,—at Golden Grove, Caermarthenshire; and at Nevern and Carew, Pembroke-shire.

The style of these crosses agrees in so many minute particulars, including the method of cutting the inscriptions on small panels, surrounded by an incised line, that they are probably all of the same date, if not the work of the same artist. The key-pattern occupying the whole of one face of the cross of Houelt, the son of Res, is one of the finest examples to be found anywhere.

Time does not admit of our pursuing this most fascinating subject further; but in conclusion I would venture to express a hope that the visit of the Cambrian Archæological Association to Llantwit may lead to some steps being taken for the better preservation of the crosses by placing them all under cover within the old Western Church, and fixing them all upon suitable stone bases.



Mortise in the Top of the Shaft of the Cross of Samson, Samuel, and Ebisar.



## NORTH WALES WILLS AT SOMERSET HOUSE.

BY H. L. SQUIRES, ESQ.

DURING the years 1882, 1883, and 1884, in connection with some Montgomeryshire pedigrees, I was led to make lists of Montgomeryshire wills and administrations lying at the Registries of St. Asaph and Bangor, and subsequently, in conjunction with Mr. E. Rowley Morris, to catalogue all Montgomeryshire wills lying at Hereford Registry down to 1660. This work naturally led us on to Somerset House, where in 1885 I took a complete list (subsequently extended by Mr. E. R. Morris) of all Montgomeryshire wills there down to 1640. Mr. E. R. Morris at the same time transcribed voluminous excerpts from the wills themselves, and added all the contemporary Montgomeryshire administrations.

The results of the above work are to be found in the *Montgomeryshire Collections* of the Powys-land Club, and are still in course of publication.

While thus engaged at Somerset House, it seemed a pity to pass over so much matter that could easily be secured with a little further exertion; we therefore decided to take all North Wales registrations, and also those for Shrewsbury, Ludlow, and Oswestry, and a selection from Salop generally. These Shropshire lists have been published in *The Oswestry Advertiser* "By-gones", and will be found very useful for general reference.

The North Wales lists that follow may be regarded as fairly exhaustive. They are compiled from the *Acta*. Down to 1558 they are absolutely correct, as they are taken from the MSS. of Mr. Challenor Smith, the courteous Superintendent of the Literary Search Department. Our best thanks are due to Mr. Challenor Smith for this favour. The Treasury, as I have repeatedly urged, should have these lists by Mr. Challenor

Smith printed for the use of the literary searchers. At present the want of correct calendars causes a great amount of unnecessary labour to the porters, and a vast loss of time to the searchers.

The references given in these lists are to the names of the folios (Registers) in which the wills are copied, or to the volume of the *Arch. Camb.* in which some of them are given. The division into counties was taken simply as being the most convenient method of grouping the wills. The notes appended have been added by several gentlemen who have kindly undertaken this part of the work. Among them were Archdeacon Thomas, Mr. Howel Lloyd, and others.

*Anglesey.*

Proved

- 1506 Hugh Bulkeley, Bewmaris. (19, Adeane)  
 1514 Hugh Strotton,<sup>1</sup> Beaumaris. (2, Holder)  
 1525 Rd. Bulkeley,<sup>2</sup> Clk., Archdeacon of Anglesey. (35, Bodfelde)  
 1537 Lewis Meyrick.<sup>3</sup> (12, Dyngelley)  
 1537 Richard (?) Bulkeley,<sup>4</sup> Bewmares. (8, Dyngelley)  
 1538 Thomas Griffith, Amloch. (9, Crumwell)  
 1538 Ris ap Gwylm ap Ll'n ap Tudr,<sup>5</sup> Llanbadrig. (10, Crumwell)  
 1539 Res ap Howel ap Res,<sup>6</sup> Llanedan. (17, Crumwell)  
 1540 William ap Ll'n ap R's,<sup>7</sup> Treffwalchmay F. (24, Alenger)  
 1546 Sir Rd. Bulkeley, Knt., Bewmares. (28, Alen)  
 1551 Griff. ap R's, ap Ednyfet, Llanfair yn Nghornwy. (2, Powell)  
 1552 Robert ap John, aliàs Wyn, Llanvorrog. (29, Powell)  
 1570 22 May, Thos. Bulkeley, Llanercothlade  
 1573 8 Feb., John Laves, Trevnant  
 1577 June, John ap Rice Wyn  
 1579 Nov., William Lloyd, Bewmaris  
 1582 26 June, Lewis Williams, Penmon  
 1589 21 July, John Trevor, Trefalyn [? Flintshire]  
 1594 5 Feb., Hugh Lloid, Bodwindy  
 1596 22 Feb., Richard Meredith, Bodorgan  
 1598 Morgan Lloyd, Bewmaris. (De bonis, Oct. 1601)

<sup>1</sup> *Arch. Camb.*, Series IV, vol. ix, p. 149.

<sup>2</sup> *Ib.*, vii, p. 221.

<sup>3</sup> *Ib.*, ix, p. 148.

<sup>4</sup> *Ib.*, vii, p. 221.

<sup>5</sup> *Ib.*, p. 222.

<sup>6</sup> *Ib.*, p. 223.

<sup>7</sup> *Ib.*, p. 225.

- 1605 23 Apl., John David Lloid, Mostgeleu [Mossoglan]  
 1608 5 Dec., Owen ap Robert Owen, Bodafon  
 1614 19 May, Gabriel Roberts, Bellomarist  
 1614 15 June, Sir Hugh Owen, Knt., B., Bodowen, als. Bodeon  
 1615 1 Feb., John Roberts, Erianell  
 1617 28 Jany., Richard Glynne, Llanwarthley  
 1619 10 Dec., Dorothy Peper, Bellomaristo  
 1619 5 Jan., Robert Peper, Bellomaristo  
 1620 27 May, William ap Rees Wynne, Treferbyn, Meyricke  
 1621 27 July, Richard Bulkley, Senr., Bellomaristo  
 1623 5 Mar., David Owen, Bodelgadi, Llandegvan  
 1625 29 June, William ap Rees Wynne, Llantulan  
 1637 3 Feb., Arthur Williams, Llanbadrig  
 1640 28 May, Richard Bulkeley, Bewmares  
 1640 20 Feb., Arthur Williams, Llanbadrig  
 1640 4 July, Roland White, Llanfair

*Carnarvonshire.*

- 1495 Sir Richard Porter, Clk., Conway. (29, Vox)  
 1497 Elis Decka ap Madoc ap Ieu'n Decka, Bangor. (15, Home)  
 1501 Griff. Dd. ap Eign ["my fader, Dd. ap Ieu'n"], Treborth,  
 Bangor, etc. (14, Blamyr)  
 1508 Geoffrey Morgan, Clk., Llanfair, etc. (34, Adeane)  
 1511 Thomas Hyde,<sup>1</sup> Conway. (5, Fetiplace)  
 1513 [?] Elizabeth Salisbury, Conway, F. (1, Holder)  
 1517 William Griffith,<sup>2</sup> Conway. (31, Holder)  
 1529 Humphrey Holland,<sup>3</sup> Conway. (6, Jankyn)  
 1534 Robt. ap Rice,<sup>4</sup> Dolginwal, Carnarvon. (22, Hogen)  
 1535 John Glyn,<sup>5</sup> Preest, Deane of Bangor. (25, Hogen)  
 1539 William Griffith,<sup>6</sup> "Cownway". (17, Crumwell)  
 1540 Hugh Conway,<sup>7</sup> Carn. and Denb., Llandrillo. (18, Alenger)  
 1540 John Griffith,<sup>8</sup> Gent., St. Margaret's, Conwey, F. (24,  
 Alenger)  
 1540 William ap Howell ap Matt., Llanarmon. (13, Alenger).  
 1550 Robert Williams,<sup>9</sup> Westminster and Carnarvon. (18, Coode)  
 1551 John Griffith, London and Carnarvon. (24, Bucke)  
 1557 Dd. Lloyd ap John Griffith,<sup>10</sup> "Botwnnocke". (26, Wrast-  
 ley)  
 1557 Geffare Glyn, D.C.L., Lichfield and Bangor; Prebendary  
 of London, Doctors Commons. (25, Wrastley)

<sup>1</sup> *Arch. Camb.*, Ser. IV, vol. ix, p. 152.<sup>2</sup> *Ib.*, vii, p. 222.<sup>3</sup> *Ib.*, ix, p. 152.<sup>4</sup> *Ib.*, vii, p. 222.<sup>5</sup> *Ib.*, ix, p. 151.<sup>6</sup> *Ib.*, ix, p. 150.<sup>7</sup> *Ib.*, xi, p. 217.<sup>8</sup> *Ib.*, xii, p. 81.<sup>9</sup> *Ib.*, ix, p. 153.<sup>10</sup> *Ib.*, xii, p. 83.

- 1558 William Glyn,<sup>1</sup> Bishop of Bangor. (32, Noodes)  
 1559 John ap Mered'd Wynn, Esquier, nr. Llanrwst, Gweder  
 [Gwydir]  
 1562 April, Henry ap Howell Goch, Llangynhafal  
 1563 Apl., Ieu'n ap Dd. ap Iona, "Trevereux" [Trevriw]  
 1563 May, David ap Griff. ap Ieu'n, Llanfair, Bangor  
 1564 Jany., Morgan ap Richard ap William, Bodidda, Bangor  
 1566 May, Rowland,<sup>2</sup> Bishop of Bangor  
 1566 July, Richard ap Ieu'n, Bangor  
 1566 July, Meyrick ap Wm. ap Lln. ap Hybyn, Aberstroo,  
 Bangor  
 1566 Jan., Henry Conway, Perthkynsey, Bangor  
 1566 Jan., John Calcutt, Bangor  
 1567 13 Aug., William Morgan, Bangor  
 1570 10 May, Ieu'n ap Lloy ap S<sup>r</sup> David, Pennell, Bangor  
 1573 18 Nov., Robert ap Rees ap John, Ysptyty, Bangor  
 1576 Nov., Margaret Holland, al's Davys, Llanbedr  
 1577 July, John Hookes, Conway  
 1579 Oct., Richd. Griffith ap Robt. Vaughan, Llanystyndwy  
 1580 29 Ap., Howell Dd. ap Howell, Dolwyddelan  
 1580 29 May, Maurice Wyn<sup>3</sup> ap John Wyn, Gwydir  
 1580 Feb., John Edward Lloid de "Llysvasse", Llysfaen  
 1581 28 Dec., William Marten, merchant, Bangor  
 1582 8 March, Richd. Vaughan ap William, Corsgedol, Llan-  
 throgwy  
 1583 16 Nov., John ap Richard Wynne, Keirchrogge [Keir-  
 chiog?]  
 1584 13 Feb., John Hoore ["co. Karn."], Hayes  
 1584 29 Feb., Nicholas Robinson,<sup>4</sup> Bishop of Bangor, Bangor  
 1587 Jan. 10, Thomas Williams, Carnarvon  
 1587 Dec. 22, William Arrowsmith, Carnarvon  
 1589 Jan. 27, Peter Owen, Abergele  
 1589 17 March, Katherine Conway, Pennant  
 1590 8 Dec., Rowland<sup>5</sup> ap Robert ap Rees, Malterne  
 1592 11 Oct., Owen Jones, Penmachno  
 1592 29 Nov., Thos. Williams, als. Thos. Wyn ap Will'm,  
 Bangor

<sup>1</sup> *Arch. Camb.*, Ser. IV, vol. xiv, p. 237.

<sup>2</sup> Rowland Meyrick, Bishop of Bangor, 1559-65. (Williams' *Eminent Welshmen*, p. 333.)

<sup>3</sup> Father of Sir John Wyn of Gwydir. Buried at Llanrwst. M.P. for Carnarvonshire, 1553-54, 1558-71. Sheriff, 1568-9.

<sup>4</sup> Bishop of Bangor, 1566-85. (Williams' *Eminent Welshmen*, p. 459.)

<sup>5</sup> Father of Henry Rowlands, Bishop of Bangor (?).

- 1593 30 Jan., Willm. Gruffyth ap Ll'n ap Grono, Llandegin  
 1596 22 Nov., Hugh ap Thomas Griffith, Llan larn  
 1597 7 June, Griffith ap Ellice, Llanbedr  
 1597 17 Sep., Eliseus ap Cadwaladr, Stymillyn or Skynllyn  
 1597 17 Sep., Lewis ap Owen ap Richard, Ffestiniog  
 1597 20 Sep., Edward ap William, Nantfraucon  
 1599 31 Jan., Robert Wyn,<sup>1</sup> Conway  
 1601 4 Jan., Robert Conway, Badavon  
 1602 3 May, Thomas Mason, Yorkhill, Bangor  
 1604 7 July, Michael Evans, Llantyfydog  
 1606 8 July, Edward Vaughan, Spitty [Yspitty], Ysppyty  
 1606 John ap William, Spitty  
 1607 28 Ap., Roland Mostyn, Llandudno  
 1607 23 June, Lowre, v. Ieu'n, vid., Clynnog. (57, Huddleston)  
 1610 13 Mar., William Williams, Cowhitlands [Cochwillan], Carnarvon. (78, Wood)  
 1611 28 Jan., Hugh Gwyn,<sup>2</sup> "Bodvell"  
 1615 28 June, John Evan ap John, Llanbeblig. (60, Rudd)  
 1616 12 Sep., Henry Bishop of Bangor,<sup>3</sup> Bangor  
 1617 26 Sep., Richard Gwyn, Bangor  
 1619 4 May, Margaret, v. Harry, Dugved  
 1619 9 June, Thomas Griffith, Spitty  
 1620 20 June, John Thomas, Goytre  
 1621 27 Oct., Arthur Williams, "Mellioneth" [Meillionydd], Carnarvon  
 1622 28 May, William Williams, Cowhittlands [Cochwillan], Carnarvon

<sup>1</sup> In the south-east corner of the chancel of Conwy Church, and within the altar-rails, is an arched monument inscribed, "Robert Wynne, Esquier, was buried the xxx Daie of November An'o 1598. ....Here lieth the Body of Robert Wynne, Debytie Maior of Conway, Esqr., the sone of Thomas Wynne, who died the 16th of 9ber 1664." Thomas Wynne was son of Robert Wynne above named. On a mural tablet above the altar,—“John Wynne, Esqr., was buried the 19 Daye of November . Anno . Domini . 1637.” He was Sheriff of Carnarvonshire in 1635. Robert Wynne, who died in 1598, built the ancient mansion of Plas Mawr at Conway. He was the son of John Wynne ap Meredyth of Gwydir, and uncle to Sir John Wynne, Bart., the historian. He was Sheriff for Carnarvonshire in 1591. By the marriage of his eldest daughter, Ellen, to Robert Wynne of Bodyscallen, Plas Mawr was conveyed to that family; and after to the Mostyn family, to whom it now belongs. (H. L. S.)

<sup>2</sup> Sheriff of Carnarvonshire, 1588-9 and 1596-7.

<sup>3</sup> Henry Rowlands, Bishop of Bangor, 1598-1616. (Williams' *Eminent Welshmen*, p. 461.)

- 1623 29 Nov., Elen, v. Fforgan [? Morgan], vid., Carnarvon  
 1624 25 Feb., Thomas Lloyd, Kydio, Conmott Dynllayn  
 1625 9 July, Hugh Davies, Caerhun  
 1626 4 Ap., William Blunte, Langherne, Carnarvon  
 1626 3 Nov., Evan Lloyd, Dylassin [Dulassey]  
 1626 7 Nov., John ap Robert ap William, Penmachno  
 1628 19 May, Sir William Morris,<sup>1</sup> Clemendy [Cleneney]  
 1630 20 May, Sir William Williams,<sup>2</sup> Bart., Vaynol  
 1630 17 May, Robert ap Hugh Griffith, Brynoble [? Bryn-  
 bella]  
 1630 11 May, Elen, v. Morgan, Hafod y Wern  
 1630 10 Feb., Cadwaladr Jones, Penmorfa  
 1631 3 Feb., Sir John Bodvell,<sup>3</sup> Knt., Bodfell  
 1632 2 May, Lewis Baylie,<sup>4</sup> Bishop of Bangor, Bangor  
 1633 7 Nov., Hugh Hughes, Llanbedrig  
 1633 15 Feb., Humphrey David Lloyd, Crikirth [Crickieth]  
 1633 17 Mar., David Dolben,<sup>5</sup> Bishop of Bangor, Bangor  
 1634 7 Dec., Sir William Thomas,<sup>6</sup> Knt., Carnarvon  
 1636 27 Jany., John Price, Llanstindwen  
 1637 8 Feb., Catherine Mostyn, àl's Pennant, vid., Conway  
 1638 16 Apl., John Wynne,<sup>7</sup> Conway  
 1638 24 May, Nicholas Hookes,<sup>8</sup> Conway  
 1638 22 May, Jane, àl's Jonet Kiffin, Maynan  
 1638 4 Feb., Robert Wynne,<sup>9</sup> Glascoed, Llandiniolen  
 1640 30 Ap., Morgan Williams, Spitty  
 1640 19 June, Wm. ap John ap Rees Wyn, Glyn Lligwy  
 1641 13 July, Thomas Draycott, Bangor  
 1641 20 May, Elizabeth Williams, àlias Hookes, Conway

<sup>1</sup> Sheriff, 1581-2 and 1595-6. Knight of the Shire, 1592-1601 and 1604-9.

<sup>2</sup> Sheriff, 1607-8.

<sup>3</sup> Sheriff, 1622-3.

<sup>4</sup> Bishop of Bangor, 1616-31. (Williams' *Eminent Welshmen*, p. 34.)

<sup>5</sup> Bishop of Bangor, 1631-33. (*Ib.*, p. 122.)

<sup>6</sup> Sheriff, 1607-8.

<sup>7</sup> Ob. Nov. 14, 1637.

<sup>8</sup> His gravestone is to be seen in the chancel of Conwy Church, inscribed as follows: "Here lyeth y° body of Nich° Hookes of Conway, Ge°, who was y° 4j<sup>st</sup> child of his Father, Wm. Hookes, Esqre., by Alice his wife, and y° father of 27 children, who dyed y° 20th day of March 1637.

"N.B. This stone was reuiued in y° year 1720 att y° Charge of John Hookes, Esq°, & since by Thos. Bradney & W. Archer, Esq°."

Nicholas Hookes was Alderman (=Mayor), 1607, 1612, 1613, 1623, 1624. (Williams' *Aberconway*, p. 104.) William Hookes above named was Sheriff of Carnarvonshire, 1640. (H. L. S.)

<sup>9</sup> Sheriff, 1619-20. Knight of the Shire, 1588-92.

*Denbighshire.*

- 1417 Sir John Salisbury, Clk., Inehin, Suffolk. (39, Marche)  
 1447 Madoc ap Hoell Coytmore,<sup>1</sup> Llanrwst. (28, Luffenhand)  
 1454 John Pyers, al's Salisbury, St. Dunstan in E. London.  
 (1, Stokton)  
 1458 Sir Lewis Talbot, Knt., Gresford. (26, Stokton)  
 1493 Roger Salusbury, Esquier, Leicester, 2 Denbigh. (24,  
 Doggett)  
 1494 Meredith Gyttyyn, Wrexham. (12, Vox; *Arch. Camb.*,  
 Ser. IV, vol. xi, p. 218)  
 1497 Lleuke Vorge Yollen, Llanfair. (14, Horne)  
 1497 John Salisbury, Beckington, Somerset. (28, Blamyr)  
 1499 William Salisbury or Salusbury, Beds. and Northamp-  
 ton. 31, Home)  
 1503 John Salisbury, Barnstaple, Devon. (28, Blamyr)  
 1505 Sir Thomas Salusbury, Knt.,<sup>2</sup> Carmelites, Denbigh. (5,  
 Adeane)  
 1508 Walter Rys, Pembroke, Bristol, Denbigh. (6, Barrett)  
 1510 David Duy ap Tud<sup>r</sup>, Llanarmon. (38, Bennett)  
 1510 William Roden,<sup>3</sup> Rector of Gresford  
 1511 John Gyttyyn,—S. Michel, Coventry, bequest to church  
 at,—Wrexham. (6, Fetiplace)  
 1513 John Roden,<sup>4</sup> Gresford. (27, Fetiplace)  
 1518 Nicholas Deykin,<sup>5</sup> Chester and Mexhuist? (Aylofffe)  
 1518 Griff. Duy ap Tud<sup>r</sup>, Llanarmon. (11, Aylofffe)  
 1520 Yollen ap Ll'n ap Madoc ap Hewster, Wrexham. (6,  
 Maynwaryng)  
 1520 William Dacres,<sup>6</sup> Denbigh. (29, Aylofffe)  
 1523 Randyll ap Adda,<sup>7</sup> The Holt, Denbigh. (11, Bodfelde)  
 1527 Lewis Mon,<sup>8</sup> Valle Crucis. (20, Porch)  
 1528 Roger Flecher<sup>9</sup> [Trinity Church, Chester], Denbigh. (2,  
 Iankyn)  
 1530 Owen Holland,<sup>10</sup> Esquier, Bucks, &c., Eglwys Vaght [Eg-  
 lwysfach]. (19, Iankyn)

<sup>1</sup> The stone effigy of Howel Coytmore, in armour, is preserved in the old church, Llanrwst. His son sold Gwydir to the Wynnes, ancestors of Lord Willoughby d'Eresby, Lord Great Chamberlain of England. A stone monument (effigy recumbent) to Griffith Goch, the father of Howel Coytmore, is in Bettws y Coed Church.

<sup>2</sup> *Arch. Camb.*, Ser. IV, vol. xi, p. 219.

<sup>3</sup> *Ib.*, vii, p. 221.

<sup>4</sup> *Ib.*, ix, p. 153.

<sup>5</sup> *Ib.*, xi, p. 217.

<sup>6</sup> *Ib.*, ix, p. 155.

<sup>7</sup> *Ib.*, vii, p. 223.

<sup>8</sup> *Ib.*, xi, p. 218.

<sup>9</sup> *Ib.*, ix, p. 156.

<sup>10</sup> *Ib.*, ix, p. 151.

- 1530 John ap Howell Lloid,<sup>1</sup> Clk., Clocaenog. (26, Iankyn)  
 1535 Richard Cowley,<sup>2</sup> Wrexham. (30, Hogen)  
 1536 Lawrence ap John, Llanrhaiadr. (38 or 34, Hogen)  
 1537 John Edwards, Clk. [Llan Enis], Llanynys. (7, Crumwell)  
 1539 John ap Powell,<sup>3</sup> aliàs Brierton, Clk., St. Mary, Westminster; Wrexham. (26, Dyngeley)  
 1543 Lewis Lloyd Floode [Todington, Beds.], Denbigh. (28, Spert)  
 1545 Elizabeth Brereton,<sup>4</sup> wife of Robert Wyn ap Morgan of Sonlley [Wrexham]  
 1545 Randall Woodall,<sup>5</sup> Holt. (27, Pynnyng)  
 1546 Elice ap Rees,<sup>6</sup> London, Anglesey, &c., Denbigh. (13, Alen)  
 1547 William White,<sup>7</sup> Vicar of Gresford  
 1547 Edward ap Harry,<sup>8</sup> Ruthin. (45, Alen)  
 1548 David ap Meredith,<sup>9</sup> Llanarmon in Yale. (5, Populwell)  
 1549 John Salesburie, White Church. (43, Populwell)  
 1550 Robert Salesburie, Esquire, Rug, Denbigh, Rug. (28, Coode)  
 1551 Folke Salesburie, Wytchurch. (17, Bucke)  
 1552 Thomas Stacye, St. Faith, London, Denbigh. (10, Powell)  
 1552 Robert Chalnor,<sup>10</sup> Denbigh. (29, Powell)  
 1552 Fowke Pigott,<sup>11</sup> S. Botolph, London, Pembroke, Denbigh. (12, Powell)  
 1556 Hugh ap Griffith, Holte. (8, Wrastley)  
 1556 Hugh Bostocke, Dolgelly. (25, More)  
 1557 John Turbridge, Ruthin. (19, Wrastley)  
 1558 John Stockley,<sup>12</sup> Essex, London, &c., Denbigh. (36, Welles)  
 1558 David Jones, London, S. Martin Pomeroy, Derwen, Denbigh. (35, Noodles)  
 1559 Alice Lloyd,<sup>13</sup> aliàs Alyce, v. Gruff. Lloyd, widow of John Myddleton, St. George  
 1559 John Coytmòre, Abergele  
 1560 Jan., Edward ap Thomas Edward, al's Edward Goodman,<sup>14</sup> Ruthin

<sup>1</sup> *Arch. Camb.*, Ser. IV, vol. vii, p. 221.

<sup>2</sup> *Ib.*, xi, p. 218.

<sup>3</sup> *Ib.*, vii, p. 225.

<sup>4</sup> *Ib.*, p. 225.

<sup>5</sup> *Ib.*, xiii, p. 118.

<sup>6</sup> *Ib.*, vii, p. 226.

<sup>7</sup> *Ib.*, p. 221.

<sup>8</sup> *Ib.*, p. 226.

<sup>9</sup> *Ib.*, p. 227.

<sup>10</sup> *Ib.*, xiii, p. 119.

<sup>11</sup> *Ib.*, p. 118.

<sup>12</sup> *Ib.*, xiv, p. 15.

<sup>13</sup> *Ib.*

<sup>14</sup> Edward ap Thomas Goodman ap Edward ap Ifan Goch. (*L. Dwnn*, ii, p. 337.) He was the father of Gabriel Goodman, Dean of Westminster, who founded Christ's Hospital at Ruthin, and endowed



- 1560 Feb., John Salisbury,<sup>1</sup> Denbigh  
 1561 Jany., Richard ap Griffith ap Ednyfet, Clk., Rector of Cerigydryddion  
 1561 Jan., John ap Robert Gyttyn, Wrexham  
 1562 May, Griffith ap Ieu'n ap D'd, Llanfair, D.C.  
 1565 Oct., Lewis Aspoll, Denbigh  
 1566 Jan., David ap Gruff. ap Richd., Bryneglwys  
 1566 Feb., Lewis ap Griff. ap Ieu'n, Llewenni  
 1566 Sep., Maurice ap Thomas,<sup>2</sup> Clk., Llansannan  
 1566 Jan., 5 Feb., Robert Myddleton<sup>3</sup> ["Astrat"], ? Ystrad  
 1566 22 Feb., Lewis ap William ap Griffith, Abergele  
 1568 22 Feb., Gwenhwyfar, v. Richard, Ruthin  
 1570 13 June, Richard ap Llewelyn ap Griffith, Llanarmon in Y.  
 1571 15 Oct., Richard Colingborn, Llangollen  
 1573 10 June, Robert ap Griffith, Llangynhafal  
 1575 Nov., Alice, v. Madock, Denbigh ?  
 1575 Dec., Thomas ap Roger, "Llanvayer"  
 1577 Jan., Richard Teygyn, Bromfield  
 1577 Mar., Richard Bromley, Valle Crucis  
 1577 26 Feb., Richard Myddleton,<sup>4</sup> Denbigh ?  
 1578 June, John Salusbury,<sup>5</sup> Miles, "Llewenny"  
 1578 Nov., Launcelot Broughton, Eyton  
 1579 Oct., Thomas Salisbury, "vichar", Llanellidan  
 1586 1 Mar., Edward ap John ap Hoell, Llanynys  
 1586 29 Oct., Geoffrey Holland,<sup>6</sup> Eglwysfach [Grethlin ?]

it with the tithes of Llanrhydd and Ruthin. He also founded the Grammar School of Ruthin, and endowed it with half the tithes of Llanellidan.

<sup>1</sup> Chamberlain (? Steward) of Denbigh, and Sheriff, 1541. Elected burgess of Denbigh, 1635.

<sup>2</sup> Vicar, 1537; Sinecure-Rector, 1557; Canon of St. Asaph, 1557.

<sup>3</sup> Robert Myddleton. Sons, Simon and Maurice; brother, John, deceased. To his nephews and nieces, John, Piers, Margaret, Luce, the "manor of Astratt". Nephew, Garne Challoner. (*A. and M. Denbigh*, p. 266.)

<sup>4</sup> Governor of Denbigh Castle. Curious monument to him and his wife in Denbigh parish church, Eglwys Wen. To his sons, Foulk, Richard, Robert, Piers, £40 each; to his daughters, Barbara, Ellen, Alice, 100 marks each. This will was disputed. One of the Myddletons was to pay the merchants £8,000 (viii m.) in A.D. 1590! (For Myddleton pedigree, *vide A. and M. Denbigh*, pp. 158, 161.)

<sup>5</sup> High Sheriff, 1575. Died March 18, 1578. Fine monument in Eglwys Wen Church, Denbigh.

<sup>6</sup> Sheriff, 1563.

- 1586 17 Nov., Simon Thelwall,<sup>1</sup> Plas-y-ward  
 1586 17 Nov., Margareta Thelwall, Plas-y-ward  
 1587 13 June, Richard ap Thomas, "Eglwisrose"  
 1588 4 Jan., Fulk Salesburye, Halliwell  
 1588 3 Ap., Robt. ap Res ap Howel goch, Llanelidan  
 1588 26 June, Edward Jones, "Esclushand" [Esclusham, near  
     Wrexham]  
 1589 24 July, Rees ap John ap David ap Mered., "Llanvo-  
     rack"  
 1589 10 Oct., David Parry, Denbigh  
 1589 18 Dec., Godfrey Goodman,<sup>2</sup> Ruthin  
 1590 7 Feb., Henry Parry, Marchwiell  
 1590 8 Mar., William Lloid ap Ednefed, Kinnerch  
 1590 2 June, John Pulleston, Wrexham  
 1590 2 June, Griffithe Lloide, Ruthin  
 1590 2 Sep., Robert Dolben, Llanrhayader  
 1590 4 Nov., Ievan ap Griffith, Cerigydruidion  
 1591 27 May, Margareta Salisbury, Ruthin  
 1592 3 Feb., Robert ap David ap Grono, Marchwiell  
 1592 13 June, Humphrey Elis, "Erbistog"  
 1593 1 Feb., John Matthewe, Denbigh  
 1593 19 May, John Santley, Gresford  
 1593 12 Nov., Evan Lloide ap Richard ap Thomas, "Llanhin-  
     gan"  
 1593 6 Dec., Thomas ap Edward, Ruthin  
 1594 24 Jan., William Wheeth, Acton  
 1594 7 Feb., Hugh ap Ieu'n ap Thomas, Llansanan  
 1595 10 Nov., Robert ap John ap David Lloyd, Ruabon  
 1595 9 Feb., Robert Hardye, "Kinges Newton"  
 1595 12 Feb., Henry ap Griff. ap Dd. ap Thomas, Llanfair, D. C.  
 1596 24 May, Eliseus Price,<sup>3</sup> Sputty  
 1596 3 Nov., Richard Kynaston, Wrexham  
 1596 4 Mar., Peter Holland,<sup>4</sup> Abergele  
 1597 11 Ap., John Stanley, Gresford  
 1597 10 May, William ap Rees ap John ap Madoc, Llanelidan  
 1597 7 July, William Griffith, Llanfair, D. C.  
 1697 28 Nov., Edward Morris,<sup>5</sup> Llansilin  
 1598 7 Sep., Edward Brereton,<sup>6</sup> "Borras"  
 1598 13 Oct., John Mershe, Denbigh

<sup>1</sup> M.P. for Denbigh, 1547-54 and 1571; for Denbighshire, 1563-71.

<sup>2</sup> Brother of Gabriel Goodman, Dean of Westminster. (L. Dwnn, ii, p. 337.)

<sup>3</sup> Sheriff of Denbighshire, 1550, 1557, 1569, and 1573.

<sup>4</sup> Sheriff, 1578.

<sup>5</sup> Sheriff, 1673.

<sup>6</sup> Sheriff, 1598.

- 1599 19 May, John ap Ithel Wyn, "Rhylyfornon" [Newmarket]  
 1600 28 June, Sir Robert Salesbury,<sup>1</sup> "Maghimbyd", [Bachymbyd or Rug]  
 1601 1 July, John Leech, Holte, al's Lion  
 1601 Dec., Edwd. Griffith ap Ieu'n, Llewenni  
 1601 31 Mar., Robert ap Richard, Clocaenog  
 1602 10 Feb., Griffith ap John Griffith, "Aberwheel" [Aberwheeler]  
 1605 23 Nov., Griffith ap Robert Lloyd, Ruthin  
 1605 30 Nov., Griffith ap Rees, Denbigh  
 1606 14 May, David Hanson, Wrexham  
 1606 24 May, Griffith Wyn,<sup>2</sup> Llanrwst  
 1606 30 June, David Lloid ap William, Gwernivivod [Llanrhaidr yn Mochnant]  
 1607 10 June, Richard Basnett, Eiton  
 1608 2 June, Percy Salisbury, Denbigh. (54, Windebank)  
 1608 25 Sep., Hugh Griffith, "Aberchureler" [Aberwheeler]  
 1609 22 May, William ap Evan Griffith-Kym'o, Llandysilio  
 1609 10 May, David ap Howell ap Jenkin, Llansilin [37, Dorset]  
 1609 31 Jan., John ap Hugh, Gyffiliog  
 1610 24 Ap., Ffulk Lloyd,<sup>3</sup> Meridog [Meriadog]  
 1610 28 Aug., John Thomas ap John, Llansannan  
 1610 4 Dec., Meredith ap Tudor, Nantglyn  
 1610 16 Feb., Robert ap John Lloyd, Llanrhaidr. (10, Wood)  
 1611 19 Ap., John Roberts, Borth, Ruthin  
 1611 13 Ap., Roderic ap Rhydderch Lewis, "Spitty"  
 1611 28 Ap., John Thomas ap Edward, "Llandurnock"  
 1611 22 Ap., Dowse Middleton, Cerigydruidion  
 1611 14 June, Ellen Salisbury, Denbigh  
 1611 4 July, Edward ap John ap David, Llandurnog. (67, Wood)  
 1611 27 Sep., Thomas Wyn ap John ap Howell, Llandurnog  
 1611 3 Jan., David ap Ieu'n ap William, "Kyffyliog"  
 1611 23 Mar., Margaret, wife of Thomas ap John ap Ieu'n, Ruthin. [25, Ffenner]  
 1612 12 July, Robert ap Rees ap Edward, "Moylewick Park" [Denbigh]  
 1612 18 Nov., Simon Aspoole, "Coed Predwen"  
 1613 12 June, John Doulsen, "Llanrhaidr in Kynnershe"

<sup>1</sup> Sheriff, 1597. For Salisbury pedigree, *vide* L. Dwnn, ii, p. 330.

<sup>2</sup> Sheriff, 1594.

<sup>3</sup> Buried Oct. 7, 1609, at St. Asaph. (*Peter Roberts' Diary*, p. 13.)

- 1613 15 June, Robert Puleston, Wrexham  
 1613 26 Aug., Robert ap Ieu'n Lloid a's Robt. Vaughan, "Nantklyn". (69, Capell)  
 1613 17 Feb., John Tilston, Wrexham  
 1614 7 July, Margaret Lloid, Allington, Gresford  
 1614 10 Oct., Richard Parry, Tywysog  
 1615 12 Ap., Henry ap Ieu'n Lloid,<sup>1</sup> "Hafodynos". (34, Rudd)  
 1615 31 July, Roger Thomas David ap Pellin, "Bothwarry"  
 1615 13 Feb., Meredith ap Tudyr, "Nantklyn"  
 1616 18 Jay., Catherine, v. Symon, Denbigh  
 1616 7 Mar., David Holland,<sup>2</sup> "Kynmel"  
 1617 20 Dec., Henry Roberts, Denbigh  
 1617 23 Jan., Richard Williams,<sup>3</sup> Ruthin  
 1617 21 Mar., John Tuder, Denbigh  
 1618 11 May, Lucie Salusbury, Denbigh  
 1618 11 June, William Merton,<sup>4</sup> Denbigh  
 1618 11 June, Herbert Thelwall, Llanbedr  
 1618 27 Nov., David Lloid ap Ieu'n, Denbigh  
 1618 4 Dec., Charles Matthews, Ruabon  
 1619 5 June, Peter Mule, Llanruthe  
 1619 12 July, Richard Doulsen,<sup>5</sup> Denbigh  
 1619 21 Aug., Edmund Oliver, Llanrwst  
 1619 24 Sep., Hugh Griffith ap Ll'n, Llanrwst  
 1619 21 Oct., William Barker,<sup>6</sup> Denbigh  
 1619 2 Nov., David ap Ieu'n ap Ll'n, "Bettws"  
 1619 20 Dec., Roger ap William, Ruthin  
 1620 17 May, Maurice Evans, Gwytherin  
 1620 29 Nov., John ap John ap Ithel, "Llanverres"  
 1620 3 Feb., Robert Salusbury, Denbigh  
 1620 16 Feb., Margaret Madox, "Buteroise", Llanynys  
 1621 4 Ap., William ap John William, "Llanvoroke" [Llanfwrog]  
 1621 5 May, Hugh Morice, "Llowern" [Lloran]  
 1621 17 May, Edward ap John Griff. ap Ieu'n, Llanfair, D. C.  
 1621 13 June, John Jones, Llanarmon  
 1621 3 Aug., Charles Middleton,<sup>7</sup> Denbigh

<sup>1</sup> Sheriff, 1593.      <sup>2</sup> Sheriff, 1596, 1602.      <sup>3</sup> Sheriff, 1615.

<sup>4</sup> Died May 1st, 1618. (*Peter Roberts' Diary*, p. 70.)

<sup>5</sup> Was a Common Councillor, elected 1617. Son of Humphrey Doulsen. Monuments of this family are in Llanrhaidr Church.

<sup>6</sup> Alderman, elected 1613; buried July 11, 1619

<sup>7</sup> Governor of Denbigh Castle, and brother of Sir Thomas Middleton, Alderman, London. Buried, April 3rd, 1621, at Eglwys Wen, near Denbigh. He left £5, the interest to repair his father's tomb at Whitchurch; £5 for a Communion-cup, still in use; £60, the interest for the poor. (*Records of Denbigh*, p. 128.)

- 1621 1 Oct., Thomas ap Harry, Llanrhaiadr  
 1621 30 Nov., Jane Price, "Gwersellt", Gressford  
 1622 14 May, John ap Rees ap Ednyfed, "Dynyfed", Llanarmon  
 1622 27 May, David ap Blethyn, Llandermon  
 1622 12 July, John Jeffryes, Wrexham  
 1622 20 Dec., Antony Matthew,<sup>1</sup> Denbigh  
 1622 24 Jan., Jane, v. John ap Hughe, Llanfforog  
 1622 7 Feb., Cicely Williams, Ruthin  
 1622 7 Feb., John ap Richard ap Rees, Abergele  
 1622 17 Feb., Robert ap Rees, "Segwyde", Llanrhaiadr  
 1623 14 June, Ffulke ap Richard ap Howell, Llanarmon in Y.  
 1623 7 Aug., Maurice ap Richard "Tyr yr Abbot", Denbigh  
 1623 13 Sep., John ap John, Llanfair, D. C.  
 1623 30 Sep., Ffulke Salusbury,<sup>2</sup> Denbigh  
 1623 22 Oct., Thomas Goodman,<sup>3</sup> "Plas Ucha", Llanfair, D. C.  
 1623 27 Nov., Evan ap Robert ap David, Eglwysbach  
 1623 20 Nov., Peter Mule, "Llanruth"  
 1623 17 Jan., Griffith David Lloyd, Ruthin  
 1623 5 Feb., Griffith ap Harry, Henllan  
 1623 11 Feb., John Griffith ap Edward, "Spitty"  
 1623 19 Mar., Thomas Gouldsmith, Wrexham  
 1623 5 Mar., Evan ap Robert ap John, "Tre Esgybion", Llanynys  
 1624 1 Ap., Thomas Jones, "Llanruth"  
 1624 10 Ap., John Owen, Llansanffraid  
 1624 20 Ap., Robert Owen, Ruthin  
 1624 27 Ap., John Robert ap Edward, Bersham, Wrexham  
 1624 30 Ap., Richard Heaton,<sup>4</sup> Llewenni  
 1624 21 Aug., David Ellis,<sup>5</sup> S.T.P., Llanrhaiadr  
 1625 17 May, Hugh Meredith,<sup>6</sup> Wrexham  
 1625 25 May, Sir William Meredith, Knt., "Stanston" [Stansty], Denbigh  
 1625 17 Jan., Ffulke ap David ap Blethin, "Llandurnoge"  
 1625 20 Feb., Madoc ap Roger, Tybrieth, Llanrwst  
 1626 19 June, Evan ap John ap John ap Edward, Llanbedr

<sup>1</sup> Linendraper; Alderman, elected 1612. He left his plate to the Corporation for the use of the poor. *Vide* Burke's *L. G. and Rec. D.*

<sup>2</sup> Brother of Mr. Thomas Salusbury, Altvaynan. Buried Aug. 10, 1623. (*Peter Roberts' Diary*, p. 95.)

<sup>3</sup> Sheriff, 1613.

<sup>4</sup> Buried at Henllan, aged eighty, Jan. 18, 1623. (*Peter Roberts' Diary*, p. 99.)

<sup>5</sup> *Ob.* Jan. 28th, 1623. (*Ib.*)

<sup>6</sup> Sheriff of Denbighshire, 1621.

- 1626 14 July, Hugh Carnell, "Istoyd" [? Ystad]  
 1626 15 July, Edward Jones, "Atchesham", Denbigh ?  
 1627 8 June, Gawin Goodman,<sup>1</sup> Ruthin  
 1627 11 Oct., Simon Parry,<sup>2</sup> Nantelwyd  
 1627 7 Nov., John Peirs, "Kynnerthe", Llanrhaiadr  
 1628 9 Ap., William ap John Symond, Llanvorog  
 1628 30 Ap., Robert Williams, Ruthin  
 1628 17 May, Thomas Jones, "Llanwarne"  
 1628 20 May, Thomas Wynne, Clk., Ruthin  
 1628 21 July, George Jarratt, Ruthin  
 1628 20 Oct., Richard Matthew, Valle Crucis  
 1629 23 Ap., John ap Edward Griff. ap Robert, Llanfair, D.C.  
 1629 6 May, John Lloidde, Piekhill (49, Ridley)  
 1629 12 May, Catherine, v. John, Bryneglwys  
 1629 17 May, Elizabeth Price, Gwersilt  
 1629 17 June, David ap Robert ap Howell, Llangwn  
 1629 13 Aug., Edward Jones, Denbigh  
 1629 30 Sept., Roger Williams, Ruthin [dec. in part. trans  
 mare]  
 1629 31 Oct., Thomas Atkin, "Cockermouth" and Lleweny  
 1630 16 Ap., Moses Runcorne, Henllan  
 1630 30 Jan., Peter Meyricke, Ruthin  
 1630 19 Sept., Robert Pritchard, Llandurnog  
 1630 19 Dec., Thomas Lloyd, Ruabon  
 1631 5 March, Evan Lloid,<sup>3</sup> Wickiwer  
 1632 14 Ap., Catherine, v. John Owen, Llanrwst  
 1632 9 July, John ap Hughe ap Edward, Stansty ?  
 1633 9 May, Griffith Pritchard,<sup>4</sup> Rect. of "Llangallhafal" [Llan-  
 gynhafal] and Vicar of L<sup>o</sup> y Rhos [Llandrillo yn Rhos]  
 1633 2 July, John Thomas, "Christwynydd"  
 1633 18 Nov., Hugh ap Raynold, "Rhydwrgr"  
 1633 27 Jan., Humphrey Salsbury, "Clochaynog"  
 1633 29 Feb., Percy Williams, Ruabon  
 1633 27 Mar., Catherine Roberts, Wrexham  
 1634 27 Sept., Morris ap Hugh ap Rees ap Ieu'n, Penbedw  
 1634 4 Oct., Robt. ap Hugh ap John ap Ll'n, "Segwort"  
 1634 29 Nov., Thomas Price,<sup>5</sup> "Place Yollin" [Plas Iolyn]

<sup>1</sup> L. Dwnn, ii, p. 337.

<sup>2</sup> Buried July 8, 1627. (*Peter Roberts' Diary*, p. 119.)

<sup>3</sup> Died Jan. 22, 1631. (*Ib.*, p. 138.)

<sup>4</sup> Rector, 1627-32; Rector of Llangelynin, 1613; Canon of Bangor, 1626.

<sup>5</sup> Son of Dr. Ellis Price, M.P. for Merioneth. Sheriff, 1599. Buried at Spytty, Aug. 23, 1634. (*Peter Roberts' Diary*, p. 155.)

- 1634 5 Feb., Edmund Vaughan,<sup>1</sup> Denbigh  
 1634 13 Feb., John Evans, Abergele  
 1634 23 Mar., Antony Lewis, Gresford  
 1635 10 Ap., Margared Ffoulke, vid., Llandwrnog  
 1635 27 May, Catherine Roberts, Wrexham  
 1635 5 June, John ap William, Llanforog  
 1635 9 June, John ap John ap Madoc, Llanverres  
 1635 20 Aug., John Edwards, Senr., Chirke  
 1635 7 Aug., Griffith ap John ap Edward, Llanfair, D. C.  
 1635 21 Sep., John Edwards, "Stanstey"  
 1635 21 Sep., David Edwards, Wrexham  
 1635 2 Dec., Margaret Salusbury, Denbigh  
 1635 1 Feb., William Panton, "Sputty"  
 1635 3 Feb., John Barton, Llewenni  
 1636 2 Ap., Hugh Lloyd,<sup>2</sup> Ar., Denbigh  
 1637 9 June, Margaret Mostyn, al's Wyn, "Llanvairdolla-  
 gayrne"  
 1637 4 Aug., Gilbert Jones, Wrexham  
 1637 24 Oct., Oliver Briggs, Wrexham  
 1638 30 Ap., Robert Panton, "Sputtie"  
 1638 29 May, Rinald ap John, "Bryngwrgi", "Clocaynog"  
 1638 2 June, Edward Lloid, Ruthin  
 1639 10 Ap., Hugh ap William Prichard, Llandurnog  
 1639 17 May, Hugh ap John ap William, "Llewenie", Hen-  
 llan  
 1639 25 May, Margaret Dolben, al's Williams, Llanfair, D. C.  
 1639 15 Oct., Henry Salusbury, Denbigh.  
 1639 25 Jan., Sir Richard Trevor,<sup>3</sup> Bart., "Trebulin" [Trevalyn],  
 Denbigh  
 1640 22 June, Piers ap Ievan Thomas, "Aberwhylar", Bodfary  
 1640 27 Aug., Richard ap Robert ap John, "Sputty"  
 1640 2 Dec., Peter Fowler, "Sonlley", Marchwyell  
 1640 5 Jan., Richard ap Ievan ap John Wyn, "Postney Parke",  
 Denbigh  
 1640 12 Feb., Emmanuel Jones, "Rewabon"  
 1641 14 July, John Thelwall, Monty., Denbigh., Ruthin  
 1641 17 Sep., Edward ap John ap Roger, Nant Ucha, Denbigh  
 1641 22 Oct., Roger Kinaston, "Christioneth", "Kenricke"  
 1641 8 Nov., Oliver Morris, Llangedwyn

<sup>1</sup> Elected Deputy Recorder the same year in which he died, Jan. 1634. (*Peter Roberts' Diary*, p. 156.)

<sup>2</sup> Ob. Jan. 27, 1635, being High Sheriff. (*Ib.*, p. 163.)

<sup>3</sup> Sheriff, 1610. He erected a remarkable monument to his father, John Trevor, at Gresford.

*Flintshire.*

- 1394 Alexander Bach,<sup>1</sup> Bishop of St. Asaph, "Freers Preachers, Hereford". (Br. Willis' *St. Asaph*, ed. 1801, ii, 104; 3, Rous)
- 1505 Thos. Salusbury,<sup>2</sup> Knt., "Freers Preachers, Hereford"
- 1511 Richard Whitford,<sup>3</sup>—property in Hope and Whitford
- 1513 David ap Owen,<sup>4</sup> Bishop of St. Asaph. (23, Fetiplace)
- 1519 David ap Jenkin ap Eng., Halkyn. (22, Aylofffe)
- 1523 Peter Stanley,<sup>5</sup> Esquier, of S. Sep., London, and "Ewloe, Flintshire". (12, Bodfelde)
- 1523 Randal ap Adda,<sup>6</sup> b<sup>d</sup> at Holt
- 1524 Edmund ap John, London and Hanmer. (22, Bodfelde)
- 1528 Elys ap Edward, Overton Maddock, Flint (36, Porch)
- 1532 Peter Conway,<sup>7</sup> Archdeacon, St. Asaph, "Dessyrth". (16, Thower)
- 1534 Robert Madoc, Clk., Rector of "Vaynoll". (A. C., 1880, xi, p. 219; 24, Hogen)
- 1535 Henry Standish<sup>8</sup> ["Standeste"], Bishop of St. Asaph. (26, Hogen)
- 1540 Richard ap Howell ap Ieu'n Vynchan, Whitford. (6, Alenger)
- 1543 Lewis Ffloyde<sup>9</sup> or Lloyd. (28, Spert)
- 1545 Randall, Woodall, Holt. (27, Pynnyng)
- 1545 —. Brereton, wife of Robert Wyn, alias Wynn ap Morgan, and of John ap Matt. ap Ieu'n ap Deio
- 1547 William Jonys, S. Dunstan, W. London, and Flint. (36, Alen)
- 1548 Peres Fowler, Northop, F. (6, Populwell)
- 1549 Edward Banyone<sup>10</sup> [Beynion], born at Hawarden
- 1551 Pers Mutton,<sup>11</sup> "thelder", Esquier, Denbigh and "Ruthlan". (16, Bucke)
- 1552 Thomas Stacey,<sup>12</sup> Registrar, Dio. St. Asaph, St. Asaph. (10, Powell)
- 1552 Lewis ap Iev'n,<sup>13</sup> Northop. (6, Taske)
- 1556 Rice ap Gruff. ap David Lloyd,<sup>14</sup> "Erbistocke". (9, Kitchen)
- 1557 Griffith ap Twna Lloyd,<sup>15</sup> Clk., "Gwayniscore". (1, Noodles)

<sup>1</sup> Will in B. Willis' *St. Asaph*, ed. 1801, ii, p. 104.

<sup>2</sup> *Arch. Camb.*, Ser. IV, vol. xi, p. 219.

<sup>3</sup> *Ib.*, p. 221.

<sup>4</sup> *Ib.*, p. 219.

<sup>5</sup> *Ib.*, p. 220.

<sup>6</sup> *Ib.*, vii, p. 223.

<sup>7</sup> *Ib.*, xi, p. 220.

<sup>8</sup> *Ib.*, vii, p. 222.

<sup>9</sup> *Ib.*, p. 226.

<sup>10</sup> *Ib.*, xi, p. 221.

<sup>11</sup> *Ib.*, xiii, p. 120.

<sup>12</sup> *Ib.*

<sup>13</sup> *Ib.*, xi, p. 221.

<sup>14</sup> *Ib.*, xiii, p. 119.

<sup>15</sup> *Ib.*, p. 121. Rector, 1547-57.



- 1557 John Vechan,<sup>1</sup> Hawarden. (10, Noodles)  
 1558 Thomas Griffithe,<sup>2</sup> "Ruthelande". (29, Noodles)  
 1558 John Davye,<sup>3</sup> "Mowlde". (34, Noodles)  
 1558 George Wood, Esquier, Denbigh and Batterley, Flint.  
 (36, Noodles)  
 1558 Nicholas Griffith,<sup>4</sup> London and Northop. (51, Noodles)  
 1558 Henry ap Thomas ap William<sup>5</sup> [Sentence, 1561], "Ther-  
 serth". (70, Noodles)  
 1559 Rees ap Edward ap H'll, Northop  
 1564 Jan., Henry ap Ieu'n Lewes, Northop  
 1576 Nov., William Mostyn, Mostyn  
 1579 July, John Conway, "Bottrithan"  
 1580 Feb., John Edward Lloid Moston, Talacre  
 1580 May, John Griffith,<sup>6</sup> Cayrwys  
 1580 June, Pyers Mostyn,<sup>7</sup> Talacre  
 1580 July, Randulph Hanmer, Hanmer  
 1580 Dec., Perceay ap Will'm ap Ithel, Thiserth  
 1586 9 Feb., John David ap Hoell, al's John Davis, "Kayr-  
 wis"  
 1587 22 May, Roger Puleston, Evnerall [Emral]  
 1589 18 Aug., Thomas Pierce, al's Thomas ap Robert ap Res,  
 Tremeirchion  
 1589 21 Oct., Matilda, v. David, Mowlde  
 1589 11 Dec., John Hanmer, Bodfield  
 1593 5 Dec., Percy Holland,<sup>8</sup> "Kynmell"  
 1594 8 Mar., Margaret Mostyn, "Mostin"  
 1595 14 Ap., Edward Pennant, Holliwell  
 1598 28 Dec., Robert Ireland, Leeswood, Mold  
 1600 16 June, Lewis Price, Clk., Bodfari  
 1600 8 Sept., Henry Twiston, "Demerchion"  
 1600 29 Nov., William [Hughes],<sup>9</sup> Bishop of St. Asaph  
 1601 28 Jan., John Lloyd, Eston, St. Asaph  
 1601 May, Elizabeth Grosvenor, "Evnerill"  
 1602 14 May, Robt. ap William Griffith, Eston, St. Asaph  
 1603 26 Ap., Ellen Lloidd, Halceghton  
 1604 4 Feb., Randolph Ravenscroft, Bolles ?  
 1612 30 June, Rosa Dymoke, Nerquis

<sup>1</sup> *Arch. Camb.*, Ser. IV, vol. xiii, p. 121.

<sup>2</sup> *Ib.*

<sup>3</sup> *Ib.*, p. 120.

<sup>4</sup> *Ib.*, xiv, p. 16.

<sup>5</sup> *Ib.*

<sup>6</sup> Sheriff of Flintshire, 1548, 1557, 1565, and 1572.

<sup>7</sup> Sheriff of Flintshire, 1542, 1553, 1573.

<sup>8</sup> Pierce Holland of Abergele was High Sheriff of Denbighshire, 1578.

<sup>9</sup> Bishop of St. Asaph, 1573-1600. (Williams' *Eminent Welshmen*, p. 226.)

- 1613 14 June, Thomas Powell,<sup>1</sup> "Horsley"  
 1613 8 June, William Griffith, Pant y Llongdy, "Llangussa"  
 [Llanasa]  
 1614 19 Aug., Thomas Johnson, Penley  
 1615 27 Feb., John Lloyde,<sup>2</sup> Vaynol  
 1616 13 Jan., Thomas Hughes, "Prestaton"  
 1617 23 June, Henry Mostyn, LL.D., Bychton, Whitford  
 1618 2 Dec., David ap Res ap Ieu'n, "Kilken"  
 1622 15 Feb., Richard Williams, Mould  
 1623 20 Feb., Richard Parrye,<sup>3</sup> Bishop of St. Asaph  
 1624 21 July, John Lloyd, Vaynol  
 1624 8 Mar., Sir John Hanmer, Bart., Hanmer  
 1624 23 Mar., Hugh Edwarde, "Mertyn", "Ywchlaw"  
 1625 17 May, Thomas Hanmer, "Ffenns"?  
 1625 13 June, Sir Thos. Mostyn, Knt., Mostyn, Whitford  
 1626 30 May, Howell ap Hugh ap Rees ap Evan, "Skinogg"  
 [? Ysceifog]  
 1626 15 Sept., Roger Lloyd, gen., Penley  
 1627 23 May, Hugh Lewis Gwyn, Northop  
 1629 15 Oct., John Hanmer,<sup>4</sup> Bishop of St. Asaph. (83, Ridley)  
 1630 17 Apl., John Trevor, Plas Teg, Hope  
 1630 31 May, Evan Jones, "Kilkain" [Cilcain], Bettws  
 1631 25 June, Richard ap John Griffith, Trestraeth, "Skivioke"  
 [Ysceifog]  
 1632 22 June, Humphrey ap John ap Hugh, Hendre, "Hendrevigilt"  
 1634 25 Apl., John Griffith, "Ewloe"  
 1634 29 Oct., John Thomas, Llwyn y Cosin  
 1636 24 June, Thomas Humphries,<sup>5</sup> Bodelwithan  
 1637 23 June, Henry Lewis, "Kilca" [? Cilcain]  
 1637 12 Feb., Robert Jones, "Haulkyn"  
 1639 2 Apl., John ap Harrie ap Howell, Nannerch  
 1639 4 May, Robert Browne, "Harden" [Hawarden]  
 1640 9 July, Thomas Parry, "Hope, al's Estin"  
 1640 27 Sept., David Lloyd, Gronant  
 1641 12 Apl., Edward Wynn, "Halkin Ffarme"

<sup>1</sup> High Sheriff of Denbighshire, 1591.

<sup>2</sup> Registrar of St. Asaph. *Ob.* Oct. 31, 1615. (*Peter Roberts' Diary*, p. 55.)

<sup>3</sup> Bishop of St. Asaph, 1604-23. *Ob.* Sept. 26. (*Ib.*, p. 95.)

<sup>4</sup> Bishop of St. Asaph, 1623-29. *Ob.* July 23, 1629. (*Ib.*, p. 127.)

<sup>5</sup> *Ob.* March 9, 1635. (*Ib.*, p. 165.)

*Merionethshire.*

- 1526 William Tofte, Clk., S. Bartholomew Spital, London, Towyn. (12, Porch)
- 1542 Humphrey, John, Milk Street, St. Mary Magd., London, Llantigwon.<sup>1</sup> (5 Spert)
- 1547 Roger Ellys, Clk., B.L., Broughton, Hants., Corwen. (38, Alen)
- 1558 Thomas Everard, Kent, and St. Gregorie, London, Merionethshire. (23, Noodes)
- 1583 10 June, Gwen,<sup>2</sup> v. Griffith ap William, "Korsgedol".
- 1583 29 Feb., John Vaughan,<sup>3</sup> "Corthley" [Caethle]
- 1591 27 Jan., Robert Vaughan,<sup>4</sup> "Glanllintegid"
- 1594 2 Jan., John Parry,<sup>5</sup> "Llandrillo in Iderwew" [Edernion]

<sup>1</sup> If "Llantigwon" be intended for Llandecwyn, John Humphrey probably belonged to the family of Humphrey of Maes y Neuadd, in Ardudwy, whose pedigree is given by Lewis Dwnn, ii, p. 274,— "Edward ab Humphrey ab Davydd ab Thomas ab Davydd ab Ieuan ab Einion ab Gruffydd ab Llewelyn ab Cynwric ab Osborn Wyddel." But John is not named among the sons of Humphrey, the only brother of Edward there given being David, B.D. Their mother was Annes, daughter of Elise ab Morys of Clennau, Sheriff of Merionethshire in 1541 (L. Dwnn, v, p. 156), ab John ab Meredydd of Rhiwaedog. (L. Dwnn, ii, p. 252; *Hist. Powys Vadog*, iv, pp. 295, 300.)

<sup>2</sup> Gwen, v. Griffith ap William (ap Madoc Vychan, Esq., ab Llywelyn Vychan ab Gruffydd ab Ieuan ab Sir Gruffydd Llwyd, Knt.) of Llwyndryys, co. Caern. According to L. Dwnn (i, pp. 147-8) Gwen Anwyl married Rhys Vachan (Sheriff of Merionethshire, 1548 and 1557) of Cors y Gedol, ap William Vachan of Cilgerran in Pembrokeshire, ab Gruffydd ab Gruffydd ab Einion ab Gruffydd ab Llywelyn ab Cynwric ab Osborn Wyddel. Their son Robert had the Cilgerran estate. See also the history of the Vaughans of Cors y Gedol, by Wm. Vaughan, *Arch. Camb.*, 1875, p. 1.

<sup>3</sup> "Sion ap Ieuan Vychan of Caethle in Merionethshire." (L. Dwnn, ii, p. 231, n. 4.) Jenkyn ab Iorwerth of Ynys Maengwyn "was farmer (lessee under the Crown of the Mills of Keving and Caetbleff,—Caethle) and of the Ferry of Aberdovey, in the thirty-sixth year of Henry VI", 1458. (L. Dwnn, ii, p. 231, n. 2.)

<sup>4</sup> He was, in all probability, eldest son of Howel Vaughan of Glan Llyn Tegid. *O. s. p.* See *Hist. Powys Vadog*, vi, p. 123, and L. Dwnn, ii, p. 229, who states that Robert married Jane, daughter of Rhys Hughes, Esq., ab Huw ab Rhys ab Howel ab Davydd ab Einion ab Howel Vychan, *s. p.*

<sup>5</sup> *O. s. p.* in 1594. He married Jane, third daughter of Morgan ab Robert ab Reignald of Branau Ucha in Llandrillo in Edeyrnion. (L. Dwnn, ii, p. 126, and note 6.) Descended from Owain Brogyntyn.

- 1594 1 June, Magdalene Ellis, v. William Prichard ap Elissa, "Llaniollen"
- 1596 8 May, Griffith ap Ithel,<sup>1</sup> Corwen
- 1597 3 June, Ellis ap Howell ap Richard, "Trausveneth"
- 1603 23 Ap., John Lloid,<sup>2</sup> "Carogg"
- 1604 20 Ap., William Roberts, "Kymmer"<sup>3</sup>
- 1605 14 Nov., Lewis Anwell, "Llanfrothen"
- 1606 13 July, Jane Myddleton, Corwen
- 1609 11 Nov., John ap Ievan Lloyd, Dolgelly
- 1611 9 Dec., John Salisbury, "Ruge"
- 1611 8 Feb., Caddr. ap Richard, "Llaniollyn"
- 1612 4 Aug., Rosa Wynne, vid., "Llangar"
- 1615 5 July, Robert Edwards, Llanaber
- 1615 3 Feb., Edward Evans, Llanaber
- 1619 10 Ap., Thomas Jones, "Hoeliwarne" [? Gwyddelwern]
- 1622 7 Nov., Richard Ireland, "Lloyne"
- 1623 11 Feb., David Evans, Clk., "Llanvarhreth"
- 1624 17 June, Richard ap Ieu'n, "Pennmaen"
- 1624 27 Aug., Edward Price, Towyn
- 1624 18 Feb., David ap Owen, "Veilynthé" [? Felin isa], "Llanvihangell"
- 1626 30 Dec., Ellis Vaughan, "Brynleech", "Llangollin" [? Llaniollyn]
- 1627 30 Aug., Lewis ap Jenkin, "Pennall"
- 1627 18 Nov., Evan Lloyd ap Robert ap Evan, "Transveneth"

<sup>1</sup> The succession of "Griffith ab Davydd ab Ithel" occurs in the pedigree of Rhys ab Ievan of Plas yn y Rofft, in Towyn Merionydd. (L. Dwnn, ii, p. 239.) Descended from Iorwerth ab Owain Gwynedd, which seems suggestive of a certain probability that this Griffith ab Ithel may have been connected with that family.

<sup>2</sup> John Lloyd of Carrog in Glyndyvrwy (from which a railway-station on the Great Western Railway takes its name), between Corwen and Llangollen, had by his wife Anne, daughter of Richard Trevor ab Thomas Trevor of Trevlech, a son, John Lloyd. The family descended from Osborn Wyddel. See *Hist. Powys Vadog*, vi, p. 11.

<sup>3</sup> Son of John Roberts of "Y Vaner-Cymmer", merchant (will dated 26 Jan. 160<sup>9</sup>), second son of Robert ab Morys ab John ab Meredydd, of Park in Llanvrothen, by his wife Lowry, daughter of Lewis ab Ivan ab Davydd, whose wife was Catharine, daughter of Meredith ab Ivan ab Robert. (L. Dwnn, ii, pp. 70, 215.) John Roberts' eldest brother was Lewis Anwyl of Park, the first to bear that name. John Roberts appears to have been occupant of Cymmer or Vanner Abbey, probably in succession to Edward or John Powys, the grantee of the dissolved monastery in 1550. (L. Dwnn, ii, p. 234; *Hist. Powys Vadog*, v, p. 112; vi, pp. 224-6.)

- 1630 8 Nov., Robert Ellis, Dolgelly  
 1630 10 Feb., Richard ap Robert ap Evan, "Transvyneth"  
 1631 24 Dec., Lewis ap Evan Lloid, "Transvyneth"  
 1632 18 Dec., John Lewis, "Brawes yssa" [Branas]  
 1632 22 Mar., Lewis Owen, "Llanegrin"  
 1633 23 Nov., Anne Baylie, vid., Corwen  
 1633 20 Jan., Hugh Morris William, Talyllyn  
 1637 14 June, John ap Rinalt,<sup>1</sup> "Miarth"  
 1638 14 Ap., Henry Price,<sup>2</sup> "Esgairwethan"<sup>3</sup>  
 1638 15 May, John Vaughan, "Trowsgoyd", "Llaniollen"  
 1638 25 June, John Davies, "Kimiarth" [? Ceniarth]

<sup>1</sup> May have been a brother of Robert ab Reinallt of Branas. (*Hist. Powys Vadog*, vi, p. 378.)

<sup>2</sup> Sheriff of Merionethshire, 1630. *O. s. p.* before 1642. Descended from Owain Gwynedd.

<sup>3</sup> Formerly "Plas yn y Rofft". (L. Dwnn, ii, pp. 239-40.)

## LLYFR SILIN

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

(Continued from Vol. V, p. 344.)

SIR MEIRIC LLOYD a Sir Roger Powys, etc.

Sir Meiric Lloyd a fu farw yn ddietifedd o'i Gorff trwy ei ladd o Ffoulke ap Gwaring, yr hwn aeth a'i gyfoeth drwy drais feddiant; ac felly mae Swydd y Drewen yn eiddo iddo o hyny hyd heddyw. A Roger Estwick oedd un o'i Frodyr ac Etifedd nesaf i Sir Meiric Lloyd drwy yrstad a wnaeth Llew. ap Iorwerth Drwyndwn Tywysog Cymru ac a'i conffiriodd Harri y Trydydd Brenin Lloegr o'r enw i Sir Roger<sup>1</sup> ap Gronw hên a elwyd Sir Roger Powys.

Ac Etifedd Sir Roger Estwick oedd Meredydd, ac i Meredydd y bu Werfyl gwraig Ieuan foel ap Gwilym ap Kynfrig Sais: ac i Werfyl y bu Fleddyn, ac i Fleddyn y bu Ieuan, ac i Ieuan y bu Meredydd ap Ieuan ap Bleddyn ap Ieuan foel ap Gwilym ap Kynfrig Sais ap Kynfrig ap Owen ap Bleddyn ap Tudr ap Rys Sais. Mam Bleddyn oedd Gwerfyl verch Meredydd ap Roger Estwick ap Sir Roger Powys.

I Gronw ap Sir Roger Powys y bu Llewelyn, ac i Llewelyn y bu Llew. fychan, ac i Llew. fychan y bu Llew. foel o Estwick, ac i Llew. foel y bu Ednyfed ap Llew. foel; i Ednyfed y bu verch a elwyd Dyddgu, a hono oedd fam Siankin Estwick tad Loranse Estwick.

Ac i Llewelyn fychan ap Llew. foel y bu Gruffydd; ac i Gruffydd y bu Llew.; ac i Llew. y bu Gruffydd, ac i'r Gruffydd hwnw y bu dwy verch—Eva a Margred; ac Eva oedd Fam Philip Bryd; Margred oedd wraig Roger goch Kinaston o Grikod; a hi a fu farw heb blant.

<sup>1</sup> Edrych.

Sir Meiric Lloyd Arglwydd y Drewen a roddes i Roger a Gronw ei Frodyr, Dref Estwick a chwbl o'i fraint yn Swydd Elsmer, yn Rhus, yn Krikod, ac Egil; ac ar Roger ddau Rossyn koch noswyl Ieuan i Arglwydd Elsmer os doedd iw ofyn: ac nid oedd ar Ronwy ddim, am ei fod yn ifiangaf; ac i Roger y Braint am ei fod yn hynaf.

Sir Roger Powys ap Grono ap Tudr ap Rys Sais ap Edn. ap Llowarch Gam ap Lluddoca ap Tudr Trevor.

PENTRE PANT, HANMER.

John Hanmer ap John Hanmer ap Richard ap Dafydd ap Thomas Hanmer ap Richard ap Dafydd ap Howel ap Meredydd ap Madoc Heddwch ap Meilir ap Tangwel ap Tudr ap Ithel ap Idris ap Llewelyn Aurdorchog o Iâl ap Coel ap Gweirydd ap Cynddelw gam ap Ailgad ap Grisiad ap Dyawglyth ap Togawg ap Dwfinfarch ap Madoc Madogion ap Sandde Bryd Angel ap Llowarch hên ap Elidr Lydanwyn ap Meirchion Gul ap Gorwst Ledlwm ap Cenan ap Coel Godebog.

Mam John Hanmer iangaf yw Deily Philips verch James Philips o Gelynog.

Mam Deily Philips oedd Ffranses verch Andrew Meredydd o Lantanad.

Mam Sion Hanmer oedd Elizabeth verch Roger Kinaston o Hordle ap Edward Kinaston ap Humffre Kinaston Wylt.

Mam Richard Hanmer oedd Elizabeth verch Roger Kinaston o Fortyn ap Humffre Kinaston Wylt fel o'r blaen.

Mam Dafydd Hanmer oedd Gwenhwyfar verch Dafydd Lloyd ap Sion Edward o'r Plas is y Clawdd.

Mam Gwenhwyfar oedd Gwenhwyfar verch Robert ap Gruffydd ap Rys ap Dafydd ap Hoel, fel Maesmor.

Mam Thomas Hanmer oedd Kattrin verch Sion ap Siankyn Hanmer; yr hwn Siankyn oedd frawd

i Richard Hanmer a wnaeth Twr yr Owredd, ac o achos ei fam y gelwyd Thomas ap Richard ap Dafydd, *Thomas Hanmer*.

Mam Richard ap Dafydd ap Howel oedd Annes verch ... y Badi ap Gruffydd ap Tudr.

Plant Dafydd Hanmer o Elizabeth verch Roger Kinaston o Fortyn oedd Thomas Hanmer; John Hanmer<sup>1</sup> Esgob Llanelwy a Richard; o ferched, Doritie gwraig Richard ap Sion ap Dafydd o Westyn; Elizabeth gwraig Edward Gethin; Elinor gwraig Lewis Thomas; Margred gwraig Richard Siors, a Sian gwraig William Gethin.

Mam Elizabeth oedd Gwen verch Rys ap Dafydd Lloyd o Gogerdden ap Dafydd ap Rydderch ap Ieuan Lloyd, etc.

#### HANMER O'R OWREDD.

John Hanmer ap Sir Thomas Hanmer ap Sir John ap Thomas ap Sir John Hanmer ap Sir Thomas Hanmer<sup>2</sup> ap Sir Thomas Hanmer ap Richard Hanmer ap Gruffydd Hanmer ap Siankyn<sup>3</sup> ap Sir Dafydd Hanmer<sup>4</sup> ap Philip ap Sir John Obdon o Bagsfile neu Baxffild.

Mam John Hanmer oedd Elizabeth verch Sir John Baker o Kent.

Mam Sir Thomas Hanmer oedd Dority verch Sir Richard Trefor o Drefalyn.

Mam Sir John Hanmer oedd Katherin verch Sir Thomas Mostyn.

Mam Sir Thomas Hanmer oedd Jane verch Sir John Salsbri o Lleweni.

Mam Sir John Hanmer oedd Cattrin verch ac Aeres Thomas ap Richard Salter.

<sup>1</sup> Born 1574; Bishop of St. Asaph, 1624-29; died June 23, 1629, at Pentrepant, and buried in the church of Selattyn, Oswestry.

<sup>2</sup> Knighted at the taking of Terwen and Tournay.

<sup>3</sup> A zealous supporter of his brother-in-law, Owen Glyndwr, was slain at the battle of Shrewsbury, July 22, 1403.

<sup>4</sup> Chief Justice of England, 1383; father-in-law of Owen Glyndwr.



Mam Cattrin oedd Margred verch yr hên Sion Edward o'r Waun.

Mam Thomas Salter oedd Margred verch Thomas Scriven, Esq.

Mam Richard Salter oedd ... verch Dafydd ap Ieuan ap Ririd foel o Flodwel.

Mam Sir Thomas ap Richard Hanmer oedd Margred verch Sir Roger Kinaston ap Gruffydd ap Siankyn.

## HANMER O'R FFENS.

William Hanmer<sup>1</sup> ap Thomas<sup>2</sup> Hanmer ap Sir William<sup>3</sup> Hanmer ap William<sup>4</sup> Hanmer ap William<sup>5</sup> Hanmer ap Siankyn ap Gruffydd<sup>6</sup> fychan ap Edward ap Siankyn<sup>7</sup> ap Sir Dafydd Hanmer.

Mam Sir Dafydd Hanmer oedd ...<sup>8</sup>verch Dafydd ap Ririd ap Jonas o Llannerch Banna.

Mam Siankyn ap Sir Dafydd oedd Angharad verch Llew. ddu ap Gruffydd ap Iorwerth foel.

Mam Edward Hanmer oedd Eva<sup>9</sup> verch Dafydd ap Gronw ap Iorwerth.

Mam Gryffydd fychan Hanmer oedd Margred verch Moris ap Ieuan Gethin ap Madoc Kyffin.

Mam Siankyn ap Gruffydd fychan Hanmer oedd Margred verch Meredydd Llwyd o Llwyn y Maen.

Mam William Hanmer ap Siankyn oedd Margred verch Thomas Dymock ap Thomas Dymock ap Ieuan ap Dafydd Dymock ap Dafydd ap Madoc ap Ririd ap Cad. ap Owen fychan ap Madoc ap Bleddyn ap Tudr ap Rys Sais.

<sup>1</sup> Suffered greatly in the civil wars, on the King's side. Died in 1669.

<sup>2</sup> On the death of his elder brother, William, succeeded to his father's estates, whom he survived only four years.

<sup>3</sup> Knighted July 23rd, 1603, and died in 1621.

<sup>4</sup> Died in 1589.

<sup>5</sup> Died in 1570.

<sup>6</sup> Died in 1501.

<sup>7</sup> Was knighted. A zealous supporter of Owen Glyndwr. See *suprà*.

<sup>8</sup> Annes.

<sup>9</sup> Second wife.

- Mam William Hanmer ap William oedd<sup>1</sup> ... verch yr hên Sir Thomas Hanmer.
- Mam Sir William Hanmer oedd Margred verch ac etifeddes Dafydd Kinaston o Kricot.
- Mam William Hanmer ap Thomas ap Sir William oedd Kattrin verch Thomas Puleston o Leightwood.

## Y PLAS NEWYDD YN Y WAUN.

Sion Edwards ap Sion Edwards ap Sion Edwards ap Sion Edwards ap William Edwards ap Sion Edwards hên ap Iorwerth ap Ieuan ap Adda ap Iorwerth ddu ap Ednyfed Gam ap Iorwerth foel ap Ieuan fychan ap yr hên Iorwerth.

Mam Sion Edwards ap Sion Edwards ap William Edwards oedd Sian verch Sir George Kafle o... ferch Sir Piers Dutton.

Mam Sion Edwards ap William oedd Kattrin verch ac etifeddes Sion Hwkes.

Mam Sion Edwards hên oedd Kattrin verch Llew. ap Madoc ap Llew. ap Jeva ap Awr ap Jeva ap Kyhelyn ap Tudr ap Rys Sais.

Mam Kattrin oedd Lleuku verch Dafydd Chwitmor ap Dafydd ap Ithel Vychan ap Ithel Lloyd ap Ithel Gam ap Meredydd ap Uchdryd ap Edwin.

Mam Lleuku oedd Gwladus verch Dafydd Lloyd ap Madoc Goch o Ystryd Alyn.

Mam Iorwerth ap Ieuan ap Adda oedd Angharad verch Ednyfed ap Tudr ap Gronw.

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

Mam Jeva ap Adda ap Iorwerth ddu oedd Sabel verch Gruffydd fychan ap Gruffydd o'r Rhuddallt ap Madoc fychan ap Madoc ap Gruffydd Arglwydd Dinas Bran ap Madoc ap Gruffydd

<sup>1</sup> Elinor. (Lewis Dwnn, ii, p. 313.)

Maelor ap Madoc ap Meredydd ap Bleddyn ap Cynfyn.

Mam Adda ap Iorwerth ddu oedd Angharad verch Adda goch ap Jeva ap Adda ap Awr ap Jeva ap Kyhelyn ap Tudr ap Rys Sais.

Mam Sabel oedd Elen verch Thomas ap Llewelyn ap Owen ap Meredydd ap Gruffydd ap yr Arglwydd Rys.

Mam Elen oedd Elinor Goch verch Philip ap Ivor Ior Iscoed.

Mam Elinor Goch oedd Kattrin verch Llewelyn ap Gruffydd ap Iorwerth Drwyndwn.

Mam Llewelyn ap Owen oedd Angharad verch Llewelyn ap Rotpert ap Llowarch ap Trahaiarn ap Kariadog ap Gwyn ap Collwyn.

Mam Angharad oedd Mared verch Maelgwyn fychan ap Maelgwyn ap yr Arglwydd Rys.

Mam Mared oedd Angharad verch Llewelyn ap Iorwerth Drwyndwn.

Mam Angharad oedd Ioned verch John Brenin Lloegr.

Mam Ednyfed ap Tudr ap Gronw oedd Mallt verch Meredydd ap Iorwerth ap Madoc ap Ririd Flaidd.

Mam Tudr ap Gronw ap Meredydd oedd Gwerfyl verch Madoc o'r Hendwr yn y Deirnion.

Mam Gronw ap Tudr ap Gronw oedd Angharad verch Ithel fychan ap Ithel Llwyd ap Ithel Gam.

Mam Tudr ap Gronw ap Ednyfed oedd Morfydd verch Meiric Arglwydd Gwent.

Mam Gronw ap Ednyfed fychan oedd Gwenllian verch Arglwydd Rys.

Mam Ednyfed fychan oedd Angharad verch Hwfa ap Kynfrig ap Riwallon.

Gwraig Sion Edwards hên oedd Gwenhwyfar verch Elis, chwaer Sion ap Elis Eutyn o Faelor.

Plant Sion Edwards hên o Wenhwyfar oedd Sion Wynn ; William ; a Dafydd Llwyd : o ferched Margred gwraig Richard Lloyd o Llwyn y

maen ac wedi hynny gwraig i Thomas Salter ap Richard Salter, ac i Thomas Salter o Margred Llwyd y bu Cattrin gwraig Sir Thomas Hanmer ifanga; Sian gwraig Llewelyn ap Ieuan ap Howel o Foelyrch; a Kattrin gwraig Tudr Lloyd o Iâl (ac wedi hynny gwraig Robert ap Howel o Groes Oswallt.

Merch i Sion Wynn Edwards uchod oedd Margred Llwyd gwraig Thomas Lake tad Sion Lake o Landdyn.

Plant William Edwards o Cattrin Hwkes oedd Sion, William, Richard, ac Edward Wynn: o ferched ..... gwraig Robert Lloyd ap Ieuan Lloyd ap Meredydd; a Sian gwraig Edward ap Elis Kinaston o Pantybyrslle.

Mab Dafydd Llwyd ap Sion Edwards oedd Robert Lloyd o Blas is Clawdd.

PLAS IS CLAWDD. 1648.

Robert Lloyd ap Nathaniel ap Robert ap Edward Lloyd ap Robert Lloyd ap Dafydd ap Sion Edwards ap Iorwerth ap Ieuan ap Adda ap Iorwerth Ddu ap Ednyfed Gam. Mal Ach Sion Edwards o'r Waun.

Mam Robert Llwyd oedd Mari verch Sir John Lloyd ap Sir Ieuan Lloyd ap John Lloyd. Cais Ach Bodidris yn Iâl.

Mam Nathaniel Lloyd oedd ..... verch Sion ap William ap Sion Edwards hên ap Iorwerth ap Ieuan ap Adda. Mal y Paladr.

Mam Robert Lloyd ap Edward oedd Grace verch Owen ap Sion Wynn ap Ieuan ap Rys ap Grono ap Cynwric ap Bleddyn Lloyd. Fel Ach Bryncynfrig.

Mam Edward Lloyd oedd Kattrin verch Edward ap Rys ap Dafydd ap Gwilym. Cais Ach Eglwyseg.

Mam Robert Lloyd ap Dafydd oedd Gwenhwyfar verch Robert ap Rys ap Dafydd ap Howel. Cais Ach Maesmor.

Mam Dafydd Lloyd ap Sion Edwards oedd Gwenhwyfar verch Elis Eutyn : chwaer Sion ap Elis Eutyn. Cais Ach Watstay.

Mam Sion Edwards hên ap Iorwerth ap Ieuan oedd Kattrin verch Llewelyn ap Madoc ap Llewelyn ap Ieuan ap Adda ap Awr.

#### BRYNKINALLT<sup>1</sup> NEU WIGYNT.

Sir John Trefor ap John Trefor Esq. ap Sir Edward Trefor ap Sion Trefor ap Edward ap Sion Trefor Goch o Wigynt ap Edward ap Sion<sup>2</sup> Trefor hên ap Edward ap Dafydd ap Ednyfed Gam ap Iorwerth foel ap Iorwerth fychan ap yr hên Iorwerth ap Owen ap Bleddyn ap Tudr ap Rys ap Edn. ap Llowarch Gam ap Lluddoca ap Tudr Trevor.

Mam Sion Trefor o Wigynt oedd Ann verch Sieffre Kyffin ap Moris ap Ieuan Gethin.

Mam Ann oedd Siwsan Lowranst y Stawntri.

Mam Siwsan oedd Kattrin verch Sir Harri Perssi.

Mam Kattrin oedd ..... verch Mr. .... Selynger o Gent.

Mam Sieffri Kyffin oedd Fabli verch ac etifeddes Llewelyn gogof ap Ieuan Lloyd ap Gronw ap Tudr ap Gwyn ap Seissyllt Arglwydd Meirionydd.

Mam Moris ap Ieuan Gethin oedd Mared verch Ieuan ap Madoc ap Cadwgan Wenwys.

Plant Edward Trefor ap Sion Trefor o Ann Kyffin oedd Sion ; Ieuan ; Sion Goch ; Sian gwraig Morgan ap Siankyn ap Iorwerth ap Egnion ; Kattrin gwraig Dafydd ap Ithel o Ruthyn ; Gwenhwyfar ; Alis ; a Lowry Gwraig Elis Kynaston ap Sion Kinaston.

#### TREFOR LLANGOLLEN.

Robert Trefor ap John Trefor ap Matthew Trefor ap Sion Trefor ap Dafydd ap Matthew Wynn ap

<sup>1</sup> Brynkinallt, in the parish of Chirk, the residence of Lord Trevor.

<sup>2</sup> Died in 1494.

Dafydd ap Edward ap Howel ap Llewelyn ap Adda ap Dafydd ap Howel ap Ieva ap Adda ap Awr ap Iefan ap Kyhelyn ap Tudr ap Rys Sais ap Edn. ap Llowarch Gam ap Lluddoka ap Tudr Trefor.

Mam Dafydd ap Matthew Wynn oedd Sian verch John Eutyn, chwaer W<sup>1</sup>... Eutyn o Watstay.

Mam Matthew Wynn oedd Sabel verch Madoc ap Dafydd o Alrthe (am ei fagu yno y gelwyd felly) ap Ieuan ap Adda Goch ap Ieuan ap Adda ap Awr ap Iefa. Fel o'r blaen.

Mam Dafydd ap Edward oedd Gwenhwyfar verch Robert ap Gruffydd ap Howell.

Plant Matthew Wynn o Sian verch Sion Eutyn ap Sion ap Elis Eutyn o Rhiwabon (a'i mam hithe oedd Annes wenn verch Elis ap Gruffydd ap Einion) oedd Dafydd ap Matthew Wynn; Kattrin gwraig William ap Edward ap Howel ap Llewelyn o Drefor (mam Hugh ap William ap Edward oedd Kattrin hono); Efa; Lowri; Margred; a Gwenhwyfar.

Yr ail wraig i Matthew Wynn oedd Elen verch Thomas Deeka o'r Bistock.

Mab Dafydd ap Matthew Wynn oedd Sion Trefor.

Plant Llewelyn ap Adda ap Dafydd ap Ieuan ap Adda ap Awr oedd Ieuan; Thomas; Meredydd; Howel; a Rys: ac o ferched Gwenllian gwraig Meredydd ap Llew. ap Gruffydd Lloyd o Feifod.

Mam y rhain oedd Myfanwy verch Owen Glyndwr.

Plant Dafydd ap Edward ap Howel o Sabel verch Madoc ap Dafydd ap Ieuan ap Adda oedd Matthew Wynn; Sion Wynn, Gwenhwyfar gwraig Lewis ap Ieuan ap Howel ap Ieuan Fychan, o Llanarmon Dyffrin Ceiriog; Gwen gwraig Ieuan ap Edward ap Gruffydd ap Dafydd ap Llew. ap Edn. o Gristionydd; Lowri gwraig i ... fab Dafydd Gwynn o Llan St. Ffraed.

<sup>1</sup> William.

Ac o gariadferch Edward a Sion.

Dafydd ap Edward a William ap Edward oeddent feibion Edward ap Howel ap Llewelyn ap Adda ap Howel ap Ieuan ap Adda ap Awr. Mal o'r blaen.

Sion Trefor fab Llewelyn ap Ieuan ap Adda ap Awr, brawd Howel ap Ieuan ap Adda a fu Esgob<sup>1</sup> yn Llanelwy; a'r Esgob hwnw a wnaeth Bont Llangollen ar ei gost ei hun.

#### PLAS TEG.

Robert Trefor ap Sion Trevor ap Robert ap Sion Trefor hên ap Edward ap Dafydd ap Ednyfed Gam ap Iorwerth foel ap Iorwerth fychan ap yr hen Iorwerth ap Owen ap Bleddyn ap Tudr ap Rys Sais.

Mam Sion Trefor ap Robert oedd Cattrin verch Llewelyn ap Ithel ap Llew. chwith.

Mam Robert Trefor ap Sion oedd Annes verch Robert (neu Angharad verch Robert) ap Gruffydd ap Rys. Megis Ach Maesmor.

#### TREFALYN.

Sir Richard Trefor ap Sion Trefor<sup>2</sup> ap Sion Trefor ap Sion ap Richard ap Sion Trefor hên ap Edward ap Dafydd ap Ednyfed Gam ac i Tudr Trefor.

Mam Sion Trefor oedd Annes verch Rondl Brockdyn<sup>3</sup> ap Iorwerth Goch ap Edn. ap Madoc ap Gruffydd Goch.

Mam Sion Trefor ap Sion oedd Margred<sup>4</sup> verch Dafydd ap Rys ap Cynwric ap Rotpert.

Mam Richard Trefor oedd Annes verch Pirs Camre o'r Trallwng.

Merched Sir Richard Trefor o Cattrin verch Roger

<sup>1</sup> Bishop of St. Asaph, 1395-1410.

<sup>2</sup> Died July 15, 1589, and buried at St. Bride's, Fleet Street, London.

<sup>3</sup> Of Broughton, Shropshire.

<sup>4</sup> Heiress of Dafydd, etc., of Cwm.

Pilston Arglwydd Gressford oedd Madlen<sup>1</sup> gwraig Arthur Bagnol ap Sir Harri Bagnol; Mary gwraig Ieuan Lloyd o Ial; Doritie gwraig Sion Hanmer ap Sir Thomas Hanmer; a Margred<sup>2</sup> gwraig Sion Gruffydd o Lleyn.<sup>3</sup>

#### MAELOR EUTYN.

Sir Kynfrig Eyton<sup>4</sup> ap Sir Gerard<sup>5</sup> ap Kynfrig ap James ap Hugh ap Owen ap William Eutyn ap Sion ap Siames ap Madoc ap Ieuan ap Madoc ap Llewelyn ap Gruffydd ap Kadwgan ap Meilir ap Elidr ap Rys Sais ap Ednyfed ap Llowarch Gam ap Lluddoka ap Tudr Trefor.

Gwraig William Eutyn oedd Lowri verch Tudr : chwaer Owen Tudr o Fon.

Mam William Eutyn oedd Gwenhwyfar verch Egnion ap Ithel ap Gwrgenau fychan ap Gwrgenau ap Madoc ap Ririd Flaidd.

Mam Gwenhwyfar oedd Mallt verch Meredydd ddu o'r Wystli.

Dafydd, Elis Fychan, a Gwenhwyfar<sup>6</sup> gwraig Sion Edwards hên o'r Waun oedd Blant Elis Eutyn, yr un ach William Eutyn fel o'r blaen : a'u mam nhw oedd Angharad verch Madoc ap Robert ap Richard ap Sir Roger Pilston.

Mam Angharad oedd Angharad verch Dafydd ap Gronw ap Iorwerth ap Dafydd ap Gronw ap Iorwerth ap Howel ap Moreiddig ap Sandde Hardd.

Mam Angharad hono oedd Angharad verch Gruffydd ap Llew. ap Kynfric.

<sup>1</sup> She married, secondly, Mr. Tyringham of Tyringham in Berks, and was buried at St. Margaret's, Westminster, in 1656.

<sup>2</sup> She was buried at St. Bride's, Fleet Street, London, 1624.

<sup>3</sup> In Carnarvonshire.

<sup>4</sup> Judge of North Wales. Died in 1682. (*Hist. of Powys Fadog*, vol. iii, p. 324.)

<sup>5</sup> Died in 1653. Knighted at Shrewsbury, 1642. (*Ibid.*)

<sup>6</sup> Gwenllian. (*Ibid.*, vol. ii, p. 175.)



- Mam hono oedd Eva verch Madoc ap Elis ap Iorwerth ap Owen Brogyntyn.
- Mam Dafydd ap Gronw ap Iorwerth oedd Gwenllian verch Adda Goch o Drefor.
- Mam Wenllian oedd Mared verch Dafydd ap Adda ap Meiric.
- Mam Madoc ap Robert uchod oedd Lowri verch Gruffydd fychan ap Gruffydd o'r Rhuddallt.
- Mam Lowri oedd Elen verch Thomas ap Llew. ap Owen.
- Mam Robert ap Richard oedd Leuku verch Madoc foel ap Ieuan ap Llew. ap Kynfric Efell.
- Mam Llewelyn ap Owen oedd Angharad verch Llew. ap Madoc ap Rotpert ap Llowarch ap Trahaern ap Kariadog ap Gwyn ap Collwyn.
- Mam Leuku verch Madoc foel oedd Angharad verch yr hên Dafydd ap Gronw ap Iorwerth ap Howel ap Moreiddig.
- Mam Elis Eutyn oedd Gwenhwyfar verch Egnion : yr hon oedd fam William Eutyn uchod.

WATSTAY YN RHIWABON.

Edward Eutyn<sup>1</sup> ap William<sup>2</sup> Eutyn ap John Eutyn ap Sion<sup>3</sup> ap Elis Eutyn ap Sion ap Siames ap Madoc<sup>4</sup> ap Ieuan ap Madoc ap Llewelyn ap Gruffydd (neu Griffri) ap Cadwgan ap Rys Sais, etc.

Elis Eutyn ap Sion ap Siames } oeddynt  
 William Eutyn ap Sion ap Siames } Frodyr.

<sup>1</sup> Died in 1623, having had issue, two daughters, coheireses,—Mary, who died young, and Dorothy, who married Richard Evans of Treflech, Oswestry, great-grandmother of Jane Evans, who married John Wynn, afterwards Sir John Wynn of Oswestry, son of Henry Wynn of Rhiwgoch, tenth son of Sir John Wynn of Gwydir, Bart. She died without issue, aged forty-three, and was buried in Rhiwabon Church, 1675.

<sup>2</sup> Died 1578.

<sup>3</sup> Fought in the army of King Henry VII at the battle of Bosworth, 1485. Died Sept. 28th, 1526, and was buried in Rhuabon Church, where there is an altar-tomb to his memory.

<sup>4</sup> Died in 1331, and was buried at Gresford.

Gwraig John Eutyn ap Sion ap Elis Eutyn oedd Annes Wenn verch Elis ap Gruffydd ap Einion ap Gruffydd ap Llew. ap Kynfrig ap Osborn Wyddel.

Plant John Eutyn o Annes Wenn uchod oedd (1) William Eutyn; (2) Roger; (3) Owen; (4) Richard; (5) Sian gwraig Matthew Wynn; (6) Sioned gwraig Dafydd Lloyd ap Sion ap Edward o Gristionydd; (7) Gwenhwyfar gwraig Robert ap Sion ap Dafydd ap Robert o Cadwgan; (8) Katrin gwraig Hugh ap Ieuan ap Deikws o'r Llanerchrygog; (9) Chwstan gwraig Dafydd fychan ap Madoc ap Robert.

Mam Elis ap Gruffydd ap Einion oedd Lowri verch Tudr ap Gruffydd Fychan, brawd Owen Glyn-dwr. Cais Ach Sion Edwards o'r Waun.

Dority verch ac un o etifeddesau Edward Eutyn a briododd Richard Evance ap Thomas Evance o Groes Oswallt, ac y bu iddynt Thomas Evance o Rhiwabon a briododd Ann verch y Doctor Powel, ac y bu iddynt Eutyn Evance ac eraill.

Mam Sion ap Elis Eutyn a'i Frodyr Dafydd ac Elis, a Gwenhwyfar eu chwaer, gwraig Sion Edwards hên o'r Waun oedd Angharad verch Madoc ap Robert ap Richard ap Sir Roger Pilston.

Mam Sion Eutyn oedd Elizabeth verch Sir Hugh Kasse o Swydd Gaer Lleon.

Gwraig Edward Eutyn ap William Eutyn oedd Katrin verch ac etifeddes Sion Wynn ap Howel ap Edward ap Madoc ap Robert ap Richard ap Sir Roger Pilston.

Mam Katrin oedd Isabel verch Edward ap Edward ap Dafydd ap Madoc ap Llew. ap Gruffydd ap Iorwerth fychan.

Mam Sion Wynn ap Howel ap Edward oedd Gwenhwyfar verch Ithel Wynn ap Nicholas ap Gwynn ap Gronw Sais.

Mam Gwenhwyfar oedd Sioned verch Hugh Conwy, Esq. ap Robyn ap Gruffydd Goch o'r Rhos.

Plant William Eutyn oedd Edward, Sion, William,  
a Mary. Marw eu tad Anno 1578.

MAELOR GYMRAEG.

William Eutyn ap Sion ap Siames ap Madoc ap  
Ieuan ap Madoc ap Llewelyn ap Griffri ap Cadwgan  
ap Meilir ap Elidr ap Rys Sais. Megis o'r blaen yn  
Ach Sir Cynfric Eutyn.

Mam William Eutyn oedd Gwenhwyfar verch Einion  
ap Ithel ap Gwrgenau fychan ap Gwrgenau ap  
Madoc ap Ririd Flaidd.

Mam Gwenhwyfar oedd Mallt verch Meredydd ddu  
o'r Wystli.

Mam Mallt oedd Gwerfyl verch Tudr ap Gronow ap  
Tudwr ap Gronow ap Ednyfed fychan.

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

Mam Tudr ap Gronow ap Ednyfed oedd Morfydd  
verch ..... Arglwydd Gwent.

Mam Gronow ap Ednyfed oedd Wenllian verch yr  
Arglwydd Rys.

Mam Einion ap Ithel oedd Efa verch Madoc ap  
Gwenwynwyn ap Owen Cyfeiliog.

Mam Sion Eutyn oedd Wenllian verch Cynwric ap  
Robert ap Iorwerth ap Ririd ap Madoc ap  
Ednowain Bendew.

Mam Wenllian oedd Angharad verch Gruffydd  
fychan ap Gruffydd ap Dafydd Goch ap Dafydd  
ap Gruffydd ap Llewelyn ap Iorwerth Drwyn-  
dwn.

Mam Siames oedd Mared verch Iorwerth ddu ap  
Ednyfed Gam ap Iorwerth foel ap Iorwerth ap  
yr hen Iorwerth.

BODYLING YN RHIWABON.

Edward ap Roger Eutyn ap Sion Eutyn ap Elis  
Eutyn ap Sion ap Siames ap Madoc ap Ieuan ap  
Madoc ap Llewelyn ap Griffri ap Cadwgan ap Meilir

ap Elidr ap Rys Sais ap Ednyfed ap Llowarch Gam ap Lluddoka ap Tudr Trefor Arglwydd Maelor.

Edward ap Roger a fu farw 1587.

Mam Edward ap Roger Eutyn oedd Gwenhwyfar verch ac etifeddes Edward ap Madoc ap Deio ap Madoc Lloyd ap Gruffydd ap Iorwerth foel ap Iorwerth fychan ap yr hên Iorwerth ap Owen ap Bleddyn ap Tudr ap Rys Sais, etc.

Plant Edward ap Roger o Fargred verch Edward ap Rys ap Dafydd ap Gwilym oedd Sion Eutyn a briododd Sian verch Robert Wynn o'r Foelas; a bu iddynt ddau fab a elwyd Sion<sup>1</sup> Eutyn fychan a Edward a merch a elwyd Grace.<sup>2</sup> Roger yr ail fab a briodes ...<sup>3</sup> (Saesnes o Loeger) a bu iddynt dwy ferch, Ann yr hynaf a briododd Roger Kinaston; a'r llall ...<sup>4</sup> a briododd Gruffydd ap Sion o Rhiwabon; y tri mab arall a fu farw yn ddiblant.

Ac yr oedd i Edward ap Roger bump o ferched, nid amgen.

1. Sian a briododd Moris ap Sion ap Rhydderch o Llandrillo yn y Deirnion brawd hynaf i Moris Jones ac a fuont feirw heb blant.
2. Gwenhwyfar a briododd Richard Tanat a fu farw heb blant.
3. Angharad a briododd Edward Roberts; mab oedd ef i'r Sersiant Roberts, marw hefyd heb blant.
4. Kattrin a briododd Lewis ap Dafydd ap William o Llanerch yr Aur ap Meredydd ap Iolyn ap Ieuan Gethin ap Madoc Kyffin. A bu iddynt Gruffydd Lloyd ap Lewis a briododd Margred

<sup>1</sup> Married Catherine, daughter of John Wynn Lloyd of Plâs y Bada (*hodie*, New Hall), Rhuabon, by whom he had no issue. Living in 1620. Sold Bodylltyn to John Wills of London. (*Hist. Powys Fadog*, vol. ii, p. 189.)

<sup>2</sup> And a second daughter, Joyce. (*Lewys Dwnn*, vol. ii, p. 362.)

<sup>3</sup> Ann, v. Steeven Harmon. (*Ibid.*)

<sup>4</sup> Mary. (*Ibid.*) <sup>5</sup> Geffre, Thomas, and William. (*Ibid.*)

verch William Penrbyn o Ddeuddwr; a bu iddynt William Kyffin o Fodfach; Sion Kyffin (Prelad) a Gaenor gwraig Richard Jervis Prelad.

5. Margred y bumed ferch a briodes Lewis ap Dafydd ap Ieuan ap Thomas ap Einion ap Gruffydd ap Howel ap Heilin ap Gwyn ap Gruffydd ap Beli, etc., ac iddynt y bu Gruffydd ap Lewis ap Dafydd ap Ieuan ap Thomas o Hirnant neu o Gwm Nantfyllon.

Plant Roger Kinaston o Ann verch Roger Eutyn uchod oedd John Kinaston a briododd Elizabeth verch ac etifeddes Oliver Lloyd o'r Bryngwyn; Mary gwraig Matthew Evance o Keri; a Lettice gwraig William Morris o Lansilin.

Plant Matthew Evance o Fary verch Roger Kinaston oedd Ieuan, Roger, Mary a Lettice (1655) a thri gwedi Marw William, Jane a Rebecca.

*(To be continued.)*

## Reviews and Notices of Books.

DIOCESAN HISTORY OF ST. DAVID'S. By W. L. BEVAN, M.A., Canon of St. David's. London: S.P.C.K. 1888.

CANON BEVAN'S *History of St. David's* is distinctly one of the best of the useful collection of diocesan histories now being published by the Society for Promoting Christian Knowledge. Canon Bevan has long been familiar with his subject, and the book bears none of the signs of haste or task work which can perhaps be found in some other works of the same series. He is always clear-headed, sensible, and dispassionate. He has reached a high level of accuracy and thoroughness. He knows what are the right authorities to go to, and has used them so well, that though each leading division of his subject calls for new qualities and demands special researches in very different spheres, the whole story hangs well together. He speaks with equal knowledge, alike when he is dealing with the obscure origins of the diocese, seen dimly through the clouds which envelope the history of the fifth and sixth centuries, and when he is writing of the times of Bishop Burgess and Bishop Thirlwall. The value of such a book to those who wish to get a better idea of what the Welsh Church really is and has been than can be got from party papers and pamphlets can hardly be overstated.

In his first chapter, Canon Bevan shows us how the monastic church of St. David's, planted, as was natural to Celtic monks, in the most lonely and inaccessible spot they could find, gradually grew into the cathedral church of a vast and scattered diocese. This is the hardest part of the subject; and, though Canon Bevan has succeeded fairly well in tracing the main line of its development, he would have done better if he had accentuated the broad facts a little further, and steered clear of doubtful details. He may think, if he likes, that "the Cunedda princes rid the country of a foreign domination, and established a national Cymric church"; but he is perhaps too free in accepting the authenticity of the genealogies and the relationships of the early Welsh saints; and it was hardly worth saying that "Cunedda is reputed to have been the originator of Church endowments in Britain". But he is wise in his scepticism as to the existence of a British see at Caerleon. In working out the connection of the "Romano-British" and the "native British" Church he gets on to the doubtful track of etymology. But what does he mean when he says (p. 14), "We need not confine ourselves to terms common to these languages (Welsh and Breton). There are terms *special to each*, which would repay

examination; such, for instance, as *llan*"? But surely there are plenty of "lans" in Brittany, if not so many as in Wales. Reference to the work of specialists like Courson and Loth would have made the remarks on Brittany fuller and more complete. On p. 19 he refers to the "recent discovery of the acts of two synods, *Sinodus aquilonalis Britannicæ* and *Sinodus Luci Victoricæ*"; but if he means the acts printed in Haddan and Stubbs' *Councils*, i, 117-18, their discovery is not so very recent, as they were first printed by Martene and Durand in the fourth volume of the *Thesaurus Novus Anecdotorum*, which was published in 1717. "Giraldus' etymology does not commend itself to our judgment" (p. 20), is a very mild condemnation of the nonsensical guess-work that in the middle ages passed for etymology. Besides the Holyhead Llangybi, Canon Bevan has forgotten that the Llangybi in Carnarvonshire (p. 24) is another example of a church "dedicated to the memory of David's family" in North Wales. He tells us also that conformity to the Roman Easter was not obtained in South Wales until the ninth century. Conformity to the Roman tonsure would naturally follow conformity to the other Roman usages. If, then, as Canon Bevan says on p. 27, tonsure conformity was established in 768 (which is the date given in the *Annales Cambriæ* for the acceptance of the Roman Easter "*apud Brittones*"), it follows that 768 was the date in which all Wales accepted the Roman Easter. The story of the dissent of the South-Welsh bishops, coming as it does from the "Gwentian" chronicle only, can hardly be relied upon. And this *Brut* contradicts itself in making the date first 777, and then speaking of the Easter controversy as still raging in 809. It is more likely that South-Welsh patriotism than that special historical knowledge inspired the sixteenth-century compiler who made this statement. There are more than "two Llanbadarns" in Cardigan-shire (p. 30). On p. 31 Canon Bevan rightly doubts the existence of the bishopric of Llanbadarnvawr. On p. 33 he should have pointed out that even if many churches which afterwards became parochial were founded in the sixth century, the parochial system was certainly a later development. On p. 38 Canon Bevan derives "*Bettws*" from "*baptismalis*". "Capel Bettws" is, he thinks, a "baptismal chapel". We may compare his derivation of "*Pebidiog*" from *pab*. "Pebidiog", he believes, means the land of the *pab* or father, *i.e.*, the bishop (p. 115). We fear most philologists would make short work of these ingenious but not very scientific guesses.

Canon Bevan is on stronger ground when he points out that no stress can be laid on the loose application of the term "archbishop" to some early bishops of St. David's. He might have added that the passage where Asser speaks of Archbishop Novis is the only one early enough to have much importance; for the Gwentian *Brut* is quite worthless on a point of this kind, and even the existing MSS. of the Welsh laws are not very likely subsequent to the period of forgery and falsification. Even Asser may be interpolated, though the passage is in the most authoritative version of the life of Alfred that we now have.

In his chapter on the "period of fusion", Canon Bevan traces very carefully the process by which Canterbury gradually acquired supremacy over St. David's. With the "period of Norman bishops" we get into the times when authorities are plentiful and the worst difficulties are over. The part dealing with the middle ages, in their narrower sense, is perhaps the best part of the Canon's book. Our only complaints now are that the narrative is rather wanting in colour, that it is generally not very easy reading, and that in his solicitude to instruct the scholar, Mr. Bevan has sometimes left allusions and references unexplained which must be rather troublesome to the "general reader", for whom the series seems, from its size and scope, to be intended. But that is always the almost insuperable difficulty of the writers of little books. There is only one doubtful point in this part of the book, where he tells us (p. 66) that Bishop David Fitzgerald was canonically elected by a majority of the chapter. The anonymous *Life of David*, which is perhaps more trustworthy than Giraldus' loose eulogies of his uncle, tells us just the contrary; namely, that the majority had chosen some one else, and that Archbishop Theobald induced a minority to elect David, who had given a pledge not to revive the claims of Menevia to archiepiscopal rank (Haddan and Stubbs' *Councils*, i, 355, give the passage). The inference from Giraldus (*Op.*, iii, 154) is that this majority was Welsh. Certainly, the subsequent difficulties of David with his chapter seem to confirm his nephew's statement. It is not necessary to assume that because David Fitzgerald had daughters that he was, like the old Welsh bishops, married. Canon Bevan might have added sons, for Miles, "le fiz l'evesque de Sein-Davi", was one of the first followers of FitzStephen to Ireland, and his exploits there are duly chronicled by his cousin Giraldus and the French poem on the conquest of Ireland, published by M. Francisque Michel. It is not likely that the central point of the protracted controversy after the death of Peter de Leia was a "recrudescence of the old dispute about investitures". That had been settled once for all by the agreement of Henry I and Anselm, and by the Concordat of Worms.

Canon Bevan's chapter on the monasteries is accurate and thorough, and contains a vast number of facts closely packed together. Its effect is perhaps rather impaired by the unfortunate alphabetical arrangement which he has adopted for his description of the different houses. It is therefore easy for the "general reader" never to get a hold of the chronological landmarks of the monastic history of the diocese, and so to miss the importance of, say, the Cistercian movement of the twelfth century as the new starting point of Welsh monasticism. To say that the "Benedictines adopted a different line to the Cistercians", and to speak first of Cistercians and then of Benedictines (p. 81), is to obscure the cardinal fact that all proper monastic rules were expansions or amendments of the famous rule of St. Benedict. The Benedictines were certainly not, as a class, "laborious in intellectual pur-



suits", though many learned men were Benedictine monks; and the unreformed order did not share the horror expressed in stricter convents—for example, by St. Bernard, the apostle of Cistercianism—for study and literary glory as a subtler and more dangerous temptation than the coarser passions themselves. But in this chapter we must specially commend the care and research which extract from not very accessible cartularies facts bearing on the history of the Canon's own church at Hay, and correct quietly and unobtrusively the received history of Llanthony and Llanbadarnvawr.

It is impossible to follow Canon Bevan in equal detail over the rest of his book. The large number of statistics and details of endowments which he has given may be specially noticed. They may make parts of his book hard reading, but they give it a value and importance of its own. In the chapter dealing with the times of the "illustrious bishops", such as Bek, Gower, Thoresby, and Chichele, he gives a good account of the foundation of the secular colleges, like those of Abergwili and Llanddewibrevi, which finally withdrew so many clergy from their parishes, and were, after their suppression and absorption at the Reformation, one of the great causes of that poverty which he rightly regards as the chief difficulty of the diocese in modern times. But Bek would probably have urged that the parish priest, living in ignorance and isolation among his rude flock, was as often as not a source of scandal, and that by dwelling together within easy reach of their parishes in a corporate life, the same good effects would follow that Archbishop Peckham expected when he urged that the Welsh should be compelled to live in towns and send their children to school in England. As the colleges were secular colleges, it is not wonderful that "no information has reached us as to the rule under which the prebendaries lived". Of course, they had no "rule" in the technical sense at all. Canon Bevan says (p. 132), "disputes about patronage seem to have been not uncommon at this period." He should rather have said there was nothing more common all through the middle ages. Thoresby was hardly "the most learned man of his day" (p. 134), though a very eminent man. It is a pity to quote such a worthless statement as the typical extract on p. 135 from Campbell's *Chancellors*. The definition of "provision", on p. 135, lays rather too much stress on the legal fiction—for it was but little more—of reservation. The vital point is surely the assumption of the patronage *after* the incumbent's death: the reservation, asserted in the bull of provision, was in most cases a device to void any election that might have taken place before the Papal appointment. Glendower probably did not "penetrate into South Pembrokeshire" as early as 1401, though he was as near as Cardiganshire and Carmarthenshire (p. 137). On p. 141, Canon Bevan is surely inexact in tracing, during the fifteenth century, "an increased influence of the Papal court, by which the Church of England was reduced to a lamentable degree of subserviency under the government of an archbishop as legate *a latere* of the Pope." It

is true, that the custom of bestowing sees by provision grew very common; but was not this because no one was now afraid of the Pope, and because the Pope generally appointed those whom the king wanted? After all, the Statutes of Provisors and Præmunire were the law of the land, and the Papal *legatus natus* was the head of the English Church, and now almost invariably, as chancellor, the king's chief minister as well. The failure of Martin V's attempt to get the Statute of Provisors repealed showed that the most orthodox of the Lancastrian princes had no mind to pander to Papal influence. The latter part of Canon Bevan's very curious statement can only be true of Wolsey, and Wolsey's extraordinary legative commission was certainly not procured to aggrandise the Papacy. The definition of "*a latere*", in the note on p. 141, is not quite precise. The women whom Bishop Delabere encouraged for the sake of the licences paid for them were certainly not "wives" of the secular clergy (p. 142). The wholesale and public neglect of the Church's rule of celibacy in the diocese was certainly a proof of the low moral and intellectual position of the parochial clergy, even though practically there was a good deal to be said for it, and worse evils were more rife in England, where the standard of outward respectability was higher.

In dealing with the Reformation period, Canon Bevan has a good opportunity of returning to his favourite subject of endowments and financial statistics. Except for a little fault of arrangement, which describes the real reformation in Elizabeth's time first, and then goes back to the beginnings of the movement in the account of the bishops, from Barlow onwards, the most captious would find little in this part to criticise, and much to praise. He makes good use of Penry's curious tracts, though rightly correcting the language of an extremist. But the towns in Wales spoke English in Penry's time, not because English was extending at the expense of Welsh, but because the mass of Welsh towns had always been English from their very beginning. In Glendower's time the "English towns", such as Carmarthen or Carnarvon, or Welshpool, were as much English as in Penry's time, and much more so than some of them are now. It is not true, as seems implied on p. 167, that the clergy were mostly drawn from the gentry.

The account of the troubles of the diocese during the Great Rebellion is interesting, but not quite so complete as other parts of the book. Vavasor Powell was not, at the time of his opposition to Cromwell, a Presbyterian (p. 177), but a "sectary", as comes out clearly in his controversy with George Griffith, afterwards Bishop of St. Asaph. It was no part of Presbyterianism to break up the parochial system for the sake of itinerant evangelists. In pointing out the bright sides of Welsh life by reference to Vaughan the Silurist and James Howell, Canon Bevan does good service by correcting the foolishly black picture which it is the fashion in Wales nowadays to draw of Welshmen's ancestors. Equally judicious is his summary of the eighteenth century stagnation and of

the Methodist movement. He ignores the nonsense so often talked about Hanoverian designs to put down Welsh and crush Welsh national life. Though indicating and deploring the general carelessness to local needs and spiritual qualifications which marked the bestowal of patronage in the eighteenth century, and pointing out how in Wales these general causes had, owing to national and linguistic difficulties, particularly deplorable results, he shows how the stagnation was due to internal more than external causes. The mass of the clergy, whose slackness gave the heroes of Methodism their opportunity, were thorough Welshmen. He points out how even the eighteenth-century English bishops of the Welsh sees were not the miscreants some would have us believe, but commonplace, respectable gentlemen, who simply acted like anybody else would have acted then. He shows how vague the stories, for example, of Bishop Squire's dealings with Daniel Rowland of Llangeitho really are. He is at his best in the careful and accurate summary of the revival of the present century.

In conclusion, we must again thank Canon Bevan for his careful and unpretending and scholarly book. If he had had more room, he would have moved more freely, and some of the slight defects which we have ventured to point out would probably have disappeared. If these blemishes have been dealt with at perhaps disproportionate length, it is from no wish to ignore the solid merits of the book, but rather to send both those interested in Welsh antiquities and those concerned with the Wales of to-day to study for themselves a work to which the present writer desires thankfully to express his obligations, and to which he has always turned with profit when working on the ground which Canon Bevan has covered so well.

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YEAR-BOOK OF THE SCIENTIFIC AND LEARNED SOCIETIES OF GREAT BRITAIN AND IRELAND. Compiled from official sources. London: Charles Griffin and Co. 8vo., pp. 256. 1888. Price 7s. 6d.

This is the fifth annual issue of a work that will in time be of great value. It aims at giving a complete list of the scientific societies of Great Britain and Ireland, with full particulars as to their officers, headquarters, meetings, and papers read during each session. A very marked improvement has taken place year by year in the quality and quantity of the information supplied, and as the work becomes more generally known, no doubt the editor will find less difficulty in getting together the particulars he requires. We are informed by the publishers that the officers of many of the societies will not take the trouble to forward lists of papers read during the session, and consequently where this is the case the lists are omitted. A book of this kind is not of much use unless it is complete, and we therefore venture to appeal to the officers of all learned societies not now included to bestir them-

selves a little more for the good of the public. It is an excellent plan to have a number of extra copies printed of the pages containing the table of contents of each annual volume of the proceedings of the different societies, so that they can be sent to persons desirous of knowing the papers that have been read. This saves the necessity of making a MS. copy every time the information is required. The Yorkshire Archæological and Topographical Association sends round a list of the contents of the volumes of their *Proceedings* with the circular applying for the annual subscription. Other societies might follow this example.

Messrs. Griffin and Co.'s *Year-Book* is divided into fifteen sections, amongst which archæology is one. This section is perhaps the weakest of all. There is no excuse, for instance, for omitting all the Welsh societies. These, with many others, are given only in the index, with a star against them to show that nothing further is known by the publishers about them. A note is placed at the beginning of the index, saying that "if the secretaries of these societies will send their addresses to the publishers, they will materially help towards rendering the *Year-Book* complete". No doubt; but when a publisher undertakes a work of this kind, he must do it himself, and not expect the secretaries of the different societies to do it for him. Nothing is easier than to go to the British Museum Library, look out all the societies under "Academies" in the catalogue, and send for their *Proceedings*, in which the information about the officers, etc., will be found. Who are the Cymmrodorians (*sic*) mentioned in the index? And this is fame!

Many papers on archæological subjects will be found to have been read before Natural History Societies, Field Clubs, etc. It is a great pity that some means cannot be found for either suppressing some of the small societies altogether, or of making them attend to one special object. For instance, the Cardiff Naturalists' Society does capital work in its own particular line for several years, and then suddenly undertakes archæological investigations near Llantwit Major for once and a way. It would be far better that either an archæological society were formed in Glamorgan-shire, or that such work as this was transferred to the Cambrian Archæological Association.

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PLAS MAWR, CONWAY, N. WALES. Illustrated and Described by ARTHUR BAKER, F.R.I.B.A., and HERBERT BAKER. Kensington: Farmer and Sons. 1888. Folio, pp. 62. Twenty-three Plates. Price 25s.

Most persons will agree with Pennant's remark about Conwy, that "a more ragged town within is scarcely to be seen, nor a more beautiful without." Visitors, however, who do not mind running the risk of the disenchantment that generally follows from making a nearer acquaintance with Conwy by strolling through its somewhat dirty streets, will find themselves well repaid for their trouble

if, after seeing the Castle, they make a pilgrimage to the charming old mansion known as Plas Mawr, the subject of Messrs. Baker's book. The building has now become the home of the Royal Cambrian Academy of Arts, and on payment of a small admission-fee the interior may be inspected, containing at certain times of the year an exhibition of pictures.

Plas Mawr was built in the reign of Queen Elizabeth, by Robert Wynne, who married Dorothy Griffith, the widow of William Williams of Cochwillan. The property remained in the possession of his family until the seventeenth century, and passed eventually, by marriage, into the hands of the Mostyn family, from whom the present owner, Lord Mostyn, is descended.

The work now before us is a most excellent monograph on the architecture of Plas Mawr, to the elucidation of which twenty-three plates are devoted. It contains in addition introductory descriptions, and pedigrees of the families to whom the house belonged. The plates, which are reproduced from the authors' drawings by photo-lithography, leave nothing to be desired. Every portion of the house is illustrated, from roof-top to cellar, with most minute care, by means of perspective views, plans, elevations, sections, and details, all drawn to scale. It is easy to see that this part of the work was a labour of love, and we have no doubt that many pleasant days were spent by Mr. Baker and his brother in measuring and sketching all the picturesque details of this charming specimen of Welsh domestic architecture. The drawings are, in fact, so complete that if the building were to be destroyed by fire, which God forbid! there would be very little difficulty in reconstructing the whole.

Having given the plates a well deserved measure of praise, we must have it out with the authors about what we consider to be some of the shortcomings of the letterpress. We think a reviewer, for instance, has a right to complain of the absence of an index, notwithstanding the fact that the table of contents at the beginning is dignified with this name, and also of the want of a list of the plates. The author's introductory account of the architectural peculiarities is so interesting that we cannot help thinking it is a great pity to have cut it so short. Each plate should have had at least a page of descriptive matter devoted to it, and there is ample evidence that the authors would have found the task easy after the careful observation evinced in every line of the drawings. We could well have spared some of the space devoted to tracing the ancestry of Robert Wynne back to Bran, the father of Caractacus, in the first century; and in place of this we might have had more copious notes on what came directly under the personal cognizance of the authors whilst engaged in measuring the various parts of the building. To an architect the plates are perfectly intelligible without any letterpress; but to the uninitiated a few words of comment would have greatly helped towards the understanding of the thing.

Plas Mawr consists of two separate blocks connected by a court-

yard. The southern block was probably used as a porter's lodge, and the northern one was evidently the dwelling-house. The ground on which the buildings are situated slopes very considerably from north to south, so that the dwelling-house is on a higher level than the lodge, and is approached by a flight of steps in the courtyard between the two. The dwelling-house is built round three sides of a second court of rectangular shape, there being a winding stair-turret in each of the two angles.

On the ground-floor the south wing contains the entrance-hall and the buttery; the north wing, Queen Elizabeth's room and the bakehouse; and the connecting block, the kitchen. The most remarkable features in the interior are the chimneypieces, decorated with coats of arms, initials, dates, and other ornaments, and the rich geometrical patterns of the plaster-ceilings. The authors say with regard to the latter: "The unusually fine and profuse display of plaster-decoration on the walls of Plas Mawr has a special interest as illustrating the then prevailing fashion of heraldic ornamentation, and also the pride of Robert Wynne in his own illustrious descent, and in his connection with the royal house of Tudor and with a number of Welsh and English families. The ornaments may be divided into three groups, though in many cases their significance may not be confined to one group,—Group 1, royal arms and badges; 2, arms borne by Robert Wynne and his wife, Dorothy Griffith; 3, arms borne by family connections and others."

A good deal of the old woodwork remains, consisting of oak doors with iron strap-hinges and panelling. The principals of the roofs are framed together like those in the churches of the late Gothic period, and the tenons fixed with strong wooden pins. The partitions in the top storey are of wattlework and plaster. (See pl. 22.)

The style of the architecture of the exterior is a peculiar local Welsh variety of the Renaissance, with features that are more akin to those seen in Scotch and Dutch domestic buildings than in those of England. The windows are all mullioned, surmounted in the two lower storeys by the classical pediment. The dormer windows in the upper storey have gables with "crow-steps", like the Dutch houses, with a stone finial at the top in the shape of a cube with the corners cut off. The flat relieving arches over the windows, to take the weight off the lintels, and the peculiar method of fitting the lintel-stones of the chimneypieces one into the other, show ingenuity of construction.

The upper court-yard, with its polygonal stair-turrets in the two corners (see pl. 2) is very picturesque, and not unlike the arrangement of the old houses in Scotland.

This book is excellently got up, and bound in a handsome scarlet cloth cover, with bevelled edges, and gilt coats of arms stamped upon it, giving the whole a very bright appearance. We hope that Mr. Baker and his brother will continue the good work they have begun, and at some future time give us a complete history of domestic architecture in Wales, for which plenty of material still exists.

THE RECENT DISCOVERIES OF ROMAN REMAINS FOUND IN REPAIRING THE NORTH WALL OF THE CITY OF CHESTER. By J. P. EARWAKER, F.S.A. Manchester: A. Ireland and Co. 1888. 8vo. Pp. 175. Twenty-three Illustrations. Price to Subscribers, 12s. 6d.

This volume consists of a series of papers by specialists on Roman antiquities, read before the Chester Archæological and Historic Society, and edited, with an introduction, by Mr. J. P. Earwaker, the well-known author of the *History of Cheshire*.

The Roman sculptured and inscribed stones which form the subject of the various papers and discussions were discovered built into the north wall of the city of Chester on three different occasions,—(1), in 1883, when it was found necessary to repair a portion of the wall which had fallen down; (2), in the spring of 1887, when it was deemed advisable to pull down and rebuild another portion of the wall which showed signs of giving way; and (3), in the autumn of 1887, when a further portion of the wall was specially examined by the Chester Archæological and Historic Society, with the object of removing any more stones that might be found to exist there.

On the first occasion a number of worked stones belonging to Roman buildings, and a fragment of a Roman tombstone erected by Marcus Apronius, were discovered; on the second, several more worked stones and thirteen inscribed stones; and on the last, fourteen sculptured and inscribed stones.

These most important finds gave rise to lengthy discussions both before the Chester Archæological Society and the Society of Antiquaries, the chief points at issue being whether the city walls were Roman or mediæval, and whether the sculpture on one of the stones represented persons in Roman dress or ecclesiastics of a much later period.

With regard to the date of the walls, Mr. Earwaker says: "The whole gist of this controversy turns on one or two points. Both sides admit that the worked and inscribed stones are clearly Roman, as also the large stones laid in such regular courses on the outside of the north wall, overhanging the canal, and now exposed by the removal of the accumulated soil of centuries.

Those who contend for the Roman origin of the walls of Chester claim that the stones are *in situ*, in the very position they were placed by the Romans themselves at least 1,500 years ago, and that they wilfully despoiled their own cemeteries, and used up the stones of the temples and other large and important Roman buildings, in order to fill up the interior portion of the wall they were then building. Those, on the other hand, who assert that there is no Roman work *in situ*, allege that these Roman stones which are built up in such regular courses on the outside of the wall were placed there by mediæval builders, who also made use of the fragments of Roman buildings, and tombstones from the Roman cemeteries, in order to

fill up the interior of walls built in mediæval times. The whole question is a very intricate one, and one that deserves to be thoroughly investigated.

The arguments on both sides are very fairly stated in Mr. Earwaker's book, but there seems to be a decided preponderance of evidence in favour of the view that the walls are of Roman origin. It may at first sight be thought improbable that any civilised people would use their ancestors' gravestones as building material. There is, however, unfortunately, plenty of proof, not only that the Romans did it, but that this barbarous custom has been going on ever since their time, and instances are not even wanting in what someone has facetiously termed "this so-called nineteenth century". The practice of using up tombstones for building purposes was indeed so common, that "a well-known French antiquary, M. de Lamont, has calculated that in quite fifty of the Roman towns in France the walls were partly built with Roman monuments like those of Chester". Furthermore, the Normans did not scruple to chop up the exquisitely beautiful Saxon crosses they found standing in their time and use them as wall-stones. Even at the present day it has been found necessary to form a "Society for the Protection of Memorials of the Dead", to prevent modern architects from doing likewise.

Perhaps the strongest evidence in favour of the Roman origin of the walls of Chester is that the face-stones, which undoubtedly bear the tool-marks of the Roman masons, are all laid in regular courses, and that the old material re-used in building the wall is all of the Roman period, there being no single fragment that can be certainly assigned to Saxon or Mediæval times. The only sculptured stone as to the age of which there is any doubt has upon it a representation of two figures, supposed by some eminent antiquaries to be intended for Christian ecclesiastics. We must refer the reader who wishes to form a definite opinion on the subject to Mr. W. de Grey Birch's paper included in this volume.

Many, no doubt, will be chiefly interested in the controversial part of Mr. Earwaker's book; but to the practical archæologist far the most valuable contributions are those relating to the history of the discoveries contained in the official report by Mr. I. Matthew Jones, the City surveyor, and the descriptions of the sculptured and inscribed stones given in the papers by the late Mr. W. Thompson Watkin and Mr. W. de Grey Birch. It is very satisfactory to learn that this exceedingly rich collection of Roman antiquities has found a safe resting-place in the Grosvenor Museum at Chester. We most heartily endorse the following remarks by Canon Raine, in the introduction. "I express the earnest desire of many in wishing that the excavations at the walls of Chester should be continued, and every Roman inscription extricated. There can be no harm in rebuilding the wall.....provided the old face-stones are used in the work. The vandalism, in my idea, would be in suffering the inscribed stones to remain where they



are. The ancient history of Deva is a matter of the greatest consequence to every student of antiquity, and we cannot afford to lose the evidence which these easily-attainable inscriptions would probably afford."

Mr. Earwaker's book gives, in a compact form, all that those who are best qualified to speak on the subject have said with regard to one of the most interesting discoveries of Roman remains that has been made of late years. A word of praise, too, must be given to Mrs. Earwaker's admirable drawings of the inscribed and sculptured stones, which add very materially to the value of the work.

The inscriptions are chiefly sepulchral, increasing considerably the list of names of Romano-British citizens and our knowledge of the nationalities and military occupations of the ancient inhabitants of Deva. For the frontispiece of the book a remarkably good example has been chosen of the tombstone of a Roman centurion, having on the front a bas-relief representing the deceased and his wife as they appeared when living, with an inscription below, of which the following is an inscription: "To the gods of the shades. Manius Aurelius Nepos, a centurion of the Twentieth Legion, the Valerian, the Victorious. His most dutiful wife caused this to be made. He lived for fifty years." On the side of the stone is an inscription, which is, so far as recorded, unique in Britain. Under the representation of an *ascia* (or axe) and a *malleus* (a hammer or mallet) we have the words

SVB.

ASCI

A.D

or *Sub ascia d(edicavit)*—"Under the axe (she) has dedicated (the inscription)."

The tablets illustrated on plates vii and x are to be noticed for the beauty of the lettering of the inscriptions; the tombstone of Domitia Saturnina, on pl. v, shows the form of the hammer, chisel, axe, and spade, used in the preparation of the monument, with great clearness; and the tombstone of Aurelius Lucius, a Roman horse-holder, affords a good specimen of costume.

It is with feelings of great reluctance that we are prevented from dilating further on the numerous points of interest suggested by Mr. Earwaker's book, and we must content ourselves by cordially recommending every one who wishes to realise the conditions of life at Deva during the period of the Roman occupation to study carefully every page of it.

## Archaeological Notes and Queries.

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FURTHER DISCOVERY OF INSCRIBED STONES AT EGREMONT AND LLANDILO, IN SOUTH WALES.—In the January number of the *Archæologia Cambrensis*, the Rev. E. McClure reported the discovery of an hitherto unknown inscribed stone at Eglwys Cymmyn, in Carmarthenshire. Since then three others have been brought to light in the same district, the following notice of which was read by the Rev. Canon Collier of Andover, at a recent meeting of the British Archæological Association. This notice is here given by kind permission of the Council of the British Archæological Association and with the Rev. Canon Collier's approval. "A friend of mine, who has been preferred to a living on the borders of Pembrokeshire, lately wrote to inform me that he had found several inscribed stones in his neighbourhood which he thought had escaped the notice of Professors Westwood and Rhys, and other writers on the subject. I went to the places where the stones were found, and send you a few notes of my visit. We left the train at Clynderwen Station, between Carmarthen and Haverfordwest. After going northwards at right angles to the line for some distance, we turned to the left, and soon reached a small church near a farmhouse in the village of Egremont,<sup>1</sup> which lies two miles west of Clynderwen. The church is in sad need of repair, and much neglected. In the wall at the west end is inserted a stone about 4 feet in height, and broader at one end than the other. There is a roughly-incised cross at the top, and underneath are letters placed one under the other. As well as we could make them out, they appeared to be

NANIACVI.

I cannot find such a name in Hübner's *Inscriptiones Brit. Christianæ*, nor does he mention the stone. The genitive case of the word is to be noticed.

"My friend then drove me to a ruined church at Llandilo,<sup>2</sup> not far from Maenclochog, which is six miles north-west of Clynderwen Station. This church, to the discredit of the clergyman and patron, is roofless. The walls of the nave and chancel are standing, and the chancel-arch is in its place, but it may fall at any moment. The church is very small, the nave, perhaps, 17 ft. by 14 ft., and the chancel 12 ft. by 10 ft. Round the wall

<sup>1</sup> Egremont is in Carmarthenshire, close to the border of Pembrokeshire.

<sup>2</sup> Llandilo is in Pembrokeshire, and must not be confounded with Llandilo Fawr, although both places are named after St. Teilo.

of the nave runs a stone seat. At the east end, very near to the wall, and outside the chancel, is a remarkable stone. The height is about 4 ft. It has an inscription on two sides, and an Ogham inscription on the edge. These letters I must see again before attempting to interpret them. On this stone, as at Egremont, is a cross, but of a more florid character. It is at the head of the stone, and underneath it is an inscription, which I could not well read, owing to the darkness of the copse in which the church stands. The third inscription appears to be

ANDASETA . . . . .

the dots representing illegible letters. As you enter the churchyard by a stone stile, you will see another inscription on the stone to the left. It is, as well as one could decipher it,

COINIASHI<sup>1</sup> FILI CAVETI.

This I read ‘(Monumentum) of Coihiasus, son of Cavetus’. These inscriptions are not in Hübner, nor have I seen any account of them in any work on the subject of Welsh inscribed stones.

“C. COLLIER.”

[The importance of these new discoveries of inscribed stones can hardly be over-estimated. As soon as the days get longer, I hope personally to visit the places mentioned, and make drawings of the stones, which will be illustrated in an early number of the *Arch. Camb.*, with a full description from the pen of the Rev. Canon Collier. The valleys of the Preceli mountains afforded the first Christian missionaries the same sort of peaceful seclusion from the world as the island monasteries on the west coast of Ireland, which accounts for the unprecedentedly large number of inscribed stones existing in this district. It is melancholy to reflect that churches associated with the memory of St. Teilo and his contemporaries should be allowed to remain in a state of decay, which is a disgrace to their unworthy successors in the nineteenth century.—J. R. ALLEN.]

“LLANIO” (*reply to Mr. G. E. Robinson in January No. of Arch. Camb.*)—Mr. Robinson seems very angry with me for my paper on Llanio. He says I charge Professor Westwood with inaccuracy and himself with plagiarism; and in proof that they are both wrong, and of my own superior accuracy, proceed to give my own reading of the small tablets in the wall of the farmhouse at that place. He should be more careful. I have not charged Professor Westwood with inaccuracy, nor himself with plagiarism. I pointed out that the account and figure given by Professor Westwood in *Archæologia Cambrensis* (4th Series, ii, 263) do not agree with the account and figure given by him in *Lapidarium Walliæ*, p. 142, pl. lxxi, fig. 3. I admit it is a very small matter, and I said so; but, in describing any inscription, it is just as well to be accurate. I “fulminate” no charge. I only call attention to facts.

<sup>1</sup> More probably COINIAGNI.

As to what Mr. Robinson calls "the alleged plagiarism". In 1873 Hübner's book was published, suggesting as the reading of the inscription exactly what Mr. Robinson in 1877 is reported to have suggested as the true reading. I merely gave these facts and dates, and made no comment. While accepting Mr. Robinson's statement that he did not see Hübner's book until after 1877, I will only say his reading was anticipated. Mr. Robinson says he was careful to clean the stone with a brush; so was I, and that is how I found out that the letters were conjoined. He adds, "he saw how some previous observer had been endeavouring to make an I out of what is really the fish-tail end of the tablet." If he means me, it may console him to know I never saw the Llanio stone until 1880. As to what the mark is, I venture, if I may without being fulminated against, to differ from Mr. Robinson. It may well be that the mark is part of the border; but it is not part of the fish-tail end.

Finally, in reply to Mr. Robinson's question, why I spell "Llanio" with the Ll, I do so because such is the universal way of spelling it. I never said it was derived from Loventium. I hope I should never have made so wild a shot. I never heard any one but Mr. Robinson even suggest it. Has he any authority for it? I am not aware such derivation has been previously published.

J. W. WILLIS-BUND.

ROMAN INSCRIBED STONES AT LLANDDEWI-BREFFI AND AT LLANIO, CARDIGANSHIRE.—A Roman inscribed stone is figured by Professor Westwood in *Lapidarium Wallace*, pl. 71, fig. 8, and thus described, p. 141 :

"In the notice of Llandewi-Brefi Church (given by the Rev. H. L. Jones) in *Arch. Camb.*, 1861, page 310, it is mentioned that in the south wall of the tower is a mutilated inscription, probably Roman, which may have come from Llanio (one mile distant). I find no other notice of this Roman stone, but fortunately the writer sent me three rubbings of it, which he made when visiting the church with the 'party' on August 17th, 1861, and marked with his initials. It is a nearly circular fragment, ten inches in diameter, with two rows of ill-shaped Roman capitals, of which there only remain

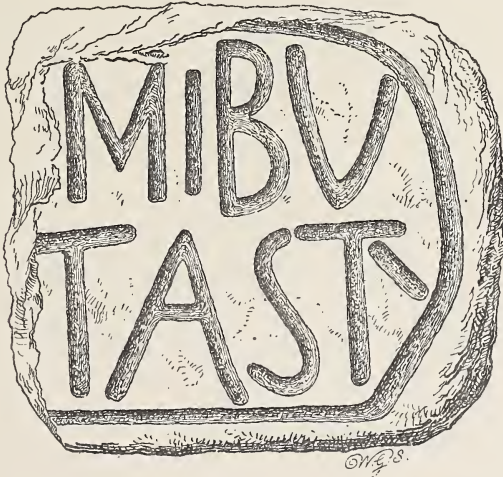
MIBVS

TAST

which appear to have been inscribed within a tablet having the angle at the right hand truncated. This stone was sought for in vain during the visit of the members of the Association in August 1878, during the Lampeter Meeting."

In *Archæologia Cambrensis*, 3rd Series, vol. vii, p. 311, it is stated "that in the south wall of the tower is a mutilated inscription, probably Roman, which may have been brought hither from Llanio." I made inquiries at Llandewi-Brefi for this stone. No one knew anything about it, or had even heard of it; and as the church has undergone two so-called restorations in the course of the last fifteen years, it seemed almost hopeless to look for it. It

was, however, a stone of some importance, for Mr. Thompson Watkin, relying on the figure in *Lapidarium Walliæ*, cites this inscription as evidence of the presence of auxiliary Roman troops in South Wales,<sup>1</sup> his other evidence being—(1), a stone at Battle, near Brecon,<sup>2</sup> with the inscription, "*Alæ Hispanorum Vettonum*"; and (2), the legionary stone at Llanio, the inscription on which, by the help of this lost stone, Mr. Thompson Watkin read as COH. II. ASTVRVM. Whether it does or does not help out Mr. Thompson Watkin's reading is another matter; but it is important to preserve all the Roman inscribed stones in Wales as far as possible. Last autumn (1888) I was able to have a good search for the stone, and I am glad to say found it. The stone is now in the outside of the wall that fills up the arch of the south transept of the church. It is built into the wall, and forms the fourth stone to the east from the door in the wall in the second course from the ground. It is set in the wall with the letters pointing upwards, and has a two-line inscription; the present stone is only a fragment of the right end of the original. Its present size is  $8\frac{1}{2}$  in. by  $8\frac{1}{2}$ . Professor Westwood says it was circular, and 10 ins. in diameter; if so, it must have been cut before it was placed in its present position. At the right hand corner are the remains of a circular border. I enclose a rubbing taken Sept. 28, 1888.



Roman Inscribed Stone at Llanddewi-Brefi, Cardiganshire.

The inscription as given in *Lapidarium Walliæ* is

MIBVS  
TAST.

There is, however, as the stone now exists, no s in the upper line, and

<sup>1</sup> *Arch. Journal*, vol. xxxvii, p. 138.

<sup>2</sup> *Lap. Wal.*, pl. xlii, fig. 3.

I think it is open to grave doubt if there ever was one. It is also clear that Mr. Thompson Watkin's conjecture that the first letters in the top line are an A N ligulate instead of an M is not correct; the first letter is clearly an M. There was some letter ligulate with this, but what it was is very difficult to say. The woodcut does not show this, but the figure in *Lapidarium Walliæ*, pl. lxxi, fig. 8, does. The last four letters of the upper line must clearly have always been

. . MIBV.

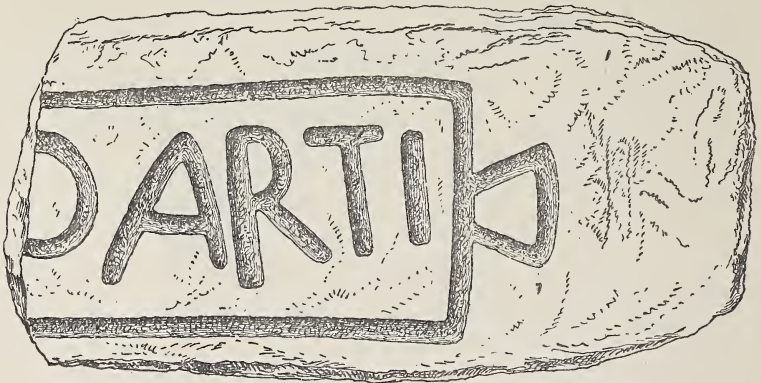
Neither can Mr. Thompson Watkin's reading of the second line as ÆAST be accepted. There is some letter to the left ligulate with the T, what it is difficult to say; but that the first letter in the lower line is a T is, I think, clear. The last letter in the lower line may also be open to question as to what it really is. I think it is a T, but feel far from certain. I read the letters as

. MIBV

. TAST.

Whether it will justify the reading MANIBVS Æ ASTVRVM, and thus furnish evidence of the presence of the Roman auxiliary forces, I do not pretend to say.

As I felt sure that in the fences and walls round Llanio there are more inscribed stones than have been mentioned, I made last autumn a partial search, and found one other stone, that has not, so far as I am aware, been previously described. This stone is in the wall of the fence of the field *Caer Castell*. It is 14½ in. long by 7½ in. high; it is placed in the wall upside down, and has on it five letters within a border, with the usual fish-tail end.



Roman Inscribed Stone found at Llanio, Cardiganshire.

It is, I think, pretty clear that the first letter is a centurial mark; it is not so circular as represented in the woodcut, and the other four letters are plainly

ARTI.

The interesting point in this inscription is that it is almost identical with the first line of that on what is known as the Ennius Stone,

found here many years ago, and now in the library of St. David's College, Lampeter (*Lapidarium Walliæ*, Pl. lxxviii, fig. 2). The first line of that is

## D·ARTI·M·

This Hübner suggests may be o (centuria) Martialis. I do not pretend to decipher this inscription, or to do more than state what there appears to be on the stone. The Ennius Stone has a three-line inscription; this stone has only one. I think this is plain, from the border at both the top and bottom sides, which is very clear. I feel fully persuaded that an exhaustive and systematic search into the walls and buildings round Llanio would bring to light more inscribed stones, and I hope shortly to do something towards such a search. Our knowledge of the Roman occupation of South Wales is so limited, that any facts that throw light on it are valuable.

J. W. WILLIS-BUND.

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DESTRUCTION BY FIRE OF HANMER CHURCH, FLINTSHIRE.—Ecclesiastical architecture generally, and the diocese of St. Asaph in particular, have suffered an irreparable loss in the destruction by fire, on Sunday evening, February 3rd, of the parish church of Hanmer, in Flintshire. The church, which was an admirable specimen of fifteenth-century architecture, was a very noble example of a village church; but its beautiful decorations and its historic monuments have been annihilated in a few hours, and the loss is felt as a personal one by the parishioners generally.

The usual service was held in the church on Sunday afternoon, and the Vicar, the Rev. Canon Lee, who was the last to leave the church, about 4.30, noticed nothing amiss, though some members of the congregation have since said they heard a crackling as of the progress of fire amongst wood, and others thought they detected a smell of fire. The exact origin of the fire is uncertain, but that in some way it originated in the heating apparatus there can be no doubt. The tower is situated at the west end of the church, and in the angle on the north of the tower the boiler for heating the church is situated, underneath the surface of the ground. The smoke from the boiler is carried away by means of an iron flue, which runs up the west wall of the church, and terminates eighteen inches or two feet above the point at which the roof of the north aisle joins the wall. Externally the roof was covered with lead, and internally it was ceiled with oak, which, being at least four hundred years old, may possibly have been to some extent reduced to tinder. The fire, when first seen, was six or seven feet up the gable away from the flue already mentioned, and it is conjectured that a spark of fire or a small quantity of burning soot was blown into the ceiling, and this, with the gale which was at the time blowing, would be sufficient to account for the subsequent conflagration. Another suggestion is that the flue might have become overheated, and that the ignition of the ceiling was accelerated by

the friction caused by the gale. But however it originated, the fire was detected a few minutes after five, and at this moment it appeared at the point at which the roof of the north aisle joined the tower on the north-west. While the flames with rapid strides were being driven by the wind from the north-west, Mr. Kitching mounted his horse and rode to Whitchurch to seek the services of the fire-brigades, Mr. Huxley and Mr. F. Thomas riding in hot haste to Ellesmere on a similar errand. Mr. Griffiths meanwhile went to the residence of Mr. Boscawen to recall Canon Lee, and, when they returned, the villagers had all assembled around the church, and were doing their best to extinguish the fire by carrying water and pouring it over the roof. About six o'clock Canon Lee made a successful attempt to save the parish registers and the church plate, which were in safes in the Fenns chapel, at the east end of the north aisle. In breaking the window Canon Lee unfortunately cut his hand considerably, but he succeeded in his object, and was assisted back again through the window. He recovered all the registers with the exception of the register of burials for the period from 1784 to 1813. All the time the fire was making rapid progress, and before either of the fire-engines arrived the interior of the church was a mass of flames. The molten lead fell from the roof, penetrating between the bricks of the flooring, giving them to all appearances a silver setting, and trickling down the walls and over the mural monuments, many of which, being of marble, were to a large extent calcined, an operation which was only hastened by the action of the fire-engines. The roof of the north aisle was the first to fall. The organ, which was erected in 1866, at a cost of £700, stood in the Fenns chapel, at the east end of the north aisle, and every vestige of it has been consumed. The windows remained intact for a long time, but, as the heat increased, the lead dissolved and the glass fell out, and at the present moment there is not a pane of glass in any one of the many beautiful windows the church contained. From the outside the mullions and the beautiful tracery of the Perpendicular windows generally appear sound and good, but, when inside the church, it is soon obvious that fire and water have combined to render them useless. The roof of the nave was the next to fall, with a great crash, and then the fire rushed with a tremendous roar up the tower, destroying the first floor, a groined roof which the late Sir Edward Hanmer had erected, the clock chamber, with the clock works, and higher still the bell-chamber, from which, about nine o'clock, the half-dozen bells came clanging down, all being more or less damaged in the fall, the largest bell being smashed in two. The roof of the tower, however, remains practically uninjured. The fire in the church exhausted itself about eleven o'clock, and then it was found that everything inside had been destroyed, with the exception of three or four monuments, and these are probably injured to such an extent as to be useless. The arcade on the south of the nave fell during the progress of the fire, but the one on the north



remains standing, although in a very unsafe condition. We have already said that not a vestige remains of the organ. Two chained books, one a black-letter copy of Foxe's *Book of Martyrs*, illustrated, and the other, Bishop Jewel's *Apology*, have also been destroyed.

The church, which was built in 1490, to replace the church burnt in 1463, by the Duke of Norfolk and Lord Powis, as mentioned in the Paston letters, is dedicated to St. Chad, and consisted of a nave with north and south aisles, of four bays, the easternmost bay on the north forming the Feuns chantry, or St. Michael's chapel, and that on the south the Bettisfield chantry, or the Trinity chapel. In 1720, Sir T. Hanmer, the Speaker, built a chancel, which replaced a Saxon building of oak frame, similar to the porch of the old parish church of Whitchurch. The chancel remained quite bare until 1881, when the late Sir W. E. Hanmer spent more than £1,500 in ornamenting it, and in generally repairing the fabric of the church. The chancel was divided from the nave by an iron screen, and the Bettisfield chantry from the nave and aisle by a screen and a portion of the beautiful old rood-loft. The south wall of the church externally was surmounted by battlements, which extended around the chancel; and their absence from the north wall is explained by the probability that they were removed and placed around the chancel when it was built. The general character of the church was Perpendicular, but the clustered pillars of the nave-arcading were Early English, survivals of the earlier church, which was much injured during the Wars of the Roses. The nave had a plain open roof; the roof of the south aisle was ceiled with wood, arranged in quatrefoil panels, supported by carved corbels; but the destruction of the rich and handsome ceiling of the north aisle, a ceiling similar to that placed by Mr. Mainwaring in the Kynaston chapel of Ellesmere church, is a very great loss. Both the chapels were surrounded by an exquisitely carved oak railing of great age.

The memorials which have escaped destruction are very few in number. Some ancient tiles removed from Haughmond Abbey to the old Hanmer Rectory, and finally used for the flooring of the Bettisfield chapel, still remain intact, though greatly disfigured; and near them are two recumbent figures, not so utterly injured by the fire. One is inscribed "Hic jacet Wladvs uxor Ierworth Voyl; orate pro ejus anima"; and the other "Hic jacet David ap Madog ab Ririd." Both are of the time of Edward I; their signatures are preserved in extant deeds; they were the ancestors of the Dymocks of Penley. In the chancel, the mural monument in memory of the great Lord Kenyon is comparatively uninjured, though greatly discoloured by the smoke and the molten lead. It represents the Lord Chief Justice, who died in 1802, in his robes, with Faith and Justice in attendance. The fragments of a mural monument, in memory of Emma, wife of George Lord Kenyon, which stood in the chancel, have been recovered; but the face of a plain slab of Aberdeen granite, in memory of Arabella, wife of

Colonel Hanmer, who died in 1822, has been entirely chipped away. Returning to the Bettisfield chantry, two mural monuments only remain in a complete though very much injured condition; one is in memory of Sir Thomas Hanmer, commonly called the Cavalier, whose two houses of Bettisfield and Hanmer Hall were burnt down during the Civil War; and the other is in memory of the Sir T. Hanmer who was Speaker of the House of Commons in the reign of Anne, and the editor of an edition of Shakespeare. In the Fenns chapel there was a tablet in memory of Mrs. Elizabeth Hanmer, widow of William Hanmer, of Fenns and Iscoyd, who died in 1777, and a recumbent slab in memory of William Hanmer, in which the arms of the Jennings family are still traceable. The memorial of Mary, wife of Chief Justice Kenyon, has been entirely destroyed, as have memorials of William Williams of Bronington; Roger Kenyon of Cefn, and his wife; the Rev. John Hanmer, who was appointed Vicar of Hanmer in 1808, and his wife Catharine. The destruction of the pulpit, which stood at the corner of the north chapel, is an incalculable loss. It was Jacobean in style, and was presented to the church by Luke Lloyd, of the Bryn, in 1627. It is fully described in the *Beaufort Progress through Wales*, p. 99. It was carved in old oak, and had a covering; it was surrounded by inscriptions, the one at the back being simply "Jesus", and the date, "1627", and over the preacher's head, in Hebrew, was inscribed, "Thus saith the Lord." The oldest glass in the windows was most interesting. Of the large windows five were filled with stained glass, and in two of the other windows there were panels of stained glass. Two pieces, which are considered by connoisseurs to have been equal to the glass in Fairford Church, in Gloucestershire, are mentioned in the *Beaufort Progress*; one, which was in the Fenns chapel, represented St. Michael and the Dragon, and the other, which was in the Bettisfield chapel, represented St. Ann and the Dragon. There were also representations in stained glass of two knights of the Hanmer family of the time respectively of Henry VII and James I. Two windows in stained glass were placed in the Bettisfield chapel in 1861, and in 1881 Sir W. E. Hanmer put stained glass, the figures of which were of life size, in the three chancel windows. Another curious feature of the church, which has, of course, been destroyed, was a small gallery, which protruded into the church, over the south doorway. It was dated 1696, and, according to the record of the parish book, it was built by Mr. Thomas Pemberton for his own use. At this spot the heat of the fire appears to have been so severe that the great south door of the church was reduced to a handful of ashes; but, notwithstanding this, the porch and the room above the porch remain uninjured. This room is a curiosity in its way. It was erected by the Rev. Richard Hilton, an ancestor of the present Lord Kenyon, who was appointed Vicar in 1662, to serve as a meeting-place for the transaction of business with his parishioners, his residence of

Gredington, which he had recently bought from the Hanmer family, being too far away for the purpose. Some regret was expressed on Monday at the loss of two banners and a helmet, which formerly hung in the church. The banners, however, which were a pencil of Sir Walden Hanmer, of the date 1778, and a military banner of Sir John Hanmer, Knight and Baronet, which he carried at the battle of the Boyne, and which bore the three pigs of Jonas of Penley, were removed from the church by Sir Edward Hanmer in 1881. The remains of a dagger, which was in the church until the fire, were found by Lord Kenyon on Monday; and a helmet, which was also in the church, was taken away by a fireman, who mistook it for his own, and, on finding out his mistake, returned it to Canon Lee yesterday. The bells, we should mention, were re-cast in 1778 by Rudhall of Gloucester, and they were re-hung in 1878, at a cost of about £100, by the late Lord Hanmer. It is to be regretted that the church was uninsured.—*The Oswestry and Border Counties Advertiser*, February 6th, 1889.

[Lord Kenyon has promised the sum of £1,000 towards the restoration of the church, and Messrs. Bodley and Garner, who had preserved drawings of the building before the fire took place, have been appointed architects to carry out the work.—J. R. A.]

DESTRUCTION OF LLANWDDYN CHURCH, MONTGOMERYSHIRE.—The construction of the great Vyrnwy Reservoir, which will in the future supply the city of Liverpool with water, has necessitated the destruction of the village of Llanwddyn, and with it the parish church. A gigantic masonry dam has been built across the valley of the river Vyrnwy,<sup>1</sup> so as to convert it into a lake, at the bottom of which will lie the site of the now non-existent church and village that were a short time ago blown up with dynamite by the order of the engineers. A new church has been erected to replace the old one about two miles lower down the valley, near the great masonry dam. The architect of the new building is Mr. F. U. Holme of Liverpool, who is to be congratulated on its pleasing appearance. It is impossible not to regret the necessary destruction of any relic of antiquity; but it would be a great relief in most cases to hear that a church had been blown up rather than allow it to be restored by a modern architect. The oak paneling of the front of the gallery, the font, and east gable cross of the old church at Llanwddyn have been used in the new one. The style adopted is Early Pointed, with the exception of the south door, which is semi-Norman, protected by a massive oak porch, with an inscription on the internal beams to the following effect: "This church of St. Wddyn was erected in A.D. 1887; the old church of St. John being covered by Lake Vyrnwy." An illustration and description of the new church appeared in the *Builder*,

<sup>1</sup> See plans and views in *Industries*, Nov. 23rd, 1888.

January 19th, 1888. Mr. F. U. Holme has been kind enough to forward me a tracing showing the appearance of the old church. The plan was a plain rectangle, 58 ft. 3 in. long by 20 ft. 3 in. broad inside, there being no break between the nave and chancel. There was a bell-gable at the west end, and the windows seem all to have been modern.

J. ROMILLY ALLEN.

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A LOST BROOK NAME.—The large brook which falls into the Wye at Pontfaen, near Hay, has quite lost its name, and is usually called the Priory Brook, because it passes Clifford Priory. But some fields through which it runs are called the Arching brook meadows, and probably preserve its old original name—an interesting one, if we consider it as a relic of the old district of Arching-field, or Erging. The brook is formed of two small streams, which unite a short distance below Broadmeadow; and within the small area they embrace is a place called Penhenllan. I suppose it is established beyond doubt that the “Henllan” of the *Liber Landavensis*, whose boundaries were “between the two brooks Irgudin as far as the river Wye”, is the Hentland near Ross; but it is a curious coincidence that there should be another Henllan between brooks of a name so similar.

M. L. DAWSON.

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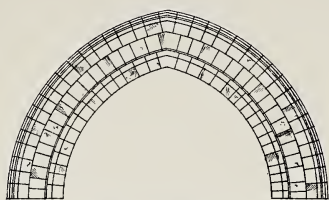
CYMMRODORION SOCIETY: LECTURE SESSION, 1889.—January 23rd, R. H. Williams, Esq., “Some Minor Welsh Poets of the Georgian Era”; February 6th, A. Neobard Palmer, Esq., “The Early History of Bangor Monachorum”; February 27th, Henry Owen, Esq., B.C.L.Oxon., “Giraldus Cambrensis”; March 13th, Rev. H. Elvet Lewis, Hull, author of the National Eisteddfod Association Prize Essay on *The Writings of Ceiriog*, “The Celt and the Pleasantness of Nature”; April 3rd, R. Arthur Roberts, Her Majesty’s Public Record Office, “The Public Records relating to Wales”; April 24th, Edward Owen, Esq., India Office, Member of the Council of the Cambrian Archæological Association, “Welsh Monasteries and Monasticism”; May 8th, G. Laurence Gomme, Esq., editor of the *Archæological Review*, and Director of the Folk-lore Society, “Ancient Terrace Cultivation in Wales and elsewhere”; May 22nd, Rev. Professor Sayce, M.A., Queen’s College, Oxford, “The Legend of King Bladud”; June 5th, Owen Edwards, Esq., M.A., Tutor of Balliol and Corpus Christi Colleges, Oxford, “The Marches (Y Gororau).”

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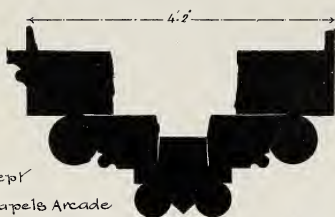


Stata Florida Abbey

Elevation Sections of Chapel Arcades



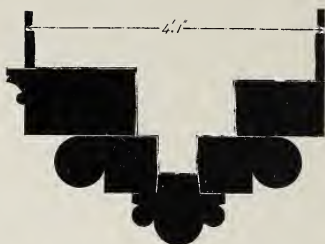
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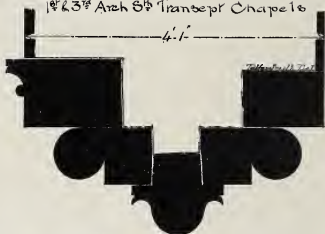
North Transept  
Chapels Arcade

0 1 2 3 4 5 6 7 8 feet

Centre Arch & Transept Chapels



1/2 & 3/4 Arch & Transept Chapels

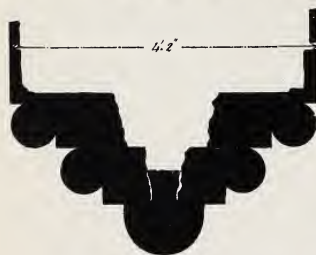


Stata Florida Abbey

Section of Arches in Nave Arcade.

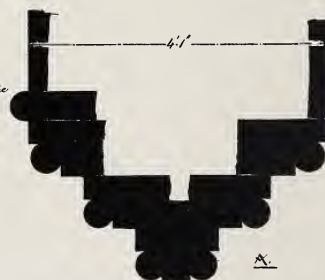


C



B

Nave Side

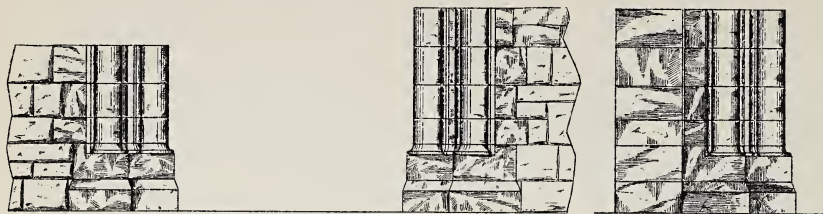


A

0 1 2 3 4 5 6 7 8 feet  
J. H. Smith, Dec. 1918

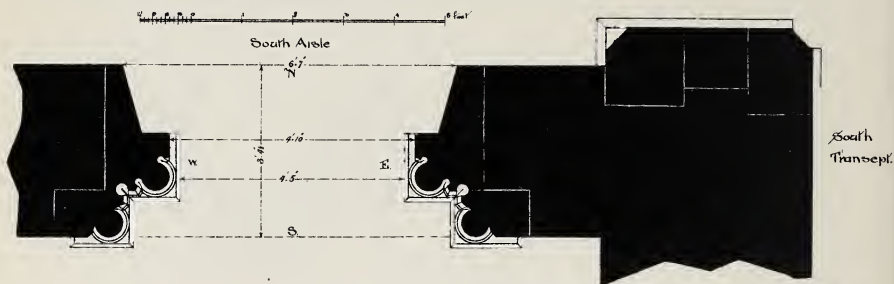


Strata Florida Abbey Cardiganshire  
 Details of South Aisle Door.



External Elevation

Elevation of East Jamb of Door.



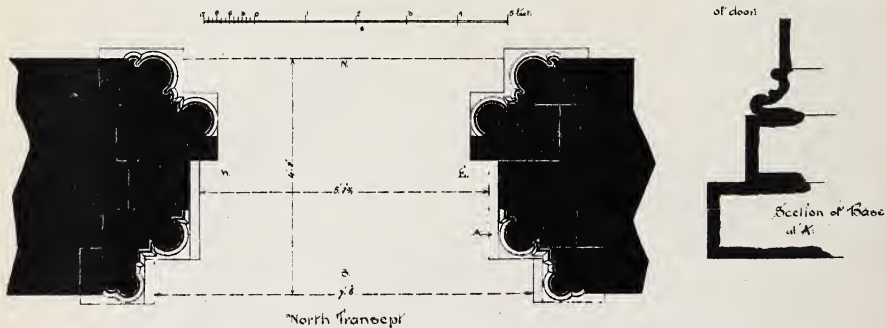
Strata Florida Abbey Cardiganshire  
 Details of North Transept Door.



External Elevation

Internal Elevation

Elevation of East Jamb of door



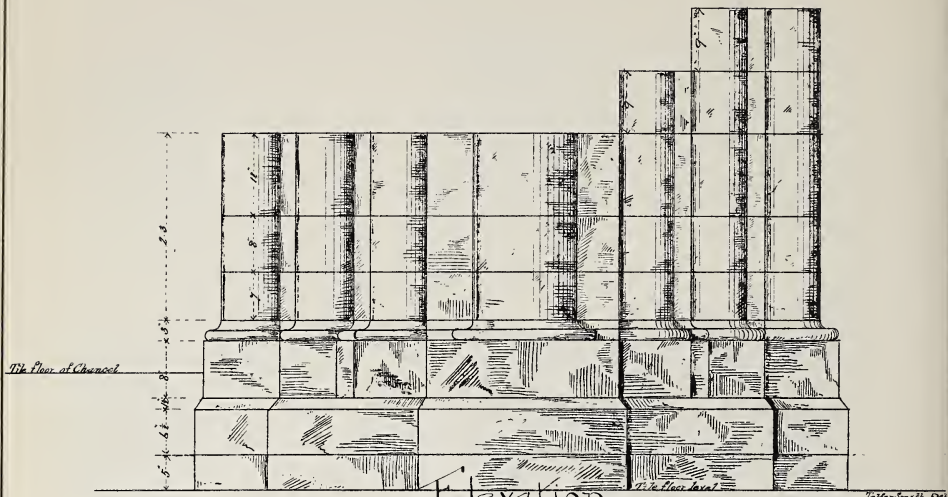
North Transept

Section of Base of door

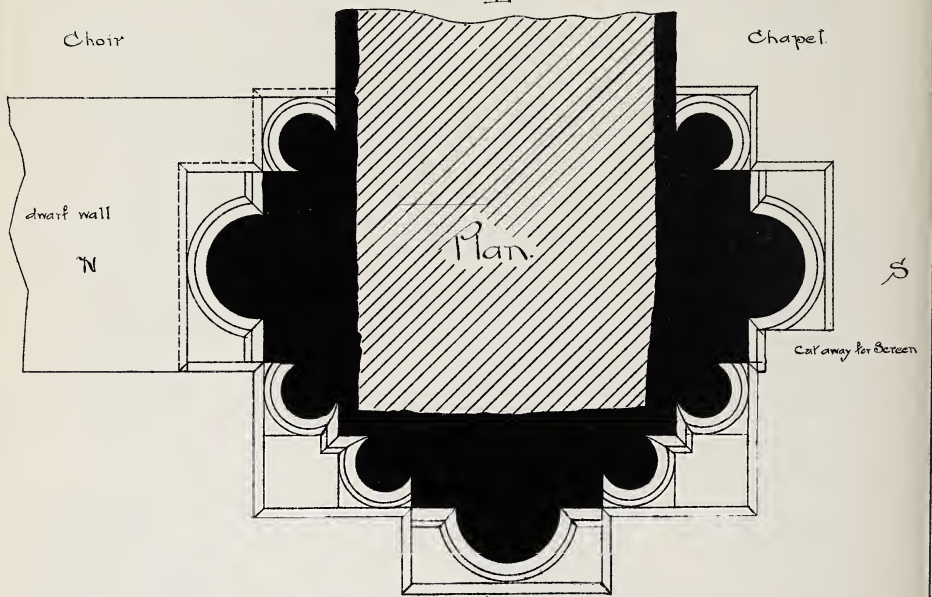




# S.E. Central Tower Piers.



Elevation.  
E



## STRATA FLORIDA ABBEY.

THE plates of architectural details which are published in this number of the *Archæologia Cambrensis* are all more or less referred to in my paper "On Further Excavations at Strata Florida Abbey", published in the January number. In a foot-note upon page 25, I refer to the excavations carried on by the local committee subsequent to the Cowbridge Meeting; and upon the plate containing the architectural details of the jamb of the west window, sections of arches of central tower, groin mouldings of chapels, base mouldings of nave, piers, etc., is a sketch of the tombstone found in the chapter-house; also a portion of one of the altar-tombs, of which so many fragments were discovered, which was taken out of the vault in the vestry. This fragment is of alabaster, very highly polished, and is an exceedingly fine bit of decorated tracery from the front panel of one of the altar-tombs, and is clearly fourteenth-century work.

The other architectural details upon this plate are also very interesting, more especially the roll-moulding of the jambs of the door and window of the vestry; this is a feature which resembles some of the work at Llanaber Church and Castell y Bere, in Merionethshire, in having the roll-moulding of the window not only carried down the line of the jambs, but continued across the sill of the window. An example precisely similar was discovered at Castell y Bere by the late W. W. E. Wynne, Esq., of Peniarth; and he refers to it in vol. vii, *Archæologia Cambrensis*, 3rd Series, page 107. The Early English foliage discovered at Bere, and illustrated in Mr. Wynne's paper, is strikingly similar to the fragments discovered at Strata Florida, more especially the capital of the chapter-house doorway; we have also, at the same place, an example of the very graceful brackets which carried the angle-shafts in the chapels at Strata Florida. Mr. Freeman, in an interesting paper upon the "Ecclesiastical Architecture of Wales and the Marches", in vol. ii, 3rd Series, p. 218, has suggested that the architecture of Wales of this period is "of Irish origin", or "if not Irish it is Welsh in the strictest sense", and instances the churches of Llanbadarn Fawr, Cymmer, Llanaber, Valle Crucis, and Llangollen. Strata Florida was founded by Welshmen, and its style is quite different, in many respects, both from the ordinary English style and from that which the Anglo-Norman lords of Glamorgan and Pembroke imported from Somersetshire into South Wales. It resembles this last in a fondness for square and octagonal abaci, but it has not the same general feeling, nor does it present the same sort of capitals; and only to a certain extent, in the mouldings of the great west window, and some external mouldings found near the east window of the presbytery, do we find the characteristic ogee keel-moulding. Instead of this, the tendency of the Welsh style is to numerous round bowtells, sometimes filleted, which, at Strata Florida, is very noticeable in the mouldings of the arch of the chapter-house door.

I must especially mention the valuable assistance rendered by Mr. Worthington G. Smith in illustrating my paper on Strata Florida, published in this Journal, and I have also to thank him for very generous aid in illustrating my work on the *Cistercian Abbey of Strata Florida*. I regret that the funds of the Society do not admit of reproducing the remainder of the very beautiful drawings with which he has enriched that book.

I am also indebted to my assistant, Mr. Telfer Smith, for the very accurate plans and sketches of architectural details, and I take this opportunity of bearing testimony to the very efficient way in which he performed the duties of clerk of the works during the progress of the excavations at Strata Florida.

March 1889.

STEPHEN W. WILLIAMS, F.R.I.B.A.

(Copy.)

---

Town Clerk's Office, Aberystwith.  
March 19th, 1889.

Dear Sir,—The Committee met to-day, and I was requested to write and ask you to be good enough, in view of the appeal which is about to be made to residents in the country to enable the Committee to proceed with and complete the work at the Abbey, to let me have from you a concise statement showing the work contemplated and the probable cost. It is intended that your letter should be printed, and accompany a letter which will be addressed from the Committee. We meet again on Tuesday next, and if you can let me hear from you in the meantime I shall be glad, so that I may be able to have the draft letter ready to submit to the meeting. An effort will be made to induce the railway company to give increased facilities to visitors and others.

Yours truly,  
(Signed) A. J. HUGHES.

Stephen W. Williams, Esq., Rhayader.

(Copy.)

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Rhayader; 25th March 1889.

STRATA FLORIDA ABBEY.

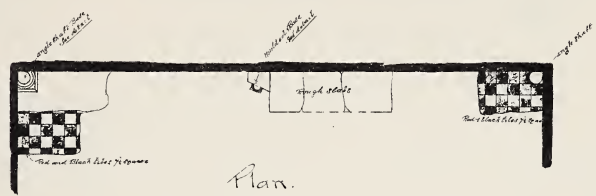
Dear Sir,—In reply to your letter asking me to furnish the Aberystwith Committee with a statement of the work proposed to be done to complete the excavations at Strata Florida Abbey, and the probable cost of carrying out the same, I have much pleasure in complying with your request, and I would recommend that the following works be undertaken, in the order stated, and as the funds are obtained, so as to complete the excavations and preserve the ruins from further dilapidation and decay.

1. The whole of the surface of the Abbey Church to be cleared of rubble stone, and the whole of the pavements laid bare; this will probably disclose several interesting features not yet uncovered, and may lead to the discovery of the tombstones of some of the

East Presbytery Wall  
 Santa Florida Abbey.



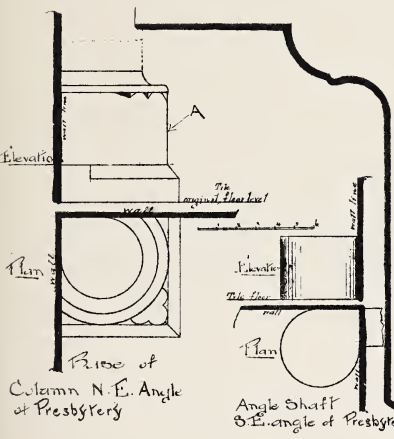
Elevation



Plan.

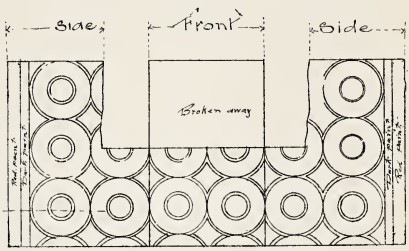


JAMBS OF EAST WINDOW

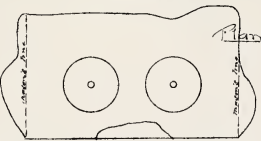


Rise of Column N.E. Angle of Presbytery

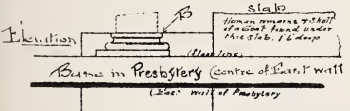
Angle Shaft S.E. angle of Presbytery



Found in Presbytery



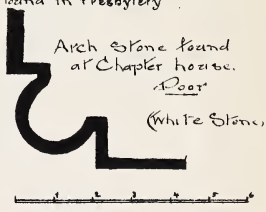
Piscina found in Presbytery



Base at A.



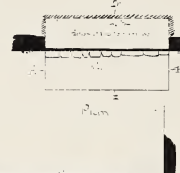
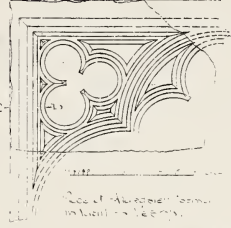
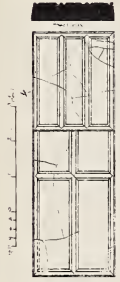
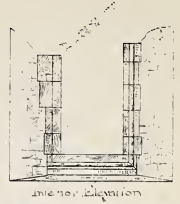
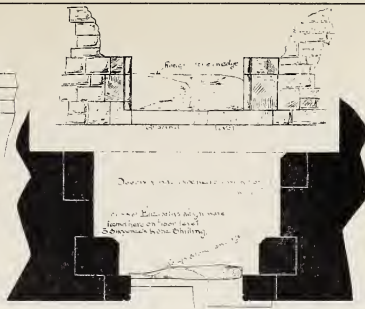
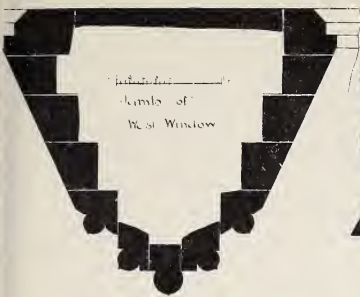
Base at B



Arch Stone found at Chapter house. Roof (White Stone)



St. Paul Florida Abbey.



Plan of North Window in Choir

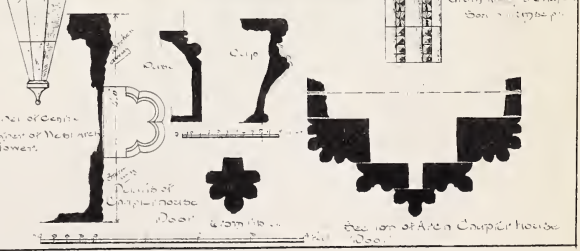
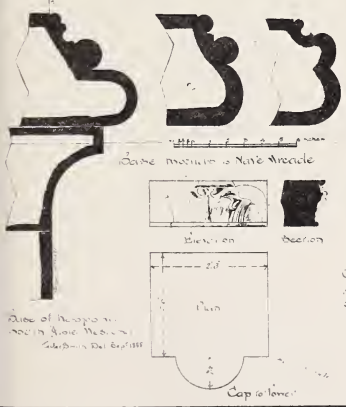
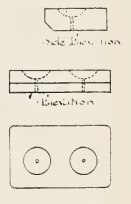
Section C

Section B

Section D

St. Paul Florida Abbey

Decorative Design of Choir, Nave & Transept



Decorative Design of North Arcade

Decorative Design of Choir, Nave & Transept

Decorative Design of Choir, Nave & Transept





Princes of South Wales buried in the Abbey ; and, furthermore, it will bring to light the remainder of the interesting incised and encaustic tile pavements of the choir, transepts, and presbytery.

2. The careful assorting and stacking away of the moulded and carved stonework, so that it may be seen to advantage, and putting together with cement such fragments of arches, piers, columns, etc., as can be replaced *in situ*, so that visitors to the Abbey may be enabled to see and study the valuable and interesting architectural details which have been discovered, and thus preserving a most instructive and valuable collection of architectural antiquities.

3. The remainder of the cloister-garth should be excavated down to the original level; and if the consent of the owners of the property and the tenant can be obtained, the whole of the space between the cloister-garth and the west wall of the Abbey should be cleared, and the present small building occupying a portion of the conventual buildings should be removed.

In clearing this portion of the site it may be necessary, and it would be an improvement, to take up the present stone drain crossing the site of the Abbey Church, and relay it with socket-pipes at a lower level.

4. The proposed pathway in front of the west wall of the Abbey should be excavated, and a revetment-wall built against Mr. Arch's garden; so that the approach to the Abbey ruins would be through the great west doorway; this would not only improve the access to the ruins, but will disclose architectural features of great interest.

5. There are at the back of Mr. Arch's house considerable remains of the monastic buildings, of which I estimate there are from three to four feet of the walls still standing under the overlying mass of *débris*; if the consent of the owners and occupiers can be obtained, this portion of the Abbey should be cleared and enclosed, and made a part of the ruins which the public could see, thus largely increasing the interest which would be taken by visitors, and offering the increased inducement to the public to visit Strata Florida.

6. It would also be advisable, if funds can be obtained, to erect some place for the custodian, where he would have a fireplace and shelter. A cottage would be best, but of course this must depend upon the amount of funds obtained for carrying out the works I have suggested.

I consider that to carry out all the above suggestions a sum of at least £300 will be required; but as they can be done from time to time, and in the order indicated, your Committee may, as funds come in, undertake some portion of the work; and I strongly recommend that Sections 1 and 2 be done as soon as the weather admits of the resumption of the operations at Strata Florida.

I am, dear Sir,

Yours faithfully,

(Signed) STEPHEN W. WILLIAMS.

A. J. Hughes, Esq., Town Clerk's Office, Aberystwith.

*The Treasurer in Account with Subscribers to the Strata  
Florida Excavation Fund.*

RECEIPTS.

1888.	£	s.	d.		£	s.	d.
				Brought forward	£116	3	6
The Marquess of Bute ...	21	0	0	Dr. Rowland ...	...	1	0
The Bishop of St. David's ...	5	0	0	R. W. Banks, Esq. ...	...	5	0
The Dean of St. David's ...	5	0	0	Aug. 31.—From Aberyst-			
The Earl of Powis ...	5	0	0	with :			
The Earl of Cawdor ...	5	0	0	F. L. Lloyd Philips, Esq. ...	2	0	0
The Dowager Countess of				Morris Davies, Esq. ...	1	1	0
Lisburne ...	5	0	0	E. P. Wynne, Esq. ...	1	1	0
Ditto ...	2	0	0	Thos. Griffiths, Esq. ...	1	1	0
The Earl of Lisburne ...	5	0	0	Misses Jones ...	1	1	0
Lord Tredegar ...	5	0	0	D. C. Roberts, Esq. ...	2	2	0
R. H. Wood, Esq. ...	5	0	0	Mrs. Davies ...	1	1	0
R. W. Banks, Esq. ...	5	0	0	Mrs. Holcombe ...	0	10	0
Colonel Picton Turbervill	4	0	0	Sept. 8.—Aberystwith sub-			
J. Percy Severn, Esq. ...	4	2	0	scriptions ...	10	3	0
F. L. Lloyd Philipps, Esq.	3	0	0	Nov. 3.—By Telfer Smith,			
J. Gibson, Esq. ...	2	2	0	Esq. .. ...	7	13	0
D. Roberts, Esq. ...	2	2	0	Cash from collecting box,			
H. Richardes, Esq. ...	1	1	0	including £1 from Mr.			
G. T. Clark, Esq. ...	2	0	0	Jenkins, Caerleon ...	5	5	9
Archdeacon Thomas ...	1	1	0	H. R. Lloyd, Esq. ...	0	10	0
J. Lloyd Griffith, Esq. ...	1	1	0	Miss Davies, Pantyfedwin ...	0	10	6
Edward Laws, Esq. ...	2	1	0	Ditto ...	1	3	6
C. Waldron, Esq. ...	1	1	0	Rev. Lewis Gilbertson ...	1	0	0
Sylvanus Lewis, Esq. ...	1	1	0	Morgan Lloyd, Esq. ...	1	1	0
D. L. T. Thorne, Esq. ...	0	10	6	The Vicar's subscription ...	2	3	6
Archdeacon de Winton ...	1	0	0	Master Arch ...	0	1	0
Thomas Allen, Esq. ...	3	0	0	Local subscriptions :—			
J. Williams Vaughan, Esq.	2	2	0	Mr. David Williams ...	2	12	6
Edward Owen, Esq. ...	1	1	0	Mr. Telfer Smith ...	0	16	0
Miss Rowland ...	1	1	0	Miss Lloyd, Lampeter ...	6	11	6
Rev. T. L. Rowland ...	1	1	0	Mrs. Morgan, Bont ...	1	1	0
Miss Evans and Miss Jones	1	0	0	Mr. John Jones ...	0	10	0
John Waddingham, Esq. ...	2	0	0	Mr. Hughes ...	0	1	0
Mr. J. T. Jones ...	1	1	0	Mrs. Jones, Red Lion ...	0	7	0
J. C. Richardson, Esq. ...	2	2	0	Mr. Jenkins, Black Lion ...	3	1	6
Rev. Preb. W. H. Davey ...	1	1	0	Rev. John Bowen ...	0	5	0
J. Willis-Bund, Esq. ...	2	0	0	Sept 28.—Gate money to			
Rev. Canon Bevan ...	1	1	0	this date, admission tick-			
Sir Walter Morgan ...	2	0	0	ets, less wages of care-			
Mrs. Davies ...	0	10	0	taker ...	4	18	0
Archdeacon Edmondess	1	1	0				
Carried forward	£116	3	6	£181	15	3	

## PAYMENTS.

1888.						£	s.	d.
May 28.—S. W. Williams, Esq.	...	...	...	...	...	20	0	0
June 16.—Jones	...	...	...	...	...	6	8	0
„ S. W. Williams, Esq.	...	...	...	...	...	20	0	0
„ 30.—Ditto	...	...	...	...	...	20	0	0
„ Ditto	...	...	...	...	...	15	0	0
July 18.—Ditto	...	...	...	...	...	14	0	0
„ 24.—Ditto	...	...	...	...	...	7	0	0
Aug. 1.—Ditto	...	...	...	...	...	7	0	0
„ 31.—Ditto	...	...	...	...	...	10	18	6
Sept. 26.—Ditto	...	...	...	...	...	21	1	0
Nov. 29.—Ditto	...	...	...	...	...	2	5	6
„ Ditto, of Cambrian Archæological Association	...	...	...	...	...	19	0	0
Sundry payments of Mr. S. W. Williams as per his account, including his travelling and tavern expenses in 1888, £19 : 4 : 10, his services being gratuitous	...	...	...	...	...	24	10	3
Dec. 10.—Paid Mr. Williams balance of his account	...	...	...	...	...	2	15	6
Balance	...	...	...	...	...	0	16	6
						<hr/>		
						£181	15	3
						<hr/>		

Balance, 16s. 6d., since paid to Mr. Morris Davies for Local Committee.

26th December 1888.

Examined with Banker's Pass-Book and Mr. Williams' accounts, and found correct.

D. R. THOMAS.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## STATEMENT OF ACCOUNTS FOR 1888.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
Cash in hand, Jan. 1	242	16 7	W. G. Smith, engraving	22	11 0
Arrears of Subscriptions	91	7 0	Ditto, Cowbridge and Strata Florida	10	10 0
Subscriptions for 1888	151	3 0	Archdeacon Thomas, dis- bursements, 1887	2	10 0
Cowbridge Local Fund	20	5 4	Ditto, account of Index	20	0 0
Pickering and Co., sale of Journal	9	5 3	Editors' salary	50	0 0
Rev. Herbert Williams on account of Index	0	7 6	Ditto, disbursements	3	2 9
			Whiting and Co., print- ing Journal, Nos. 16 to 20 inclusive	203	14 1
			Meisenbach, photolitho- graphy	6	5 8
			Hill & Co., ditto	1	15 0
			Cattell & Co., ditto	1	9 0
			C. J. Clark, insurance and warehousing stock	3	13 0
			E. Laws, Secretary's dis- bursements	2	17 4
			Strata Florida grant	10	0 0
			Phototype Company	15	0 0
			Treasurer's disbursements	1	11 10
			To balance	160	5 0
	<u>£515</u>	<u>4 8</u>		<u>£515</u>	<u>4 8</u>

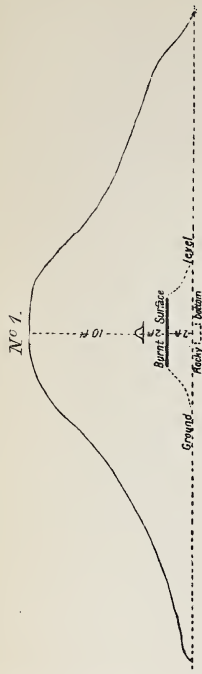
Balance in Treasurer's  
hands, Jan. 1, 1889 £160 5 0

*Examined and found correct,*

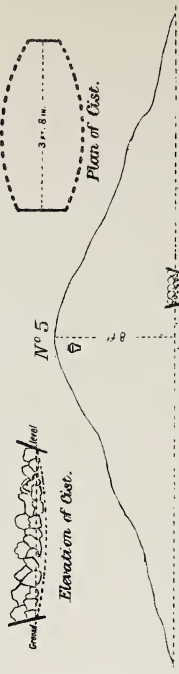
12th March 1889.

D. R. THOMAS }  
JAMES DAVIES } *Auditors.*





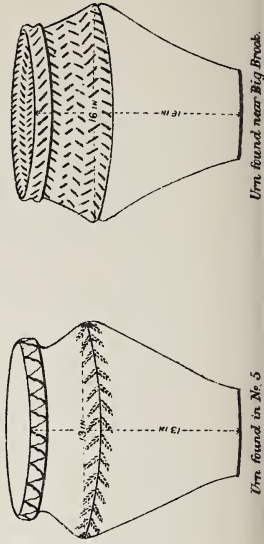
Section of Robin Hood's Butt, at north end of "Old Field," showing position of remains.



Elevation of Cist.

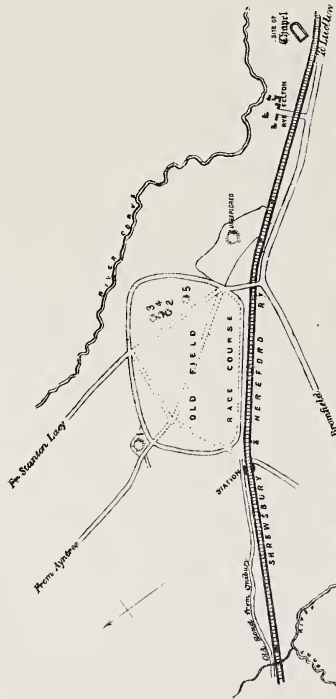
Plan of Cist.

Section of Tumulus No 5, showing relative positions of Cist and Urn.



Urn found near Big Brook.

Urn found in No. 5



Plan of the Old Field, showing the relative position of the Tumuli. The crosses mark the spot where an inverted urn was found at the time of making the railway.

# Archæologia Cambrensis.

FIFTH SERIES.—VOL. VI, NO. XXIII.

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JULY 1889.

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## EXPLORATIONS UPON THE OLD FIELD NEAR LUDLOW, DECEMBER 1884.

BY CHARLES FORTEY, ESQ.

*(Reprinted from the Transactions of the Shropshire Archæological and Natural History Society, by permission of the Council and the Author.)*

SITUATED some two miles to the north-west of Ludlow, and close to the Bromfield Station of the Shrewsbury and Hereford Railway, is the Race-Course, or “Old Field” as it has been called from time immemorial. This is a large, open piece of rough pasturage of about 120 acres in extent, and it is conjectured that it may have derived its appellation of the “Old Field” from the fact that there are within its area grouped together several of those ancient sepulchral mounds known as barrows or tumuli. These, for the most part, lie in a nearly straight line, and parallel with the road leading from Ludlow to Stanton Lacy. But another of them, and this the largest,<sup>1</sup> stands somewhat apart from the rest, upon a rise of ground commanding an extensive view of the surrounding country. This is popularly known as “Robin Hood’s Butt”, or the “Butt Tump”, and upon it has flourished, until quite recently, a fine sycamore-tree, which has, however, from some cause,

<sup>1</sup> This tumulus is 90 ft. in diameter by 14 ft. deep.

either from old age or premature decay, after languishing for some years, finally died out. This tree had attained goodly proportions, girthing close upon 15 ft. at 5 ft. from the ground, and was upwards of two centuries old. The Lady Mary Windsor Clive, being desirous of replanting upon the same spot a young tree,<sup>1</sup> in commemoration of the birth of a son and heir to Lord Windsor, deemed the present a most favourable opportunity, before replanting, to open up and explore the contents of the mound.

The work of exploration commenced by digging a trench 14 ft. long by 4 ft. wide, on the summit of the tump; another cutting being subsequently made at a right angle to the first, and extending to the outside of the mound, in order to facilitate the work of excavation. Nothing was found until a depth of 10 ft. had been reached, when the workers came upon a small heap, about 18 in. in diameter, of partially burnt bones mixed with a quantity of charcoal and red ashes. There were no means at hand of ascertaining the quantity of the remains, but they would probably fill a peck measure. Having carefully removed them, they were found to rest upon a bed of clay which did not appear to have been subjected to the action of fire. 2 ft. below this, however, a layer of wood-ashes was met with; another 2 ft. brought the workers to the original ground-level, indicated by the seam of decayed vegetable matter pervading the whole area; 1 ft. lower and the rock of old red sandstone was come upon.

It may, I think, be gathered from the foregoing that the burial in all probability took place in the manner following. A mound of earth, flattened out upon the top, about 2 ft. in height, having been first thrown up, the body was placed upon this for burning. The remains then having been gathered up and removed, the mound was raised some 2 ft. higher, when they were replaced upon this higher platform, as now found, and the barrow raised over them.

<sup>1</sup> A young sycamore-tree has since been planted here.



Upon examination of the remains, which were very fragmentary (there being few pieces above 2 in. in length), they proved to be those of a child of perhaps ten or twelve years of age. The only recognisable portions, however, consisted of a lower jaw and a few detached teeth. Together with, and in the midst of the bones, was also found a small piece of a bronze spear or arrow-head, about 2 in. in length by 1 in. in breadth. This was very much corroded with age. There were no other weapons, implements, or ornaments of any kind, found in this barrow.

Passing on to the next barrow, which is marked No. 2 on plan, I shall not need to dwell upon it at length. It is considerably smaller than the one we have just left, being about 40 ft. in diameter by 7 ft. in height. Upon reaching the ground-level, a small quantity of wood-ashes, together with a few pieces of semi-calcined bones, revealed that there had been a burning; but no bronze or other implements were found.

The next barrow opened (No. 3 on plan) is of about the same dimensions as the last; but in this one was observed a much larger quantity of wood-ashes, together with pieces of burnt bone; and here also was found a small round piece of bronze about the size of a hazel-nut, which may have been an ornament of some kind; but it was, like the spear-head previously mentioned, very much corroded with age.

A mound about 18 in. in height, with a diameter of about 30 ft., lying between the two last mentioned, upon examination proved barren of ashes or other remains.

We now come to the fifth and last of the barrows opened at this time, there being another left for future exploration, at a distance of about 300 yards from it. This turned out to be one of a most interesting character. It is somewhat larger in diameter than the "Butt Tump"; but not so deep, being only 8 ft. to the ground-level. The work of exploration commenced,

as in every other case, by cutting a trench from above. At a depth of 2 ft. only from the top of the mound, to the astonishment of all engaged in the work, an urn containing a quantity of burnt bones was met with. Unfortunately, in consequence of its having been come upon so unexpectedly, it got broken into many pieces by the spade of the workman. The urn, which is of rather crude and ill-burnt pottery, is nevertheless of elegant design, with some attempt at ornamentation round the upper part. On the inside, near the top, is a ledge, which may have been intended to carry a lid. The lid, however, is absent. The urn was found standing upon its base, and in consequence of its proximity to the surface of the ground, the roots of the grasses had grown down into and had lined the interior throughout. Its dimensions are as follow : from a base of 5 in. diameter it widens out to 13 at the bulge, slightly narrowing to the top, and is 13 in. in height.<sup>1</sup>

Having carefully removed the urn, with all the pieces that could be found, the excavations were continued, when, at the depth of about 7 ft., a quantity of small, flattish stones were come upon, which, as the work proceeded, proved to be the top stones of a cist. This appears to have been constructed in the following manner. The ground having been scooped out to the depth of a few inches in an oval form, head and foot-stones, composed of flat slabs of sandstone about 15 in. square, were placed edgewise at either end, and faced north and south. Other similar stones, but of smaller size, and also placed edgewise, completed the oval.

<sup>1</sup> A sketch is here introduced, for the sake of comparison, of an urn found near the Big Brook, about a mile from Bromfield Station, at the time of making the Shrewsbury and Hereford Railway. When discovered it was in an inverted position, and contained burnt human bones. The workman, thinking that he had found a treasure, deliberately broke it to pieces; and great was his disappointment at finding nothing but bones. So much of the fragments as could be gathered together were preserved, and are now in the Ludlow Museum, from which the sketch here given (restored) is made.

The interior of this oval space was filled in with small stones, the under layer of which, and consequently those placed next the body, and in direct contact with it, upon being turned over were found to have small portions of bone adhering to them; and there was distinct evidence upon all of their having been subjected to excessive heat.

On all sides were observed large quantities of wood-ashes, which proclaimed the fact that the crematory process had been carried out in the most complete manner. The inside measurement of the cist, between the head and foot-stones, was 3 ft. 8 in. It would seem, therefore, that the body, supposing it to have been that of an adult or fully grown person, must have been placed in a cramped position, in accordance with the prevailing custom of those early times. It will be seen by reference to the plan that the urn was not found immediately over the cist, but some 3 or 4 ft. to the side of it; which may, perhaps, be taken to indicate that a considerable interval had elapsed between the interments.

From the extreme paucity of manufactured articles of all kinds, the total absence of coins and of implements of iron, it may be inferred that these barrows must have had their origin at a very early period of our history.

The Lady Mary Windsor Clive, under whose auspices the excavations have been undertaken, has throughout taken a lively interest in the work, and has spared neither trouble nor expense to bring them to a successful issue.

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ON A  
SEVENTEENTH CENTURY WELSH INSCRIPTION  
AT MICHAELSTON-SUPER-ELY,  
GLAMORGANSHIRE.

BY DAVID JONES, ESQ.

IN the parish church of Michaelston-super-Ely, Glamorganshire, there is a mural monument, dating from the middle of the seventeenth century, which bears an inscription that has puzzled all who have attempted to read it. The facsimile representation of it which accompanies this paper will show it to be written partly in Welsh and partly in Latin. The enigmatical portion is the Welsh. It is in the form of an Englyn. The orthography will strike the Welsh scholar as peculiar. Some people—and these by no means incompetent judges—have supposed that the peculiarities noticed arise either from a freak of the writer of the Englyn, or from the ignorance or carelessness of the man who cut the inscription. This supposition, however, must be dismissed. Even the engraving, I hope, will convey the idea—which the stone itself certainly does—that the writer was a scholar, and the sculptor (in his way) an artist. Unusual pains have evidently been taken by both. There is a consensus of opinion that the writing is in the Gwentian dialect: this may be, and probably is, so; but the Gwentian scholar, before he ventures to give you his reading of it, makes certain alterations in the spelling. Under this manipulation considerable diversity has been produced in the translations offered. But whatever the translation yielded, it is agreed by all that there is some hidden sense underneath which a mere literal rendering does not reach; that there is,

in fact, locked up in the Englyn a secret, the key to which has been lost. Is this lost key recoverable or not? Who were the two men, the father and son, whose Christian names only are given us in so vaguely tantalising a manner? Could we but find out who they were, probably we should find out something in the actions of their lives—or the life of one of them—which would prove to be the missing key.

ER KŪR AM WLADWŪN ŴYMLID ŌN RHAN  
 MAE RISIART NŪD RHIN Y NŌD RHYNGON  
 YMA RHOESON  
 Ŵ FŌD HĒD SŴN, FIA' Ŵ DĀD' SHON

Obijt pater Fæbr.  
 12<sup>o</sup>-Año 1630  
 Æt suæ 107.

Obijt filius April  
 21<sup>o</sup> Año 1658  
 Æt: suæ 77.

A representation of the inscription having been brought under the notice of Professor Rhys, he, with his wonted kindness, has promised, not only a translation of the Englyn, but also to comment upon the peculiarities which he finds in the orthography. He will, I know, undertake this task with even a keener interest than he has already expressed in it when he finds that he will be testing the literary craftsmanship and criticising the linguistic theories of a former member of his own University. The writer of the Englyn has been traced, and the key to the secret locked up in it has, I think, been recovered.

The task of proving this is mine. Cut down to

the smallest limits which clearness will allow, the exposition will, I fear, be long; I trust it will not be wearisome. We shall turn over in our progress a page of Glamorganshire history of the Cromwellian period; we shall see something of the domestic life of the time; and at last we shall settle the meaning of the Michaelston inscription. Our only source of information whereon to base the inquiry must be the monument itself. Tradition is silent, and the parish registers are lost. We pick out from the Englyn that two persons lie buried together at Michaelston, Richard and John, and that John is the father of Richard. The Latin and obituary portion of the inscription tells us that John died in 1630, aged 107, and Richard in 1658, aged 77. There is also upon the monument a shield-of-arms charged with "Jestyn ap Gwrgan impaling Bassett". What could the surname of these people be? Every riddle is easy when you know the answer. I wish I had been able to recognise at first how simple and natural the reply must be to the inquiry I have just put, for it would have spared me much needless labour, as far at least as the younger of the parties is concerned. Richard, being the son of John, would be known to his countrymen as Richard ap John,—a name which would be Anglicised into Richard Jones.

This discovery made, I turned to the wills registered at the Probate Court in London for 1658 (the only court for registration during the Commonwealth), and there found the will of the man wanted in "Wootton 424", of which I now give an abstract:

"Date 16 April, 1658. Richard Jones of Michaelston upon Eley, co. Glamorgan, Esquire. Sick in body yet whole in mynde. I recommend my soul to God my Maker, Redeemer and Preserver.....and my body to be interred in my father's sepulchre or grave within the Meeting house or pisse church of Michaelston upon Eley aforesaid. Item, I give and bequeath unto Jane my Loveing wife all those ten acres of Land with the apptences being in Michaelston upon Eley aforesaid w<sup>ch</sup> I purchased of

Coll. Phillipp Jones for and during the term of her űrall lief and after her decease to sonn Bassett Jones and the heires of his body, remainder in default of issue to sonn Edward Jones and the heires of his body, remainder in default of issue to the Right heires of sonn Bassett Jones for ever. To said loveing wife six mylche kyne six working oxen one hundred sheepe (that is to say) fortie ewes fortie twelve month ould sheepe or hogges and twentie lambes—also two of my best horses or mares and my swyne of all sortes. Also the use and occupation of all my household stuff during her űrall life altering not the ppte thereof (the furniture &c. of one specified chamber excepted which is bequeathed immediately to son Bassett) the said household stuff upon death of wife to be equally divided between the two sons.”

Certain purchased lands in St. Fagan’s, “Kae Rice Bicka”, and “lands purchased of Thomas Gibbon, gent., and wife”, are then charged with annuities as follows :

“Fortie shillings a year to faithfull servant Edmund David and twentie shillings a year each to kinsman John ap John of Michaelston upon Ely and poore kinswoman Alce John of St. ffgans.”

Subject to which the said lands are bequeathed to his son Edward and the heirs of his body, with a further entail upon son Bassett and heirs ; grandson Thomas Jones, son of said son Bassett by one Marie Hughes, and heirs ; remainder to right heirs of son Bassett.

“To my said wief ffortie pownds in Gould w<sup>ch</sup> I have in my coubart. Grandchild Marye Jones daughter of son Bassett by one Katherine Miles ffortie pounds with all such sheepe as shee hath under her owne marke amonge my sheepe the sayd ffortie pounds to be payd her at the time of her marriage. Reparaçon of pise church of Michaelston upon Eley twentie shillings. Poor of the pise church twentie shillings. William Howell, Richard John, and John Jenkin now attending on me in my sickness tenn shillings a peece. Residue to son Edward, who is appointed executor. Witnesses: Rich<sup>d</sup> Jevans, Jevan Prichard, Richard Bevan and Rich. John.

“Proved att London 20th August 1658.”

Need I stop to point out what a picture of domestic life in Glamorganshire in the seventeenth century

this will presents to us? How simple, how patriarchal it must have been, and that in the family of an "Esquire", a man who had three men-servants to wait upon him in his sickness! The lines, surely, are too strongly drawn to need any further tracing out, or any shading to be thrown in, by me.

Recollecting that the paternal arms upon the monument were those of "Jestyn", I turned to the pedigrees. In the *Golden Grove Book* (N. 2066, red), under the descent from Jestyn, is John George of Llantrydyd, who married Ann, daughter of John William Bassett, and by her had two daughters (who each married a Harvard), a son, Richard Jones—the Richard, undoubtedly, whose will has just been given. Richard Jones married Jane, daughter of Thomas Bassett of Bromiskin, and had issue Bassett Jones, Doctor of Physic, who married Catherine, daughter of William Lloyd, and died *s. p.* Mr. Clark, in his *Glamorganshire Genealogies*, p. 120, gives the same descent, but with fewer particulars, adding, however (on the authority of *Harl. MS.* 6108, f. 51), that Bassett Jones, M.D., was lord of part of the manor of Penkelly, co. Brecknock, by purchase. On referring, for proof, to Jones's *Brecknockshire*, vol. ii, p. 592, it would seem as if no such purchase could have taken place.

John George is rated upon xxs. to the subsidy of 35 Elizabeth in the parish of Llantrithyd. He is still there 3 James I, but has disappeared by 3 Charles I. Richard Jones appears in the assessments of Michaelston-super-Ely as early as 1 James I.

It happens, fortunately, that the parish registers of Llantrithyd have just been printed, under the editorship of Mr. H. Seymour Hughes. They are among the few early ones of which Glamorganshire can boast. I shall be forgiven, I trust, if I avail myself of their (to me) most welcome and unexpected help in throwing light upon the family of John George. The first item I pick out is that of a burial: "1581. Ric. son to



John George vii June." I fancy that there must be some error in this entry; that it should have been a baptism, for it takes place in the very year in which Richard Jones of Michaelston, dying at the age of seventy-seven in 1658, should have been born and baptised. There, however, stands the entry of a burial of one of his name and parentage, and Mr. Hughes assures me that the transcript is correct. The truth of the supposition hazarded cannot be tested, for the early leaves of the baptismal part of the register, by sad mischance, are missing, and the first entry remaining is 1597.

"Ann Bassett, wife of John George", is buried 17 September 1613. These are the only "George" entries of the period;<sup>1</sup> and the later appearance of the name must be that of a totally different family. John George having reached the age of ninety when his wife died in 1613, no doubt left Llantrithyd and went to reside with his son at Michaelston.

"Richard Jones, Esq." appears in the commission of the peace for the county of Glamorgan in the Commonwealth period (*Gaol Files*, Glamorganshire, 165...). This is the only record of his active life that I have yet come across. What his opinions were, or which side he may have favoured during the Civil War, there is nothing so far to indicate. If family connections go for anything, we may suspect him of being a Royalist, for he was descended on his mother's side from a Bassett, and had married a Bassett, and the Bassetts were thorough Royalists. On the other hand, we find him speaking of his parish church as a "meeting-house", so that we may judge him to have been a somewhat lukewarm Churchman. Prob-

<sup>1</sup> The marriage of Rice Haward and Anne Johnes is registered under date 19th January 1600(1). The bride was the daughter of John George. The marriage of her sister Catherine (given in the pedigree) with Morgan Haward was not noted by me as being in the Register. There are several baptisms of children of both Rice and Morgan Haward among the numerous Haward entries, for which the inquirer is referred to the Register itself.

ably he was a sort of quiet Royalist, one of the "Vicar of Bray" school of men, who, for expediency's sake, sided with "whatever king should reign", and so had passed for a Parliamentarian. This, if it were so, would account for the "slight" (to call it by the mildest name we can think of) passed upon him by that powerful personage, Colonel Philip Jones. The proverb tells us that "dog does not eat dog", and it is inconceivable that even Cromwell's Lord of the Council<sup>1</sup> should have treated Richard Jones in the way charged and proved had he been a very active member of the dominant party. At the time, however, that he was thus "slighted" Richard Jones was considerably over seventy. The years did not lie as lightly upon him as they had upon his father; and in the struggle which ensued he had to lean for support on the strong arm of his son Bassett, who must now be noticed.

In Bassett Jones the interest of the study we are engaged in centres. A man evidently of very great ability (as we shall soon see) and some ambition, the wonder is that he did not leave a greater mark behind him than he has done. Too little is known of him; and I regret that the researches to which this investigation have given rise have added nothing to what has already been common property. He is noticed briefly in Williams's *Eminent Welshmen*; but Williams has been content to quote Anthony à Wood, and nothing more. He must have been born at Michaelston—probably at "The Court", being the best house of the time in the parish—somewhere about the year 1616, for in 1634 he became a member of Jesus College, Oxford. On leaving the University he travelled abroad, where he studied physic and chemistry. Some years after his return he published *Lapis Chymicus Philosophorum Examini Subjectus*, Oxonia, 1648. It is noteworthy that this was the year of St. Fagan's fight: there are indications in the father's will that

<sup>1</sup> I think he was *Lord Chamberlain* also; at all events he held some high post in the court of the Lord Protector, and was in near attendance upon his person.

Bassett at this period must have spent a good part of his time about Michaelston, and it certainly shows him possessed of great powers of mental abstraction, as well as a philosophical indifference to the strife of parties which waged round him, to perfect such a work for the press, and select so unpropitious a season for its publication. He had taken the degree of M.D., but whether he systematically practised in his profession is an open question. He seems to have resided at Michaelston in 1653, and to have been disengaged enough to pay more than one visit to London. At this time sprang up the famous family quarrel with Colonel Philip Jones, then in the height of his power as one of Cromwell's lords, and in attendance on the Lord Protector. This quarrel gave birth to the pamphlet of twenty-eight pages (which I must presently quote from), entitled "The Copy of a Petition to the Lord Protector by Bassett Jones of Llanmihangel, in the County of Glamorgan, against Col. Philip Jones, with his Highness gracious Order thereupon, the said Colonel's Answer, and the Reply of the said Bassett. To which, by way of an Appendix, is added such Papers as were made use of in the Cause. London [September 8], 1654." This pamphlet will come in for special treatment, so I pass on to Bassett Jones's next literary production, which appeared in the year following his father's death. It is entitled "Hermizælogium, or an Essay on the Rationality of the Art of Speaking. As a Supplement to Lillie's Grammar Philosophically, Mythologically, and Emblematy offered by B. J. London [August], 1659." A Latin address at the end is signed "Bassett Joanesius." The work is recommended as a "rational book" by Will. Du Gard, Master of the Merchant Tailors' School. And this is nearly all that we know of Bassett Jones. The pedigree tells us of his marriage, and that he died *s. p.* Under his father's will he took but a small bequest, so that he must have been provided for by settlement. His mother and brother

were living in 1670, the mother at that time being in the occupation of the principal house at Michaelston, for which she is charged upon eight hearths in the tax of that year. She has also a smaller house at Cardiff, a common arrangement of the local gentry of this period, and even later. But Bassett, if still living, had apparently left the county: I have not found his name in the Taxation. As there must have been some colour for the erroneous statement in the *Harl. MS.* already alluded to, I imagine that Miss Lloyd, whom he married, may have been a Breconshire lady, and that, on his marriage, he may have settled in that county. There probably he died, and, at the District Court of Brecon, his will—if will he left—would probably have been proved; at all events, I have not *noticed* it at Llandaff, and have not *found* it at Somerset House.

All this leads up to the pamphlet of 1654, the authenticity and *bona fides* of which will not, I suppose, be questioned by anyone. Yet it is only right to point out that its authenticity must rest upon its own internal evidence and one's general knowledge of the doings and utter selfishness of the times, of the greed and rapacity of the people in power. I have sought in vain amongst the calendars of State Papers, 1650-60, for any trace of the petition presented to Cromwell. One would think it ought to have been preserved. That it is not in existence now is by no means evidence that the petition set forth in the pamphlet is a bogus affair; rather the reverse. The student in these matters who wishes, for instance, to go beyond the beaten track of the *Royalist Composition Papers*—who stumbles, say, upon an allusion to an incriminatory charge against one of the dominant party—will seek in vain for any other evidence of it than this allusion of an incidental character which it had not been thought worth while to suppress. Such is my experience; and therefore I am quite easy on the score of authenticity.

Bassett Jones's case stood thus:

At the beginning of the Civil War the Earl of Worcester was possessed of considerable estates in Glamorganshire. After the battle of St. Fagan's, in May 1648, some portion of these estates, namely, certain manors and lands lying in the Vale of Glamorganshire, having been declared forfeited to the Commonwealth, were presented by Parliament to Col. Horton and his brigade, as a reward for their aid in contributing to the victory of the Parliamentary forces on that occasion. The officers of the brigade eventually decided to sell these estates, and found a purchaser in Col. Philip Jones. The legal conveyance, however, had to be made by the Commissioners appointed for dealing with delinquents' estates sitting at Worcester House. The duties and powers of the Commissioners were prescribed by Act of Parliament, and among other things which they had to consider was the equitable treatment of those who might stand in the position of leaseholders upon forfeited estates. Certain advantages were given to these persons: their holdings were not to be sold over their heads; the right of pre-emption was given them if they chose to exercise it, at a certain regulated scale. Richard Jones had purchased a lease at Wrinstone (one of the manors sold), as far back as 2 Charles, of the Earl of Worcester, on which the profit rental had been returned to Drury House, in the valuation made preparatory to sale, at £10 10s. Upon this he elected to exercise his right of pre-emption, and lodged his petition. The Commissioners, under their administrative powers, had nothing to do but to sanction this; but they said that as the sale was so very small an affair, it had better be concluded with Col. Jones himself. Negotiations on the subject go on between all the parties; the sealing of Col. Jones's conveyance is suspended in regard thereto; eventually the Colonel promises several persons—the officers under the Commissioners among others—that everything shall be carried out by him as desired; the promise is accepted by all interested, Richard Jones's agent included; and the conveyance

is sealed. Time having been allowed Col. Jones to settle comfortably down into his purchase, he is then asked to perform his promise to Richard Jones. This he refuses to do, and denies the promise altogether. The lessee upon this presents a petition at Worcester House praying performance. A cross action is immediately entered by the Colonel, who obtains a summons requiring Richard to appear and show cause why he did not either pay him rent or yield possession. Obeying this summons, Bassett Jones repairs to London, and is in attendance on the Committee some time. Finding nothing objected to him, he returned home. In his absence the Colonel or his agents "did renew the complaint, and, without the knowledge of the replicant (though no more than the said reserved rent could be pretended to be paid for), obtained an order by which the replicant's father was requested to pay rent *and* deliver possession; so that, whereas the order of summons were '*or* possession', the order thereupon obtained saith '*and* possession', a thing which (as the replicant humbly conceiveth) was clearly out of the power of the Commissioners to grant." Other proceedings followed, "but through the distance of the replicant's abode could not be well managed", and Col. Jones obtained a confirmation of the order. One "Charles Jones, gent.", is employed to put this order in force, and to him Richard Jones makes a proffer of the rent, accompanied by an acquittance which he is to sign. Charles Jones returns to his master (who is in the country), taking the acquittance with him for examination. Within a few days he is again at Richard Jones's (26th July 1653), accepts the rent tendered, and signs the acquittance. He is also permitted to take possession of the lands *in reversion*, "themselves then pretending to understand it no otherwise". Nevertheless, in the October following, Charles is in London, and at his master's instance made an affidavit, "by which he not only concealed the proceedings which had passed in the

interim, and the satisfaction which under his own hand he had acknowledged, but also affirms that the said Richard had denied the possession demanded, when, indeed, he had yielded it up according to his demands, and sent his servant along to show him the lands, that he might accomplish the ceremonies of possession, as before said." The Commissioners thereupon make an order upon Richard to quit the possession—explaining in this their final order that their precedent order was to give "possession according to the purchase"—which reached only to the reserved rent. They provided, moreover, that fourteen days' notice should be given to the said Richard before the Sheriff should be called to assistance. But without any notice at all given to the said Richard, or any related to him, Mr. Evan Lewis, late Lieutenant under the said Colonel, now his brother-in-law, did, on the 14th December last, come, with the Deputy-Sheriff and soldiers from the garrison of Cardiff, and forcibly took possession. Bassett Jones, when this climax is reached, is in London. The matter is communicated to him by his father in the following letter:—

"Son,—This is to let you know that upon the 14th instant Mr. Evan Lewis came with the Deputy Sheriff, his men, and two souldiers from the Castle of Cardiff, and entered into the house where Robert Jones lives, putting in the souldiers to keep possession that day and the night following. So that he was constrained to seal a Bond of some great penalty unto Christopher Jenkin, with condition to hold possession thereof to the use of Col. Jones, and not to deliver possession unto any other unless forced thereunto by lawful authority.

"From thence they came to the croft by the meadow, where they made entry; and after ceremonies of entry made there also, they departed without showing me any order or serving the House therewith; onely they sent a souldier (after their departure) to acquaint your mother (myself not being within) that they had made entry as aforesaid; But did not make me privy to their authority either then or after. Which is the whole truth of their proceedings therein.

"Your carefull Father,

Richard Iones.

"Llanmihangel. Decemb. 18, 1653."

The next step taken was to petition the Lord Protector (a second time as it would seem), setting forth the grievances herein enumerated. His Highness, under date 22nd March 1653, directs that Col. Jones be made acquainted with the petition. Col. Jones' answer is received by the petitioner 25th April following. The points of the reply may be grouped as follows:—

1. The proceedings have been perfectly regular from the beginning until the final order. He desires nothing more than the fruit of these proceedings.

2. Denies using the least force to obtain possession, or that he sent souldiers, or was privy thereto. Sundry other denials; among them the denial that he was in the country at the time the "acquittance" required by Richard Jones was taken by Charles Jones from Michaelston, ostensibly for his examination.

3. Other charges are dealt with, and he ends with the cynical observation that the courts of "Justice" are still open to the petitioner.

Bassett Jones replies to this answer at length in a very trenchant manner, and then puts "the case" from which the foregoing summary has been drawn. This is followed by an appendix of the documents in the case (eleven in number), which, if accepted as genuine (and I see no reason to doubt them), fully bear out everything he has said. Lastly comes the final petition to His Highness, in which Col. Jones' answer and Bassett's comment thereon are printed in parallel columns, and is very instructive reading. This petition, which covers four pages in small type, ends thus:

"Lastly: whereas he tells your Highness I reproach him in my Petition, I also submit it whether Phi. Jones by such courses doth not rather reproach at least-wise the Colonel and the Counsellor. Nevertheless, my Lord, I avow it, really were this my own case, I would rather loose the Land than publish this much of a person so graced by your Highness.

"But while I live seeing my aged Father so unworthily divested of his own under colour of JUSTICE, if I cease not to



beg but your Justice, I hope so far your Highness will be pleased to pardon the importunity of

“ My Lord, your very humble servant,

“ Bassett Jones.

“ From my lodging near the

White Hart Post House by Charing Cross.

“ August the 21, 1654.”

Thus Bassett Jones ends the tale of his father's wrongs ; and for the purpose of this inquiry it may end here. We have now all we want for the clear reading of the Englyn. If it is thought that the story wants rounding off, I can only say that I fear Col. Philip Jones was allowed to keep undisturbed possession of the lands at Wrinston, and that “ Justice ” did not think fit to interfere with his high-handed proceedings. The mention of his name in the will has not, I think, anything to do with the settlement of the matter in variance, but refers to another purchase altogether, made before the dispute arose.

Richard Jones died, as may be seen, 21 April 1658. He came of a long-lived race ; but whether he died prematurely at the age of seventy-seven may be a moot point. The writer of the Englyn thought so, and in the veiled language which is used has said so. Beyond a doubt he was much worried in mind during his latter years by Col. Philip Jones's conduct ; and it was not at all this doughty Colonel's fault if he was not hurried to his grave sooner than he ought to have been. These matters serve as the whole point of the Englyn.

In their way to the press these sheets will pass through the hands of Professor Rhys. I have no desire to forestall him in offering a translation ; and I ought, perhaps, very carefully to guard myself against passing beyond the bounds to which my own part of the investigation should be confined. He will, I hope, forgive me for any seeming intrusion into that which should be exclusively his province ; but since this inquiry has been taken in hand, and the conclusions at

which I have arrived have been slowly hammered out, shaping themselves at last into a form widely different from that which was at first conjectured, I have received a translation of the Englyn which I cannot refrain from using. It clinches all that I have said; it serves as a keystone to the arch which I have constructed. It is from the pen of Mr. Robert Watson, better known to Glamorganshire bards as "Gomer Morganwg". Mr. Watson, after suggesting certain alterations in the reading which seem to me rather in the way of extending the sense than tampering with the text (save in the last line), gives the translation thus :

"Though grieved for the worried Patriot *of our part*  
*The point (disputed) was not virtue* [? virtuous].  
 It is our Richard we [? they] here put [laid],  
 To be out of the tumult that was. Also his father John."

He also gives the following alternative readings. In the first line the words "of our part" might be rendered "in our view"; and the second line might be read, "The point in dispute between was not virtuous". I do not know how far Mr. Watson's alterations are permissible, nor can I hazard a conjecture as to how far Professor Rhys may sanction such a mode of rendering; but Mr. Watson, quite independently, has produced a translation which fits in with my conclusions.

Who that has followed me through the summary of the "Petition of Bassett Jones" can now doubt as to what the hidden meaning of this Englyn is, or fail to discern by whom it was written? In the last paragraph of the "Petition" (which I have quoted entire) are there not present the filial affection and reverence which would prompt such a writer to erect some memorial to his dead father ere he left the neighbourhood, and the resentment over paternal wrongs which would incite him to inscribe thereon some record of them? And if this was done in 1659, would it have been politic to express that resentment in an open manner, but rather in one that was veiled and concealed?

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Some time ago Mr. Jones kindly sent me a tracing of the Englyn, and a few days ago the Editor sent me two rubbings of it. One of them enables me to read the lines with more accuracy than I was able to do from the tracing. The letters are all perfect, except the last two letters of the fourth word of the first line, and some of the accents, while the N of RHAN may have had a stroke above it, indicating another N, to make RHANN. Further, the punctuation of the last line is somewhat doubtful. The stop after *fôd* would seem to be a semicolon, possibly a comma; and that after *swn* a comma, but possibly a semicolon. The I of FIA would seem to have a dot over it; but I cannot feel sure of similar dots over the other *i*'s.

The following is my reading :

“Er kŵr am wladwvr v ymlid o'n rhann  
 Nvd rhin y nôd rhyngon  
 Mae Risiart, ymma rhoeson  
 V fôd, hêd sw'n, fia' v dâd Shôn.”

This Englyn has several peculiarities. Among others it may be noticed that such a word as *o'n* is not usually expected to sustain the rhyme; and in the next place *fia' v* is to be pronounced as a monosyllable, standing for *fe a'v*. But even greater difficulty is occasioned by *hêd*, which might possibly have stood for *hyd*; so that *hêd sw'n* would mean “until sound or noise”, which would have to be understood as referring to the blast of the last trumpet. This suggestion is a violent one; and on the whole the spelling *wladwvr* would suggest *hvd* as the lettering to be expected in that case. So, on the whole, I take it that *hêd sw'n* stands for *hêb sw'n*, meaning “without noise”, that is to say “in peace”. But whether *hêd* for *hêb* is to be reckoned a slip on the part of the carver of the letters may be doubted, as the alliteration would require *d*, and not *b*. Even then, however, the line would not be quite correct from the bardic versifier's point of view. The use of *v*, partly for the *u*, and partly for the *i*, of the literary dialect is remarkable. The *v* in every instance has " over it.

The Welsh may be rendered as follows.

To [our] grief for countrymen to pursue from our part,  
 No mystery between us [is] the mark :  
 Richard is — here we have put him —  
 To be without noise, [both] he and his father John.

The first words are evidently to be construed like the usual formula, “Er cof am”, “to the memory of”, or “in remembrance of”. The words, “to pursue from our part”, have been sufficiently elucidated by Mr. Jones in his elaborate paper. As to the *nôd* or “mark” in the second line, that in my opinion refers simply to the monument with the Latin epitaphs. And I am sorry to differ from Mr. Jones in thinking that the Englyn is not meant to conceal a secret or mystery of any kind; for I fail to discover anything cryptic in it.

J. RHYS.

THE PARISH OF  
ST. HILARY, IN GLAMORGANSHIRE,  
AND ITS LORDS.

BY G. T. CLARK, F.S.A.

ST. HILARY is a compact parish of 1267.686 acres, in the hundred of Cowbridge. It was a manor in the member of Llanblethian, and within it was the manor or reputed manor of Beaupré, both held of Cardiff Castle by military service.

Of the origin of the parish nothing is known. The parishes around are mostly, but not all, Welsh; but St. Hilary, a Bishop of Poitiers in the fourth century, has no place in the very copious hagiology of Wales. No other parish in Britain is named after him, and but one other church, and that in Cornwall, is dedicated to him; so that it is uncertain whether the parish is of Welsh formation, or whether, like Bonvileston, Barry, and Sully, it was carved out of an older and larger area, and constituted a parish to fit the estate of some Anglo-Norman lord.

The living is a vicarage, in the gift of the Dean and Chapter of Llandaff. Some account of the church, as now restored, was recently given by the Vicar, and is recorded in a recent number of the *Arch. Cambrensis*. The following are from some older church notes, and relate to the two well-known effigies there.

The one is a recumbent figure, 6 ft. 6 in. long, clad in a long loose robe, perfectly plain, without a girdle, but fitting to the neck and chest, and upon the arms, and ceases a little above the wrists. The head is bare, and rests upon a square cushion. The hair is long, and curls inwards over the ears, and descends over the neck behind them. The left arm rests upon the chest, the right hand upon the hip, and holds a

pair of long hawking-gloves. On the feet are hauts-de-chausses, covering the ankles, but cut down in front. There is no weapon. The figure rests in a recess in the north wall of the nave, at a rather higher level than usual, and within a segmental arch richly moulded. The recess and the figure seem of about the date of Edward II.

There is also a full-sized effigy in plate-armour, roughly but effectively executed in stone; the figure and its bed formed one block. The attitude is recumbent, on its back, the hands in prayer, the head upon a small square cushion placed diagonally, and this upon a square cushion with tassels. On the head is a chisel-pointed helmet, the vizor up, and the features seen. On each side, above the temples, is a boss, either an ornament or the fastening of a broken crest. On the neck is a plain short tippet, extending to the shoulder-plates, perhaps of plate, and below it a surcoat bearing the Basset arms. Round the waist a handsome sword-belt, knotted in front, set with ornamented square plates, representing metal. The hips are covered with plate-armour, overlapping horizontally. The knee-pieces are highly ornate, having on the outer side a large sort of rosette, on the inner side a fluted fan. The shoes are of lobster-plate, with sharp toes, and resting upon a couched lion; no spurs. The death, inscribed 14th Dec. 1423 (1 H. VI), tallies fairly well with the ornamental armour, or is, perhaps, a little late for it. The effigy has been cut to be applied to the north end of a recess in the south wall, for the head and right hand side are blank, and on the left side and at the foot is the inscription. It has been moved, probably twice.

The Welsh genealogists, whose pedigrees, as regards the Anglo-Norman families, do credit to their imagination only, state St. Hilary to have belonged to a family named Sytsylt, of whom John, son and heir of Robert Sytsylt, is described as selling Maes-Essylt or Beaupré, the principal manor, to Philip Basset, after

the battle of Lincoln, in 1140, to pay his ransom as taken prisoner there. They also mention Baldwin ap Eustance ap John Sytsyll as knighted by Henry III, and killed at the siege of Cardiff Castle in that reign. Other accounts marry the Sytsyll heiress to Adam Turberville of Crickhowel, and their heiress to Basset. Now for all this there is no shadow of evidence: like the early Stradling and Herbert pedigrees, it is pure fiction, invented possibly to please Elizabeth's great minister, who wished to add high descent to his great personal distinction. Beaupré, a not unlikely name to have been given by an Anglo-Norman to his estate, and amply justified by the site on which it was bestowed, has evidently been rendered, like many similar names, subsequently into Welsh. It happens fortunately to admit of proof that, as late as 1197, St. Hilary was in possession of the family of de Kerdiff or Cardiff, nor was it till after some generations, and more than a century later, that the Bassets became land-owners in Glamorgan.

A very curious fine of 9 Richard I, disinterred by Mr. Floyd, and given, with his conclusions based upon it, at the close of this paper, shows that the family of de Kaerdiff had an early, and probably the first, Anglo-Norman possession of St. Hilary. The first of the name possibly followed Fitzhamon, and no doubt assumed the name from the chief town of the lordship. Rees Meyric, quoting an old but imperfect MS., states that William Earl of Gloucester gave to Sir Richard de Kerdiff thirty librates of land as the fee of Newton, being parcel of the Forest of Margam. Sir Richard seems to have been son of a Richard and elder brother of Sir William de Kerdiff of Walton-Kerdiff by Tewkesbury. The foundation-charter of Keynsham shows Sir Richard to have been Dapifer or Seneschal to Earl William, and to him in that capacity is addressed the Earl's charter conceding to Neath the privileges already conferred upon Cardiff, and recited in the confirmation-charter of Richard II.

The *Liber Niger* gives William de Kerdiff as holding of Earl William, of the new feoffment, half a knight's fee in Wales (Newton) and a whole one in England (Queenhull, co. Gloucester, a chapelry in Ripple). Mr. Knight, in his account of Newton, assumes the half-fee to be the thirty librates mentioned as granted to Richard; and, taking the librate as a score of acres, finds that 600 acres is half the parish or fee. If this be so, the land must have gone to Richard's brother William as being a male fief, which does not appear to have been the case; though half may have so gone, for Sir Richard's daughters and heirs did certainly inherit a quarter-fee. Sir Richard, as Seneschal, witnessed the gift of a gold ring by Richard de Lucy to William Earl of Gloucester and Hawise, his wife, 23rd March 1159; a little before which time Mr. Knight places the foundation of Newton Church, and especially of its curious stone pulpit. This may have been so; Sir Richard certainly gave to Ewenny a rent-charge upon his English lands. In Hugh de Bardulf's *Compotus for the Honour of Gloucester*, 33 Henry II, 1186, Richard de Cardiff owes for a pardon under the king's brief, 36s. 8d. (*M. R. Pipæ*, 33 Henry III). He died before 1197, the date of the fine referred to. His contemporaries, and no doubt very near relations, were Matilda de Cardiff, a donor to Margam, Hugh de Cardiff, and Constance, his sister. Sir Richard seems to have died before his father, possibly about 1159. He left, as the fine shows, two daughters, coheirs—Amabel, who married Thomas de Sanford, a justiciary, and who appears in the *Compotus* of 9 Richard I for the Honour of Gloucester, as owing 35s.; and Hawise, married Thomas de Bavis, who, in 1197, contended for half the estate, as set forth in the fine, and which included half a quarter-fee in Newton and half a fee in St. Hilary. Hawise probably died childless. Amabel had many children; Thomas Sanford, the eldest, had Newton; his heir was his brother Maurice. Jordan and Warner

de Sanford seem also to have been his sons. They were of Wiltshire, and filled divers offices, Warner being Custos of Braden Forest, as appears in the Pipe Rolls of the period. The Neath Abbey confirmation-charters show that a Thomas de Sandford gave up, for two shillings, a rent paid to him for fifty acres at Black Skern, and an acre and a half on the seashore. How Newton passed from the Sanfords is not known. Joanna de Sanford, living 1234-5, was married to Henry Coggeshall, who was seised of Newton. They are reported to have sold it to Jenkin Turberville; but however this may be, in 1262 a county inquisition shows that Adam de Piretone held a quarter-fee in Nova Villa, value £15. The only memorial of the Sanfords in Newton is "St. John's" or "Sanford's" Well, an intermitting spring which still bubbles up a few yards from the church.

The de Cardiff line was maintained in Sir William de Cardiff, brother of the Dapifer, and his heir male, who was seised of half a fee in Wales (St. Hilary) and one fee in England. The Welsh pedigrees marry him to a daughter of Thomas Basset of Wootton Basset, for which there is no authority. Sir William was probably ancestor of another William, and of Edward de Cardiff, his brother. As William died 5 Edward III, 1330-32, or about 170 years after Richard, they were probably grandson or great-grandsons of his brother.

The elder brother, William de Cardiff, died 5 Edward III, and left a daughter and heiress, Joanna, aged 14, 5 Edward III, 1349-50; died 23 Edward III. She married (1) John de Wyncote, and (2) John de Hampton, and had, probably by the first, three daughters, coheirs: Margaret, aged 11; Elizabeth, aged 9; and Juetta or Alianor, aged 7—all in 1349-50. Elizabeth, or possibly Margaret, married John Bawderip, of a well-known Somerset-Glamorgan family, and had a daughter Agnes, who married John Basset.

Juetta, called also Alianor, married Robert Under-

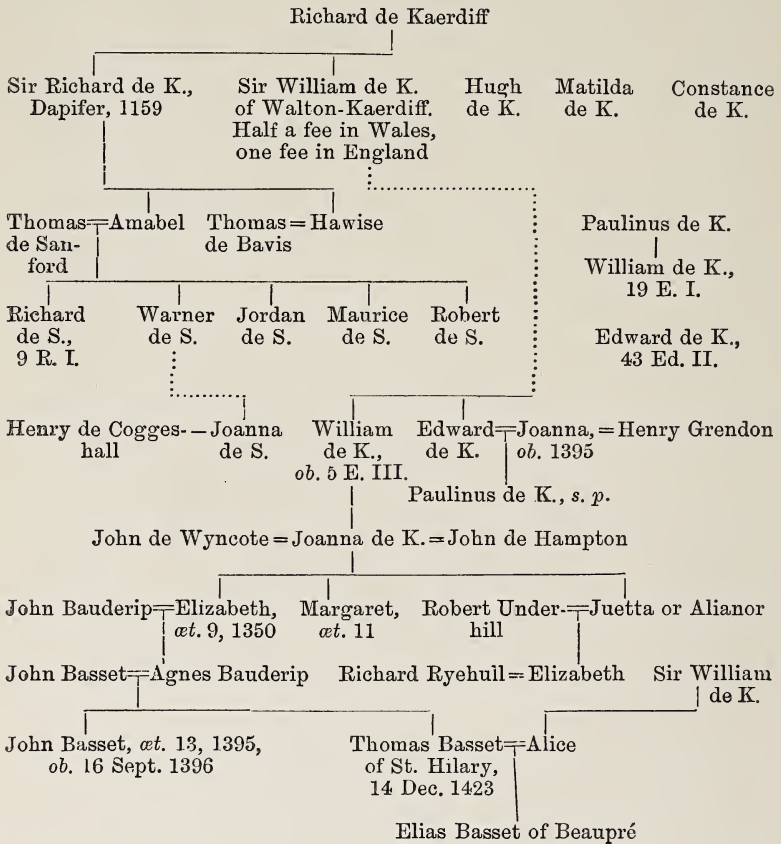


hill. They settled the reversion of half Queenhull, co. Gloucester, on the death of Joanna Grendon, upon Richard Ryhull, junior, and Elizabeth his wife; therefore, no doubt, their daughter, Ann Ryhull, was seised of the same moiety in 1407-8. The two married sisters and their husbands, Bauderip and Underhill, joined to demise Queenhull to Edward de Cardiff and Joanna, their (great) uncle and aunt, for life.

Agnes Bauderip, who married John Basset, died before 1395. They had two sons: John, aged 13 in 1395, who died childless 16 September 1396, seised of half Queenhull; and Thomas Basset, who married Alice, daughter of Sir William de Cardiff. Thomas Basset, besides half Queenhull, had St. Hilary, and is there buried under an altar-tomb with his effigy, above described. The inscription, which may or may not be original, gives his death as in 1423. Who Sir William de Cardiff was is not known, but the family long continued in the male line in Gloucestershire, though the actual proven pedigree is not recorded.

Edward, brother of William de Cardiff, married Joanna, and upon them it was that Queenhull was settled for life. Joanna married secondly Henry de Grendon. It is very doubtful whether or not Edward was father of Paulinus de Cardiff, who was aged 20 in 1369-70, and who seems to have died childless; but there was an earlier Paulinus, father of a William de Cardiff, 1290-1, who had Queenhull, and another Edward, who had Queenhull and Walton-Cardiff, 1368-70. The probability is that Alice, daughter of Sir William de Cardiff, represented these persons, for her husband had half a fee in St. Hilary in 1316, and their descendants, the Bassets, had St. Hilary and Walton-Cardiff, which became Walton-Basset. The Basset pedigree, therefore, in Glamorgan, should commence, perhaps, with John Basset, who married Agnes Bauderip, or, at any rate, with Thomas, their son, whose tomb and effigy remain at St. Hilary. He was father of Sir Elias Basset of Beaupré, from whom the

received pedigree is sufficiently correct. A difficulty, however, is created by the Despenser Survey of 1320, which gives Thomas Basset as holding half a fee in St. Hilary, a date too early for the Thomas who died in 1423, and yet no earlier Thomas occurs in the pedigree.



The Bassets no doubt had a pedigree before they came into Glamorgan, but it is doubtful from which branch of that wide-spreading tree they descended. Pole (*Devon*, p. 135) says that Alice, daughter and coheir of Thomas Basset of Coleton and Whitford, married Sir Thomas Sanford, and had Lawrence S., who was father of Thomas S., *s. p.*, and Alda, who married (1)

Sir Walter Folliot and (2) Sir Peter Brewis, showing a Glamorgan connection. Also he states that Elias Basset, Lord of Beaupier, in Wales, released unto John de Stephenston all his rights in Stephenston, 3 Edward III, 1327-9. So that the Bassets may be a branch from Coliton. After many vicissitudes, and more than one transfer of the property, Beaupré returned to and is possessed by the heir of line; but the heir male is Richard Basset of Bonvileston, whose title-deeds, from the period when his ancestor branched off to Bonvileston, are remarkably perfect.

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*Inq. Post Mortem, 18 R. II, No. 19.  
Two Instruments.*

1.—Writ of “*Diem clausit*”, dated 25th May, a<sup>o</sup> 18 [1395], to the Escaetor of Worcester, to hold an inquest on the death of Joanna, who was wife of Henry Grendour, and to make return to Chancery.

2.—*Inq.* held by John Morant, Escaetor of Worcester, on the Thursday after the Purification of the Virgin, anno 18. The Jury say that Joanna held the manor of Queenhull, excepting services of two ..... from one messuage, and one carucate of land in B..... Morton, which is part of the manor of Queenhull, by the service of sending yearly one dog “*de mota*”<sup>1</sup> to the Exchequer. That she held Queenhull for life by demise formerly made by John Bawderyp and Elizabeth his wife, and Robert Underhill and Juetta his wife, to Edward Kerdyf, formerly husband of Joanna, to the said Joanna and the heirs of Edward. And they say Edward died without heirs of his body; but that he had an elder brother, William, who had issue, Joanna, daughter and heir, and died. Which Joanna had issue, two daughters, namely, Elizabeth and Juetta, and died.

The said Elizabeth took as husband John Bawderyp, and had issue a daughter, Agnes, and died; which said Agnes took as husband John Basset, and had issue a certain John, who is now thirteen years old and more; and they say the said Agnes died.

And the said Juetta took as husband Robert Underhill; and the said Robert and Juetta granted for themselves and the heirs of Juetta a moiety of the said manor of Queenhull, which Henry

<sup>1</sup> Elsewhere called a “brach” or hunting dog.

Grendour and Joanna his wife held for the life of Joanna, of the inheritance of Juetta, to a certain Richard Ruyhall, Junior, and Elizabeth his wife, and the heirs of their body; and failing such heirs, to the heirs of the body of Richard; and failing such heirs, to the right heirs of Richard, by fine levied in the King's Court; and that Juetta is forty years old and more.

Then follows an extent of the manor. Afterwards is another inquest on the above John Basset,—*Inq. p. Mortem*, 20 R. II, No. 5.

1.—Writ of “*Diem clausit*”, 16 Sept., a° 20 (1396).

2.—Inquest at Worcester on the Saturday after St. Luke the Evangelist, a° 20, before John Hadeley (?), Escheator.

The Jury say that John Basset held in socage a moiety of the manor of Queenhull by the service as above. That the moiety was worth four marcs, and that John Basset died 6 Sept. last, and that Thomas Basset is his brother and nearest heir, and aged fifteen years.

William de Kerdyf died 5 Edward III, leaving Joanna, his daughter and heir, aged fourteen years. (*Escaet.*, 5 Ed. III, 1 m., No. 26.) The same year Joanna married John de Wynecote, who did fealty for the land which William de Kerdyf had held. (*Abb. Orig.*, p. 54, 5 Ed. III, R. 16.) She afterwards married John de Hampton, who must have died before 1349, as by the inquest on the death of Hugh le Despenser, Joanna, widow of John de Hampton, is said to hold the fee (formerly the Cardiff's) in Glamorganshire.

Joanna died 23 Ed. III (1349-50), leaving three daughters,—Margaret, aged eleven; Elizabeth, aged nine; and Alianor, aged seven years, her heirs. (*Escaet.*, 23 Ed. III, 2 Part, No. 4.)

Elizabeth died in the following year, leaving her sisters Margaret and Juetta her general heirs, and Edward de Kerdyf, her (great) uncle aged thirty years. (*Escaet.*, 24 Ed. III, 1 Nov., No. 65.) On her death seizin was given to Edward of the manor of Queenhull. (*Abb. Orig.*, p. 210, 24 Ed. III, R. 10.)

Edward died 43 Ed. III (1369-70), leaving a widow, Joanna, surviving, and a son, Paulinus, aged twenty years, his heir. (*Escaet.*, 43 Edward III, 1st Part, 61*b*.)

Joanna must afterwards have married Henry Grendour, and died, as the *Inq.* already given shows; but as it does not state when he died, it might possibly have been earlier than 18 R. II.

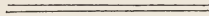
It is to be presumed that Paulinus de Kerdif died *s. p.*, and that the wife of John Bawderyp was named Margaret, and not Elizabeth, and that she who is called Alianor in one Inquisition is the Juetta of the other; and in 18 R. II she must have been fifty years old, though forty and more, which the Inquisition gives, may mean any age above forty.

John Bawderyp seems to have been witness to one of the Despenser charters to Cardiff.

Bavis of the Fine (9 R. I) may have been ancestor of Roger de Bavint, who about 1345 (*Abbrev. Orig.*, p. 166*b*, and *Rolls of Parliament*, ii, p. 147) gave Colwinston to Edward III, by whom that place was subsequently granted to Dartford Nunnery.

No doubt Thomas Basset did marry Alicia, daughter of W. de Cardiff. The Cardiffs held at *Llanirid* (?), Glamorgan; at Walton Cardiff, co. Glost.; and at Queenhull, co. Worc.; and Fosbrooke (ii, p. 273) says the heirs of Edward Cardiff held at Walton, 10 and 16 R. II, 4 H. IV, and 39 H. VI, and that the heirs were Basset of Barlbury, co. Glam. (? Gloucester), in 4 H. VIII, and that Walton-Cardiff was also called Walton-Basset. Without accepting all that Fosbrooke says, no doubt the Bassets held at Walton and Queenhull. (See *I. p. M.*, 20 R. II, No. 5.)

Where one family hold the lands of another in two places, it is always probable that the latter married an heir of the former. But the male Cardiffs did not fail till the middle of the fourteenth century, and the Bassets could not succeed till after that; and the marriage by which they inherited probably was not earlier than the beginning of the fourteenth century; hence Bavis in the Fine could not be an error for Basset, as might otherwise be suggested.



NOTICE OF THE DISCOVERY OF AN OGAM  
STONE AT EGLWYS CYMUN CHURCH,  
CARMARTHENSHIRE.

BY G. G. T. TREHERNE, ESQ.

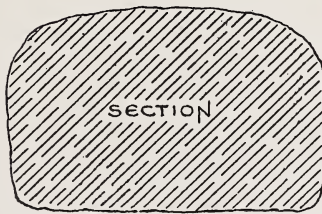
THE Ogam stone in question was found by me some years ago in the churchyard of Eglwys Cymun Church, co. Carmarthen. It formed a step on the right of the path leading through the churchyard, from the boundary wall up to the entrance porch on the south side of the church. The earth on the right of the path had risen 2 or 3 feet above it, and two steps (of which the stone in question formed one) gave access from the path to the upper level of the churchyard. The stone, when found, was in its present broken condition, and the stone forming the second step did not appear to be in any way related to it. The stone is much weathered, and apparently worn by water, but is very similar to the stones now obtained from the quarries at Llandowror, a mile and a half distant, on the old Silurian formation. The church itself stands on the old red sandstone.

The church is situated on high ground, some 500 ft. above the sea-level, and in a commanding position. It is rather more than two miles distant from the sea at Pendine, and six miles from the nearest railway-station, Whitland. It is of very early date, and built in the centre of an extensive earthwork or rath, which forms the present churchyard, being raised some 5 or 6 ft. above the level of the adjacent ground, and surrounded, as to a large part, by an earthen rampart. The roof is stone-vaulted, of sharp pitch, and tradition and appearance alike suggest that it was built on a centring of earth instead of the usual wooden frame. On the north side is a remarkable, square-headed,

I N I C I N A C U N I G N I



A V I T T O R I G E S



OGHAM INSCRIBED STONE AT EGLWYS CYMMYN.

Scale:  $1\frac{1}{2}$  in. = 1 ft.





single-light window of a date prior to the use of glass; and at the distance of 4 feet to the east of the window is a doorway of very early and rude design.

When the chancel was rebuilt, some years since, several earthenware sepulchral urns were found embedded in the south wall, and have long been destroyed or lost. The nave has so far happily escaped the tender mercies of the restorer, and is safe in the reverent hands of the present Rector.

Canon Bevan, in his *History of St. David's Diocese* (published by the S. P. C. K.), mentions this and the neighbouring church of Llandawke as probable instances of a foreign dedication, viz., to the Lady Margaret Marloes.

In a neighbouring farm, called "Park Cymun", is an ancient well, probably not unconnected with the local saint.<sup>1</sup>

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### THE EGLWYS CYMUN INSCRIBED STONE.

BY PROFESSOR JOHN RHYS, M.A.

The Roman capitals—and as far as I can judge from the rubbings they are all capitals or majuscule, as I ought, perhaps, rather to call them—read as follows :

AVITORIA FILIA CVNIGNI.

The Ogam reads in the contrary direction, as usual with the other bilinguals. On the one angle we have *Avittoriges*, and on the other, *Inigina Cunigni*; but there is a doubt whether one is to treat the Ogam as beginning on the right hand angle or on the left. What I mean will appear clear at once from the rela-

<sup>1</sup> The name of the church appears in the *Valor Ecclesiasticus*, Henry VIII, as "Eglus Kemen". In the *Taxatio Ecclesiastica P. Nicholai* there appears, in the Deanery of Carmarthen, "Eccl'ia de Eglusgluneyn", by which Eglwys Cymun seems to be meant; but the scribe has evidently bungled over the name. The original roll is in existence, and I mean to look it up. In an *Inquisitio post Mortem*, 1 Edward II, the name is spelt "Eglus Kumin", and the name of the neighbouring church, Kiffig, is given as "Eglus Keffeg."—E. McClure.

tive positions of the words on the stone, as shown on the annexed illustration by the artist of the Association.

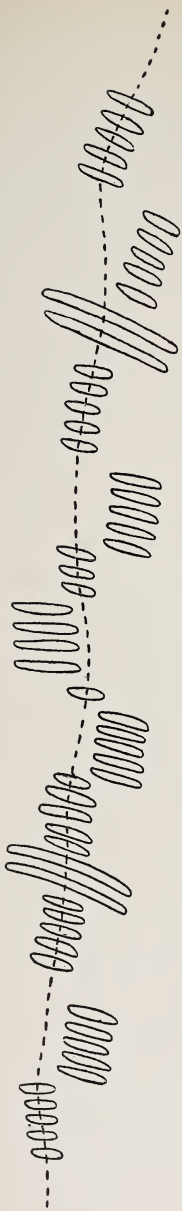
If we read *Avittoriges Inigina Cunigni*, the inscription would run in English as follows, discarding for the moment the question of the case-endings: "Avittoriga daughter of Cunignos." But this implies reading the Ogam from right to left, so to say, which is not after the analogy of the majority of the instances admitting of being compared. Read the other way, the Ogam would be: "Inigina Cunigni Avittoriges", which would mean, the "daughter of Cunignos, Avittoriga"; and this has in its favour at least one indubitable instance in Roman capitals, namely,

FILIOVERNII ANATEMORI
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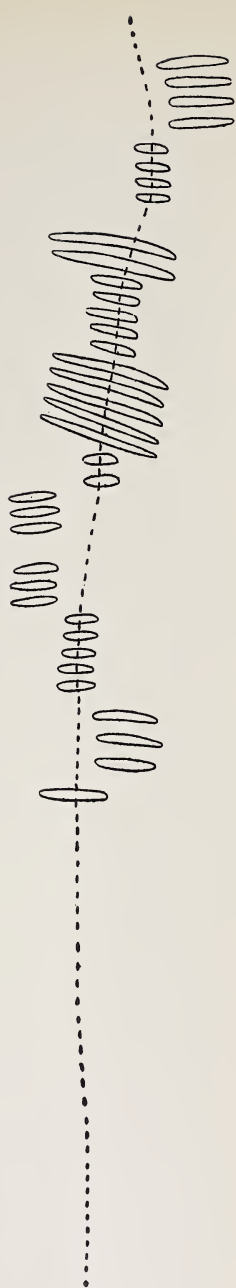
at Llanfaglan, near Carnarvon. Further, I take it that there is a blunder in the cases, *Inigina* being in the nominative, whereas it should, according to the usual rule in such cases, have been in the genitive, in which, in fact, *Avittoriges* undoubtedly is; and the mistake of using a nominative instead of a genitive seems most easily accounted for by supposing the nominative to have formed the first word of the inscription in the Ogam characters.

This is the first time *inigina* has ever been found,<sup>1</sup> and it may seem to some a little rash to identify it with the old Irish word for daughter, which is written *ingen*; for it may be asked why I suppose the *n* and the *g* to have been separated by a vowel in early Irish. This is absolutely proved by the pronunciation and the spelling of the word in modern Irish, where it is *inghen*, with the *n* and the *gh* belonging to different syllables. Such is the help afforded in this instance by

<sup>1</sup> The only inscription on stone in which the Irish word for daughter occurs is upon the twelfth century doorway at Freshford, co. Kilkenny, where a prayer is asked for Niam, the daughter of Corc, thus,—“*Ōr do Neim i(n)gin Cuirc*”, etc. See Petrie's *Christian Inscriptions in the Irish Language*, vol. ii, p. 89.—J. R. ALLEN.



AVITORIA  
FILIA  
CYNIGNI



OGHAM AND LATIN INSCRIPTIONS ON STONE AT  
EGLWYS CYMMYN.

*Scale: 3 ins. = 1 ft.*



the modern language, which it is too much the fashion of Celtic scholars to despise. As to the spelling *inigina*, I may say that one might possibly have rather expected *inigena*, but the rubbings can scarcely be said to warrant that reading. Every other letter in both inscriptions seems to be certain beyond all doubt.

To return to *inigina*, *inghen*. The etymology of the word is not certain; but we might compare it probably in point of root and prefix, but not of formative affix, with such a word as the Latin *ingenua*.

The vowel *i* appears in this inscription in another word where elsewhere *e* is shown, namely, in *Cunigni*, which stands alone, in the form of *Cunegni*, on a stone at Traws Mawr, near Carmarthen. In my remarks on the name *Cunegni* in my *Lectures on Welsh Philology*, p. 390, I rashly treated that name as a form of *Cunagn-i*, the modern Welsh of which ought to be *Cynan*; but I am now persuaded that *Cunigni* and *Cunegni* are to be carefully distinguished from such a form as *Cunagni*, and that the later equivalents of *Cunign-i* are to be found in the Irish *Coinin*,<sup>1</sup> mentioned as the name of a bishop in the *Martyrology of Donegal*, Feb. 12. The Welsh form is to be found, doubtless, in *Cynin*, after whom Llangynin is called. Rees, in his *Welsh Saints*, pp. 144-5, has the following paragraph on this Saint: "Cynin, according to the *Cognacio*, was the son of Tudwal Befr by a daughter of Brychan. He was the founder of Llangynin, near St. Clears, Carmarthenshire. Achau y Saint says, moreover, that he was a bishop; and as the church, which he founded, has been called 'Llangynin a'i Weision<sup>2</sup> neu a'i Feibion', the additional designation 'of his servants or his sons' may mean the clergy in attendance upon him." In a note he explains that Llangynin is now a chapel subject to St. Clears; but that as the latter is a Norman dedication, the

<sup>1</sup> The termination *ign-* is the original of the *in* so common in modern Irish diminutives. See Stokes' *Celtic Declension*, p. 85.

<sup>2</sup> "Llan Gynin ai Weison" is the name as given in the parishes of Wales in the *Myv. Arch.*, ii, 622.

chapel and church have probably changed their relationship. For the longer name of Llangynin he refers to the *Myvyrian Archæology*, ii, p. 35; but I notice that the *Myvyrian* there speaks of *Kynin* as a son of Brychan, as it also places a Kynin in the list of Brychan's sons at ii, 29.

Were there, then, two Kynins or only one? In any case Kynin's may reasonably be supposed to have been a great name in the fifth century, and it is remarkable that it should occur twice (as Cunigni and Cunegui) on the monuments of a comparatively small district. This is all the more deserving of note as the name was a Celtic one, and not such as Paulinus, which any Christian might adopt.

I said the fifth century out of deference to my learned namesake, the author of the essay already cited; but I can see nothing in this inscription which could be said to militate against that early date. That is, however, a matter which I should rather leave in the hands of experts who have made a careful study of Christian epigraphy. But one may venture to say that this find is of great importance in the hagiological sense, as enabling us, among other things, to classify the Traws Mawr inscription.

It now remains to say something of the name *Avitoria* and *Avittoriges*; and we are at the outset met by the difficult question whether the name is Latin or Goidelic. There was in the latter language a genitive *avi* of a word meaning a descendant, which is now *ó*, as in O'Connell (descendant or grandson of Conall), and this *avi* is not unknown in Ogam inscriptions both in Wales and in Ireland. It suggests a possible etymon for *Avitoria*; but I know of no such a later form as O'ithre or Uaithre to countenance this guess.<sup>1</sup> On the

<sup>1</sup> Perhaps one might mention a genitive *Uithir* (printed with its *u* marked long) in Stokes' *Old Irish Glossaries* (London, 1862), p. 24, s. v. *gaire*; but in the translation (Calcutta, 1868), p. 87, the nominative is given as *Othar* with no long vowel. A feminine name *úithir*, genitive *úithir*, like *inis*, "island", genitive *inis* (as well as *inse*) of the contracted *Ja* declension given in Stokes's *Celtic Declension* (Göttingen, 1886), p. 18, would probably suit.

other hand, scarcely less difficulty would attach to the supposition that *Avitoria* is Latin, for though *avus* suggests an etymon, and though such names as *Avitus*, *Avitius*, and *Avitianus* are attested, I have not yet succeeded in finding *Avitorius* or *Avitoria*; so I have to leave this point also undecided for the present.

Whatever the origin of the name may be, there can be no doubt that in *Avittoriges* we have its early Irish genitive. The *tt* in the latter indicates that the vowel-flanked *t* of *Avitoria* had already been reduced to a spirant. In manuscript Irish this would be written *th*, but the sound has long since been spirited away into a mere *h*. Perhaps the writing of *Avitoria* with one *t* argues the name to have been considered Latin.

The *g* of *Avittoriges*, I take it, can only be a way of expressing the spirant *y* (as in *yes*), or, better, the German spirant *j*; so the word might be represented as *Avittoriyes*, or better, possibly, *Avittoryes* of four syllables. The spirant sound of the Irish *g* (now written *gh*) between narrow vowels is well known in all the Goidelic dialects, but one had scarcely expected to find traces of it in the early period.

Here I have, it will be seen, inclined to treat the name as of Latin origin; but the important phonological conclusion I have drawn from it remains much the same if the name were assumed to be, on the contrary, purely Celtic; for in that case one should, from a genitive *Avittoriges*, infer a nominative *Avittoriga*; and the disappearance of the *g* in the Latin form *Avitoria* would argue much the same sort of minimum spirant sound given to the *g* in the Irish pronunciation.

All this applies to the spirant when it was voiced or sonant; but a Pembrokeshire bilingual shows that *g* might also represent the corresponding surd spirant, namely, the German *ch* in *ich*. I allude to the Trefgarn Fach Stone with the name *Hogtivis* in Roman majuscules, and *Ogtene* in Ogam. Here the *g* must have been pronounced like *ch* in the German *licht*, as it still is in Irish when accompanied with a narrow

vowel. In old Welsh the same combination had become what used to be written *ith*, now *yth*. Why the Trefgarn inscription should not have had *Hoctivis* instead of *Hogtavis* I cannot tell, unless it be that the palatal spirant had not been up to the time associated with *c* or *ch*, though the latter frequently represents it in later Goidelic. Even in German it is represented extensively by *g*: witness the prevalent pronunciation of the *g* as a surd in such words as *wichtig* and *wichtigkeit*.

To return to the sonant form of the sound represented by *g*, we seem to have an instance of it in Pomponius Mela's allusion to Neptune's two sons, Britain and Ireland, in the accusative form of "Albiona et Bergyon".<sup>1</sup> The latter seems to point back to an *Ibergion*, or better, perhaps, *Iberigon* (nominative *Iberigos* for *Iberijos*), a *Ja* formation akin with such a name of the country as Iberia or Iberio (genitive Iberionos or Iberinos), with *b* for *v* or *w*. It is well known that *g* or *ge* and *gi* served in Anglo-Saxon to express some such a sound as that of *y* in *yes*, or of *j* in German. Take such forms as *eardigan* or *eardigean* for *eardian*, to dwell. Something similar was also done at the beginning of words such as *geóng*, young; and one finds an interesting instance of this in Bede's *Hist. Eccles.*, i, p. 12, where he speaks of an "urbem Giudi" in the Firth of Forth. This is pretty certainly the *Iudeu* of Nennius, which he gives in the Welsh term *Atbret Iudeu* (the restitution or indemnity of Iudeu). See Schulz's *Nennius et Gildas*, § 65, and Rhys' *Celtic Britain*, pp. 133, 151, where the attempted etymological identification of *Giudi* with *Keith* is to be cancelled. My eye has quite recently chanced on a reference to *Iudeu* in the *Book of Aneurin*, which bears out the spelling of Nennius. The passage will be found in Stephens' *Gododin*, p. 348, where it stands, with the rendering into English on the opposite page, as follows:—

<sup>1</sup> It is right to say that there are other readings.



“Tra merin iodeo trileo  
Yg caat tri guaid franc fraidus leo  
Bribon a guoreu bar deo.”

“While there was a drop they were like three lions in purpose;  
In the battle, three brave, prompt, active lions.  
Bribon, who wielded the thick lance.”

The length of the English translation may here be taken as an indication that Mr. Stephens was guessing hopelessly when he wrote them; but I will only mention that in Skene's *Four Ancient Books of Wales*, ii, p. 103, *franc* is put in brackets. I know not what that means with regard to the reading of the original MS., but the omission of the word renders the three lines sevens, and capable of being construed as follows; for it would be hardly fair to criticise others' guesses without submitting one's own:—

“Over the Firth of Iodeo brave  
In war thrice a raging lion  
Bribon wrought the wrath of God.”

Space would fail me to go into details, but my rendering is word for word, such as it is, and I have purposely abstained from peppering it with commas; but I may explain that I take *merin* to mean *marina*, in something approaching the Ducange meaning of “*æstus maris turgidior*”, and that accordingly I regard Merin Iodeo as meaning the Firth of Forth, which a passage in Reeves' *Culdees* (p. 124) shows to have been known as *Muir n-Giudan*, the Sea of Giuda or Giude, where *Giudan* was probably not a Goidelic genitive, but rather an English one; such, in fact, as Bede might have called Mare Giudi, the Sea of Iudeu or Iodeo. It is the “Scottis See” and “Scottewattre” of Scotch authorities from the eleventh century down.

The word Iodeo was probably a name applied to the Picts or some of the Picts, and we meet with it again in quite another part of the country, namely in South Wales: witness the *Annales Cambriæ* entry, A.D. 601, “Gregorius obiit in Christo (et) David episcopus moni iudeorum.” (See Phillimore's edition in the *Cymmrodor*,

ix, p. 156.) Here the genitive plural has taken a form which could not help rejoicing the heart of every craze-driven seeker after the Ten Tribes of Israel. The Picts and Scots of St. David's, however, are otherwise known from the stories forming the life of the Saint. See the *Cambro-British Saints*, pp. 124-6; also the *Liber Landavensis*, pp. 94-5.

All this digression was occasioned by the proof afforded by the inscription before me that the symbol for *g* was also applied to represent the cognate spirant voiced. On Goidelic ground (probably on Brythonic ground also) the course of phonetic decay led up to this application, and naturally suggested it; so, when one comes to consider the same application of the corresponding letter in Anglo-Saxon documents, one can hardly avoid drawing the conclusion that when the Northumbrians adopted Irish writing they took over the letter *ȝ* with its value as a palatal spirant already well established.

With respect to the Picts and Scots of Dyved, they probably came there from Ireland, as I am inclined to believe likewise with regard to Carausius (see *Arch. Cambrensis* for 1888, pp. 143, 274), whose reign I should accordingly regard as marking the full tide of the power of the invaders from the sister island. It is to persons of this origin that we owe the bilingual inscriptions of South Wales; and among the former are probably to be reckoned all those who belonged to the ubiquitous family of Brychan Brycheiniog, including, without much hesitation, the father of the Avitoria of the Eglwys Cymun Stone. At one time I had a notion that the Ogmic monuments on this side of St. George's Channel represented an early stage of Brythonic speech; but that is a view which I have long ceased to hold; and if anything were still wanting to prove it untenable, we have it in this inscription with its Goidelic word for daughter, *inigina*, for no form of that vocable has ever been detected in any dialect of Brythonic.

## LLYFR SILIN

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

(Continued from p. 163.)

## DUDLUST PENTRE MADOC.

ROBERT EUTYN ap Sir Robert Eutyn ap James ap William ap James Eutyn ap Sion ap William Eutyn ap Sion ap Siames ap Madoc ap Ieuan ap Madoc ap Llew. ap Gruffydd ap Kadwgan ap Meilir ap Elidir ap Rys Sais &c. Gwel Ach Bodyling.

Mam William Eutyn oedd Margred verch ac un o dair etifed. Philip Bryd ap Dafydd ap Ieuan ap Dafydd ap Llew. ap Ieuan ap Dafydd ap Ieuan ap Dafydd ap Llew.

Mam Margred a'i dwy chwaer oedd Alswn verch Sion ap Richard ap Madoc ap Llew. ap Ednyfed Gam &c.

Mam Siames Eutyn oedd Elizabeth verch ac etifeddes Owen ap Gruffydd ap Owen ap Madog ddu un o'r tri mab duon Dafydd ap Iorwerth ap Kynfric ap Heilin ap Trahaiarn.

Mam hono oedd ... verch Sion ap Dafydd ap Ieuan ap Einion ap Gruffydd ap Llewelyn ap Cynwric ap Osber.

## MERS YN MAELOR.

John Puleston ap John Puleston ap Robert Puleston ap Sir John Pilston ap Sion Pilston hên ap Sion ap Madoc ap Robert ap Richard ap Sir Roger Pilston.

Mam Robert Puleston oedd Gaenor verch Robert ap Meredydd ap Hwlkin Lloyd o Glynllifon (Gorphen Ach Sersiant Glyn ; ac edrych ai un fam

oedd Gaenor a wo Glynllifon y Sersiant ; mam y Sersiant oedd Sian chwaer Sir John Pilston un fam un dad).

Mam Sion Pilston oedd Elen verch Sir Robert Whitnae (Gorphen Ach Llaweni ; Kanys brawd oedd Sir Sion Pilston i Elizabeth mam Sir Sion Salsbri ; ac am hynny y mae Mr. Robert Pilston yn gefnder i Sir Sion Salsbri o Laweni.

Mam Sion ap Sion Pilston oedd Alswn fechan verch Howel ap Ieuan ap Gruffydd ap Madoc ap Ednyfed Goch.

Mam Alswn oedd Alswn arall verch Howel ap Gronow ap Ieuan ap Gronow ap Hwfa. Ac oddiwrth hono y caed y Mers a Hafod y Wern.

#### HAFOD Y WERN.

Sion Pilston Tir Môn ap Sion Pilston hên ap Sion ap Madoc ap Robert ap Richard ap Sir Roger Pilston ap Sir Richard Pilston Marchog Ūrddol. (*Llyfr o Law Thomas Lloyd o Lys Dulas yn Modeon.*)

Mam Sion Pilston Tir Môn oedd Ales verch Hugh Lewis o Brysaddfed o ... verch William Bwkle ; ei mam oedd Elin verch Sir William Gruffydd ei mam hithe o Sian Stanley mam hono.

Gwraig Sion Pilston o Dir Môn oedd Elizabeth verch Pirs Stanley.

Plant Sion Pilston hên. Sir Sion Pilston, Constable Carnarfon ; Sian Pilston gwraig Robert ap Meredydd ap Hwlkin Lloyd ac wedi marw Robert priodes Sian Sir William Gruffydd o'r Penrhyn ; Elizabeth Arglwyddes Sir Roger Salsbri ; Sybil gwraig Ffoulke ap Robert Salsbri o Llanrwst a dwy o ferched a fu iddynt, Elen gwraig Roger ap Sion Wynn o Frynhan-gor yn Iâl a'r lall oedd Sian gwraig Dafydd Lloyd o'r Mynydd ; Cattrin gwraig Sion Eutyn ap Sion Eutyn ap Elis Eutyn o'r Rhiwabon.

Mam Sir Sion Pilston a'r merched uchod oedd Elen verch yr Arglwydd Whitney.

Mam Elen Chwitney oedd ... verch Thomas Fychan o Hergest ap Thomas; a hwn oedd frawd un fam i'r Arglwydd Herbert a'i Frodyr.

Gwraig Thomas Fychan oedd Elen Gethin verch Kadwgan ap Dafydd ap Kadwgan ap Philip Dorddu.

Mam Elen Gethin oedd Tangwystl Lloyd verch Gruffydd ap Ieuan Lloyd ap Ieuan fwyaf ap Ieuan fychan ap Ieuan ap Rys ap Llawdden. Llwyth uwch Aeron.

Mam Tangwystl Lloyd oedd Gwenhwyfar verch Ieuan ap Owen ap Dafydd ap Egnion Ddistain ap Iorwerth ap Gwrgene o Lechfren.

Mam Gruffydd ap Ieuan Lloyd oedd ... verch Gruffydd fychan o Gaeo.

Mam Gruffydd fychan o Gaeo oedd Gwladys verch Howel ap Ynyr fychan; ac medd y llyfr mam Gruffydd ap Ieuan Lloyd uchod oedd Gwladys ferch Howel; ac ni all bod ond un ai merch Howel ap Ynyr fychan ai merch Gruffydd fychan o Gaeo yn fam iddo.

TREFALYN.

Edward Pilston ap Edward Pilston ap Edward Pilston ap Edward Pilston ap Sir Roger Pilston ap Roger ap Sion ap Robert ap Richard ap Sir Roger Pilston.

Mam Edward Pilston ap Edward oedd Cattrin ail verch ac un o etifeddesau Sion Almor ap Sion ap Sion ap Ieuan ap Dafydd ap Dafydd ap Ithel ap Gronow ap Owain ap Trahaern ap Ithel ap Eunydd.

Mam Sion Almor ap Sion ap Ieuan oedd Sioned verch Batto ap Madoc ap Gruffydd.

Mam y trydydd Sion oedd ... verch Philip Egerton o Swydd Gaerlleon.

EMRAL.

Sir Roger Puleston ap Roger Pilston ap Roger Pilston ap Sir Edward Pilston ap Sir Roger Pilston ap

Roger ap Sion ap Robert ap Richard ap Sir Roger Pilston.

Mam Sir Roger Pilston oedd Ann Verch Richard Grafner o Eaton.

Mam Roger ap Roger Pilston oedd Mawdlen verch Sir Thomas ap Sir Thomas Hanmer.

Mam Roger ap Sir Edward Pilston oedd Ermin verch Richard Hanmer ap Gruffydd Hanmer o Hanmer.

Mam Sir Edward Pilston oedd Sian verch ac etiffedes William Hanmer ap Sion Hanmer o'r Llay ap Siankyn ap Sir Dafydd Hanmer.

Mam Sir Roger Pilston oedd Sioned verch ac etiffedes Thomas Bwckle ap Thomas Bwckle ap William ap Sion ap Robert ap Robert Bwckle ap William ap William Bwckle ap Robert Arglwydd Bwckle.

Mam Roger ap Sion Pilston oedd Angharad verch Gruffydd Hanmer ap Sir Dafydd Hanmer. Gruffydd oedd aer Sir Dafydd Hanmer.

Mam Sion ap Robert Pilston oedd Ales verch Dafydd Lewis o Burecote com. Oxon.

#### RHUDDALLT YN RHIWABON.<sup>1</sup>

Rondl ap Sion ap Sion ap Madoc ap Ieuan ap Madoc ap Ieuan ap Madoc ap Cadwgan ddu ap Cadwgan Goch ap Gwilym ap Hwfa ap Ithel felyn.

Mam Sion oedd Angharad verch Madoc ap Llewelyn ap Edn. Lloyd ap Iorwerth fychan ap Iorwerth ap Adda ap Ieuan ap Nynio ap Kynfrig ap Rywallon.

Plant Sion ap Madoc o Fargred verch Howel ap Edward ap Madoc ap Robert ap Richard ap Sir Roger Pilston oedd Sion, Hugh, Gruffydd, Gwenhwyfar, Margred, a Chattrin.

Plant Sion o'r wraig gyntaf, chwaer Richard ap Robert Fegin oedd Margred gwraig Gruffydd ap Ieuan ap Thomas o Flaen Iâl ; Kattrin gwraig Roger

<sup>1</sup> Llyfr Edward ap Roger *obit* 1587.

ap Ieuan Goch ap Dafydd Goch ap Badi o'r Rhuddallt.

MERS YN MAELOR: PLWY GWREXAM.

Ann Powel verch Sion Wynn ap Dafydd ap Howel ap Ieuan ap Gruffydd ap Madoc ap Edn. Goch ap Kynfrig.

Mam Ann Powel oedd Sian verch Sion Pilston Tir Môn.

Mam Sion Wynn ap Dafydd ap Howel oedd Elizabeth verch Reinallt Konwy ap Hugh Konwy o Fryn Euryn Esq.

Mam Dafydd ap Howel oedd Philipa verch Sir Rondl Bruton hên.

Mam Howel ap Ieuan ap Gruffydd oedd ..... verch ac un o etifeddesau Dafydd ap Giwn Lloyd o'r Hendwr ap Iorwerth ap Madoc ap Gruffydd ap Owen Brogyntyn ap Madoc ap Meredydd ap Bleddyn ap Cynfyn.

Mam Ieuan ap Gruffyth ap Madoc oedd Mared verch Llewelyn ap Ednyfed Gam ap Iorwerth Foel.

Mam Gruffydd ap Madoc oedd Mared verch Llewelyn ap Griffri.

DYMAK. MAELOR.

Humphre Dymak ap Thomas Dymak ap Humphre Dymak ap Humphre Dymak ap Edward Dymac ap Rondl Dymac ap Thomas Dymac ap yr hên Thomas Dymak ap Ieuan ap Dafydd Dymak ap Dafydd ap Madoc ap Ririd ap Cad. ap Owen fychan ap Owen ap Bleddyn ap Tudr ap Rys Sais &c.

LLWYN ONN YN MAELOR.

Rondl Jones ap Roger ap John ap Roger ap Robert Jones ap Sion ap Robert ap Edward ap Howel ap Llew. ap Ieuan ap Gruffydd ap Iorwerth ap Ieuaf ap Nynio ap Kynwric ap Riwallon ap Dingad ap Tudr Trefor.

Sion ap Robert ap Edward } oeddent  
Edward ap Robert ap Edward } Frodyr.

Mam Sion ap Robert ap Edward oedd Margred verch Sion ap Elis Eutyn o verch Sir Hugh Kafle ei mam hithe.

Mam Robert ap Edward oedd Margred Wen verch Thomas Dewild.

Mam Thomas Dewild oedd Angharad verch Ieuan ap Llewelyn ap Gruffydd Lloyd ap Llewelyn ap Ynyr ap Howel ap Moreiddig.

Mam Edward ap Howel oedd ... verch Dafydd ap Ednyfed Gam ap Iorwerth foel ap Iorwerth fychan.

## RHIWABON.

William Lloyd ap Sion Lloyd ap Rondl ap Sion ap Dafydd ap Llew. ap Edn. Lloyd ap Iorwerth fychan ap Iorwerth ap Awr ap Ieva ap Nynio ap Kynwric ap Rywallon.

Mam Sion Lloyd oedd Angharad verch Sion ap Ieuan ap Deikws.

Mam Rondl oedd Angharad verch Howel ap Ieuan ap Gruffydd o Faelor.

Mam Dafydd oedd Gwenhwyfar verch Adda ap Howel ap Ieuan ap Adda ap Awr ap Ievaf ap Kyhelyn ap Tudr ap Rys Sais &c.

## SONLLEY.

Robert Sonlley ap Robert ap Robert ap John ap Robert Sonlley ap Robert Wynn ap Morgan ap Llew. ap Edn. ap Gruffydd ap Iorwerth ap Einion goch ap Einion ap Iefaf ap Nynio ap Kynric ap Riwallon ap Dingad ap Tudr Trefor.

## MAELOR.

\*Ach Robert Wynn o du ei Dad a geir yn Ach Dafydd Eutyn; canys brawd un fam un dad oedd Morgan ap Llewelyn tad Robert Wynn a Dafydd Eutyn.

Ach Elen verch Iorwerth ap Ieuan ap Adda mam Robert Wynn a geir yn Ach Sion Edward hên o'r Waun ei brawd un fam un dad.



## MAELOR.

Hugh Lloyd ap Edward Lloyd ap John Lloyd ap Sion ap Dikws fongam ap Madoc ap Llew. ap Iorwerth ap Gruff. ap Iorwerth ap Ieuaf ap Nynio ap Kynwric ap Riwallon ap Dingad ap Tudr Trefor.

Mam Sion ap Dikws oedd Gwenhwyfar verch Dafydd o Rwlo neu Hwlond.

## ALRHE YN MAELOR.

Andrew Elis ap Roger Elis ap Humffre ap Sion ap Elis ap Richard ap Howel ap Morgan ap Iorwerth ap Gruffydd ddu ap Gruffydd goch ap Llew. goch ap Edn. Gryg ap Tudr ap Edn. ap Kynwric ap Riwallon ap Dingad ap Tudor Trefor.

Mam Elis ap Richard oedd Margred Eutyn verch ac etif. Elis fychan ap Elis Eutyn ap Sion ap Siames ap Madoc.

Mam Marged oedd Pernel verch Thomas Bwkle o Sioklys.

Mam Richard ap Howel oedd Sioned verch Tudr fychan ap Gwilym ap Gruffydd ap William ap Gruffydd ap Heilyn ap Tudr ap Ednyfed fychan.

Mam Sioned oedd Annes verch Robert ap Richard ap Sir Roger Pilston.

Mam Annes oedd Lowri verch Gruffydd fychan ap Gruffydd o'r Rhuddallt.

Mam Howel ap Morgan oedd Kattrin verch ac un o ddwy etifeddesau Madoc ap Meredydd ap Llewelyn ddu ap Gruffydd ap Iorwerth foel ap Iorwerth fychan &c.

Mam Kattrin oedd Margred verch Siankyn Dekaf ap Madoc ap Gruffydd ap Iorwerth fychan ap Iorwerth ap Ieuaf ap Nynio ap Kynwric ap Riwallon ap Dyngad &c.

A chwaer oedd Kattrin uchod i Werwyl verch Madoc o Abertanat : a'r Werfyl yma a fuase yn briod

a Rys ap Dafydd ap Howel o Ruc. Cais ach Aber-tanat.

Howel ap Morgan a } oeddent  
Edward ap Morgan } Frodyr.

BANGOR; MAELOR SAESNEG. ALRHE.

John Powel ap Roger ap Sion ap Edward ap Howel ap Morgan, fal a'r blaen.

Mam Sion ap Edward oedd Mawd verch Sion ap Richard ap Madoc Llew. ap Ednyfed Gam.

Mam Mawd verch Sion oedd Mawd verch Madoc Lloyd ap Gruffydd ap Iorwerth foel ap Iorwerth fychan.

Mam Edward ap Howel ap Morgan oedd Sioned verch Tudr fychan fal o'r blaen yn Ach Elis ap Richard.

BRYMBO YN MAELOR.

John Wynn ap Robert ap Gruffydd ap Edward ap Morgan ap Dafydd ap Madoc ap Dafydd Goch ap Dafydd ap Gronow ap Iorwerth ap Howel ap Mor-eiddig ap Sandde Hardd o Fortyn.

Mam Edward ap Morgan a Gwenhwyfar verch Morgan ap Dafydd ap Elis Eutyn oedd Efa verch Llewelyn ap Ednyfed.

Y GROES FOEL YN MAELOR.

Richard Jones ap Hugh Jones ap John ap John o'r Groesfoel ap Robert ap Gruffydd ap Howel ap Gruffydd ap Iorwerth fychan ap Iorwerth ap Awr ap Ieuan ap Nynio ap Kynfrig ap Riwallon ap Dynged ap Tudr Trefor.

BRYN Y WIWAIR; MAELOR YN RHIWABON.

John Bromffild ap Edward ap Martin ap Sieffre Bromffild ap Tudr ap Gruffydd ap Dafydd ap Iorwerth goch ap Ieuan foel frych ap Iorwerth fychan ap Ior-

werth ap Madoc fychan ap Madoc ap Urien ap Eginir ap Lles ap Idnerth Benfras.

Mam Edward Bromffild oedd Elizabeth verch William Eutyn ap John Eutyn ap Sion ap Elis Eutyn. Mal Watstay.

Mam Elizabeth oedd Gwenhwyfar verch ac un o etifeddesau Richard ap Rys ap Moris ap Ieuan Gethin ap Madoc Kyffin: a mam hono oedd Blaense verch Richard Trefor ap Edward Trefor ap Dafydd: chwaer gwbl i Edward Trefor fychan Constabl Croesoswallt.

Mam Martin Bromffild oedd Margred verch Thomas ap Ieuan ap Siankyn o Wrexam.

Mam Sieffre Bromffild oedd Margred verch Siankyn ap Badi ap Einion ap Iorwerth ap Gruffydd ap Ieva ap Howel ap Ieva ap Adda ap Awr o Gamhelig.

Mam Richard ap Rys ap Moris oedd Gwenhwyfar verch Robert Salter o Groes Oswallt.

Gwraig Ieuan foel oedd Angharad verch Dafydd ap Howel ap Gruffydd ap Owen ap Bleddyn ap Owen Brogyntyn. A mam hono oedd Angharad arall verch Richard ap Sir Roger Pilston hên.

Mam Dafydd ap Gruffydd ap Madoc oedd Ellyw verch ac etifeddes Ieuan Lloyd ap Llew. ap Dafydd ap Llew. ap Ionas ap Grono ap Tudr ap Rys Sais.

Mam William Eutyn o Rhiwabon oedd Ann Wen verch Elisau ap Gruffydd ap Einion ap Gruffydd ap Llew. ap Cynwric ap Osbern Fitzgerald.

Mam Elis ap Gruffydd ap Einion oedd Lowri verch Tudr ap Gruffydd fychan, brawd Owen Glyn-dwr.

Mam Tudr ap Gruffydd fychan oedd Elen verch Thomas ap Llew. ap Owen ap Meredydd ap Gruffydd ap yr Arglwydd Rys.

Merch ac unig etifeddes Edward Bromffild oedd Gwraig Sir Gerald Eutyn o Elizabeth verch Mr. John Sontle o Sontle.

## MAELOR CADWGAN.

William Jones ap Edward Jones ap John ap Dafydd ap Robert ap Gruffydd ap Howel ap Iorwerth fychan ap Iorwerth ap Ieva ap Nynio ap Cynwric ap Riwallon ap Dyngad ap Tudr Trefor.

Mam Edward Jones oedd Sioned verch Edward ap Morgan o Blas Bwld ap Dafydd ap Madoc ap Dafydd goch ap Iorwerth ap Howel ap Mor-eiddig ap Sandde Hardd.

Mam Sion ap Dafydd ap Robert oedd Cattrin verch ac etifeddes Ieuan ap Iorwerth ap Llew. Sais ap Llew. ap Madoc ap Einion ap Madoc ap Bleddyn ap Cynwric ap Riwallon.

Mam Dafydd ap Robert oedd Angharad neu Gattrin verch Ieuan ap Gruffydd chwaer Howel ap Ieuan ap Gruffydd o Fers ap Madoc ap Edn. goch ap Cynwric fychan ap Cynwric ap Gruffydd fychan ap Gruffydd ap Einion ap Edn. ap Cynwric ap Riwallon.

Mam Robert ap Gruffydd ap Howel oedd Angharad verch Robert ap Hwfa ap Gruffydd ap Hwfa ap Iorwerth ap Ieva ap Nynio.

## PENYLAN: MWCKSTWN.

John Mwkstwn ap Edward Mwkstwn ap John Mwkstwn ap Edward ap Hugh ap Thomas ap William ap Thomas ap William ap Roger Mwkstwn ap Hoelkyn Mwkstwn.

Mam Sion ap Edward Mwkstwn oedd Angharad verch Thomas ap Rys ap Gutyn ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Plant John Mwkstwn o Ann verch Edward Lloyd o Llwynymaen oedd Edward Mwkstwn; Hugh; Samuel; a Mr. Richard Mwkstwn<sup>1</sup> Person Llanfyllin; o ferched Elinor gwraig John Thomas ap Morris o'r Bryn, ac wedyn gwraig Mr.

<sup>1</sup> Rector of Llanfyllin, 1625-27.

Gruffydd Tanat Ficar<sup>1</sup> Llanynblodwel ; ac Elizabeth gwraig ... Herwad o Gricketh.

## RODN.

Cyntaf gwr o Enw Rodn a ddaeth i Faelor oedd Richard Rodn y pumed mab i ... Rondl o Gent ; ac efe a ddug yn ei arfau, Glas 3 phen Bwch dans o'r gwraidd fal y mend aur, ac yn arwydd ei foel yn bumed mab ef a ddug blodeuyn pum dalen o'r ail neu o'r Fettel.

Y Richard hwnw a ddaeth o Gent i Faelor gyda ..... Nefil Arglwydd Abergefeni yn amser Harri VI Brenin Lloegr ac efe a briodes Isabel ; ac i'r Richard hwnnw y bu o Isabel dri mab, nid amgen, Hugh, William yr hwn a elwyd y *Resefer Coch*, a Thomas.

Hugh Rodn a briodes Kattrin verch ac etifeddes Gruffydd ap Madoc ap Ieva Lloyd ap Howel ddu ap Madoc ap Heilin ap Einion goch ap Ithel ap Ednyfed o Drefalyn ac o Ddyffrin Clwyd ; ac iddynt y bu John Rodn y mab hynaf Sersiant y Brenin ; Sir William, Gwr llen Person Gressford, a Sir Hugh Rodn, Prelat, y trydydd brawd.

John Rodn y Sersiant a briodes Wenhwyfar verch Richard ap Dafydd ap Tegin ; ac iddynt y bu John Rodn a aned cyn ... a merched [y] rhai a aned gwedi ... eu tad a'u mam.

Sion Rodn ap Sion a briodes Mawd chwaer gwbl i Sir Edward Pilston o Emral ; ac iddynt y bu Sion Rodn a merched. 1588.

William Rodn yr hwn a elwyd *Resefer Coch* a briodes Ales Dytton chwaer yr hên Sir Pyrs Dytton o Hatton ; ac iddynt y bu Sion Rodn a merched.

Sion Rodn ap William a briodes Margred verch Richard Hanmer o Lys Bedydd o ferch Tudr fychan o Fôn ei mam ; ac iddynt y bu William Rodn a merch.

<sup>1</sup> Vicar of Llanyblodwel, 1629.

William Rodn ap Sion a briodes Kattrin verch Sion Almor Sersiant y Brenin ap Sion Almor Marsial o Neuadd y Brenin ac iddynt y bu Sion Rodn y mab hynaf a fu farw yn ifange heb briodi :—Roger Rodn yr ail fab—a Raff Rodn a fu farw heb ddim plant : ac o ferched Ales gwraig Thomas Bilet mam Edward Bilet o Burton ; Elin gwraig Roger Wynn ac wedi hynny gwraig Rondl Trefor : Sian gwraig ... Trafford o Bridge Trafford yn Swydd Gaer Ileon ; a Margred gwraig Humffre Dafydd. 1588.

Roger Rodn ap William a briodes Margred verch Morgan Brochdyn o Iscoyd, ac iddynt y bu pedair merch ac etifeddesau, nid amgen, Margred yr hynaf gwraig Elis ap Howel fychan o Llanelidan ; Dorety a briodes Hugh Iâl ap Dafydd Lloyd ap Elissau ; Ales a briodes Thomas Iâl mab ac aer Sion Wynn ap Dafydd Lloyd ap Elissau ; ac Ann y 4 verch a briodes Robert Gosling.

John Rodn (1658) o Ffroed<sup>1</sup> Esq. ap Roger ap John Roden (1588) uchod.

Gwraig John Rodn ap Roger oedd Elinor verch ac etifeddes Edward Moris ap Moris ap Meredydd.

Mam John Rodn ap Roger oedd Jane verch Thomas Powel o Horsle.

Mam Roger ap John Rodn oedd Ann verch Richard Chambers o Sussex.

#### LLANERCH RUGOG.

Roger Hughes (1655) ap Edward Hughes ap Richard Hughes ap Sion ap Hugh ap Sion ap Ieuan ap Deikws ap Deio.

Mam Roger oedd Elin verch Richard Lloyd ap Hugh.

Mam Sion ap Hugh ap Sion oedd Kattrin verch Sion ap Sion ap Elis Eutyn o Annes verch Elisse ap Gruffydd ap Einion ei mam hithe.

<sup>1</sup> ? Iscoed.

## COED YR ALLT YN PLWY LLANFARTHIN.

Richard Kyffin ap Richard ap Richard Kyffin ap Elis ap Richard ap Ieuan ap Howel fychan ap Howel ap Moris ap Ieuan Gethin ap y Kyffin.

Mam Elis ap Richard ap Ieuan oedd Lowri verch John Wynn Kinaston o Pant y Byrsle.

## EGLWYSEG.

Plant Edward ap Rys ap Dafydd ap Gwilym ap Iorwerth ap Ieuan ap Alo yr hwn a elwyd o'i iawn enw Riwallon ap Riwallon fychan ap Riwallon Llwyd ap Ithel Frenin Gwent ap Rys ap Ivor o Gantref ap Howel ap Morgan fychan Arglwydd Euas ap Morgan hir ap Iestyn, oedd Sion Prys, Richard, William a Dafydd; ac o ferched Sioned gwraig Dafydd Lloyd ap Thomas o Fodlith yn Llansilin; Efa gwraig Dafydd Lloyd ap Ieuan ap Owen ap Ieuan Têg o Dolobran Feifod; Margred gwraig Edward ap Roger ap Sion ap Elis Eutyn o Rhiwabon; Elizabeth gwraig Dafydd Lloyd ap William ap Mathew o Llanarmon Mynydd Mawr; Kattrin gwraig Robert Lloyd ap Dafydd Lloyd ap Sion Edward o'r Waun. Deli gwraig Edmund Lloyd ap Thomas o Gegidfa y Maesmawr; Gwen gwraig Edward ap Ieuan ap Dafydd ap Rys ap Reinallt o'r Wyddgrug; Sian gwraig Dafydd Lloyd ap Hugh Lloyd o Garreg ap Gruffydd Lloyd ap Elisse.

Mam y plant hyn oedd Gwenhwyfar verch Dafydd ddu ap Tudr ap Ieuan Lloyd ap Llew. ap Gruffydd Lloyd ap Meredydd ap Llewelyn ap Ynyr ap Howel ap Moreiddig ap Sandde Hardd.

Mam Gwenhwyfar oedd Margred verch Meredydd ap Tudr ap Gronw ap Howel y Gadair ac i Kirid Flaidd.

Mam Edward ap Rys ap Dafydd ap Gwilym oedd

Katrin verch Rys ap Gruffydd fychan ap Gruffydd ap Ieuaf ap Heilin ap Ieuan ap Adda ap Meiric ap Kynfrig ap Pasgen.

Plant yr un Edward Rys o'i *gariadferch* oedd Richard, a Richard arall, a Robert; Katrin gwraig Hugh ap Dafydd o'r Park yn Llanfechain; Ales gwraig Owen ap Cadwaladr ap Howel ap Ieuan ap Llewelyn ap Einion o Bowys; Katrin arall gwraig Dafydd ap Sion ap Reinallt Dan fwelch y Rhiwfelen; Gwenhwyfar gwraig Gutyn ap Sion ap Dafydd ap Sienkyn o Wrexham; Mary gwraig Sion ap Gruffydd ap Ieuan o Ial; a Margred gwraig William ap Dafydd ap Sienkyn.

Mam Rys ap Dafydd ap Gwilym oedd Gwen verch Iolyn ap Dafydd o'r Hob ap Madoc foel ap Ieuan ap Llywelyn i Kynric Efell.

Plant Sion Prys o Eglwyseg oedd Edward Prys a briododd Katrin verch Edward Herbert o Drefaldwyn; Sion, Richard, Harri, Thomas Rys, Robert, Sion, William, Katrin, Sian, Gwenhwyfar, Elin, Mary, Margred ac Elizabeth.

Mam y plant yma oedd Margred Wenn verch Sion Lloyd o Iâl ap Tudr Lloyd ap Dafydd Lloyd. Cais Ach Bodidris.

Mam Margred Wenn oedd Katrin verch ac etifeddes Harri Goch Salsbri ap Harri Salsbri ap Thomas Salsbri hen. Cais Ach Lleweni.

Mam Katrin verch Rys ap Gruffydd fychan oedd Lleuku verch Llewelyn ap Deikws ap Adda ap Meredydd goch ap Gruffydd ap Howel ap Seissyllt Arglwydd Meirionydd ac Ardudwy.

Mam Lleuku oedd Annes verch John Ffalkws.

Mam Llew. ap Deikws oedd Lleuku verch Gruffydd ap Madoc fychan ap Madoc ap Urien ap Eginir ap Lles ap Idnerth benfras.

Ieuan ap Rys ap Dafydd ap Gwilym } oeddynt  
Edward ap Rys ap Dafydd ap Gwilym } Frodyr un dad.



- Plant Howel ap Ieuan ap Rys ap Dafydd ap Gwylm (fel Ach Eglwyseg) oedd Dafydd Lloyd, Thomas, John *y Parck*; Kattrin gwraig Roger ap William, Gwenhwyfar gwraig John ap Robert ap Edward Trevor ap Sion Trefor ap Edward ap Dafydd o Frynkinallt.
- Mam Kattrin oedd Margred verch Elisse ap Gruffydd ap Einion ac i Osbern.
- Mam Ieuan ap Rys oedd Gwen verch Dafydd ap Mathew Kaereinion.
- Mam Gwen oedd Elin verch Einion ap Einion ap Ynyr Fychan o Nannau.

## BODIDRIS YN IAL. 1646.

Sir Ieuan Lloyd<sup>1</sup> ap Sion Lloyd ap Ieuan Lloyd ap Sir Sion ap Sir Ieuan Lloyd ap Sion ap Tudr ap Dafydd Lloyd ap Tudr ap Ieuan ap Llewelyn ap Gruffydd Lloyd ap Meredydd ap Llewelyn ap Ynyr ap Howel ap Moreiddig ap Sandde Hardd o Fortyn ac i Beli Mawr.

Mam Sir Ieuan Lloyd oedd ...<sup>2</sup> verch Bevus Thelwal ap Sion Thelwal o Lanrhudd.

Mam Sion Lloyd oedd Mary verch ac un o bedair etifeddesau Sir Richard Trefor o Drefalyn.

Mam Ieuan ap Sir Sion Lloyd oedd Margred verch Mr. John Salbri o Rûg ap Robert Salbri ap Pys Salbri. Cais Ach Salbri Rûg.

Mam Sion Lloyd oedd Elizabeth verch Thomas Mosztyn ap Richard ap Howel ap Ieuan fychan ap Ieuan ap Adda ap Iorwerth ddu ap Ednyfed Gam: A'r Elizabeth hono a fuase yn briod a Sion Wynn ap Dafydd Lloyd; a hono oedd fam Thomas Iâl o Fodanwydoc.

Mam Sir Ieuan Lloyd oedd Kattrin verch Harri Goch Salbri ap Harri ap Thomas Hên Salbri; ac oddiwrth hono y caed y Plas yn Llanrhaiadr yn Kimmerch.

<sup>1</sup> Created a Baronet in 1646.

<sup>2</sup> Margaret.

Mam Kattrin oedd Margred verch Tudr fychan ap Tudr ap Gruffydd ap Einion ac i Osber.

Mam Margred oedd Gwenhwyfar verch Rys ap Meredydd chwaer i Robert ap Rys ap Meredydd.

Mam Harri Goch Salbri oedd Margred verch Gruffydd ap Rys ap Gruffydd ap Madoc Gloddaith.

Tudr Lloyd, Lewis Lloyd, a'r Abad Sion oeddynt feibion Dafydd Lloyd ap Tudr ap Ieuan Lloyd ap Llew. ap Gruffydd Lloyd o Iâl.

Mam Sion Lloyd ap Tudr Lloyd oedd Kattrin verch Sion Edward Hên ap Iorwerth ap Ieuan ap Adda ; chwaer William Edwards o'r Waun ; ac wedi marw Tudr Lloyd priododd Cattrin uchod Robert ap Howel o Groesoswallt.

Mam Tudr ap Dafydd Lloyd oedd Mallt verch ac etifeddes Gronw ap Ieuan ap Dafydd Lloyd ap Madoc ap Llew. ap Gruffydd.

Mam Dafydd Lloyd ap Tudr oedd Fali verch Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Fali oedd Margred verch Rys ap Gruffydd ap Madoc ap Iorwerth ap Ririd Flaidd.

Mam Tudr ap Ieuan ap Llewelyn oedd Fali verch Tudr ap Heilin ap Tyfid ap Tangno ap Ystrwyth ap Marchwystl ap Marchweithian.

Mam Ieuan ap Llewelyn ap Gruffydd Lloyd oedd Llewku verch Llew. ap Llew. ap Meredydd ap Madoc ap Einion ap Ririd ac i Ednowain Bendew.

Mam Llew. ap Gruffydd Lloyd oedd Tangwystl verch Ieuan ap Meredydd ap Madoc ap Einion ap Ririd ac i Ednowain Bendew.

Tudr ap Ieuan ap Llewelyn  
Siankyn ap Ieuan ap Llewelyn  
Gruffydd ap Ieuan ap Llewelyn } oeddent Frodyr.

Plant Gruffydd ap Einion ap Gruffydd ap Llewelyn ap Kynwric ap Osbwrn oedd Tudr ; Elisse ; a Gruffydd fychan : ac i Tudr y bu dau fab a dwy ferch, nid amgen Ieuan ap Tudr, a Tudr fychan a Lowri ferch Tudr (gwraig Gruffydd ap

Howell ap Gruffydd Derwas) a Margred gwraig  
Howel ap Rys ap Howel fychan.

Tudr fychan ap Tudr ap Gruffydd ap Einion a bri-  
ododd Wenhwyfar verch Rys ap Meredydd ap  
Tudr o'r Yspyty; ac iddynt y bu verch a elwyd  
Margred a hono a briododd Harri Goch Salbri,  
ac iddynt y bu Kattrin gwraig Sion Lloyd o  
Iâl.

A'r Wenhwyfar uchod verch Rys ap Meredydd a  
fuese yn brioch a Dafydd ap Howel ap Gruffydd  
ap Siankyn o Llwydiarth yn Mhowys. Cais  
Ach Llwydiarth.

#### LLANEGWEST.

Yr Abad Sion Lloyd ap David Lloyd ap Tudr oedd  
frawd i Tudr Lloyd ap Dafydd Lloyd o Iâl: un fam  
un dad.

*(To be continued.)*

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## Reviews and Notices of Books.

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EARLY CHRISTIAN SYMBOLISM IN GREAT BRITAIN AND IRELAND BEFORE THE THIRTEENTH CENTURY. The Rhind Lectures on Archæology for 1885. By J. ROMILLY ALLEN, Esq., F.S.A.Scot. London: Whiting and Co., 30 and 32 Sardinia Street, W.C. 1887.

MR. J. ROMILLY ALLEN has done good and useful service by providing for us this thoughtful and suggestive volume on the *Early Christian Symbolism* of our country. His object has been, he tells us in his brief preface, to "endeavour to make his countrymen take a greater interest in that national school of art" which distinguishes the monuments and remains of the early Christian period from the sixth to the thirteenth centuries, in Great Britain, from those of Greece and Rome. But he by no means confines himself to Great Britain. He begins, indeed, with its earlier origin and development in foreign countries, especially in Rome; and having thus laid a good scientific basis, he proceeds to apply it to the monuments of these islands.

The Lectures are five in number, and treat respectively—

1. Of Early Christian Symbolism in Foreign Countries.
2. The Romano-British Period and Celtic Sepulchral Monuments.
3. The High Crosses of Ireland, Tenth Century. Subjects on the Heads.
4. Ditto. Subjects on the Shafts and Bases.
5. Norman Sculpture, chiefly in the Architectural Details of Churches, A.D. 1066-1200.
6. The Mediæval Bestiaries.

The first Lecture is introductory to the main scope of the book, defines its terms, and classifies the subjects of symbolism according to the "nature of its outward forms", and their sources in literature or tradition respectively.

"Symbolism" is defined "as a means of conveying ideas and facts to the mind by representations which are in the first instance merely pictorial, but by frequent repetition gradually assume certain stereotyped forms" (p.1). And the reason given for the special period treated of is that "the amount of material for arriving at the history of Christian art in this country, before the seventh century, is very small indeed"; while in the thirteenth century an entire change took place in Christian art, which then ceased to be Byzantine in character, and became mediæval; or, in other words, Northern influence began to predominate over Eastern." This Byzantine

character, however, he traces back to Rome; and this brings him to that earliest storehouse of Christian symbolism, the Catacombs, which are treated of with considerable minuteness both historically and specially. Gilded glass vessels, sculptured sarcophagi, mosaics, lamps, holy oil vessels, holy water vessels, belt-clasps from Burgundian and Frankish graves, ivories, church-doors, and MSS., are all



Slab of Slate with Crucifixion, from old Chapel on Calf, Isle of Man.

made to contribute to the general store; and a list of the best authorities on each subject is added for those who wish to enter more fully into the matter.

Chapter II brings us into Britain in the Romano-British period, A.D. 50-400, which is treated of both historically and in its symbolic

features ; and the step from this period to that of the Celtic sepulchral monuments, A.D. 400-1066, is natural and easy. These monuments are divided into two classes : (1), "*Rude Pillar-Stones* with the simple Chi-Rho monogram or the cross, with or without minuscule inscriptions ; and (2), "*Sculptured Stones*, ornamented in the way peculiar to Celtic art, with "interlaced work, key and spiral patterns, and conventional animals with their bodies, limbs, and tails interlaced." These have, for the most part, inscriptions ; but the language and lettering differ according to the locality. They have



Tombstone of Gurmarc at Pen Arthur, Pembrokeshire.

been found most abundantly in Ireland, and especially at Clonmacnoise, where they have been assigned, on the historical evidence of the names they record, to the period between A.D. 628 and 1273 ; and as it is argued that they were introduced from Ireland into Britain about the end of the seventh century, the preceding period, from 400 to 700, is assigned, with much reasonableness, to the rude pillar-stones.

The difference between the earlier and later monuments is marked by five points :—(1), the dressing of the stone ; (2), the practice of

incising the design instead of sculpturing it in relief; (3), the use of peculiar geometrical and other forms of ornament; (4), the alteration in the letters of the inscriptions; and (5), the introduction of new formulæ in the epitaphs.

The *rationale* of the change is further given in the following suggestive summary from Petrie's *Irish Christian Inscriptions*, where it is said that "as regards the dressing of the stone, the same changes seem to have taken place in the sepulchral monuments as is to be observed in the ecclesiastical buildings; for the early oratories of Ireland, built of uncemented stones put together without the use of the hammer or the chisel, and the rude pillars erected to the memory of the Christians who worshipped in them, are nothing more than blocks of slate, granite, or sandstone in their natural state, untouched by the tool of the mason, except for the cutting of the inscription."

Side by side with improvement in the art of building, we find an increased amount of thought and labour expended in the preparation of the memorials of the dead. At the same time that the mason began to square his stones carefully, and set them in mortar, the sculptor commenced to reproduce, in a harder material, the beautiful forms of ornamentation which the Celtic scribes lavished upon the early MSS. of the Gospels. As the art of writing became more common, the shape of the letters altered, and in place of the debased provincial Latin capitals, which occur universally on the rude pillar-stones, the neater and more rounded minuscules, or small letters of the MSS., were introduced for lapidary inscriptions, together with the peculiar Irish letters, *p*, *z*, and *r*. An abundance of illustrations impresses these variations clearly on the mind; and we feel that, difficult and obscure as the subject is, we are making our way intelligibly through it under the skilled guidance of Mr. J. Romilly Allen.

Ireland being the channel, as already stated, through which Celtic ecclesiastical art found its way into Scotland, Wales, and England, and being altogether at the time the most rich in specimens, has also fortunately a large number of dated examples, by the help of which a reliable clue is supplied for the period of the rest. In that most interesting collection of cross-slabs found at Clonmacnoise, out of one hundred and eighty cases, no fewer than eighty-one have been "identified by means of the names recorded as being the tombstones of bishops, abbots, priests, scribes, kings, lords, and chieftains, the years of whose deaths are mentioned in historical documents such as the *Annals of the Four Masters*, the *Chronicon Scotorum*, and other authorities, as ranging from A.D. 628 to 1278. With these landmarks to guide him, Mr. Romilly Allen proceeds, in Lectures III and IV, to describe the high crosses of that country, and to point out their relation and their peculiarities with special regard, 1st, to the subjects on the head; and 2ndly, those on the shafts and bases.

Lecture V, after a brief preliminary account of the sculptured

details, first of the Celtic, and then of the Saxon churches, proceeds to describe the change from the Byzantine to the Romanesque style, which began with Edward the Confessor, and was accelerated and settled by the Norman Conquest. The great revival of church building which coincided with this century was due, we are told, in great measure, to the intense relief felt by men when they found that the end of the world, which was widely expected throughout Europe to take place at the end of A.D. 1000, did not really take place. The gradual progress in the character and the workmanship of the ornamental designs is shown with much fulness, and illustrated by many examples, from the rude designs upon the tympana of the doors to the elaborate representations of scenes in Our Lord's life, sculptured on the fonts and tombstones.

The portion of the book, however, which is most curious, and will probably attract the greatest attention, is the sixth and last Lecture, on "The Mediæval Bestiaries." We have most of us been often puzzled by the rude and grotesque carvings on early sculptured stones, and much exercised in thought as to what they could possibly represent, and what they might be intended to teach, for they could hardly be merely ornamental. Mr. Romilly Allen, following up a line of inquiry suggested by Dr. J. Anderson in a previous course of Rhind Lectures, looks for their explanation in the mediæval works on natural history, known as "Bestiaries, or Books of Beasts." A short notice of these curious works, with a list of the MSS. and published texts of the different versions, makes the process of identification simple and plain. Happily some of them contain drawings of the animals described, as well as the Scripture verses they were intended to illustrate, and the moral virtues and lessons they were intended to inculcate. The drawings, indeed, are often totally unlike the reality; but as Mr. Allen remarks, "the mediæval naturalist was a theologian first, and a man of science after. His theories were founded partly on texts of Scripture rightly or wrongly interpreted, partly on the writings of Pliny, and partly on the supposed derivations of the names, mixed up with all kinds of marvellous stories such as are found in the folk-lore of all nations." (P. 335.)

Having first shown, from these sources, that "the system of mystic zoology contained in them was not only recognised by the Church as a means of conveying religious instruction as far back as the eighth century", he goes on to prove that "animal symbolism corresponding exactly with that of the MSS. was used for the decoration of ecclesiastical buildings of the twelfth century side by side with scenes from Scripture and such sacred devices as the *Agnus Dei*." (P. 357.)

A particular exemplification of this principle with reference to various kinds of beasts and birds, and of fabulous and mystical creatures, set forth with ample descriptions, and abundantly illustrated, brings the Lecture and the work to a close. The conclusion is, in one sense, a sad and discouraging one. "We see", he tells



us, "a long series of Christian monuments inferior to those of no other country either as regards the quality of the art they exhibit or their value in supplementing and confirming our knowledge of the progress of religion and culture as derived from documents or printed books; yet at the present moment we are under the indelible disgrace of having made no attempt either to preserve these monuments for posterity, or to make use of them ourselves for scientific purposes."

This disgrace, however, we heartily thank Mr. Romilly Allen for having done not a little to remove by this useful volume on *Early Christian Symbolism*; and while we cordially agree with him in the hope, however faint, that "Perhaps when the craze for Japanese pots and spindle-legged furniture dies a natural death at South Kensington, the authorities of that establishment may condescend to turn their attention to Christian art in Great Britain." We earnestly commend his suggestion that "a separate museum of Christian archæology should without delay be established either at one of the Universities or in some large city."

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FACSIMILE OF THE BLACK BOOK OF CARMARTHEN. Reproduced by the Autotype Mechanical Process, with a Palæographical Note by J. GWENOGFRYN EVANS, Hon. M.A., Oxford. Oxford, 1888. Pp. xx, 108. 8vo.

The Black Book being the oldest MS. extant in the Welsh language, Mr. Evans has undertaken to give scholars a photographic copy of it; and at what risk to his pocket he did this will easily be understood by all those who know anything about the expense of autotyping, and who will glance at the slender list of subscribers' names at the end of the volume. That list is remarkable both on account of the names it contains, and of certain others which it does not contain. In the latter respect it confirms what is already pretty well established, namely, that the rampant patriot seldom subscribes. The only way of securing his warm support would be to approach him on a public platform, for unlike the wild ass that "scorneth the multitude of the city", that is the only thing which your political zebra is afraid of.

The volume is most appropriately dedicated to its present owner, Mr. Wynn of Peniarth, who is a model guardian of national treasures; and none of our readers will be surprised that the Marquess of Bute is specially mentioned as having generously rendered substantial assistance to the undertaking.

After giving details as to the missal letters in the MS., and an exact account of the "gatherings" which make it up, at the same time that they indicate that it consists of only parts of a larger codex, or even of more than one codex, Mr. Evans proceeds to discuss its date. The MS. belonged originally, it would seem, to the Carmarthen Priory, which, according to Tanner, was in existence in

1148. It refers to Henry II's conquest of Ireland, also to the quarrel between Henry II and his son of the same name. A good deal depends on a reference to *Brenhin na vrenhin*, or "a king who was not a king." Who was he? Was he young Henry,—that is to say, Henry III, as some writers call him? Mr. Evans is inclined to think he was. At any rate it is known that his father determined to make him king in his lifetime, and that the younger Henry afterwards chafed at being "king only in name".

The following is the summing up of the discussion of this question of dates: "In the meantime we hazard the opinion that the large, bold hand of the earlier part of the MS. belongs to the reign of Stephen, and the rest to the reigns of Henry II and Richard." Mr. Evans, however, appends the opinion of Mr. Maunde Thompson, Keeper of MSS. in the British Museum, to the effect that he does not think any part of the Black Book earlier than the end of the twelfth century, while some parts of it may, according to the same authority, be later.

The contents are various. A good deal is of a religious nature, and extremely obscure in point of language; a good deal more is made up of prophecies, the so-called *Hoianau* and *Avallennau*. The longest poem in the book consists of the "Stanzas of the Graves", of which a certain number would seem to have been historical. In some instances the bard says that he is brought by Elfin to a grave, and then asked, in order to test his bardism, whether he can tell whose grave it is. This clearly implies a habit which prevailed before epitaphs were known in this country, namely, that the bards had to keep alive the memory of the heroes of the race, and to point out the graves in which they were buried. Let the following triplet serve as a specimen :

"Whose is the grave in the shelter?  
While he was no weakling  
That owns the grave, Ebediw ab Maelur."

One instance stands forth as a conspicuous exception: no grave of Arthur was known, or could be known; for the bard explains his case thus :

"A grave for March, a grave for Guythur,  
A grave for Gugaun Red Sword;  
Unwise (the thought), a grave for Arthur."

It is much to be desired that the members of the Cambrian Archæological Association should assist in identifying the graves and their localities as given in the Black Book.

The volume contains several purely mythological poems, of which by far the most remarkable is a dialogue between Guitnev (or Gwyddno) Long-Crane, King of the green realm overrun by the billows of Cardigan Bay, and Gwyn, son of Nud, lover of Creuridlad, daughter of Lut (or Lud), Shakespear's Cordelia, daughter of Lear. Gwyn here appears as the great fetcher of the dead from the

field of slaughter, and he has a formidable hound. After enumerating several famous battles in which he had been present, he closes his account of himself as follows :

“ I have been where fell the warriors  
Of Britain, from east to north.  
I am the escort of the Grave.  
I have been where fell the warriors  
Of Britain from east to south.  
I am the escort of Death.”

The only other available text of the Black Book is that published some years ago in the second volume of Skene's *Four Ancient Books of Wales*. We should like to have compared the two, but it would take up too much of our space to go into the details of the readings, of which we cannot approve ; but take, for example, p. 37 of Skene's texts, and in poem 22 you will find the two following instances,—*llogporth* for *llogborth*, and *vrcheint* for *vitheint*, which is important, as the latter occurs elsewhere, and something may be made out of it. Or take p. 19, where the gibberish, “*amdet ar wydun*”, is given by Skene for “*am clet ar wy clun*”, meaning “with my sword at my side”. Or, lastly, take the additions to the “Verses of the Graves”, on p. 35, where there are no less than five inaccuracies in about six lines of the MS. We have not the slightest wish to depreciate Skene's work. It has been very useful while we had nothing better ; but now that we have an autotype facsimile of the text, no copy, however accurate, could be expected to compete with it.

This raises the question of how far the present edition may be, after all, counted upon to meet the slow but sure demand of scholars for the Black Book ; and we notice with regret that 250 is given as the number of copies of the facsimile reproduced. It is needless to say that the volume has been got up with Mr. Evans' usual care, and that it reflects the highest credit on all concerned in its production.

## Obituary.

WILLIAM ALLPORT LEIGHTON, B.A., F.L.S.

THE Rev. W. A. Leighton of Shrewsbury died on the 25th of February last, in his eighty-fourth year. Our members will recollect his valuable services to the Society during the Shrewsbury meeting in 1881. Mr. Leighton was descended from a younger branch of an old Shropshire family seated at Wattlesbery Castle; in old times his father kept the Talbot Hotel at Shrewsbury. Although well known as an authority on architecture, Mr. Leighton was more widely known as a botanist, his speciality being lichens. He was a schoolfellow of the famous Charles Darwin at Shrewsbury, and at the Shrewsbury meeting Mr. Leighton amused the members of the Cambrian Association with several curious anecdotes of Charles Darwin as a boy. He at first studied for the law, but abandoning this pursuit he prepared for Holy Orders at St. John's College, Cambridge, where he graduated B.A. in 1833. He published a flora of Shropshire in 1841, illustrated by etchings from his own hand. He was ordained deacon at Easter and priest at Christmas 1843, as curate of Holy Trinity and St. Giles' Churches, Shrewsbury. His writings on lichens are far too numerous to mention here; the papers are printed in the publications of the Ray, Linnean, and other societies, and in various scientific journals. Most of Mr. Leighton's botanical contributions are beautifully illustrated in colour. His best known book is his *Lichen Flora of Great Britain*, published in 1871, which reached a third edition. A few years ago Mr. Leighton presented the whole of his large collection of lichens to the Kew herbarium: this was an exceedingly heavy present, for most of the examples of lichens were *in situ* on small pieces of rock. In his later years Mr. Leighton returned to the study of archæology, and helped to establish the Shropshire Archæological and Natural History Society. Mr. Leighton was a kind-hearted and faithful friend, and it was in a great measure through the strong friendship which latterly existed between Mr. Barnwell and Mr. Leighton that the drawings of our draughtsman, Mr. W. G. Smith, were deposited in the Museum attached to the Shrewsbury Free Library.

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## Archaeological Notes and Queries.

MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION IN LONDON.—For the first time in the history of the Cambrian Archæological Association a visit has been paid to London. As a general rule, the Association confines itself to its own particular district, and does not meet outside the limits of the Principality. This year, however, an exception has been made in deciding to hold the usual summer congress in Brittany. The present gathering was a preliminary to enable the members to discuss the details of the foreign excursion, and make the necessary arrangements complete. London was chosen, partly as being the most convenient place of assemblage, and partly to give the members an opportunity of inspecting the Welsh MSS. and antiquities preserved in London. Wales has, unfortunately, no national museum, so that the antiquities which are found there either fall into the hands of private collectors, or are sent up to the British Museum. In either case they are lost sight of by the local archæologists. It is most important that every local antiquarian society should know what becomes of the objects discovered in its district. Meetings such as the one held by the Cambrian Archæological Association in London are calculated to produce good results in two ways, (1) by bringing the officers of the Association in contact with the curators of the metropolitan museums, and (2) by demonstrating to the members the necessity of being fully acquainted with the contents of the collections in these establishments.

The proceedings of the Cambrian Archæological Association in London were as follows:—

On Tuesday, May 21st, a committee meeting was held, at 4 P.M., at 32, Sackville Street, at which it was decided that the summer excursion to Brittany should take place during the fortnight commencing August 12th, and that the two principal centres should be Auray and Morlaix. The Secretary announced that thirty names had been already received, and fifty was the limit fixed upon the number for whom accommodation would be provided. It was agreed to ask a member of one of the Breton archæological societies to act as President.

On Wednesday, May 22nd, a visit was made to the British Museum, to inspect Welsh MSS. and antiquities, by kind permission of the Principal Librarian, who gave every facility required. The members assembled in the entrance-hall at 11 A.M., and proceeded first to the MS. department. Here Mr. J. L. Scott, the Keeper of the MSS., received the party. A representative collection, comprising the most choice specimens of Welsh seals and MSS., were displayed in glass cases in the King's Library. Mr. W. de Gray Birch, F.S.A., undertook the explanation of the

whole, and at the conclusion of his address mentioned that Mr. Scott had been good enough to allow the exhibition to remain open to members until the end of the week. Amongst the seals remarkable for their historic interest, and often for their artistic merit, were those of Llewelyn, Prince of Wales; of Edward, the Black Prince; of Henry IV, V, VI, and VII for the Principality; and judicial seals of several of the later kings of England for Welsh counties. The four sees of Bangor, Llandaff, St. Asaph, and St. David's contributed a valuable series dating from the twelfth century onwards, giving early representations of the respective cathedrals. The powerful landowners were represented by the thirteenth century seals of Madoc ap Griffith, Morgan Gam, Cadwallawn ap Caradoc, and many others. Amongst the corporation seals, that of Tenby was an exceptionally fine example, with a ship in full sail upon it. There were also several monastic seals, including the fine series belonging to Margam Abbey.

In the cases containing Welsh MSS., the chief attractions were the Margam Charters; the *Giraldus Cambrensis*, with its curious marginal sketches; the *Historia Regum Britannie* of Geoffrey of Monmouth; the thirteenth century lives and prophecies of Merlin; and the fourteenth century Arthurian romances of Meriadoc and Gwain.

Leaving the MS. Department and its treasures with no small regret, the members ascended to the galleries of British, Roman, and Mediæval Antiquities upstairs. In the unavoidable absence of Mr. A. W. Franks, the party was led through the various collections by Mr. C. H. Read, who pointed out all the specimens that came from Wales, and gave such explanatory descriptions as were needed, submitting with the utmost good humour during the intervals to a cross-examination by that same irrepressible person who will persist in worrying Government officials by telling them he wants "to know, don't you know". The British Museum possesses a few stone implements of the neolithic period from Wales; but, considering the great number of specimens that have been found in this part of Great Britain, it is to be regretted that the collection of such objects is not more complete. One of the most elaborately ornamented stone hammer-heads known was discovered in Wales, but it was presented to the Edinburgh Museum. Mr. Franks, having been informed beforehand of the proposed visit of the Cambrian Archæological Association, was kind enough to order all the bronze objects from Wales to be placed together in one case for exhibition. The gems of the collection are two circular bronze shields, one found near Aberystwith, and the other near Capel Curig. Of the thousands of ancient British sepulchral urns which have been discovered in the cairns on the Welsh mountains, only some three or four have gone to the British Museum. One of these—from Alaw, in Anglesey—is supposed to have contained the ashes of Bronwen the Fair; but, from the smile with which Mr. Read imparted this piece of information to his audience,

it would appear that he, at all events, did not put much reliance upon the story. A jet necklace and objects dug up inside ancient hut-dwellings near Holyhead complete the collection from Wales belonging to the prehistoric period. In the Roman Room Mr. Read called attention to two milestones from Rhiwau, near Llanfairfechan, one bearing the name of the Emperor Hadrian, set up originally A.D. 121 to 122, eight miles from the Roman station of Konovium (now Caerhun); and the other bearing the name of the Emperor Septimus Severus and his son Caracalla, set up in A.D. 198 to 208, and purposely defaced. Close to the door of the Roman Room is the well-known bi-literal and bi-lingual inscribed stone from Llywell, in Brecknockshire, belonging to the early Christian period of the fifth or sixth century. It has on the front the name

MACCVTRENI SALVCIDVNI

in debased Roman capitals, and on the edge the same name, spelt somewhat differently, in Ogham letters; the back covered with rude ornament, the only instance of decorative sculpture on a monument of this kind.

In the Gold Ornament Room Mr. Read pointed out the wonderful gold corselet found near Mold, in Flintshire, and told the story of the apparition of a man in golden armour close to the cairn, which led to the treasure being unearthed. If ever there was an authentic case for the Society for Psychological Research to investigate, this is one.

The last department visited at the British Museum was the Coin Room, where Dr. Poole exhibited a large number of ancient British coins, and expressed his regret that the Welsh Princes had not issued money, so that he might have had more to show. A radical member of the party prophesied that "gallant little Wales" would at no distant date have a mint of her own should Mr. Gladstone live long enough.

The evening meeting on Wednesday was held, by special invitation of the Council of the British Archæological Association, at their rooms, 32, Sackville Street. Mr. T. Morgan, F.S.A., Hon. Treasurer of the British Archæological Association, took the chair at 8 P.M., and having made a speech, in which he offered a cordial welcome to the Welsh visitors, vacated his place in favour of the Ven. Archdeacon Thomas, who called upon the Rev. Edmund McClure, Editorial Secretary of the Society for Propagating Christian Knowledge, to read a paper on "Early Welsh (in Relation to other Aryan) Personal Names." The author traced the present system of giving personal names in Wales back to the earliest Sanskrit, Persian, Greek and Latin sources, and showed that the principle adopted by all the Aryan races was the same. The different roots from which names were compounded were classified and discussed. By comparing modern Celtic names with those given in the manumissions in the Bodmin Gospels, in the entries in St. Chad's Gospels, in the Chartulary of Redon, and upon the

early inscribed stones, the author was able to show the modifications that the names underwent in successive periods. Mr. McClure expressed his belief that the Scriptural names, such as Samson, David, Daniel, etc., for which the Welsh showed such a predilection, were used not from any special religious feeling, but from their accidental resemblance to Celtic names existing at the time when Christianity was introduced. This would specially be the case with names like Ishmael, having the Celtic termination *-mael*. An interesting discussion followed, in which Mr. W. de Grey Birch and others took part.

On Thursday, May 23rd, the members paid a visit to Lambeth Palace Library, arriving there at 11 A.M. Mr. Kershaw, the Librarian, had placed on a table several MSS. and printed books relating to Wales for inspection by the visitors, including the first edition of the Bible printed in Welsh, in 1588; another Welsh Bible printed in 1620; and a Welsh Book of Prayers of 1664. The most interesting MSS. at Lambeth have no connection with Wales; but a few of the most precious, such as the beautifully illuminated Irish Gospels of Mac Durnan, could not be passed by without a lingering glance. Whilst the party was engaged in studying the treasures of the Library, his Grace the Archbishop of Canterbury entered the hall, and welcomed the Association. Afterwards Mr. Kershaw led the way to the picture-gallery.

In the afternoon, at 4 P.M., the members assembled at Her Majesty's Public Record Office, where, by the courtesy of the Deputy Keeper, Mr. Maxwell Lyte, a fine series of Welsh documents was displayed. Mr. Arthur Roberts delivered an address on the documents, which were laid out upon the table, explaining that they were merely a selection from a far larger number that might be consulted by students at their leisure, a specimen or two from a vast quarry of the raw material waiting to be utilised for building up the fabric of Welsh history. It would be tedious here to give a catalogue even of a small proportion of these documents, but, in passing, it may be mentioned that in the margins of a MS. exhibited were some curious sketches illustrative of Welsh costume in the thirteenth century. The men are drawn with a kilt, and in all cases with a shoe on one foot only, the other being bare.

At the evening meeting, held at 32, Sackville Street, at 8 P.M., the Ven. Archdeacon Thomas took the chair, and three papers were read: "On the Cylindrical Pillar at Lantwit Major, Glamorganshire," by J. Romilly Allen, Esq., F.S.A.(Scot.); "Some MSS. and Seals relating to Wales, in the British Museum," by W. de Grey Birch, Esq., F.S.A.; "The Religious Houses of South Wales," by J. W. Willis-Bund, Esq., F.S.A. In the discussion which followed Mr. Birch's paper, Professor Rhys, of Oxford, mentioned that there were many young Welshmen at his University who were anxious to study the folk-lore, philology, history, and antiquities of their native country. The great need was that their energies should be properly directed, and he advocated the estab-



lishment of a school of national Welsh archæology. Vast materials for study existed in such a store-house as the British Museum ; but, in order that they might be properly made use of, it was necessary that the student should be systematically trained in the modern methods of research. Mr. Willis-Bund, in his paper on the "Religious Houses of South Wales," contended that they were established not by Welsh princes, but by Norman lords, who endowed the foreign orders with lands in Wales, hoping thereby to consolidate their own power. This view was vigorously opposed by Mr. E. Owen and Mr. Howel Lloyd.

On Friday, May 24th, an excursion was made to St. Alban's. The party assembled at the St. Pancras Station at 11 A.M., and, on arriving at St. Alban's a little before midday, walked straight to the Abbey, where the members were met by the Rev. Canon Davys and the Rev. H. F. Fowler, representing the St. Alban's Archæological Society. A couple of hours were spent in examining the architectural details of the Abbey, the two gentlemen just named acting as guides, in the absence of the Rector, who was unfortunately prevented from being present. The restorations perpetrated by Lord Grimthorpe came in for the usual share of abuse. The general opinion seemed to be that the outside of the building, since its transformation, resembled nothing so nearly as a Dissenting Chapel. There was also a feeling that a person who could calmly allow his own likeness to be substituted for that of the angel-symbol of St. Matthew would not stick at a trifle. As the history of the Abbey is so well known, it will not be necessary to describe it here; the only excuse that a Welsh society have for visiting it being that it stands on the place where the first British Christian martyr was killed. The shrine of St. Alban, with the sculpture representing the decollation of the martyr, naturally attracted the greatest attention. By the bye, it is a curious fact that on the conventual seal in the British Museum he is called *Anglorum Protomartyr*, not *Britannorum*.

An adjournment was made to luncheon at the Pea-hen Hotel, at 2 P.M. In the afternoon St. Michael's Church was inspected. Mr. E. P. L. Brock, F.S.A., read a letter from the Vicar, Rev. B. Hutchinson, describing the chief points of interest in the building, and expressing his regret at being unavoidably absent. The members were conducted through the church by the Rev. R. S. de Ricci, the Vicar's representative. A Roman stone coffin lies in the churchyard, which might well be placed under cover. Roman bricks are used in the walls of the church and for the arches of the Saxon windows. Mr. Brock made some observations as to the substitution of Christian dedications for pagan ones where a church was built on the site of a pagan temple, laying stress on the fact that the Christian saint was chosen because he possessed similar attributes to the heathen deity. The day terminated with a perambulation of the Roman walls of Verulamium, under the guidance of Mr. Brock. In places the masonry is in good condition, showing

the courses of Roman brick; but the face-stones are all gone. The plan of the city is not square, but an irregular polygon, bounded on one side by the river Ver, or Mure, as it is now called. Splendid views were obtained of the Abbey on the hill above. The walls and city have for centuries been used as a quarry for building materials, but there must still be much remaining which would repay systematic excavations of the site. Matthew of Paris relates that in the time of the Abbot Eadmer a volume was found in the ruins of Verulam, *written in the language of the ancient Britons*, being a history of the Life and Martyrdom of St. Alban. The Cambrian Archæological Association left the place where this wonderful discovery had been made, regretting that there was nothing better now to be picked up but fragments of Roman brick or an occasional worked flint-flake.<sup>1</sup>

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#### DISCOVERIES OF SEPULCHRAL REMAINS AT LLANDAFF CATHEDRAL.—

The pavement at the west end of Llandaff Cathedral has lately been taken up, and in the course of excavations made for the purpose of structural repairs some discoveries have been made which tend to throw light on the early history of the building.

A few feet east of the west door, and a little to the south of the centre of the nave, a coffin was found, about 3 ft. under the present pavement, lying east and west, composed of rubble roughly plastered on the inside. (Fig. 1.) Transversely, at the centre, on the bottom, was placed a flat piece of wood, upon which lay a complete skeleton, without any covering beyond several pieces of flat stone fastened together with mortar. The coffin has been preserved, and is now standing in the north aisle, behind the organ.

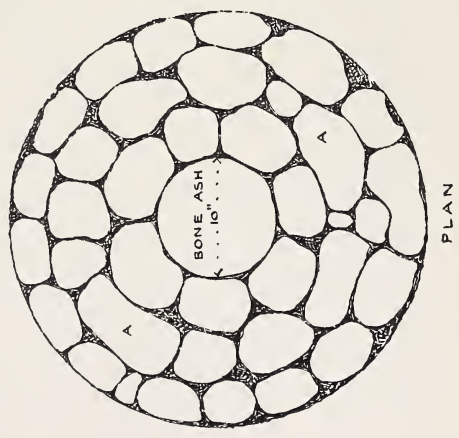
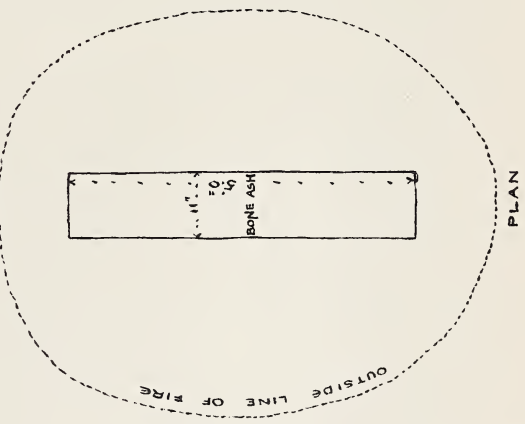
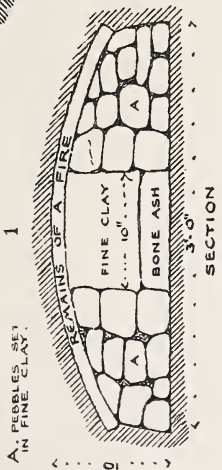
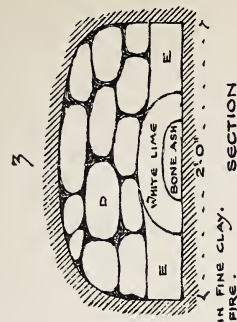
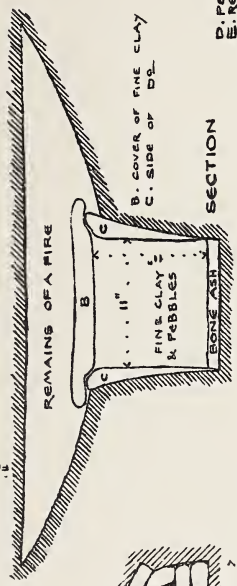
On further examination it was found that the coffin above described was inserted in old beds of charcoal and burnt clay, which at that time admitted of no explanation. A fire appeared to have been lighted on the spot, but its purpose could not be ascertained.

Some excavations were then required under the north-west tower, and it was not long before some light was thrown on the discovery previously made. About 2 ft. 3 in. below the pavement, under the respond, was found a bed of vegetable matter burnt black, and containing flakes and rough pieces of metallic substance, which had evidently been subjected to the action of fire, and were much corroded. (Fig. 2.) Underneath was a layer of hard, burnt clay, about 5 ft. wide and 6 ft. long, covering a trench 5 ft. long, 11 in. deep, and 11 in. wide. The longitudinal sides of the trench were formed of burnt clay, with very smooth faces on the inside of the trench, and the top was rabbited out to form a resting-place for the cover. The head and foot of the trench were of the same character. The sides tapered from 2 in. in thickness at the top to knife-edges at the bottom; and upon the most casual inspection it was clear that the

<sup>1</sup> The papers read at the London Meeting, and the lists of MSS. and antiquities inspected will be published in a future No. of the Journal.

# SEPTICHRAL REMAINS LLANDAFF CATHEDRAL

88  
P.P.  
Floor  
E.P.





burning of the clay took place on the spot. The bottom of the trench was covered with a layer of charcoal about a quarter of an inch in thickness, very carefully spread over the surface. The whole space was filled with fine, moist clay, unlike anything surrounding it.

Excavations were then required to the east of the north-west tower; and between the first and second piers of the nave-arcade, a little to the south, was found, about 4 ft. below the pavement, a mass of burnt vegetable matter containing metallic substances precisely similar to those above described. In this case the burnt matter took a circular form, and it lay on a bed of clay which must have been burnt on the spot. (Fig. 3.) Underneath this canopy large pebbles were found, regularly laid in moist clay, with an inner circle which contained about a shovelful of white ashes. These ashes, under the microscope, gave no clue to their origin, but chemical analysis proved them to be calcined bones. Over the ashes lay a bed of moist clay, entirely filling the space between the bottom and the burnt covering. A little to the east was found a quantity of coal and charcoal.

About 10 or 12 ft. to the north, immediately under the north wall, another trench, 5 ft. long, 2 ft. wide, and 1 ft. deep, was discovered. (Fig. 4.) At the top there was, as before, a quantity of burnt vegetable matter; but it surmounted, not a burnt clay cover, but a bed of pebbles set in moist clay. Nearly at the bottom of the trench a canopy of white linen, covering a shovelful of white ashes, was found. The rest of the base was formed of charcoal about 2 in. in thickness, and the entire mass stood on the gravel soil.

It is important to note that the foundation of the tower-pier was cut into a trench of the character before described. This pier is of thirteenth century date, and probably is not later than A.D. 1220, at which time the builders could hardly have known what the soil contained. Unfortunately the trenches above described were so rude and fragile that beyond a few rough fragments of the burnt clay, vegetable matter, etc., nothing could be preserved.

Various theories may be hazarded to explain what has been described; but if the chemical analysis of the white ashes has not been misleading, it is difficult not to believe that very primitive places of sepulture have been discovered. Cremation was certainly pre-Christian, and the practice of filling in graves with tempered clay brought from a distance is known to have been common in early days. (*Cf. Wright's Celt, Roman, and Saxon*, first edition, p. 402.) The laying of pebbles in regular form in early British burying-places has also been noticed. (*Cf. Mr. P. Spiers' Lecture on the results of a recent investigation into ancient monuments and relics. Papers read at the Royal Institute of British Architects. Session 1872-73.*)

Perhaps it should be added that Llandaff is claimed to be one of the earliest, if it is not the very earliest, of cathedral foundations in Great Britain. History, whether fabulous or authentic it may be

presumptuous to say, tells of the existence of a Christian church there at the end of the second century of the Christian era ; and its intimate connection with Caerleon, where the second Augustan legion was certainly quartered at that time, lends colour to the story. In the sixth century the existence of the see can be traced with comparative certainty ; and of the ninth century are left traces of the church in the cross still standing in the Palace garden, and the MS. of the Gospels, called St. Chad's, formerly at Llandaff, and now in the Lichfield Chapter Library. The history of Llandaff may not be full of brilliant incidents, but its unbroken continuity is unique.

ROBERT W. GRIFFITH, M.A.

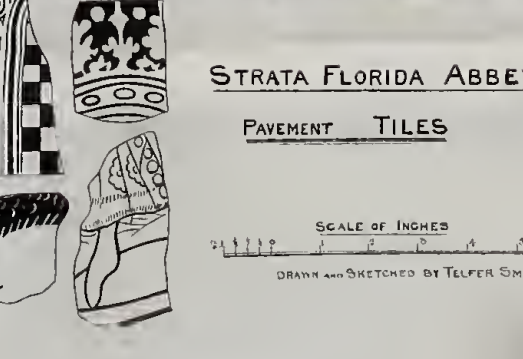
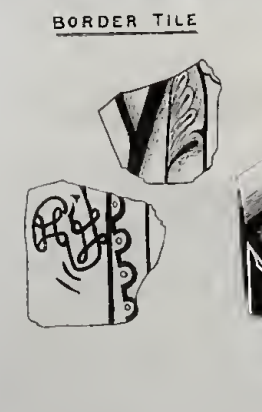
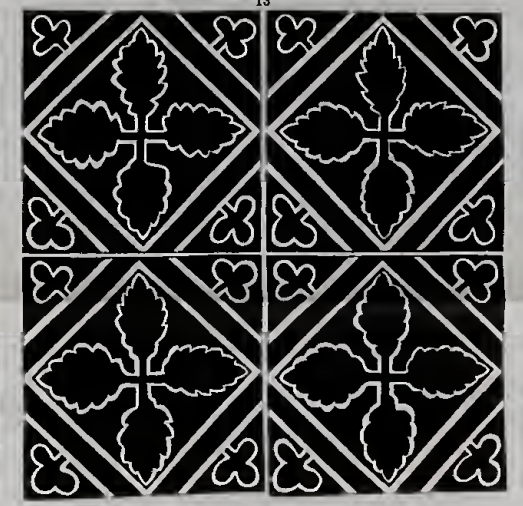
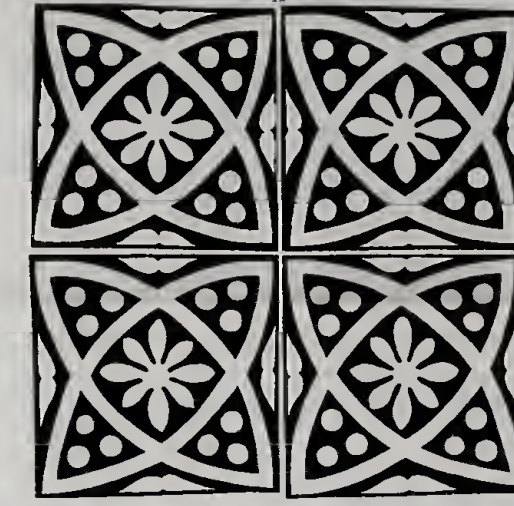
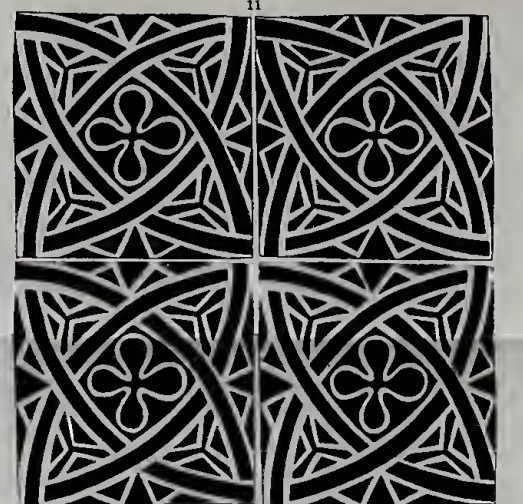
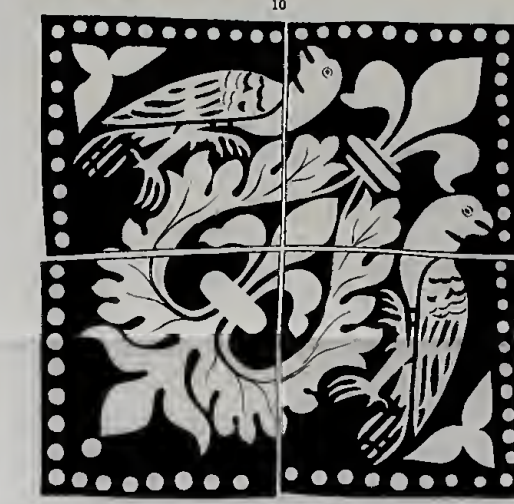
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STRATA FLORIDA ABBEY.—The plate of pavement-tiles which accompanies this number illustrates, to a certain extent, one of the most important discoveries made at Strata Florida, that is, the encaustic and incised tile-pavements which have been partially uncovered in the transepts, choir, presbytery, and chapels.

I have submitted the drawings of the pavements and tiles to the Lord Bishop of Ely and the Rev. A. S. Porter, F.S.A., both of whom are authorities upon the subject of ancient tiles, and I am indebted to them for the following remarks :—

The Bishop of Ely is of opinion that the tiles numbered 1, 2, 3, 4, 5, 7, 8, 10, 14, 15, and 17, should be classed together, and that Nos. 6, 11, 12, 13, and 16, form another class in which he would include No. 9. He considers that Nos. 3, 4, 5, 6, 7, 9, 11, 13, and 16, are of one date and of one manufacture, as they are portions of the pavements of the three chapels in the south transept which are undisturbed, and that No. 3 ought to fix the period of the manufacture of these tiles. There can be little doubt that the costume of the figure upon the tile No. 3 prevailed about the early part and middle of the fourteenth century. The Bishop identifies No. 6 with a tile from Acton Scott Church, in Shropshire, and at Banow, near Broseley ; and he also states that “ No. 16 occurs at Banow, and a tile of substantially the same design, but not identical, at Long Church, Salop.” In the Cathedral of St. Asaph and at Banow occurs what he supposes to be No. 13 ; but in those examples four small rings appear round the central portion.

He also mentions a tile from Chester, in the British Museum, rather like No. 11, but with a small rose in the centre instead of the quatrefoil ; and recognises Nos. 3 and 9 as not uncommon patterns. “ Nos. 1 and 4 are of a design common to all dates ; and No. 2 is also an ordinary subject, but seldom with a mere bar up the middle. There is nothing remarkable in the armorial tile, 5 ; the frame of the cockatrice in 7 is common enough ; 8 is unusual, but not remarkable ; 10 is a curious variation of a form of 2 ; 12, a common enough type” (but the Bishop has not seen this particular example) ; “ 14 is the corner of a square of sixteen tiles ; 15, possibly the centre of the same square ; 17, a border-tile of Decorated date, or perhaps Perpendicular.”

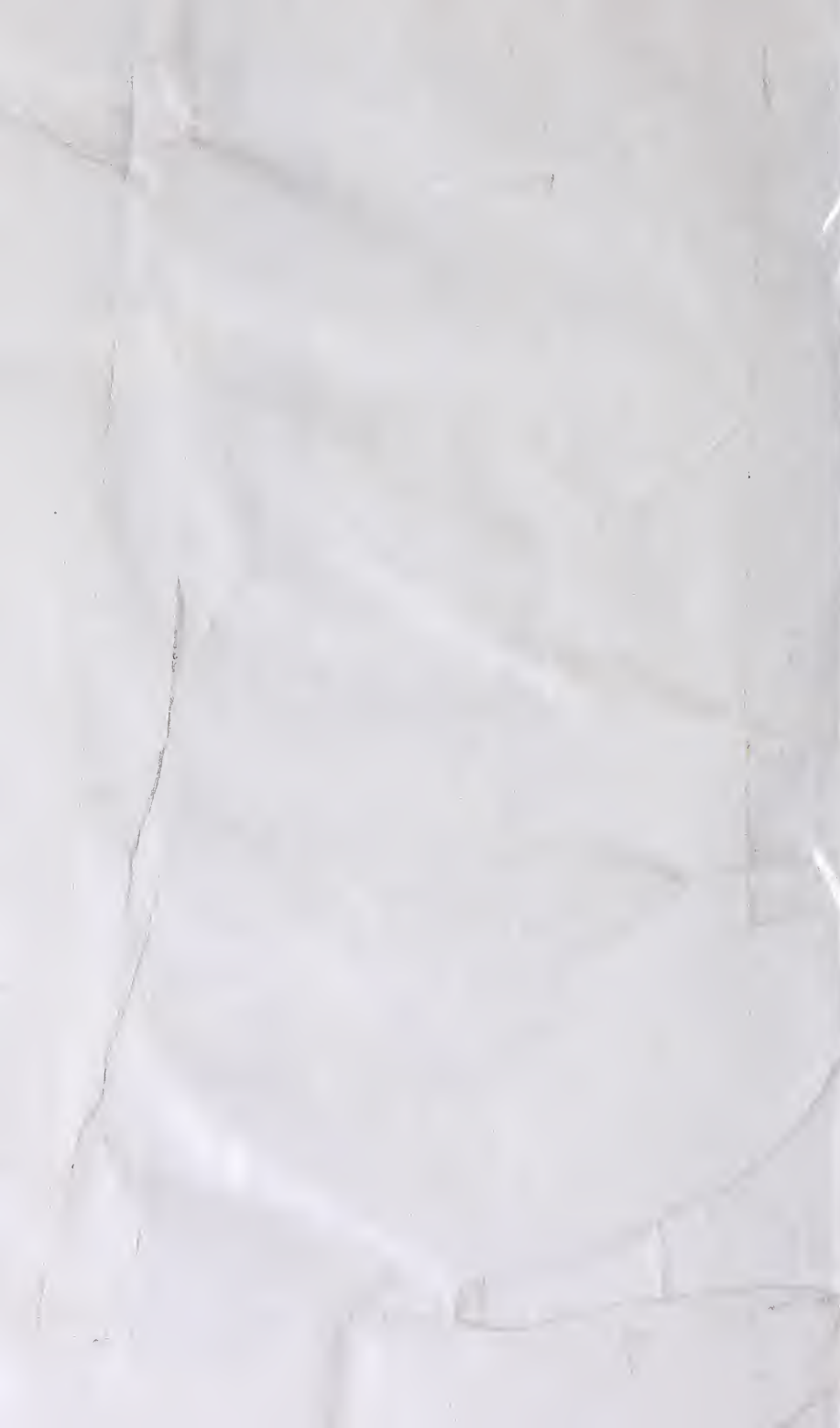


BORDER TILE

STRATA FLORIDA ABBEY  
PAVEMENT TILES

SCALE OF INCHES  
DRAWN AND SKETCHED BY TELFER SMITH

FRAGMENTS OF PAINTED GLASS





The Rev. A. S. Porter, F.S.A., says: "It is difficult to form an exact opinion about the Strata Florida tiles without actually seeing one; but so far as I can judge they were not made at either Great Malvern or Droitwich, which were the two places where our Worcestershire tiles were made. So far as I can judge from the drawings, they belong (especially those which have apparently incised lines upon them) to the Shropshire type, of which examples may be seen at Holy Cross, Shrewsbury, Cound, Chester Cathedral and Museum, and also at the Museum at Warwick. I do not know where they were made. I believe there is at Cound, in Shropshire, a tile exactly like the one you figure bearing the Despenser coat,—quarterly *or* and *gules*, in the second and third quarters a fret *or*, over all a bend *sable*. Some griffins like those in your illustrations (No. 9) are to be seen at Cound and also at Holy Cross. I should think that the date of the pavements cannot be earlier than about the middle of the fourteenth century. The Despenser coat must, I think, be referred either to—(1), Hugh le Despenser, eldest son of Hugh Earl of Gloucester, who was summoned to Parliament as Lord of Glamorgan, and died without issue, February 8th, 1348; (2), or his nephew, Edward le Despenser, born 1336, being summoned from 1357 to 1372, was made a Knight of the Garter, and died at Cardiff Castle, Nov. 11, 1375."

Mr. Porter also refers to the drawings of the fragments of stained glass found behind the bases of the altars in the chapels in the south transept, illustrated upon the same plate as the pavement-tiles. He remarks: "The drawings of the fragments of glass are very interesting. I have gone somewhat carefully into the subject of early English glass, being led thereto by our finding some fragments of the same date in our church here (Claines); and I believe that the pieces you figure were in the windows when the church was burnt by Edward I, and that the glass was made about 1255."

There can be little doubt that Mr. Porter is correct as to this. The glass was nearly all found in the spaces which exist at the rear of the altars in the chapels in the south transept, some portions of it bearing evident marks of the action of fire. Fragments of the leading were also discovered, with small pieces of coloured glass still attached. The action of time, and its burial in damp soil for so long a period, have entirely broken up the texture of this glass, and much of it crumbles to powder upon being exposed to the air, so that it is almost impossible to make out more than the merest fragments of the design with which it had been painted.

STEPHEN W. WILLIAMS.

PHOTOGRAPHS OF CORNISH ANTIQUITIES.—Messrs. Gibson and Sons, of Mount's Bay Studio, Penzance, deserve the thanks of all students of Celtic remains for having devoted their attention to photographing the antiquities of Cornwall. It is impossible to overrate the service which photography might render to archæology by preserving an absolutely truthful record of the appearance of monuments, which, in the absence of any effective protection from

Government, are being daily swept out of existence. Unfortunately, work of this kind does not pay financially, and therefore, when any one like Mr. Gibson sets aside the idea of profit, in order to take a complete series of photographs of the antiquities of a particular district, he deserves every encouragement from archæological societies. Amongst the specimens which Mr. Gibson has been kind enough to send me for inspection are views of chambered cairns, cromlechs, stone circles, hut-dwellings, inscribed pillar-stones, and numerous crosses. The photographs are in all cases satisfactory as works of art, and should prove invaluable for scientific purposes. Mr. Gibson's letter on the subject is so interesting that I am sure he will pardon my printing it without any suspicion of its being done as an advertisement.

J. ROMILLY ALLEN.

“Mount's Bay Studio, Penzance, June 11th, 1889.

“Sir,—We tender our thanks for your kind expressions *re* our photographing the antiquities, etc., and may say that they have been taken irrespective of the business aspect, and mainly because of the great interest we have always taken in these matters, and the pleasure their possession and contemplation afford us.

“We have many times put ourselves to great inconvenience to secure a particular example, and, though not quite complete yet, still we have nearly all of interest in the west; we shall complete the series as time permits.

“We have all of interest in the Scilly Isles, where we resided for some years. The islands contain such a large number of barrows, of the usual exterior mound shape, with a rectangular cavity, generally about 7 feet by 4 or 5 feet; some contain two interior chambers. Some views show them opened from the top; others from the end; some show the mound; others, the large covering-stones, in cases where the mound has been removed.

“There is one example of a stone coffin or chest in a mound opened by the late Mr. Aug. Smith, proprietor of the islands, in the presence of a company of antiquaries. It shows the grooves, or channels, rudely cut in the long sides, by which the end stones are retained in their places. Also examples of the holed stones, old querns, and stone mullers, stone poor-box, old cider-mill (stone), *mênhir* or monumental stones, etc.

“In reference to your remark as to printing by permanent process, we can do so if required. The copies would cost a little more; but the majority of the public, both residents and visitors, show so little interest in the subject, and do not seem disposed to purchase at any price. As to the resident population, there are but very few who appear to *know* anything of these most interesting objects by which they are surrounded, much less appreciate them. The ancient British village of Chysoister, about four miles from Penzance, has, since we photographed it a few years ago, been nearly destroyed—cattle and horses allowed to wander as they

would through the narrow doorways, pulling out the corner-stones, and generally reducing it to a shapeless mass of stones. It seems useless to say anything about it, or beg for its preservation; it appears to be no one's business. The same remarks will apply to Madron Baptistery, and others; stones carted away for building purposes, etc. It grieves one to see these relics of bygone days, that can never be replaced, after standing so long, now, in the nineteenth century, with all its advantages of civilisation, light, and learning, allowed, not to crumble away in the natural course, but wantonly destroyed by vandals.

"We shall be most pleased to send a parcel to yourself or friends at any time; and again expressing the gratification your remarks have given us,

"We are, sir, your obedient servants,

"GIBSON AND SONS.

"J. Romilly Allen, Esq."



Early Sculptured Cross-Head.

EARLY SCULPTURED CROSS-HEAD, LOCALITY UNKNOWN.—The cross-head here illustrated was engraved some time ago by Mr. Worth-

ington G. Smith, but the locality and accompanying particulars have been lost. Any one who can supply the missing particulars is requested to communicate with the Editors. J. R. A.

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THE HOWARD TOMB AT RUDBAXTON, PEMBROKESHIRE.—This remarkable seventeenth century monument has already been described in the late Sir S. R. Glynne's *Notes on the Older Churches in the Four Welsh Dioceses* (*Arch. Camb.*, 5th Ser., vol. v, p. 133), to which the reader is referred for the inscriptions. J. R. A.

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RESTORATION OF MONKTON PRIORY CHURCH, PEMBROKESHIRE.—The Rev. David Bowen requests that those who are interested in the completion of the restoration of the chancel of Monkton Priory Church will send any donation to him at Pembroke. The work has taken eight years, and has been done in sections. The fifth, which is now in hand, completes the chancel. Mr. Bowen has forwarded a photograph of the portion already finished, showing that the restoration has been carried out in a conservative manner. J. R. A.

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CONFERENCE OF ARCHÆOLOGICAL SOCIETIES.—The following correspondence has taken place on this subject:—

“Soc. Antiq. Lond., Burlington House, Piccadilly, London, W.,  
June 14th, 1889.

“Dear Sir,—I beg to enclose copy of the resolutions agreed to at the adjourned meeting of the above Conference on Tuesday, May 7th, 1889, which have now been formally considered and approved by the Council of the Society of Antiquaries.

“Will you, at your earliest convenience, authorise me to submit the name of your Society for registration to the Council of the Society of Antiquaries, in accordance with Resolution I, at their meeting on June 26th next.

“I have also to inform you that the first Congress will be held at the rooms of the Society of Antiquaries, Burlington House, on Wednesday, July 17th, 1889, at 2 P.M.

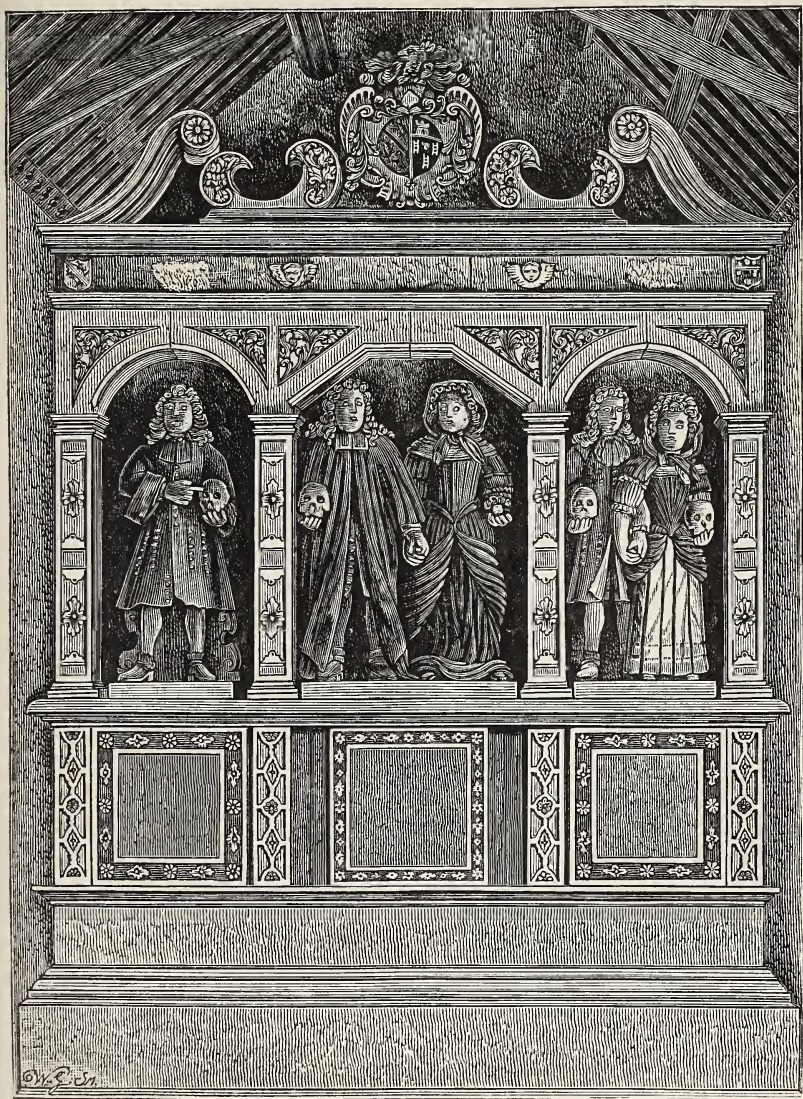
“I have the honour to be, yours faithfully,

“HAROLD ARTHUR DILLON, *Sec. S. A.*

“The Secretary of the Cambrian Archæological Association.”

“At an adjourned meeting of the Conference of Archæological Societies, held at Burlington House, on May 7th, 1889, it was agreed that the following Recommendations be submitted to the President and Council of the Society of Antiquaries, with a request that they should receive their favourable consideration:—

“I.—That a Register of Antiquarian and Archæological Societies, hereinafter termed ‘Societies in Union’, be kept at the rooms of the Society of Antiquaries, and that any Society desiring to be



THE HOWARD TOMB AT RUDBAXTON,  
PEMBROKESHIRE.



placed on the Register should submit its application to the Council of the Society of Antiquaries, who shall grant or refuse it as they think fit.

“II.—That every Society in Union shall send its publications and the programmes of its meetings to the Society of Antiquaries, and in return shall receive a free copy of the Society of Antiquaries’ *Proceedings*, and, should they desire it, a copy of *Archæologia* at the same price at which it is sold to Fellows.

“III.—That if, on any discovery being made of exceptional interest, a Society in Union shall elect to communicate it to the Society of Antiquaries before themselves making it a matter of discussion, the Society of Antiquaries, if it adopts it as the subject of a paper at one of its Ordinary Meetings, shall allow the Society in Union to make use of any illustrations that the Society of Antiquaries may prepare.

“IV.—That any officer of a Society in Union, or any person recommended by the President, Vice-President, Chairman, or Secretary, or by two of the members of the Council of a Society in Union, shall, on the production of proper vouchers, be allowed to use the Library of the Society of Antiquaries, but without the power of removing books, except by the express permission of the Council of the Society of Antiquaries.

“V.—That from time to time a Congress shall be held in London, the first to be summoned during the present year. The Council of the Society of Antiquaries shall be *ex officio* members, and the President (or in his absence one of the Vice-Presidents) of the Society of Antiquaries shall be President of the Congress. Six members of the Council of the Royal Archæological Institute, six of the Council of the British Archæological Association, and four of the Council of the Cambrian Archæological Association, may be nominated by these Societies to represent them at the Congress. Each Society in Union may send two delegates to the Congress.

“VI.—That the object of the Congress be to promote the better organisation of antiquarian research, and to strengthen the hands of the local Societies in securing the preservation of ancient monuments, records, and all objects of antiquarian interest.

“VII.—That for this purpose it shall promote the foundation of new Societies where such appear necessary, and the improvement and consolidation of existing Societies where advisable, and suggest the limits within which each local Society can most advantageously work, and the direction in which it appears most desirable at the moment that the efforts of the Societies in Union should be exerted.

“VIII.—That the Societies in Union be invited to furnish reports from time to time with reference to their actions in these directions. That the Royal Archæological Institute, the British Archæological Association, be requested to offer to the Congress any remarks which may be suggested by their Annual General Meetings or otherwise.

“IX.—That the Secretary of the Society of Antiquaries be requested to act as Secretary of the Congress, with whom the Secretaries of the Societies in Union can correspond, and that the Council of the Society of Antiquaries be requested to advise on any matters which may arise in the interval between one meeting of the Congress and another.”

“20, Bloomsbury Square, London, W.C., June 19th, 1889.

“Dear Sir,—I beg to acknowledge the receipt of the copy of the Resolutions agreed to at the adjourned meeting of the above Conference, on Tuesday, May 7th, 1889. I am instructed to inform you that the proposals contained in your letter having been laid before the Committee of the Cambrian Archæological Association, it was decided not to submit the name of the Cambrian Archæological Association for registration to the Council of the Society of Antiquaries, in accordance with Resolution I, at their meeting on June 26th next.

“I remain, yours faithfully,

“J. ROMILLY ALLEN.

“Hon. Harold A. Dillon.”

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STRATA FLORIDA.—An urgent appeal for funds has been made to enable the Local Committee to protect the discoveries and complete the excavations by carrying out the works suggested by Mr. Stephen W. Williams in the following extracts from a letter addressed by him to A. J. Hughes, Esq., Town Clerk of Aberystwyth:—

“1. The whole of the surface of the Abbey church to be cleared of rubble stone, and the whole of the pavements laid bare.

“2. The careful assorting and stacking away of the moulded and carved stonework, so that it may be seen to advantage, and putting together with cement such fragments of arches, piers, columns, etc., as can be replaced *in situ*.

“3. The remainder of the cloister-garth should be excavated down to the original level.

“4. The pathway proposed in front of the west wall of the Abbey should be excavated, so that the approach to the Abbey ruins would be through the great west doorway.

“5. If the consent of the owners and occupiers can be obtained, the portion of the Abbey at the back of Mr. Arch's house could be cleared and enclosed, and made part of the ruins which the public would see.

“6. It would also be advisable, if funds can be obtained, to erect some place of shelter for the custodian.

“I consider that to carry out all the above suggestions a sum of £350 will be required.”

All payments and communications to be made to Mr. Morris Davies, Ffosrhygaled, Llanfarian, Aberystwith.

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# Archæologia Cambrensis.

FIFTH SERIES.—VOL. VI, NO. XXIV.

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OCTOBER 1889.

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## ON SOME MSS. AND SEALS RELATING TO WALES IN THE BRITISH MUSEUM.

BY W. DE GRAY BIRCH, ESQ., F.S.A.

WHEN I advised Mr. Romilly Allen to include a visit to the British Museum in the programme he was preparing for the Congress of the Cambrian Archæological Association, it occurred to me that, with the consent of the Principal Librarian, a small but interesting exhibition of some MSS. and seals, likely to attract the attention of Welsh antiquaries, might be made. This consent was obtained, and I had the gratification of selecting a number of literary relics which you were enabled to inspect on Wednesday morning, May 22nd. These consist of two classes. Of the seals I shall speak first.

Our National Collection does not contain a very large number of impressions or casts of seals relating to Wales; but they are fairly representative, and many of them, as far as my limited knowledge of Welsh antiquarian publications extends, are unknown to the world, because at present they “blush unseen” in boxes and drawers, and waste their “sweetness” in the unfathomed pages of our catalogues. Perhaps some day one of your members may write a descriptive account of them, destined for liberal illustration in the *Archæologia Cambrensis*. Among those which I desire especially to mention are—

Llewelyn, Prince of Wales, in armour, riding on a

war-horse, after the usual style, *c.* A.D. 1222. (Cott. Ch. xxiv, 17.) The charter is an agreement with Ranulph Earl of Lincoln, whose sister's son, John de Scocia, had married Llewelyn's daughter Helena.

Edward Prince of Wales, afterwards King Edward II, *c.* A.D. 1305. Six different seals of Edward Prince of Wales, son of Edward III, popularly known as "The Black Prince." The clever and beautiful arrangement of the heraldry, the elaborate Gothic work with which these seals abound, and the elegance of design, cannot fail to strike every one with admiration.

A seal used by the Henrys IV, V, VI, and VII, for the Principality of North Wales. The King in armour.

Henry Prince of Wales as Lord of Carmarthen, and apparently the same style of work.

Edward V used the same seal as the Prince of Wales in 1476.

Owen Glendower. Great seal, and privy seal.

Charles I as Prince of Wales, 1616-25.

James I, judicial seal for Brec., Radn., Glam.

Elizabeth for three counties, Carn., Cardig., Pembr.

James I, judic. seal for Carm., Card., Pembr.

Charles II, Chancery of Carm., Card., Pembr.

Edward VI, judic. seal for Carn., Merion., Angles.

Charles I, judic. seal for Carn., Merion., Angles.

Commonwealth judic. seal for Carn., Merion., Angles.

Henry VIII, judic. seal for Denb., Montgom., Flint.

Edward VI, judic. seal for Denb., Montg., Flint.

Elizabeth, judic. seal for Denb., Montg., Flint. The Queen is here represented as a man, astride of a horse.

James I, judic. seal for Denb., Montg., Flint.

Charles I, judic. seal for Denb., Montg., Flint.

Charles II, judic. seal for Denb., Montg., Flint.

The triple connection of counties, which evidently existed for judicial purposes, having been thus shown, we find also a connection between the Counties Palatine of Chester and Flint, which is illustrated by a small series of royal seals ranging from Elizabeth to James I, Charles Prince of Wales, and to the Commonwealth.

The four Welsh sees of Bangor, Llandaff, St. Asaph, and St. David, contribute an interesting series of seals. Of Bangor we have specimens of the seal of Bishop Robert of Shrewsbury, 1197-1213; Bishop Anian, 1267-1300; Caducan, *c.* 1306; and the seals of the Consistory Courts of two post-Reformation Bishops, Roland Merrick, 1559-66, and Nicholas Robinson, 1566-85.

Of Llandaff there are many examples, chiefly owing to the fact that we have so many charters of Margam Abbey in our collections.

Of the Bishops of Llandaff whose seals we have are the following:—Nicholas ap Gwrgant, 1148-83, from the Margam charters, which help so much our collection of Welsh seals; William Saltmarsh, 1186-91, with counterseal impression of an ancient Christian gem; a long cross between two busts facing each other, with the instructive text, “In ore duorum aut trium testium stabit omne verbum”, which occurs both among the Mosaic and the Pauline precepts. This prelate had a fondness for the classical and antique fine arts, for another impression of his seal in our collections bears for counterseal a bearded imperial bust from an ancient intaglio gem. Speaking generally of seals, it is remarkable how much the study of antique and early Christian fine arts, as illustrated by the subjects on intaglio gems, could be advanced by a careful examination of the original seals in the British Museum. Of Henry of Abergavenny (1193-1218) we have five impressions, comprising no less than three types, all of considerable merit as works of art. Elias of Radnor (1230-40) contributes six impressions. His counterseal was a right hand of blessing issuing from clouds. William of Christchurch (1240-44) is represented by a fine seal and counterseal of St. Peter standing on a bracket, with his customary emblem, the keys. William Bruce (1266-87) has left us an imperfect impression. John of Eglescliffe (1323-47), a seal of beautiful design and workmanship. Of this we have two impressions. The seal of Thomas Peverell (1398-1407)

shows how rapid was the decadence of the art of the seal-engraver at the end of the fourteenth century.

The Chapter seals of Llandaff demand the highest attention from you. The first type shows an elevation of the Cathedral, apparently taken from the north. The work is of the early twelfth century, and if you are willing to admit that the architectural details shown on it are in any way a representation of the actual condition of the sacred edifice at that remote period, the seal affords contemporary evidence with which the ecclesiologist should be delighted. As it had not been published until a photograph appeared in our Museum Catalogue of Seals, I fear it is not generally known, and its republication in your Journal would bring it to the notice of Welshmen.

The second seal of the Chapter is of almost equal interest. The earliest impression of it which we have is appended to a charter dating about 1230-40, but the work may be a little older. Here the view of the Cathedral is taken from the west, apparently with Norman details, and so many differences from those of the first type that we are bound to accept the rebuilding of the Cathedral between the periods illustrated by the work on these two seals. This has an elegant counterseal of appropriate symbolism, and an *Agnus Dei*.

The sees of St. Asaph and St. David are not very freely represented in our Museum. That of Anian II, de Schonau, Bishop of St. Asaph, 1268-93, designates the prelate as "*Fratris Aniani*", in reference to the fact that he was formerly Prior of the Religious House of Blackfriars at Rhuddlan.

The seal of Robert of Lancaster, Bishop of St. Asaph, 1411-33, has an interesting point in its history, for the matrix is still in use by the Court of the Peculiar of the Archbishop of Canterbury at Chichester. How it found its way thither I have not ascertained.

That of William Hughes, Bishop of St. Asaph, 1573-1600, is notable as a post-Reformation seal, when per-

sonal effigies gave way to emblematic and historical devices. The sacrifice of Isaac, treated in the grotesque and debased style of the period, enables the engraver to point out the antitype in the legend, "Ecce Agnus Dei qui tollit peccata mundi."

The seal of St. David's Cathedral shows an early edifice which we all should wish to know more about.

The personal seals of Welsh barons, noblemen, and powerful landowners, are not numerous, nor are the heraldic and private seals. We have, however, a few of early date, and some of elegant characteristics. Among them—Madoc ap Griffith of Ekal, 1228; Morgan Gam or Cam of Aberafon, early thirteenth century; Morgan and Cadwalan ap Caradoc, of South Wales, c. 1200 (two of Morgan); Gilbert Burdin (to Margam), twelfth century; Leisan ap Morgan, early thirteenth century (two seals); Howel ap Catwallaun of Dolganero, Radnorshire, late twelfth century; Adam de Sumeri of co. Glam., twelfth century.

Jasper Tudor's seals (for he had two) ask a question I should like to see decided by you if possible. He quartered the arms of modern France, viz., three fleurs-de-lis; but in one shield the fleurs-de-lis are placed *two over one* in the shield; in the other, *one over two*. This is not accidental, for in heraldry nothing is accidental. There is a symbolism which I cannot explain; but the Welsh antiquary who has made researches into this nobleman's history ought to be able to elucidate it.

The Earls and Countesses of Pembroke are fertile contributors to our knowledge of seals. Alianora, daughter of King John, Countess of Pembroke in 1245; Isabel de Clare, Countess of Pembroke, 1219; Margaret de Lacy, Countess of Pembroke, 1245; Aymer de Valence and his Countess, Maria de St. Pol, 1347,—had elegantly designed seals.

There is one seal, that of Hawisia, Domina de Keveoloc, which I have been unable to identify quite satisfactorily. Here, again, I hope some light may be

thrown upon the history and parentage of the noble lady of the thirteenth century, said to be wife of Sir John Charlton ; and her pedigree is given in the *Montgomeryshire Collections*.

There are three seals of the Earldom of Pembroke appended to charters issuing from the Pembroke Chancery, viz., (1), William de Beauchamp, "Custos Comitatus", 1386 ; (2), Humphrey Duke of Gloucester, Earl of Pembroke, 1424 ; and (3), William de la Pole, Earl of Pembroke, 1447. The charters have been printed by Mr. Scott in the *Journal of the Brit. Arch. Assoc.*

The seals of corporations and boroughs include those of "Castrum Leonis", or Holt Castle", sometimes called Caer-leon, Kidwelly, Caermarthen, Cardigan, Swansey, Tenby, Harlech, Monmouth, Conway, Cowbridge, Denbigh, and Neath.

The monastic seals are incomplete, but those we have testify to the favourable progress which the Cistercian Order made in the Principality. The best examples are those of Henry, Abbot of the Cistercian Abbey of St. Mary and All Saints, of Aberconwy or Conwy, co. Carnarvon, fifteenth century ; a seal ascribed to the Abbot and Convent of the Blessed Mary of Albalanda ; but it is not quite certain whether this is the Cistercian Abbey of Albalanda in co. Carmarthen, or the Abbey of Præmonstratensian Canons, dedicated to the Blessed Virgin Mary, in Northumberland, called Albalanda or Blancalanda. The Cistercian Abbey of Basingwerk, in Flint, contributes a good seal to a charter dated 1465. That of the Priory of St. John the Evangelist at Brecknock, which I believe has not been engraved or published, exhibits the eagle of St. John, the patron Saint, standing regardant on a demi-wheel of Ezekiel. It is appended to a charter dated 1514. The Cistercian Abbey of Caerleon, co. Monmouth (perhaps, strictly speaking, not Welsh), has preserved the seal of the Abbot in 1203,—a right hand and vested arm holding a pastoral staff. Chepstow Benedictine Priory, in the same county, gives us a seal

of the fifteenth century, on which is figured the patron Saint, the Blessed Virgin Mary, with the Holy Child on her knee. Then comes Goldcliffe alien Benedictine Priory of St. Mary Magdalene, co. Monmouth, a seal of the thirteenth century. There are three seals of Priors of this house in the British Museum collections, and one of Llantarnam, another Cistercian Abbey, co. Monmouth.

Margan or Margam, Cistercian Abbey of St. Mary, co. Glamorgan, is richly represented among our charters, and I could wish that a collection or selection of them could be printed by your Society. The seal of the Abbey and Convent bears the Blessed Virgin Mary and Child; and in the field, on each side, a shield of arms,—left, three *clarions*, two and one; right, three chevrons, CLARE; the *clarions*, the monastic arms, being probably allusive, by way of heraldic *cant* or *rebus*, to the family of Clare, founders and benefactors. It is of the fourteenth century style; but our original impression is appended to a charter dated 1525, not many years before the dissolution. Two seals of the Abbot, of the thirteenth century, are preserved.

Another Cistercian Abbey, that of Neath, dedicated to the Holy Trinity, co. Glamorgan, has two seals for the Abbots,—one, appended to a charter dated 1196-1218, shows the dexter hand and arm holding a pastoral staff; the later, 1256, the Abbot standing on a platform, and holding staff and book.

St. David's College, Pembrokeshire, is furnished with a seal which appears to me to be modern. It is of large dimensions, and bears a figure of the founder, Bishop Adam de Hulton, 1365.

The College of St. John the Baptist, formerly alien Priory of Stoke-juxta-Clare, co. Suffolk, was presided over by Richard de Edenham, Bishop of Bangor, as Dean of the College. This prelate has left behind five impressions of his official seal, 1480-92.

The Cistercian Abbey of Strata Florida, or Stratfleur, co. Cardigan, dedicated to the Blessed Virgin Mary, has recently met with a painstaking historian in

Mr. Stephen Williams. The matrix of the seal is preserved in the Department of Antiquities of the British Museum, and we have among the original documents printed by Mr. Williams one to which is appended a fragment of the seal, dated 1256.

I hope Mr. Williams will some day take up the cause of another of your abbeys, and discourse of Margam, or Strata Marcella, in as interesting a manner as he has done of Stratfleur. Strata Marcella had a fine thirteenth century seal, on which was engraved the Blessed Virgin Mary and Child, as is shown by an impression appended to a charter of 1525, among the Addit. Charters, British Museum. The counterseal bears the dexter hand and pastoral staff, which has been shown to be a favourite symbol with Cistercians in their seals already mentioned.

Tintern Abbey of St. Mary, another Cistercian house, co. Mon., has a seal on which is the Blessed Virgin Mary and Child,—a twelfth century seal of the abbots charged with dexter hand and pastoral staff; and a thirteenth century seal of the Abbot, wherein that dignity stands on a corbel with staff and book. Abbot William in 1531 used a signet bearing the monogram of Our Lord's name, I.H.C.

A case of Margam Abbey charters is exhibited containing deeds from the twelfth to the fourteenth centuries. Among them are several which by reference to points of historical and monastic interest render it imperative that they should be examined by the Welsh antiquary. This powerful South Wales Abbey contributes a very large number of charters and MSS. to our collection.

Wales has anciently been the home of our national, romantic, and historical literature, and many copies of this class of MSS. have found their way, either by gift or purchase, into our collections :—

A Welsh translation of Dares Phrygius, the History of the Siege of Troy, by Hugh Morris. (15,042.)

Two other translations of the same. Fifteenth century.



The *Historia Regum Britanniaë*, by Geoffrey, Archdeacon of Monmouth, and afterwards Bishop of St. Asaph, 1152-4. Founded on a book in the British or Breton language, which was brought to England by Walter, Archdeacon of Oxford, about 1104-51. (Titus, C. xvii.) A MS. of the twelfth century, as well as other six MSS. of the twelfth century, eight of the thirteenth, and many other of later dates. They are all in Latin.

The *Brut y Tyssilio*, an abridged translation of the *Historia Regum Britanniaë* of Geoffrey of Monmouth, without the Prophecies of Merlin and the Eagle. *Welsh*. Sixteenth century. (15,566.)

The *Brut y Brenhinoedd*; another translation of the same. *Welsh*. Fifteenth century. Never yet printed in entirety. (Cleop., B. v.)

Story of Albina and her Sisters, relating to the Discovery of the I. of Albion, and the Intercourse of the Ladies with the Incubi, which led to the Birth of the Giants, before the coming of Brutus.

The *Brut Gruffydd ap Arthur*, another translation of the same. *Welsh*. Fourteenth century, and 1613. (19,709, 14,903.)

The *Vita Merlini*; many copies. *Latin*. Thirteenth and following centuries. (Vesp. E. iv.)

*The Prophecies of Merlin*. Thirteenth and following centuries. *Latin*. A great many of this popular work.

*Meriadoc and Gawain*, two Arthurian romances. *Latin*. Fourteenth century. Not improbably founded on a *Mabinogi*. The plot is how King Caradoc of Wales, whose royal seat is at Snowdon, resigned his kingdom in favour of his two young children, appointing his brother Regent. Caradoc is murdered, and his children exposed in the Forest of Arglud; but they are saved, and brought up for five years, by the huntsman, Ivor, and his wife, Morwen. The boy, Meriadoc, is carried off by Sir Kay to the court of King Arthur, and the girl, Orwen, by King Urien into Scotland. Meriadoc avenges his father's murder. He crosses to

the Continent, and succeeds, after many wild adventures, in rescuing the Emperor's daughter from her ravisher, King Gundebald.

The tale of *Gawain* shows how Waluuænius is born of a secret amour between Loth, son of the King of Norway, when a hostage at the court of Uther Pendragon, and Uther's daughter Anna. The child is entrusted to merchants, who are driven ashore near Narbonne. He passes through many adventures, and finally returns to England, and is acknowledged as a nephew by King Arthur. (Faust, B. vi.)

*Iarlles y Ffynnawn*, an abridged translation, in Welsh, of the *Chevr. au Lion* of Christian de Troyes. (15,035.)

*Peredur ab Efracw*, a Welsh form of the Romance of Percival le Gallois. Fifteenth century. (14,967.)

Two late copies of *Hanes Taliesin*, or the Story of Taliesin, relating the transmigrations of Gwion Bach, his rebirth as Taliesin, his exposure, and ultimate rescue. *Welsh*. (14,867, 15,002.)

Of the numerous Welsh MSS. of the Laws of Howel Dha, collated by Aneurin Owen for the Record Commission edition, five ancient codices were exhibited. The Venedotian Codex, called by Owen one of the most ancient. That writer conjectures that this very MS. may have been used by Anian, Bishop of St. David's, 1268-93:—another fine example of Welsh palæography from the Cotton Library, the Gwentian Codex in the Dimetian dialect; early fourteenth century:—the Dime-tian or W. Wales Codex, late thirteenth century; called by Owen "the most ancient and complete":—and the "Leges Wallicæ", early fourteenth century.

Among chronicles the British Museum possesses the Chronicle of Aberconwy, fourteenth century; two Chronicles of Llandaff, to 1338 and 1370 respectively; the Chartulary of Tintern Abbey; Giraldus Cambrensis, two copies of his *Topographia Hiberniæ*, one of them being illuminated; his *Descriptio Cambriæ*; the *Annales Cambriæ*, with the remarkable pedigrees of Owain, son of the law-giver Howel, written originally about

950; lately edited by Mr. E. Phillimore for the Cymrodorion Society; Annals of the Church of St. David to 1286; Statutes of the Diocese of St. David to 1286.

A letter on the blank part of the end of an early twelfth century MS., from Pope Innocent II to *William de Corbeuil*, Archbishop of London, recites how *Urbanus*, Bishop of Llandaff, had laboured for the recovery of the goods of his church; he had gone to Rome "sub gravissimi temporis estuatione", and eventually died there (1133); and ordering the Archbishop to maintain in the same state as when *Urbanus* left it, the condition of the diocese and the Cathedral authority, viz., *Uhtred*, the archdeacon; *Ralph*, the canon; *Ruallan*, *Isaac*, and others; as well as *Caratoc*, presbiter; and *Gugan* of *Llancarvan*, and the brothers of the late *Urban*. Dat. Pisis, vii. id. Oct.

The miscellaneous MSS. relating to Wales must be gathered from the hundred large folio volumes of the Class Catalogue of MSS. Some of these classes have been laid down with especial reference to topographical subdivision; and in these Wales, of course, occupies a special position. Others, again, are arranged more with a view to chronological order, and in these the Welsh are mixed with the English records.

Welsh heraldry is well represented, for heraldic and genealogical research has always been a favourite and absorbing pursuit. Those arms, however, which are referred to an early period are, perhaps, of doubtful authenticity, and much must be allowed for the eccentricity of the heralds who first propounded them. The authors are chiefly *J. Davies*, *William Wynwall*, *Robert Kembey*, *Glover*, *Chaloner*, and *R. Holme III.*

The family of the *Holmes* have, indeed, left behind, in their immense collections relating to *Chester*, a wealth of material for the mediæval history of Welsh families and places—not always well digested—which every intending author should consult and explore at the British Museum. *Mr. J. P. Earwaker*, of *Abergele*, has, I believe, made some progress with the examina-

tion of this great collection in detail. It would be extremely valuable to Cambriology if the results of his researches were made public in form of a calendar or *index rerum*.

The indefatigable J. Hunter has left extracts from a chronicle of Wales to 1135. We possess also the collections of the Rev. M. E. C. Walcott, Precentor of Chichester, for a Welsh Monasticon. Of the Laws of Howel Dha we have many ancient and valuable texts. One of the latest acquisitions of this is of the fifteenth century. Copies and extracts from documents relating to Wales, Index to the Welsh Records in the Augmentation Office, Doddridge's Discourse of the Principality of Wales, are among general works.

Among details we may refer to a letter of Prince Llewelyn to the King of France on the treaty between them, *ante* 1282; accounts of the Chamberlains of North and South Wales, 1393-1438; accounts of expenses relating to the expedition to North Wales in 1403; a receipt of dower from lands in the Marches, 1411; grants of lands in Wales, twelfth to the seventeenth centuries, generally in the charters; acquittances to the Receivers-General of North and South Wales, 1567; valuation of the church preferments, *temp.* Henry VIII; Crown acquittances for rents, 1567-1632; papers relating to the jurisdiction of the Council of the Marches, 1569-1612; the Liber Pacis, 1573-4; prohibition of fees to justices on affidavits, 1629; enumeration of Crown livings, *temp.* Charles II; land revenue of North Wales in 1715; Corpus Genealogicum, by P. Ellis, seventeenth century; genealogies by J. Hunter, 1820-33; Welsh arms, fourteenth and subsequent centuries; pedigrees of Welsh families, by L. Dwnn, etc., sixteenth cent.; Travels in Wales, by Rev. R. Pococke, 1571-7; Journal of a Tour, 1794; Journal of a Tour in Wales, by L. Meyrick, 1821; inscriptions from sepulchral monuments in Wales, by the veteran archæologist, J. C. Buckler; T. Chaloner's Treatise of Heraldry, in *Welsh*, 1594; Th. ap Llywelyn's Treatise

on Armorial Bearings, *Welsh*, sixteenth century; Treatise on Caste, called *Grachrelys*; arms and pedigrees by Lewis Dwnn, Griffith Hughes, and Hugh Thomas, several hundred volumes.

Theological treatises include the "Responso Abbatibus Bangor ad Augustinum monachum postulante illius subjectionem ad eccl. Romanam, ex lib. antiquissimo Petri Mostyn. In *Welsh*.

Welsh subjects in the *Classed Catalogue of MSS.* include mines, topography, surveys, travels in Wales, history of Wales, *Rotuli Walliæ temp. Edw. I.*, State Papers, revenue of Wales, public officers, royal genealogies, verses, heraldry.

The study of the Welsh language has attracted a few scholars out of the Principality; but there are more within, and the study should be fostered in every possible way. The true way is not to offer others the mere vernacular of a local newspaper, nor a Sunday evening discourse. You must give them a library of Welsh literature, historical, archæological, and scientific. This can only be done by instituting in a central site, if possible in a cathedral city, a library for the reception, whether by gift, bequest, or purchase, of the comparatively few ancient Welsh MSS. remaining. The Cymmrodorion Society, and other channels of a similar character, have done much to perpetuate the knowledge of Welsh classical and bardic literature; the Cambrian Arch. Society has helped forward the epigraphical, antiquarian, and the genealogical branches of the history of Wales; but there are yet several collections practically untouched. With a small nucleus which patriotic Welshmen might constitute by gift of small collections, that gradual gravitation which operates more or less to make all useful institutions more valuable, would be brought into action, and the result would be the formation of a largely representative national library in which Welsh MSS. would be more prominently fostered than we are able to do at the British Museum, where so much that is of a local nature has to yield to other forms of clas-

sification. The recent purchase of the far-famed Stowe MSS. of Lord Ashburnham included a valuable collection of Irish MSS., which were transferred to Dublin at the request or instigation of Irish scholars. I cannot hold out the hope that the authorities of the British Museum would give up their original collections of Welsh MSS.; but there are still many Codices which must be scattered unless your love of your native language prompts you, before it is too late, to save the few extant relics of so independent, intellectual, and highly poetical a race as the ancient men of Wales.

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*List of MSS. exhibited to the Cambrian Archæological Association.*

Annales Cambriæ: pedigrees of Owain, son of Howel the Good, about 950; early twelfth century. Harl. MS. 3859.

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Giraldus Cambrensis, Topographia Hiberniæ, etc., twelfth century. Roy. MS. 13, B. viii; Ar. MS. 14.

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Giraldus Cambrensis, Descriptio Cambriæ. Cott. MS. Dom., A. i.

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Geoffrey of Monmouth, Historia Regum Britannici, Latin, twelfth century. Cott. MS. Titus, C. xvii.

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Geoffrey of Monmouth, etc., a MS. from Margam Abbey. Roy. MS. 13, D. ii.

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Brut Gruffydd ap Arthur, Welsh translation of Geoffrey of Monmouth, fourteenth century. Add. MS. 19,709.

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The Dimetian or West Wales Code of Laws. The most ancient and complete MS. Late thirteenth century. Owen's Latin text. Cott. MS. Titus, D. ix.

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The Venedotian or North Wales Code of Laws. This MS. is one of the most ancient now extant; probably used by Anian, Bishop of St. David's, 1268-93. Cott. MS. Titus, B. ii.

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The Venedotian or North Wales Code of Laws, Welsh, thirteenth century. Cott. MS. Calig., A. iii.

The Gwentian Code of Laws, written in the Dimetian dialect, early fourteenth century. Harl. MS. 4353.

Leges Wallicæ, Latin, early fourteenth century. Cott. MS. Vesp., B. xi.

Story of Albina and Her Sisters (Discovery of the Island of Albion, and Birth of the Giants, before the Coming of Brutus), French, fourteenth century. Cott. MS. Cleop., D. ix.

Prophecies of Merlin, Latin, thirteenth century. Cott. MS. Faust. A. viii.

Story of Meriadoc, Son of King Caradoc of Wales, Latin, fourteenth century. Cott. MS. Faust. B. vi, Pt. 1.

Peredur ab Efracw; Welsh form of the Romance of Percival le Gallois; fifteenth century. Add. MS. 14,967.

Brut y Brenhinoedd, Welsh translation of Geoffrey of Monmouth's *Historia Regum*; fifteenth century. Cott. MS. Cleop., B. v.

Brut Tysilio, Welsh, sixteenth century. Add. MS. 15,566.

Vita Merlini Silvestris, Latin, fourteenth century. Harl. MS. 655.

Statutes of the Diocese of St. David, 1224, etc. Harl. MS. 1249.

Annals of the Church of St. David's to 1286. Harl. MS. 838.

Chronicle of Aberconwy, fourteenth century. Harl. MS. 3725.

Chronicle of Llandaff to 1338. Cott. Nero, A. iv.

Chronicle of the Church of Llandaff to 1370, Welsh and Latin. Cott. MS. Titus, D. xxii.

Letter from Pope Innocent II to William Archbishop of Canterbury, setting forth the labours of Urban Bishop of Llandaff for the good of his Church, and his death at Rome, and ordering the Archbishop to maintain the satisfactory condition of the diocese. After 1133. Roy. MS. 5, A. xiii.

The Record of Caernarvon, Statutes of Rothelan, 1284. Harl. MS. 696.

Chartulary of Tintern Abbey. Ar. MS. 19.

Welsh arms. Stowe MS. 785.

*List of Seals and Charters exhibited to the Cambrian  
Archæological Association.*

- Llewelyn, Prince of North Wales, c. 1222. Cott. Ch. xxiv, 17.  
Edward Prince of Wales, afterwards King Edward II, c. 1305.  
Seals lxxx, 48, 49.
- Edward the Black Prince, 1339. Seal xlvi, 50.  
——— 1343-76. Seals lxxx, 52, 53.  
——— 1350. Seals lxxx, 71, 72.  
——— 1360. Add. Ch. 11,308.  
——— 1361. Seal lxxx, 74.
- Principality of North Wales, Henry IV to Henry VII. Seal  
xxxvii, 66.
- Owen Glendower, great seal. Seals lxxxii, 34, 35.  
——— privy seal. Seal lxxx, 36.
- Henry Prince of Wales, Lord of Carmarthen, afterwards King  
Henry V. Seal lxxx, 50.
- Principality of North Wales, Edward Prince of Wales, afterwards  
Edward V, 1476. Add. Ch. 8526.
- Cardiff Chancery, Henry VII or VIII. Harl. Ch. 75, E. 19.  
Judicial seal for cos. Denbigh, Montgomery, and Flint, Henry  
VIII. Add. Ch. 8650.
- Caerleon, Exchequer, Henry VIII, first seal, 1520. Add. Ch. 8647.  
——— second seal, 1546. Add. Ch. 8649.
- Judicial seal for cos. Carnarvon, Merioneth, and Anglesey, Ed-  
ward VI. Seal xxxvii, 60.
- Judicial seal for cos. Denbigh, Montgomery, and Flint, Edward  
VI, 1551. Add. Ch. 8528.
- Judicial seal for cos. Carmarthen, Cardigan, and Pembroke,  
Elizabeth. Seals lxxvi, 90, 91.
- Judicial seal for cos. Denbigh, Montgomery, and Flint. Eliza-  
beth. Seal xxxvii, 70.
- Elizabeth, Palatine of Chester and Flint. Seal xxxvii, 68.



- Judicial seal for cos. Brecknock, Radnor, and Glamorgan, James I, 1603-25. Add. Ch. 26,508.
- Judicial seal for cos. Carmarthen, Cardigan, and Pembroke. James I. Add. Ch. 979.
- Judicial seal for cos. Denbigh, Montgomery, and Flint, James I, 1619. Add. Ch. 8657.
- James I, Palatine of Chester and Flint. Seal xxxvii, 61.
- Charles, Prince of Wales, 1616-25. Seal xlv, 15.
- Judicial seal for cos. Carnarvon, Merioneth, and Anglesey. Charles I. Seal xxxvii, 73.
- Judicial seal for cos. Denbigh, Montgomery, and Flint, Charles I. Seal xxxvii, 74.
- Charles, Prince of Wales, Palatine of Chester and Flint, 1616. Seal xxxvii, 62.
- Judicial seal for cos. Carnarvon, Merioneth, and Anglesey, Commonwealth, 1648. Seal xxxvii, 75.
- Commonwealth, Palatine of Chester and Flint. Seals lx, 67, 68.
- Judicial seal for cos. Denbigh, Montgomery, and Flint, Chas. II. Seals lxxvi, 39, 40.
- Chancery of cos. Carmarthen, Cardigan, and Pembroke, Charles II. Seals xxxvi, 183, 184.
- Robert of Shrewsbury, Bishop of Bangor, A.D. 1197-1213. Seal lxxxii, 39.
- Anian, Bishop of Bangor, 1267. Seal lxxxii, 40.
- Cadugan, Bishop of Bangor, 1303. Seal lxxxii, 41.
- Roland Merrick, Bishop of Bangor, Consistory Court, 1559. Seal xxxvii, 65.
- Nicholas ap Gurgant, Bishop of Llandaff, 1148-83. Harl. Ch. 75, A. 30.
- William Saltmarsh, Bishop of Llandaff, 1186-91. Harl. Ch. 75, A. 16.
- Henry of Abergavenny, Bishop of Llandaff, 1193-1218. Harl. Ch. 75, A. 21; seal lxxxii, 53.
- Henry of Abergavenny, Bishop of Llandaff, 1193-1218. Harl. Ch. 75, A. xx.
- Elias de Radnor, Bishop of Llandaff, 1230-40. Harl. Ch. 75, B. 6.
- Elias de Radnor, Bishop of Llandaff, 1234. Harl. Ch. 75, A. 25.

- William of Christ Church, Bishop of Llandaff, 1240-44. Harl. Ch. 75, D. 16.
- William Bruce, Bishop of Llandaff, 1270. Add. Ch. 19,629.
- John of Eggescliffe, Bishop of Llandaff, 1323-47. Seal xxxv, 5.
- Thomas Peverell, Bishop of Llandaff, 1398-1407. Seal xxxv, 367.
- Llandaff Cathedral (first seal), twelfth century. Harl. Ch. 75, B. 25.
- Llandaff Cathedral (second seal), A.D. 1230-40. Seals E., 19, 20.
- Urban II, Archdeacon of Llandaff, 1196-98. Harl. Ch. 75, B. 32.
- Robert de la More, Archdeacon of Llandaff, 1385. Harl. Ch. 75, A. 33.
- Anian II, Bishop of St. Asaph, A.D. 1268-93. Seal E., 135.
- (?) Robert of Lancaster, Bishop of St. Asaph, 1411-33. Seal xxxvii, 50.
- William Hughes, Bishop of St. Asaph, 1591. Add. Ch. 8532.
- Griffith, Archdeacon of St. Asaph, thirteenth century. Seal lxxxii, 44.
- St. Asaph's Consistory Court, seventeenth century. Seal lxxxii, 45.
- Henry, Bishop of St. David's, 1334. Seal lxxxii, 66.
- Adam, Bishop of St. David's, 1365. Seal lxxxii, 67.
- St. David's Cathedral, (?) twelfth century. Seal lxxxii, 65.
- W—— Archdeacon of Cardigan, 1292. Seal xlvi, 192.
- Aberconwy, co. Carn., Cistercian Abbey, Abbot Henry, fifteenth century. Seal G., 57.
- (?)Alba Landa Cistercian Abbey, thirteenth century. Seal lxx, 5.
- Cistercian Abbey of Alba Domus, or Whitland, 1303, counter-seal. (Pasture in Prescelau Hills.) Add. Ch. 8414.
- Basingwerk, co. Flint, Cistercian Abbey, 1465. Add. Ch. 8527.
- Brecknock, co. Brec., Priory of St. John the Evangelist, 1514. Add. Ch. 19,868.
- Caerleon, co. Mon., Cistercian Abbey. Abbot's seal, 1203. Harl. Ch. 75, A. 32.
- Chepstow, co. Mon., Benedictine Priory, fifteenth century. Seal lxvii, 52.
- Llantarnam, co. Mon., Cistercian Abbey, fourteenth century. Seal lxvii, 57.

- Margam, Neath, Stratfleur Abbeys, etc., 1256. Harl. Ch. 75, A. 37.
- Margam, co. Glam., Cistercian Abbey, 1525. Harl. Ch. 75, A. 48.
- St. David's College, co. Pembr., Chapter seal. Seal H., 63.
- Strata Marcella, co. Montgom., Cistercian Abbey, 1525. Seal lxxxii, 64.
- Tintern Abbey, co. Mon., Cistercian Abbey, 1524. Cott. Ch. xxi, 41.
- Carmarthen town. Seal G., 272.
- Edward II, seal for Carmarthen wools. Seals lxii, 79, 80.
- Carnarvon town, thirteenth century. Seal lxxxii, 38.
- Conwy, co. Carn., Provostship, fourteenth century. Seal xxxvii, 76.
- Burgesses of Denbigh. Seal lxxxii, 43.
- Harlech, co. Merioneth, Corporation, 1286. Add. Ch. 8486.
- Holt Castle, co. Denb., Exchequer, 1450. Add. Ch. 8640.
- Kidwelly town. Seal lxxxii, 51.
- Neath town. Seal lxxxii, 56.
- Swansea town. Seal lxxxii, 58 A.
- Tenby town, co. Pemb. Seals lxxxii, 71, 72.
- Adam de Summeré, of Mora, co. Glam., twelfth century. Harl. Ch. 75, D. 7.
- Cadwalan fil. Caratoci, of South Wales, *c.* 1200. Harl. Ch. 75, B. 29.
- Gilbert Burdin, Grant to Margam Abbey, twelfth century. Harl. Ch. 75, B. 26.
- Hawisia, Lady of Keveoloc, thirteenth century. Seal lxxix, 73, A.
- Howel fil. Catwallaun of Dolgeneru, co. Radn., late twelfth century. Add. Ch. 26,727.
- Leisan fil. Morgani, of Poltimore, co. Glam., 1215-21. Harl. Ch. 75, C. 35.
- Leisan fil. Morgani, early thirteenth century. Harl. Ch. 75, C. 34.
- Madoc fil. Grifud, of Ekal, 1228. Add. Ch. 10,637.
- Morgan fil. Caratoci, of South Wales, *c.* 1200. Harl. Ch. 75, B. 29.

- Morgan fil. Caradoc, of Aberafon, co. Glam., 1205. Harl. Ch. 75, B. 30.
- Morgan Gam, of Aberafon, early thirteenth century. Harl. Ch. 75, C. 21.
- Morgan Câm of co. Glamorgan, 1234. Harl. Ch. 75, A. 25.
- Alianora, Countess of Pembroke, daughter of King John, thirteenth century. Seal lxxx, 18.
- Isabel de Clare, Countess of Pembroke, before 1219. Seal lxxx, 9.
- Margaret de Lascy, Countess of Pembroke, after 1245. Campb. Ch. v, 4.
- Adomar de Valence, Earl of Pembroke, 1304-24. Seals lxxxi, 4, 5.
- Mary de St. Pol, wife of Aymer de Valence, Countess of Pembroke, before 1347. Seals lxxxi, 46, 47.
- Sir William de Beauchamp, Warden of Pembrokeshire, seal of his Chancery, 1386. Sloan Ch. xxxii, 19.
- Humphrey, Duke of Gloucester and Earl of Pembroke, seal of his Chancery, 1424. Sloan Ch. xxxii, 9.
- William de la Pole, Earl of Pembroke, seal of his Chancery, 1447. Sloan Ch. xxxii, 5.
- Jasper Tudor, Earl of Pembroke, 1459. Sloan Ch. xxxii, 20.
- Jasper Tudor, Earl of Pembroke. Seals lxxx, 77, 78.
- Fourteen Charters of the Cistercian Abbey of Margam, co. Glamorgan. Harl. Ch. 75, A. 4, 5, 23, 34; 75, B. 11, 15, 27, 33, 34; 75 C. 24, 44, 45, 48; 75 D. 9.
- Nine Charters relating to South Wales. Add. Ch. 8408, 8409, 8412, 8413, 15, 284, 19, 136; Sl. Ch. xxxii, 14, 14\*; Harl. Ch. 45, G. 13.
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DOCUMENTS RELATING TO WALES AT  
H.M. PUBLIC RECORD OFFICE.<sup>1</sup>

BY R. ARTHUR ROBERTS, ESQ.

WITH regard to the documents that lie upon the table this afternoon, awaiting your inspection, it is proper for me to begin by saying that your attention is invited to a selection from a selection only; that is, from the multitude of Public Records preserved in this repository, relating to every part of the Queen's dominions, there have been selected, first of all, at the very natural request of your Association (to use the words of the Association's official announcement), "documents of interest relating to Wales"; but then, in the second place, as I need hardly remind you, not *all* the documents coming under this description. On the contrary, a very few only, a mere sample, a grain or two (so to speak) from a vast bulk, a specimen or two from an immense quarry. Still, as we have understood—and I think you will agree, properly understood—the category of "documents of interest" to include all classes of records that bear upon the history of the Principality, we have endeavoured to exhibit examples of as many different classes as possible, and in that sense to make the specimens shown fairly, though not by any means quite, complete. So the archives on the table, with respect to date, range over a period of more than six centuries; and with respect to subject, over a very wide area. Thus it happens that before you are documents belonging to the earliest limit,—the reign of the deadeadest of dead kings, King John; and one at least belonging to the latest,

<sup>1</sup> An Address delivered at the Record Office, May 23rd, 1889, during the London Meeting of the Cambrian Archæological Association.

the more familiar reign of our infinitely more gracious and living Sovereign, Queen Victoria. And with respect to subject,—well, diplomacy, politics, law, custom, military service, municipal rights, revenue, land-tenure, personal history, and I know not what besides, might find illustration and elucidation in these comparatively few documents here at hand, if you could devote sufficient time to make an exhaustive search through them.

You will not, however, I imagine, be surprised to hear that in the matter of age, when deciding upon our specimens, we paid our tribute to reverend seniority, and leaned towards the older documents rather than towards the comparatively younger. Nor will you, I feel sure, complain of this. It is part of the interest attaching to these memorials of our nation's past, that many of them can boast of great age. With what fresh bloom of youth they carry that age you will yourselves perceive, and will acknowledge that they give promise of a future longevity to which, let us hope, the end of all things terrestrial will alone put the term. At any rate, whatever be the length of days to which they may ultimately attain, they are most of them already comparatively so old that it is difficult to realise sometimes that the fingers which penned them, the intelligences which framed them, belonged to men who knew absolutely nothing of that later progression of events which constitutes the varied history of the British nation, upon which we to-day look back as upon events in our national life infinitely dim and distant.

But in addition to the interest awakened by their great age there will also, doubtless, be excited in your minds the interest arising from the personalities connected with the origin of some of the specimens. You will see, for instance, the letters of the Welsh princes and others,—the very missives themselves, be it understood, which were despatched by Llewelyn ap Iorwerth, Prince of North Wales; by Joanna, the daughter

of King John, his wife (No. 766); by Llewelyn ap Gruffydd, the last native Prince of Wales (so called); by Eleanor, daughter of De Montfort, his wife; by David, his brother and companion in arms and misfortune; by Llewelyn ap Rhys, his follower, then a prisoner in the Tower. We cannot show you the actual handwriting of these exalted personages, for this reason among others, that they probably altogether disdained to learn the art of penmanship; but the documents are as much their letters as any that you may yourselves indite to-morrow, and despatch by the penny post.

I pass on now to do little more than mention, in the order in which you will find them, the various other classes of records laid before you.

To begin with, then, you are invited to look at entries on the *Patent* and *Close Rolls*, two great series of Rolls which go back to the reign of King John, have been since then accruing year by year in ever increasing numbers, and are accruing still. They contain a great deal of matter relating to Wales in common with matter relating to other parts of the Queen's dominions.

There is a Patent Roll of the third year of King John, the year of grace 1201-2, opened at the spot which records the treaty of peace between that King and Prince Llewelyn ap Jorwerth; a Close Roll of the sixth of King John, with an entry relating to repairs at Cardigan Castle; a Close Roll of the reign of King Edward I, of the year 1276, containing the reasons for declaration of war, in that year, against Llewelyn ap Gruffydd, which you will find printed at length in Rymer's *Fœdera*. The other Patent Roll is of the reign of King Edward III, the eighteenth year, chosen for the entry which it contains relating to homage done to the King by Welshmen. And finally, as fairly to be classed with these examples, there is a Roll which belongs to the end of the reign of Henry III or the

beginning of Edward I, which contains extracts of Welsh matters found on the Patent and Close Rolls from the first to the thirty-fourth years of the reign of King Henry III (1216-50).

In these five Rolls is matter which of itself might form the groundwork for a long essay; and when I tell you that there are thousands of similar Rolls which might engage your attention, all of them containing entries of various kinds pertaining to Wales and Welshmen, you may judge for yourselves what occupation of leisure time a Welsh antiquary might find in going through these records alone.

We had hoped to show you the *Breviate of Domesday*, a volume apparently of the thirteenth century, belonging to the Q. R. Department of the Exchequer, because it contains additions which would be of interest to your Association,—a version of the *Annales Cambriæ* among other things; but circumstances connected with its repair prevent its production. You will, however, if your more immediate interest will (as I know it will) allow you to look at things which have nothing to do with Wales, be consoled for this omission by a sight of *Domesday Book* itself, of the *Abbreviatio of Domesday*, and of some of the more notable and beautiful records which are deposited here.

The *Registrum Munimentorum*, the volume commonly called *Liber A*, from the Treasury Library, framed in the earlier part of the reign of Edward I, properly appears in this collection because it contains a register of public documents relating to Wales, and some very early portraits of Welshmen. I wont vouch for the striking character of the likenesses, nor can I tell you the names either of the subjects or the artists. Perhaps some one here may succeed in establishing the fact of some family likeness, and tell us of whom they are the correct portraits.

I take the next examples shown (two of the *Welsh Rolls*) to be an illustration of the love of orderliness by which I imagine King Edward I to have been pos-



sessed. They contain purely Welsh business from the sixth to the thirty-third year of his reign, and are full of interest and information,—letters, grants, regulations; and I may mention in particular the report of the commission to inquire into the laws and customs of Wales, a separate copy of which is also produced; perhaps the copy from which the entry on the Roll was made.

Passing on, you may look at documents illustrative of King Edward's wars in Wales; the declaration of war, an entry of which is also on the Close Roll produced; and Rolls of various expenses connected with the carrying on of the wars, giving the names and wages of the persons engaged, and so on.

We also thought it might be of interest to you to see the *Statutes* relating to Wales; the statutes which affect so nearly the relation of Wales to England. You will find on the table, therefore, the Statute 13 Edw. I, the Statute 27 Hen. VIII, c. 26, which I have heard called "The Act of Union"; and Statute 34 and 35 Hen. VIII, c. 26, which established the courts of Great Sessions in Wales. The records of these courts for every county, though now imperfect, come down to 1830, when the present assize arrangements took their place. Examples of these records you will also find further on, on the tables.

The enrolment of the *creation* of the first Prince of Wales who was son to an English King, Edward of Carnarvon that is, will, we imagine, be of some interest to your Association; it is therefore produced. With it might have been produced the creations of the subsequent Princes of Wales from that time to this; but it will be sufficient, perhaps, if we show you that creation only by title of which the present illustrious Personage, the eldest son of Her Gracious Majesty the Queen, and future King of England, is so called.

Under the heading of *Ministers' Accounts* might have been placed a host of documents. We show you a few examples: first, two or three odds and ends, so

to speak, from the Miscellanea of the Treasury of the Receipt of the Exchequer :—

1. Account of expenses of works at the hall and chapel of Llewelyn at Conwy. Returned by W. de Sutton, Justiciar of North Wales, towards the end of the reign of Edward I. (T. R. Misc.  $\frac{67}{9}$ .)
2. Roll of expenses of repairs at different castles in North Wales. ( $\frac{6714}{1014}$ .)
3. A Roll which relates to the levying of a fifteenth in Wales, containing the names of many persons, and a statement of their possessions. ( $\frac{68}{4}$ .)

This last will especially exercise your palæographic skill.

With these are four Rolls from the regular series of Welsh Ministers' Accounts :—

1. A Roll of the Chamberlain of South Wales, of the second year of Edward III, pertaining to Carmarthen and the neighbourhood.
2. A Roll of the twenty-seventh year of the same King, pertaining to Anglesey.
3. A Roll of the accounts of divers ministers in the co. of Carnarvon, of the tenth and eleventh years of Henry IV.
4. A Roll of accounts of ministers in the co. of Merioneth, belonging to the thirty-seventh year of Henry VI.

These Rolls of Ministers' Accounts are crammed full of curious and varied information. To those acquainted with the neighbourhoods to which they relate many of the names appearing, though under archaic forms, will be strangely familiar. In the Roll for Merioneth the references are numerous to the devastation caused throughout the country by the insurrection of Owen Glendower. These are examples of an immense body of records of the same nature, relating to every county of England as well as Wales. I need hardly remind you, perhaps, that the word "minister", as used in this connexion, does not necessarily refer to an ecclesiasti-

cal personage, but to such persons as chamberlains, receivers, bailiffs, etc., who received money on behalf of the Crown, and rendered an account of it at the Exchequer.

Passing from the ministers' accounts you will next have your attention called to a *Forest Roll of Chester*, the first membrane of which belongs to the year 1271, and the last entry in it to the year 1296. The time at my command will not allow me to enter into any detail of its contents, but they are full of interest.

After this come examples of *Court Rolls* taken from the fine series known as "Ruthin Court Rolls", which were accidentally discovered in a loft over the Ruthin Town Hall, stowed away and forgotten, with the street lamps for companions in the summer time, and with old lumber the whole year round, both summer and winter. We produce the two earliest in date, another of the reign of Elizabeth, and the latest of the series, belonging to the time of the Commonwealth.

To them follow *Rolls of the Justices in Eyre*—one of the reign of Edward I, the other of the reign of Henry VII.

Next are two *Indictment Rolls*,—one for Chester, of the reign of Henry IV, which on investigation you will find to contain some interesting accounts of the proceedings of the adherents of the deposed King Richard II; the other belonging to the same reign, and relating to the co. of Flint.

Then come two *Recognizance Rolls for Chester*, from the series to which Mr. Peter Turner, one of our honoured Assistant Keepers, has provided the Calendar known to all antiquaries. The first example is of the reign of Edward II, the earliest of this series; the second, of the reign of Elizabeth, when Robert Earl of Leicester was Chamberlain. And here I should mention a curious entry in the Docket-Book of Fines of Chester, which will be open for your inspection: for your warning also against the offence of throwing stones when the object you aim at is one of Her Majesty's Judges.

And then come *Plea-Rolls*,—a very early one for Flint, of the reign of Edward I; and two for Brecon, of the reign of Henry VIII; these latter chosen, one of them for a reason which will be obvious to you when you look at it;<sup>1</sup> and both for the reason that they belong to the time of the institution of the Courts of Great Sessions in Wales by the Act 34 and 35 Henry VIII, c. 26; which courts continued till the year 1830, when they were abolished; their proceedings during three centuries furnishing records of which we have many thousands, and of which we might have had many thousands more if they had been properly cared for by our, in this respect, thoughtless forefathers.

I am afraid that when you have reached this point your appetite for records will have been more than satisfied; but in order that the feast may be ample enough for the largest hunger,—in case there should be present an antiquarian Oliver who asks for more,—in order to show that if we be representatives of official Bumbledom, we at any rate belong to the modern and more generous school, we have also produced, from the collection of the Queen's Remembrancer in the Exchequer,—

*Suppression Papers* of the time of Henry VIII, relating to the monastic institutions at Strata Florida and Cardigan; examples of the series called *Church Goods*, of the reign of Edward VI, relating to the churches in the cos. of Carmarthen, Pembroke, etc.; examples of *Lay Subsidies*, showing different assessments in the cos. of Anglesey and Cardigan in the reigns of Henry VIII, Elizabeth, and James I respectively; and, lastly, examples of *Clerical Subsidies* belonging respectively to the dioceses of St. Asaph, Bangor, and St. David's; that of St. Asaph having the seal of Bishop Morgan, the translator of the Welsh Bible.

We produce also from the miscellaneous books of the Exchequer, *Muster-Books* of the reign of Henry VIII,

<sup>1</sup> The initial letter of the title of this Roll is illuminated with a portrait of the King in his robes of state.

over which I think you would most of you like to linger, as they contain practically a census of the male population between sixteen and sixty; and from the records of the Chapter House a few papers connected with the proceedings of the Council of the Marches of Wales, which, I believe, are full of interest.

Last of all we show you specimens of *State Papers*: (1), of the reign of Elizabeth, a document which will introduce you to the name of Fetiplace, a pirate who haunted Milford Haven; and Associations for the defence of the Queen, entered into in the counties of Cardigan, Flint, and Pembroke; and (2), two of the reign of Charles I, showing you how the demand for ship-money was met in the co. of Cardigan.

I fear I have already too long detained you with remarks in the nature of a mere catalogue, from the documents themselves, which are the real point of interest of this assemblage, and not anything I may say about them. However, a catalogue has its uses, even if no beauty other than the beauty of utility belong to it; and I trust my contribution will serve the purpose of guidance, if no other. I have the pleasure of saying that several of my learned colleagues have very kindly, after the official day is over, remained to lend you their most valuable assistance; there are also among you those who are themselves skilled antiquaries; and to their more interesting and sure guidance I now most confidently commend the members of this Association whom we have the honour and pleasure to welcome as visitors.

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*List of Documents Exhibited at H.M. Public Record Office on the Occasion of the Visit of the Cambrian Archaeological Association, May 23rd, 1889.*

I.

Royal Letters, Nos. 66-92, 286, 287, 752-784.

II.

Patent Rolls: 3 John (opened at m. 3); 18 Edw. III, pt. i (m. 24).  
 Close Rolls: 6 John (at m. 9); 4 Edward I (at m. 1, dorset)  
 Roll of Welsh Matters, T. R. Misc.  $\frac{68}{2}$  (first memb.).

## III.

Registrum Munimentorum (Liber A).

## IV.

Welsh Rolls : 6-9 Edward I ; 10 Edward I (at m. 1).  
Report of Commissioners, T. R. Misc.  $\frac{6.8}{4.0}$ .

## V.

Declaration of War : Chapter House, Misc.  $\frac{8}{1}$ .  
Welsh Wars : Exch. Q. R. Misc., Bdle. 15, No. 1 (at m. 1) ; No. 4 (at m. 1) ; Bdle. 16, No. 1 (at m. 1) ; Bdle. 17, No. 1 (at m. 1).

## VI.

Parliament Rolls, T. R. Misc.  $\frac{6.8}{1.4}$  (at m. 1) ; Parl. Roll, 27 Henry VIII, c. 26 ; ditto, 34 and 35 Henry VIII, c. 26.

## VII.

Creations of Princes of Wales : Charter Roll, 29 Edward I (at No. 36) ; Pat. Roll, 5 Vict., pt. xvi (at No. 3).

## VIII.

Ministers' Accounts : T. R. Misc., Bdle. 67, No. 9 ; ditto, No. 10 ; ditto, No. 14 ; Bdle. 68, No. 4.  
Ministers' Accounts, Henry III to Henry VII, viz., W. Wales, Bdle. 33, No.  $\frac{8}{10}$ , 1-2 Edward III ; Anglesey, Bdle. 31, No. 268, 26-27 Edward III ; Carnarvon, Bdle. 41, No. 25, 10-11 Henry IV ; Merioneth, Bdle. 53, No. 33, 36-37 Henry VI.

## IX.

Forest Roll : 55 Henry III—24 Edward I.

## X.

Court Rolls, Ruthin : 22-23 Edward I ; 23-24 Edw. I ; 6-7 Elizabeth ; Commonwealth, 1653-4.

## XI.

Rolls of Justices in Eyre : 35 Edward I ; 15 Henry VII.

## XII.

Indictment Rolls : 1-14 Henry IV, Chester ; 7 Henry IV, 10 Henry V, Flint.

## XIII.

Recognizance Rolls, Chester : 1-5 Edward II, 7-8 Elizabeth.

## XIV.

Plea Rolls : Flint, 12 Edward I ; Brecon, 34 Henry VIII, Spring and Autumn, two Rolls (open at headings).

## XV.

Suppression Papers, Exch. Q. R.  $\frac{8.3.5}{2.5}$  and  $\frac{8.3.4}{2.2}$ .

## XVI.

Church Goods : Exch. Q. R.  $\frac{10}{9,10,11}$  ; T. R. Misc.  $\frac{68}{28}$ .

## XVII.

Lay Subsidies, Exch. Q. R.  $\frac{219}{3,20,78}$ .

## XVIII.

Clerical Subsidies,  $\frac{2}{77}$ ,  $\frac{3}{1}$ ,  $\frac{21}{16}$ .

## XIX.

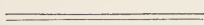
Muster Books : T. R. Misc., Bks. A.  $\frac{2}{27}$ , A.  $\frac{2}{5}$ .

## XX.

Council of Wales, Chap. Ho., Proceedings of Court of Surveyor  
General, No. III.

## XXI.

State Papers : Dom. Eliz., vol. 174 (at No. 14) ; Charles I, vol.  
376 (at No. 141) ; ditto, vol. 381 (at No. 70).



## RECENT

DISCOVERIES OF INSCRIBED STONES IN  
CARMARTHENSHIRE AND PEMBROKE-  
SHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A. SCOT.

IN the July Number of the *Archæologia Cambrensis* for this year, the discovery of a biliteral Ogam and debased Latin inscription at Eglwys Cymun, in Carmarthenshire, is described by Mr. G. G. T. Treherne. This is, perhaps, the most important find which has been made of late, for both the inscriptions are in such perfect condition, and the Latin and Celtic words contained in each epitaph correspond so nearly, that the Eglwys Cymun Stone would have been looked upon as even a better key to the value of the Ogam letters than the "Sagramni" Stone at St. Dogmael's, near Cardigan, had it been known before the latter.

It may not, therefore, be out of place here to express the thanks of the Association to Mr. Treherne for having taken the trouble to communicate so interesting a discovery to our Journal; and I may also mention that we are indebted to the Rev. E. M'Clure, Secretary of the Society for the Promotion of Christian Knowledge, for having called the attention of the Editors to Mr. Treherne's discovery in the first instance. It is gratifying to hear that the stone is to be carefully preserved inside the chancel of Eglwys Cymun Church.

It is said that it never rains but it pours, and shortly after Mr. M'Clure had informed the Editors about the Eglwys Cymun Stone, the Rev. Canon Collier, of Andover, sent a letter to be read at a meeting of the British Archæological Association, announcing that he had seen three more inscribed stones which had escaped the notice of previous observers. This letter was



printed in the April Number of the *Arch. Camb.*<sup>1</sup> by permission of the Council of the British Archæological Association.

In consequence of the great interest of these new finds I was induced to visit the localities personally last Whitsuntide, but unfortunately Canon Collier was prevented by illness from accompanying me, and so he has requested me to write the description of the stones for him.

I made Whitland my headquarters whilst examining the stones in that district, although the hotel accommodation there is of a very homely kind. I made a pilgrimage to Eglwys Cymun and Llandawke on the Tuesday; but as the stones at these places have been already carefully examined by more competent authorities than myself, I need not say anything further about them.

On the Wednesday I made an excursion to Egremont and Llandilo, returning by Llandysilio. I went by an early train from Whitland to Clynderwyn, the next station on the down line, about five miles off, and reached Egremont by walking two miles further along the railway in the direction of Haverfordwest. I left the railway just before it crosses the Eastern Cleddau river, and took the road passing under the railway to Egremont, which is situated half a mile to the northward. The Eastern Cleddau river here forms the boundary between Pembrokeshire and Carmarthenshire. Egremont lies on the eastern bank of the river, and is therefore in Carmarthenshire, but quite close to the borders of Pembrokeshire.

The church is near a farmhouse called Llandre, there being no village nor other houses. There is nothing remarkable about the church, which is of the usual type found in this part of Wales, having a nave and chancel with a small bell-gable at the west end. The present building was probably erected in the thirteenth century; but with the exception of the chancel-arch and

<sup>1</sup> Ser. V, vol. vi, p. 176.

the font there are no architectural features left to act as a guide.

The inscribed stone is built into the west wall of the nave, outside, with the longest dimension in a vertical position. The stone is recessed a few inches from the face of the wall, in a sort of niche with a flat top; so that it was evidently placed there purposely, and not utilised as mere building material. The stone is 4 ft. 6 in. high, 1 ft. 5 in. wide at the top, and gets narrower towards the bottom, where it is only 1 ft. 1 in. wide. The material is either granite or greenstone.

At the top of the stone is a rudely incised cross with two horizontal bars, which has every appearance of having been cut over the inscription. Below the cross is an inscription in debased Latin capitals, reading from the top downwards. The final *s* only is of the minuscule form. I read the letters

[C]ARANTACVY

(Carantacus). The *c* at the beginning is very faint; but I think it can be detected in the rubbing.

Egremont Church is situated in close proximity to a circular earthwork, which crowns the hill immediately above. The rampart is made of sand, and I was sorry to notice that it was being used as a quarry for obtaining this material.

Having finished my rubbing and sketching at Egremont, I took the road leading northwards, in the direction of Maenclochog; but on reaching Llanycefn, two miles off, I turned to the east, so as to get into the road on the other side of the valley, through which runs a railway at present disused. Llandilo<sup>1</sup> lies two miles and a half further north from Llanycefn, at the foot of the Preceli Mountains. I examined the church at Llanycefn, but found nothing of interest.

Llandilo Church is now in ruins, and is situated in a small plantation at the back of a farmhouse. There are two inscribed stones at this place, No. 1 standing

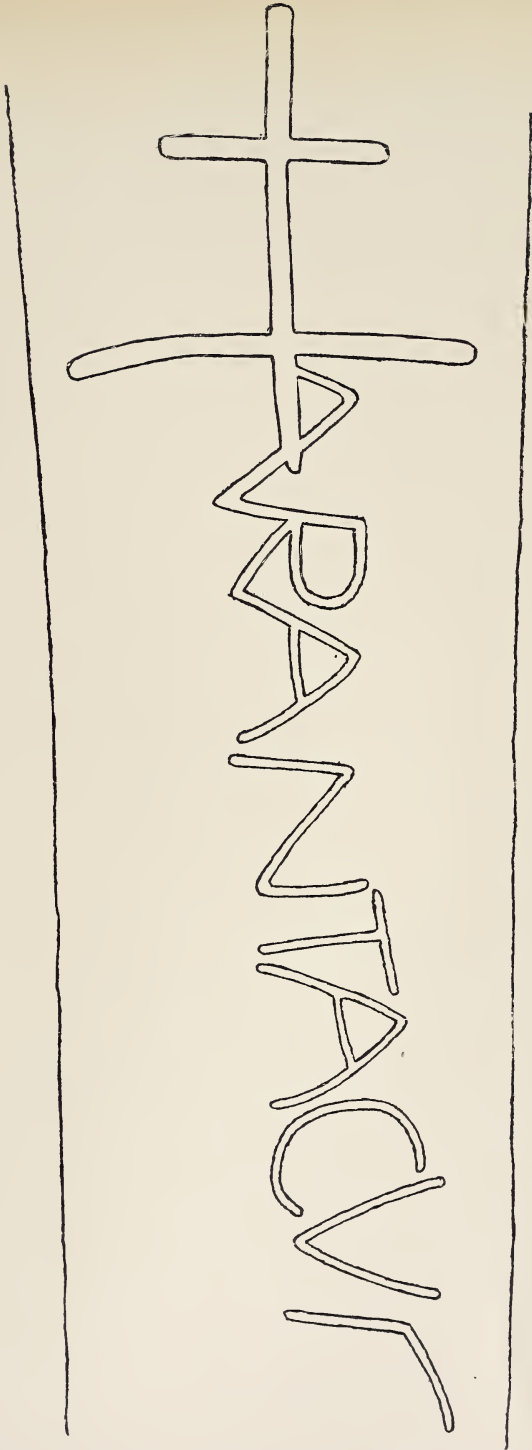
<sup>1</sup> Llandilo is in Pembrokeshire.



INSCRIBED STONE AT EGREMONT, CARMARTHENSHIRE.

Scale : 1 in. = 1 ft.



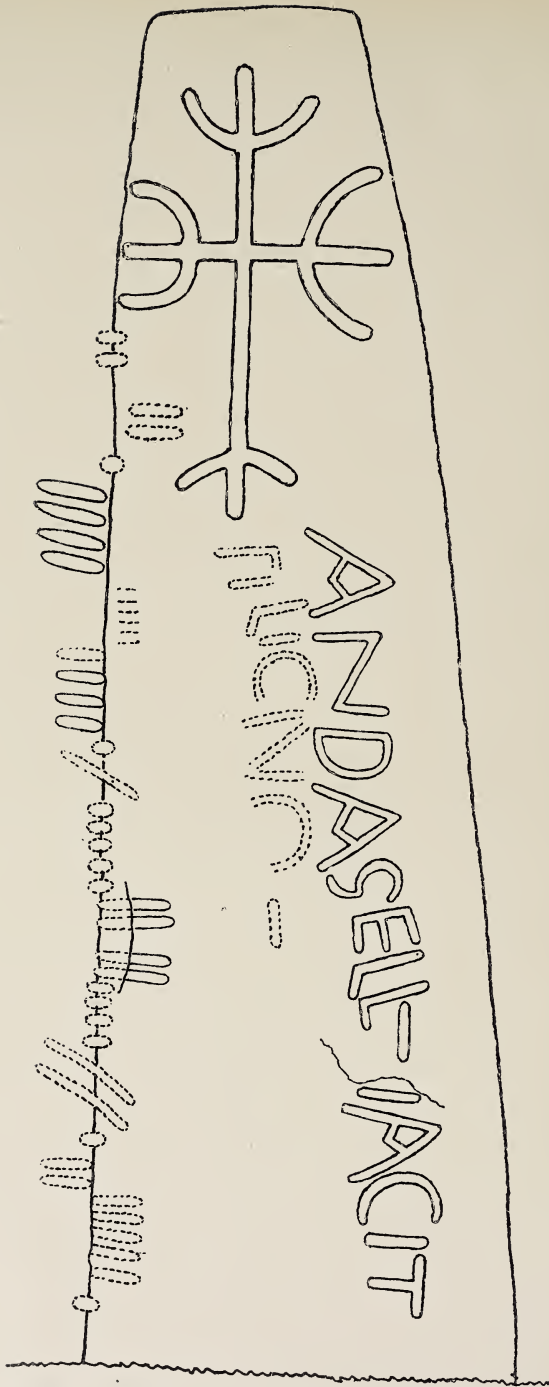


INSCRIBED STONE AT EGREMONT, CARMARTHENSHIRE.

*Scale: 2 in. = 1 ft.*







INSCRIBED STONE AT LLANDILO, PEMBROKESHIRE.

Scale:  $1\frac{1}{2}$  in. = 1 ft.



close to the east end of the chancel, and No. 2 forming the south side of the stile leading out of the church-yard at the east end.

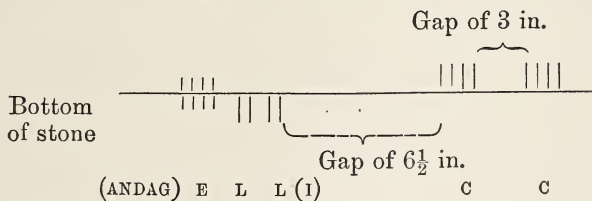
No. 1 is a monolith of greenstone, 4 ft. 6 in. high by 1 ft. 5 in. wide at the bottom, tapering to 10 in. wide at the top, and ranging in thickness from 7 to 8 in. At the top of the inscribed face is an incised cross with terminations to the arms shaped like a trident. Below this is an inscription in debased Latin capitals, reading from the top downwards, which I make out to be

ANDAGELLI IACIT

(The tomb of Andagellus, he lies here). There appears to have been a second line of letters parallel to the first, but they are very indistinct. I thought I could detect

FILI CNOI (?)

On the left angle of the stone, when looking at the inscribed face, is a second epitaph, in Ogam, which appears to be a repetition of the Latin legend, as is usual in most of the Welsh stones; but the only strokes that are quite distinct are those shown below:



No. 2 is a slab of greenstone, 4 ft. 3 in. high by 1 ft. 6 in. wide, 9 in. wide at the bottom, 11 in. in the middle, and 7 in. at the top. The inscription is in debased Latin capitals, reading from the top downwards, in three lines, which I render

COIMAGNI

FILI

CAVETI

(The tomb of Coimagnus, the son of Cavetus). The shapes of the m and n are of the transitional form,

between the capital and minuscule found on the Llan-twit stones and elsewhere. The G is of what Professor Westwood calls the "sickle" shape, that is so often mistaken for the letter s. The two i's in FILI are joined on to the F and L, as in many other instances.

The Ven. Archdeacon Edmunds informs me that St. Teilo's skull is, or was recently, kept at the farmhouse, close to the desecrated church, and is used for the recovery of the sick by drinking water out of it from the Saint's Well, close by. The virtue depends on its being ministered by the eldest son of the family who hold the farm, named Melchior, the hereditary custodians of the relic. People used to be cured in this way within the memory of persons now living.

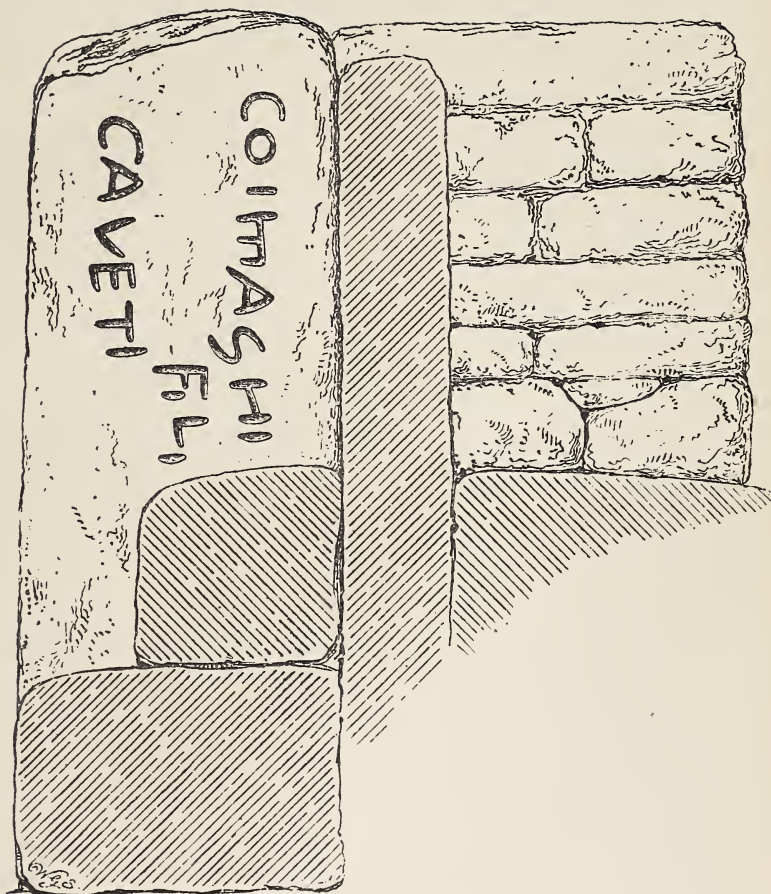
Before concluding this notice I must point out some instances of inaccuracy in the illustrations of Ogam inscribed stones which have appeared in the *Archæologia Cambrensis*.

On comparing the outline, traced from a rubbing here given, of the inscription on the stone at Staynton in Pembrokeshire, with the woodcut in the *Arch. Camb.*, 4th Ser., vol. xi, p. 292), the following mistakes will be observed:—

(1.) The name of the person for whose tombstone it has been used recently is written T. HARRIS instead of T. HARRIES. If errors are made in an ordinary English epitaph which is so plain, it naturally throws doubt on the reading of the more obscure Ogams.

(2.) The two upper strokes of the Ogam for the letter N should pass over the end of the arm of the cross instead of being some distance below it.

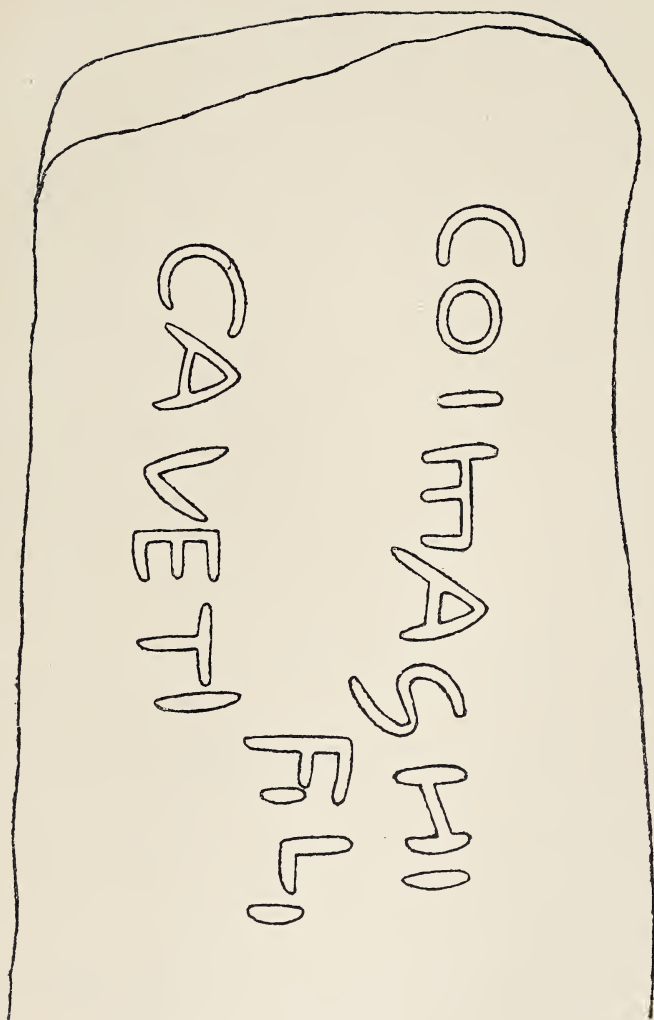
A great deal has been made out of instances where the cross passes over the Ogams, as tending to prove that the cross was a later addition; and if there is anything in this view, the argument should cut both ways. Prof. Westwood, in describing the stone, says that it was "first used by the Celts, and subsequently by the mediæval Christians"; meaning that the cross is of later date than the Ogams,—a theory against



INSCRIBED STONE AT LLANDILO, PEMBROKESHIRE.

Scale: 1 in. = 1 ft.

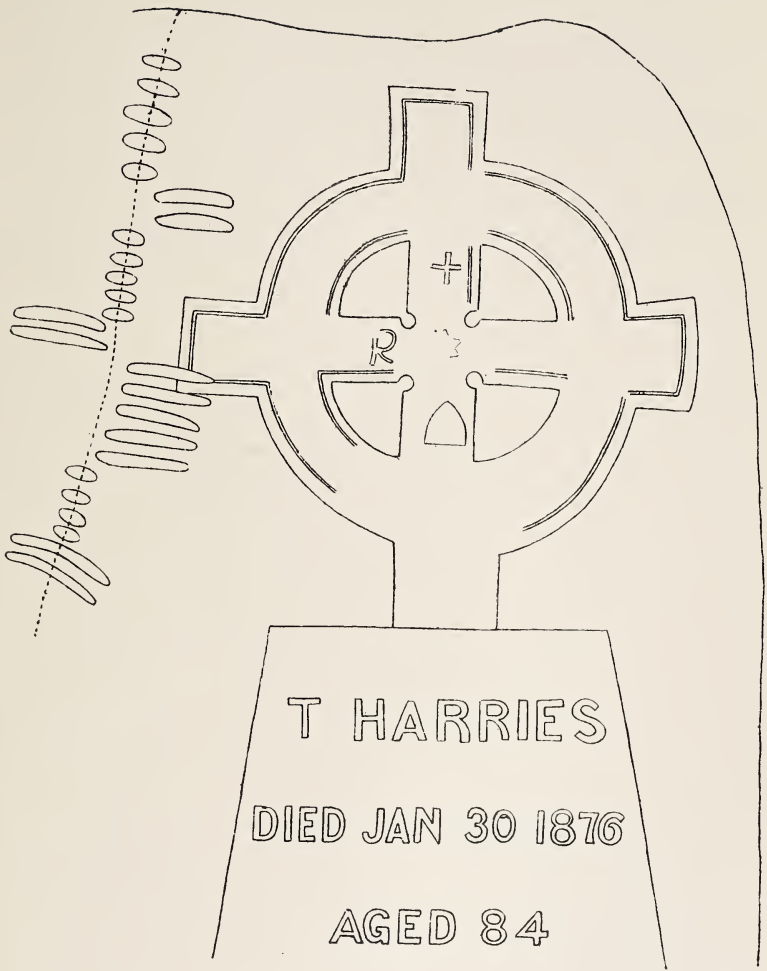




INSCRIBED STONE AT LLANDILO, PEMBROKESHIRE.

*Scale : 2 in. = 1 ft.*





OGAM INSCRIPTION, CROSS, AND MODERN EPITAPH ON STONE AT STAYNTON.

Scale : 2 inches = 1 foot.



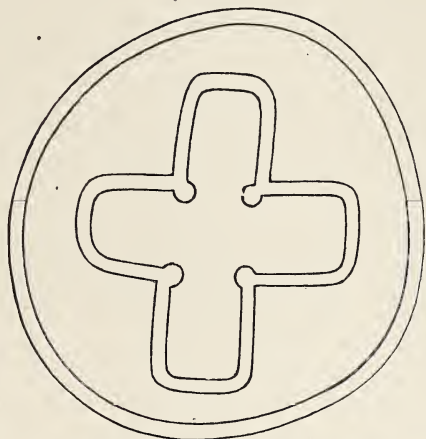


which I must protest most strongly as not being founded on sufficient evidence.

(3.) The small hollows at the points where the arms intersect, and the incised lines round the whole, are entirely omitted in the first woodcut.

(4.) A small shield, a cross, and the letter R, scratched at a late date, are also left out.<sup>1</sup>

I could see nothing of a debased Latin inscription, of which Prof. Rhys says he could detect traces.



Cross on Ogam Inscribed Stone at Bridell.

The other case of incorrect drawing I have to comment upon is the cross upon the Ogam inscribed stone at Bridell, near Cardigan. My outline shows a cross within a circle, corresponding with the written descriptions given by both Prof. Westwood in his *Lapidarium Walliæ* (p. 114, and Plate 54), and Prof. Rhys in his *Lectures on Welsh Philology* (p. 292); but Prof. Westwood's illustration repeats the mistake made in H. Longueville Jones' original sketch published in the *Arch. Camb.* (3rd Ser., vol. vi, p. 314), of making the cross appear like a circle enclosing a fourteenth century

<sup>1</sup> Prof. Westwood has also misplaced the two readings of the Ogam inscription in his paper, *Arch. Camb.*, 4th Ser., vol. xi, p. 293.

quatrefoil.<sup>1</sup> Mr. Rolt Brash, in his *Ogam Inscribed Monuments of the Gaedhil* (Plate 45), purposely distorts the cross in order to give colour to his grotesque theories as to the pagan origin of this class of monument.

The moral of all this is that some attempt should be made to obtain, by means of photography, a really reliable series of representations of the early inscribed and sculptured stones of Wales.

Whilst I was in Pembrokeshire on this occasion I visited Clydey, and was glad to find that the Ogam inscribed stone which was some years ago removed to the farm of Dugoed, had now been brought back to the place whence it came originally. I impressed upon the Incumbent the desirability of placing all the inscribed stones at Clydey under cover from the weather, within the church.

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<sup>1</sup> The hollows at the intersections of the arms give the character to the cross; and the omission of this small detail, as at Staynton, entirely changes the appearance of the cross.

## NOTES ON INSCRIBED STONES AT EGREMONT AND LLANDILO.

BY PROF. J. RHYS, M.A.

AT the request of my friend Mr. J. Romilly Allen I venture to write a few notes on the stones which he has recently examined. For two reasons I should have been gladly excused, namely, because I am away from my books, and because I have never seen the stones. There is no occasion for me to speak of the character of the letters in detail as Mr. Allen has seen them, and he is much better able to describe their features than I; but I cannot help mentioning that the surface of the stones seems to be very rough and uneven, which makes it exceedingly dangerous to attempt to read the inscriptions from rubbings without a close inspection of the stones themselves. This is a feat I have never attempted before, and the readers of the Journal must take for granted that the result is mere guesswork.

The Egremont Stone I would read CARANTACVf, with a final which seems almost a counterpart of the s in the Drosten inscription at St. Vigean, near Arbroath, in Scotland. It is not very different, either, from the long s on the Caldly Stone. As to the name Carantacus, it is that which is reduced in Welsh to Caranog, and even C'rannog, in the name of the church and parish of Llangrannog, on the Cardiganshire coast.

As to the two Llandilo Stones, I begin with the easier one, which reads—without doubt I should almost venture to say—as follows:

COIMAGNI  
FILI  
CAVETI

The m is somewhat peculiar and of somewhat a minuscule kind; the g is rather like an s, as usual, but more

angular, and may be compared with the G of *Senemagli* and *Vinnemagli* on the Gwytherin Stone; the N is like an H; the FI and LI are conjoint, as in many other instances. The name Coimagni (in Irish *Caemhan*) is a derivative from *coim*, in Old Irish *coem*, later *caemh*, Welsh *cu*, dear, beloved. The genitive *Caveti* is of the same origin as the *cav* in the *Cavo* of the Llanfor Stone, and the *Burgocavi* of the lost Caergai Stone.

The other Llandilo Stone is far harder to read; but it is bilingual, so that it is not hopeless. This is what I make of the two legends:

ANDAGÈLL = IACIT

FILI CAVET =

(A n) d a g e l l i M a c v C a v

Both readings are very difficult; but the one helps the other. In the Latin the *a* of *Caveti* is very hard to make out in the rubbing; the *c* is a little less so; but I feel very little doubt as to the later letters, *veti*. On the other hand, the Ogam breaks off in the middle of the notches for the vowel *e*. Further, the beginning of *Andagelli* is to be guessed in the Ogam rather than read, while it admits of no doubt in the other legend. The name *Andagelli* is already familiar, occurring as it does on a stone at Gelli Dywell, in the neighbourhood of Newcastle Emlyn.<sup>1</sup> It is of additional interest from a historical point of view to find names like *Andagelli*, *Caveti*, and the like, repeated, though it would have been linguistically more interesting to have come across names previously unknown.

Lastly, I know not what to make of the *macv* of this inscription, occurring as it does where one would have expected *magi*. It raises several questions such as the following, Is *macv* merely an abbreviation? and if so,

<sup>1</sup> Westwood's *Lapidarium Walliæ*, p. 86, and Pl. 45, fig. 3. The inscription is CVRCAGN = FILI ANDAGELL =.—EDD.

why was it not written *maq*? Or else, are we to take the letter which I have here transcribed *v*, and which would probably be as correctly represented by *w*, to have had the value of the vowel *u* in this inscription? In that case we might compare such spellings as that of *Macu Treni*; but it is to be remembered that in Ogam the latter is given as *Maqi Treni* at full length. It is gratifying, however, that the difficulties of the inscription are not greater than the importance of the find.

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## NOTICE OF TWO STONE IMPLEMENTS FROM PEMBROKESHIRE.

WHEN man used ground stone tools for cutting purposes, sea-side residences were in request. Several causes led to this result. A foreland running out into the sea was easily transformed into a stronghold impervious to human or bestial foes. Food, in the shape of shell-fish, was to be had for the gathering; locomotion by means of coracles or "dug-outs" was simple. Whether the object might be to pounce on a weak foe, fly from a strong one, or bring home in triumph spoils of war or chase, the watery highway would prove of great service.

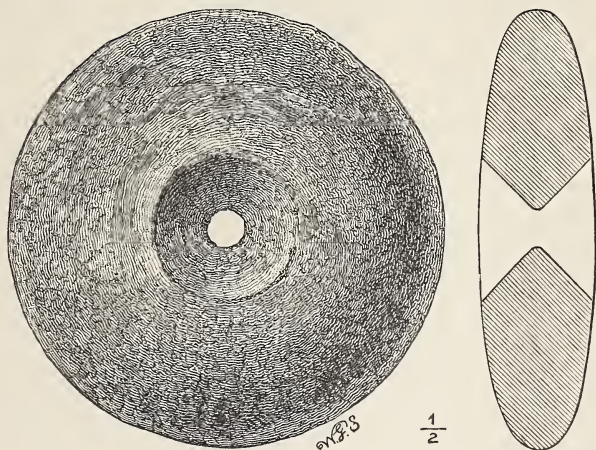
In some countries another circumstance tempted neolithic man to haunt the shores; certain districts, though denuded of the secondary formation, are fringed with flint stones cast up by the sea. This is the case in Pembrokeshire, where neolithic man, taking advantage of these gifts of nature, established a sort of prehistoric Sheffield, chipping and grinding his simple cutlery from the marine shingle. These various attractions induced a very considerable neolithic population to settle on the shores of Western Wales, who have left innumerable relics of their sojourn in the shape of cliff-castles, kitchen-middens, flint factories, perfect implements, burial-places, etc., for the instruction of us their heirs.

As may well be supposed, the western horn of Milford Haven invited this people with its double sea. On the one side was the Atlantic, perilous indeed for travel, but abounding in fish-food; on the other lay the tranquil waters of the Haven.

Mr. Henry Mathias of Haverfordwest has gleaned

a rich harvest of celts, spindle-whorls, pounders, mullers, flint arrow-heads, etc., from this interesting district; finding some himself, rescuing others from among the farmers' "chimbley ornaments". These various objects he has kindly deposited in the Tenby Museum. Two of the relics, though belonging to well known types, are, I think, sufficiently mysterious to interest our members. They have been well depicted, half-size, by Mr. G. Worthington Smith.

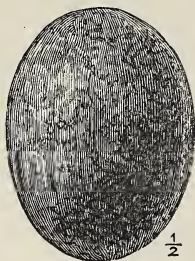
No. 1 is a disk of old red sandstone with a blunt, cutting edge. It has been perforated through the centre with a double, funnel-shaped hole, which would



render the hafting it for use as a mace or axe impossible. But that it was not an accidental blunder, or even an unfinished piece of work, we may feel pretty sure, as stones of this type are found, if not "from China to Peru", at all events from India to the latter country. In the British Museum are two specimens,—one a rough disk, in shape something like the stone here depicted, but with a blunter edge. This is in the Rivett Carnac collection, and came from India; the other a finely worked disk with a sharp edge cut into a sort of floriated pattern, was brought from Peru.

Dr. John Evans suggests (in a letter to the writer) that these implements may have been hafted with plaited thongs or sinews, and used as a modern slung-shot or life-preserver.

No. 2 is an egg-shaped piece of greenstone with a kind of glaze on the surface; perhaps formerly looked



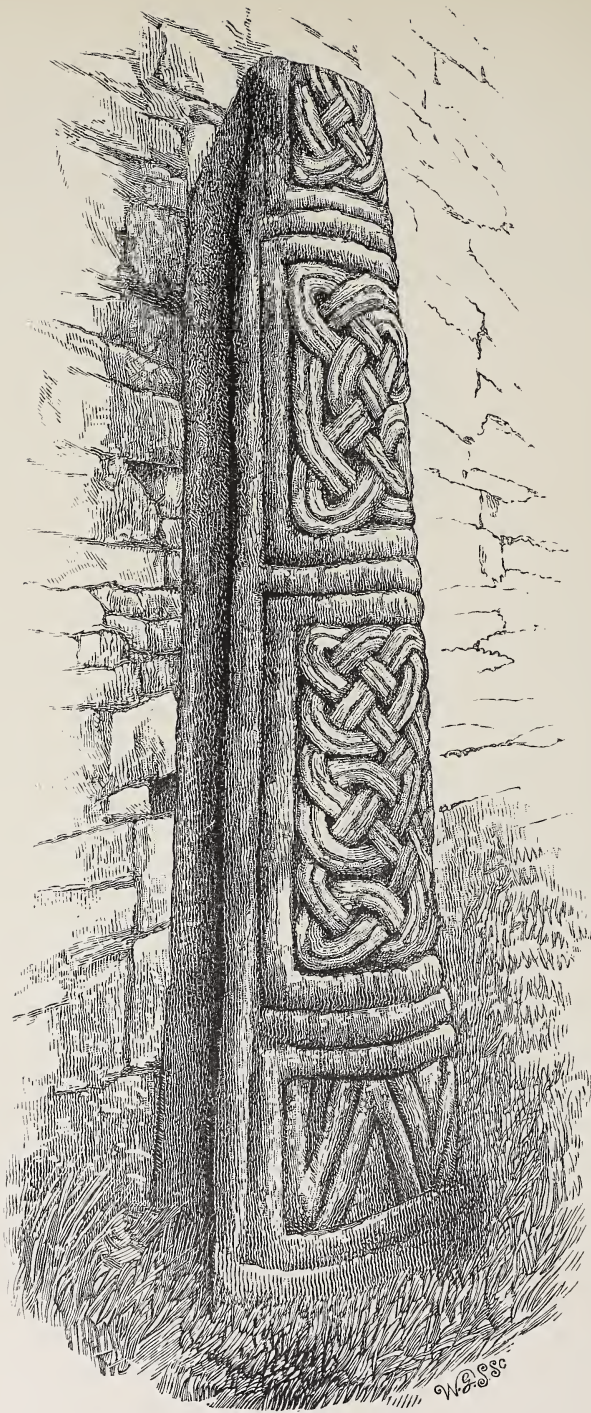
on as a lucky stone or amulet. I hope our bardic friends will not declare that it is the original "mundane egg", for folks generally deem *that* was an addled egg. These oval stones have been found elsewhere, especially in Ireland; but no very satisfactory use has been ascribed to them, excepting the aforesaid guess that they may have been amulets. If so, how were they carried? Surely neolithic men and women were innocent of pockets; besides, Mr. G. Worthington Smith tells me he has seen some bruised at the ends, as if they had been used for pounders.

I should add that the egg-shaped stone was found while draining a bog on Brunt Farm, not far from the spot where Henry Tudor is said to have landed with his ragged regiment in 1485. The perforated disk was turned up by the ploughshare about a mile and a half to the westward. In the vicinity of both other neolithic finds have been unearthed.

EDWARD LAWS.





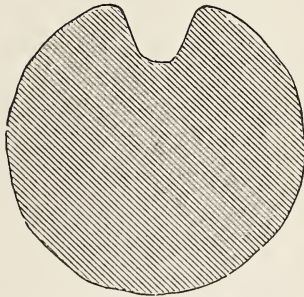


CYLINDRICAL PILLAR AT LLANTWIT MAJOR.  
(From a photograph by T. Mansell Franklen, Esq.)

## THE CYLINDRICAL PILLAR AT LLANTWIT MAJOR, GLAMORGANSHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A.SCOT.

ON the occasion of the visit of the Cambrian Archæological Association to Llantwit Major during the Cowbridge Meeting in 1888, I had the honour of delivering an address upon the early Christian sculptured stones there, which has since been published in the *Archæologia Cambrensis*.<sup>1</sup> In this address attention was chiefly directed to the three inscribed monuments. I now propose to describe more fully the two others, which are ornamented with interlaced work, but which have no lettering upon them, namely, the cylindrical pillar standing against the north wall of the old Western Church, outside; and the cross-shaft preserved inside the old Western Church.



Cross-Section of Pillar at Llantwit Major, showing Groove.

The cylindrical pillar<sup>2</sup> is carved out of a single piece of sandstone, 9 ft. long, of which 1 ft. 6 in. is buried beneath the ground, the remaining 7 ft. 6 in. being above the surface. The cross-section is, roughly speak-

<sup>1</sup> Series V, vol. vi, p. 118.

<sup>2</sup> It is, strictly speaking, a truncated cone, not a cylinder.

ing, a circle, 1 ft. 6 in. in diameter at the bottom, but only 1 ft. 2 in. in diameter at the top.

A straight, vertical groove runs the whole way down the back of the stone. The section of the groove is like a V with the angle rounded,  $4\frac{1}{2}$  in. wide and  $3\frac{1}{2}$  in. deep. It is clear that this groove formed part of the original design, as the ornament is arranged to suit it. The whole of the convex surface of the stone is covered with sculpture divided into four panels by horizontal bead-mouldings, as shown on the accompanying wood-engraving prepared by Mr. Worthington G. Smith, with the aid of a rubbing reduced to the scale of 1 inch to the foot, by photography. Each panel is separated from the next by three horizontal bead-mouldings, the two outer ones forming parts of the frames round the panels, and the centre one forming part of the frame round the whole design. The upper three panels are filled in with interlaced work, and the bottom one with a rude chevron pattern. The interlaced ornament belongs to a class which may be called irregular, broken

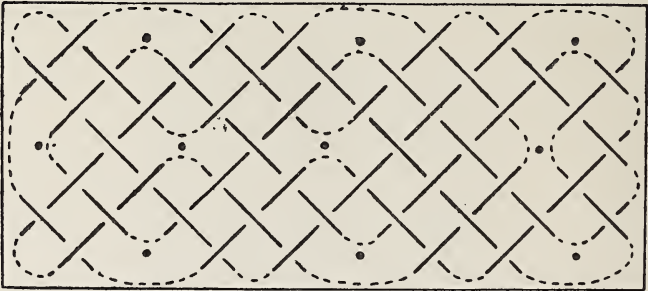
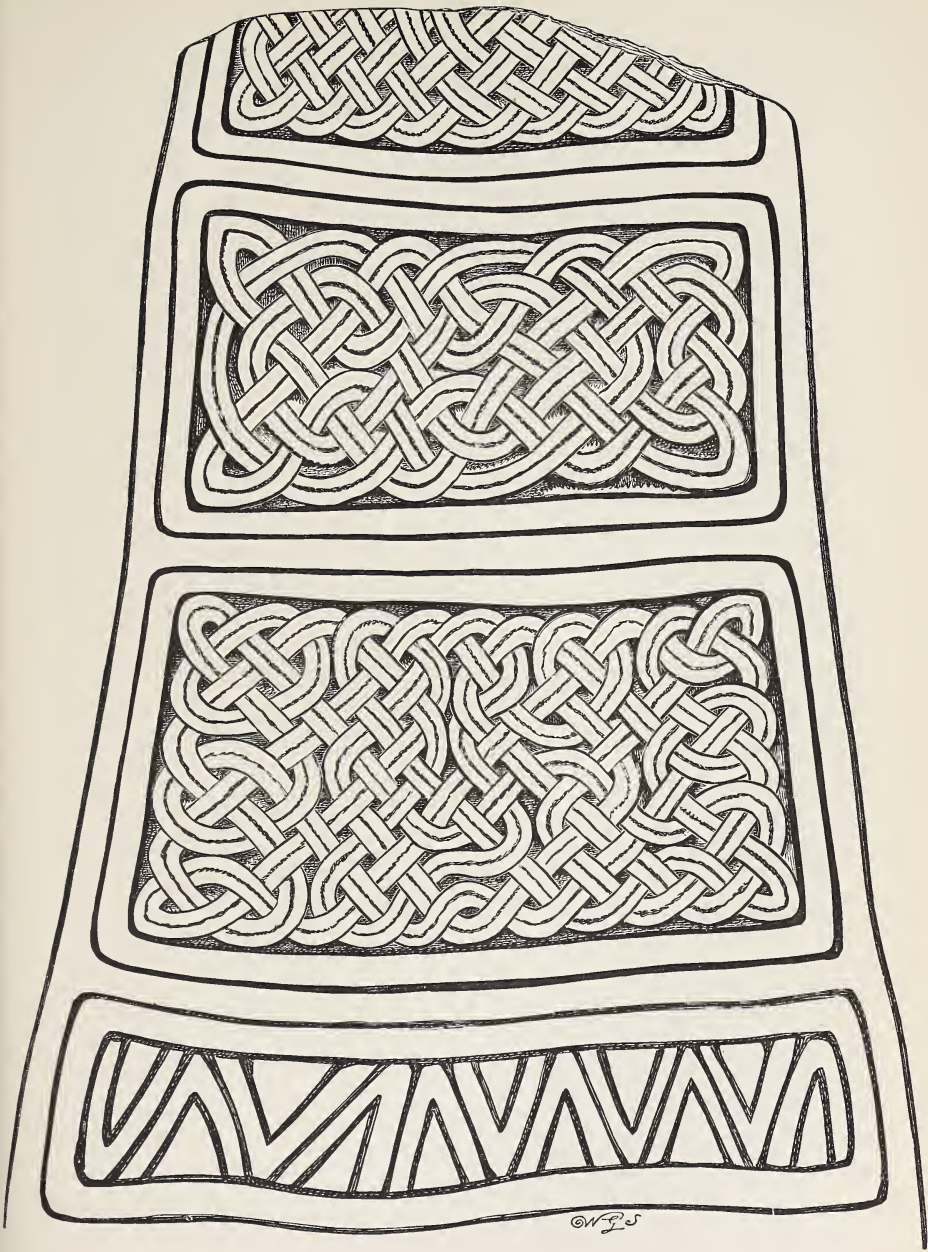


Diagram showing Construction of irregular, broken Plaitwork on Middle Panel of Cylindrical Pillar at Llantwit Major.

plaitwork, and which is intermediate between true plaitwork and knotwork. Most persons must be familiar with the appearance of regular plaitwork, consisting of a series of parallel bands crossing at right angles, and lapping over and under. The same kind of fabric can be produced either by the operation of plaiting or by that of weaving; the only difference



DEVELOPMENT OF ORNAMENT ON CYLINDRICAL PILLAR AT LLANTWIT MAJOR.  
Scale: 1 inch = 1 foot.



being that in one case the bands or threads run diagonally with regard to the margin, whilst in the other case they are parallel to it.

In the irregular, broken plaitwork which occurs on many of the early Welsh sculptured stones, two bands, instead of being allowed to run on continuously in one direction, parallel to each other, or in two directions at right angles to each other, are joined together. On the cross of Samson, Samuel, and Ebisar, at Llantwit,<sup>1</sup> we have an instance of a panel of plaitwork which is quite regular except at the left hand upper corner,

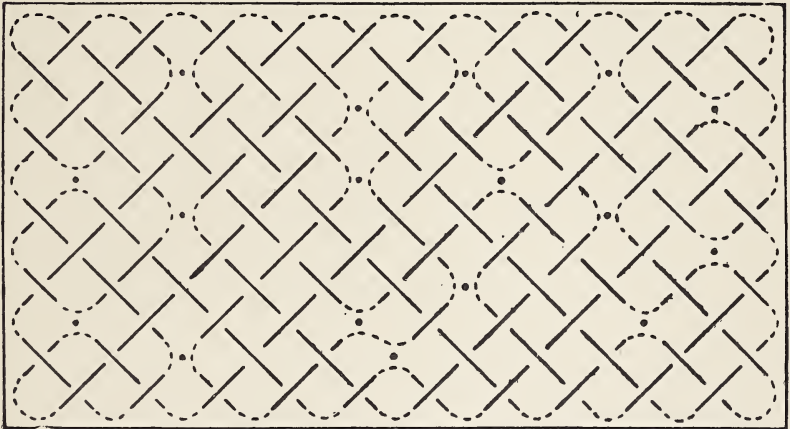


Diagram showing Construction of irregular, broken Plaitwork on bottom Panel of Cylindrical Pillar at Llantwit Major.

where two of the bands are joined up instead of being carried forward properly. On the cross of Eiudon, at Golden Grove,<sup>2</sup> in Carmarthenshire, there is a panel of plaitwork with three breaks in the pattern, produced in the same way; and on the cross at Carew,<sup>3</sup> in Pembrokeshire, is a panel of plaitwork with a single break.

I have endeavoured to show, in a paper on the "Analysis of Celtic Interlaced Ornament", published in the *Proceedings of the Society of Antiquaries of Scot-*

<sup>1</sup> *Arch. Camb.*, Ser. V, vol. vi. p. 120.

<sup>2</sup> *Ibid.*, Ser. IV, vol. ii, p. 342.

<sup>3</sup> Westwood's *Lapidarium Walliæ*, Pl. 57, fig. A.

*land* (vol. xvii, p. 211), that the more elaborate patterns, consisting of knots repeated at regular intervals, were developed out of simple plaitwork by joining up the bands in the way described. In the best Irish MSS., when a variation in a plaited border is introduced by the joining-up expedient, it is done so as to make a symmetrical piece of ornament, and not anyhow, as on the Llantwit Pillar. The ring which occurs at the left hand upper corner of the bottom panel of the Llantwit Pillar is another indication of debased style.

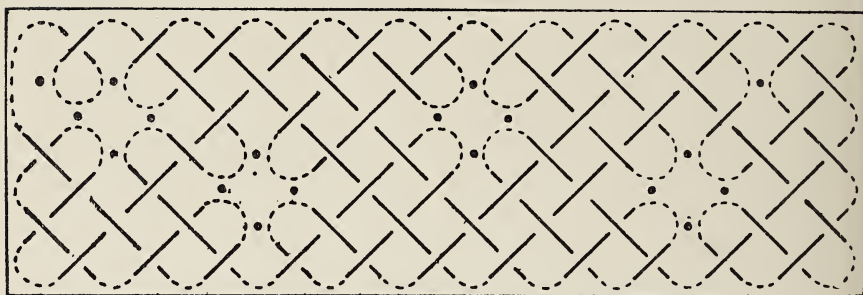


Diagram showing Construction of regular, broken Plaitwork on Front of Cross-Shaft at Llantwit Major.

Rings are not uncommon in the interlaced decoration of the Carolingian MSS., but the Irish artist always avoided them. The chevron-pattern round the bottom of the Pillar is, as far as I know, unique.

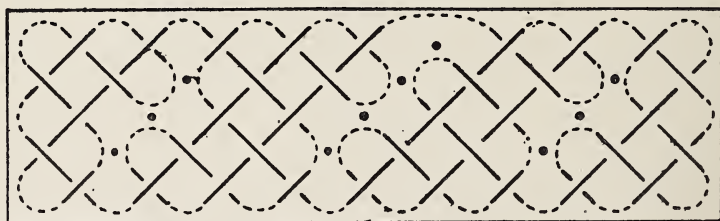


Diagram showing Construction of regular, broken Plaitwork on back of Cross-Shaft at Llantwit Major.

The character of the ornament on the Pillar shows that it was produced by the same school of early Welsh ecclesiastical artists to whom we owe the other crosses at Llantwit.



The most remarkable feature of the Llantwit Pillar, however, is not the ornament so much as the round shape of the stone with the curious vertical groove at the back. The top of the pillar is unfortunately broken, so that there are now no means of deciding whether it was originally surmounted by a cross; but in all probability it was thus terminated. As a general rule the cross forms part of the design of all early Christian monuments, there being three stages of development: (1), where the symbol of our faith is incised on the rude, unsculptured, standing stone; (2), where it is carved in relief upon a rectangular, ornamented slab either erect or recumbent; and (3), where the stone itself is cut into the shape of a free, standing cross, so that the outline can be seen against the sky. We have very perfect examples of the third class at Carew and Nevern, in Pembrokeshire; and they are most common in Ireland, where the type originated.

The shafts of the free-standing crosses are generally rectangular in cross-section, with two broad and two narrow faces. The square or round cross-sections are comparatively rare. In Wales there are only two instances of round pillars, which may have been the shafts of crosses, namely the one at Llantwit and Eliseg's Pillar, near Valle Crucis Abbey, in Denbighshire. The latter belongs to a peculiar type, in which the lower part of the shaft is round, and the upper part square. This type is quite unknown in Scotland and Ireland, and is confined chiefly to the central and north-western counties of England. It is most common in Staffordshire, where it may have been invented. In the ruder specimens the transition from the square to the round is made abruptly, and marked by a horizontal moulding; but in the better executed ones each of the square faces has a semicircular termination at the bottom, formed by the gradual dying away of the flat surface into the convex one. Sometimes these monuments occur in pairs, as at Penrith and at Beckermeth St. Bridget's, in Cumberland. One of the most elabo-

rately ornamented pillars of this class is at Stapleton in Nottinghamshire. That at Gosforth, in Cumberland, has the cross at the top complete.

The following list shows the geographical distribution of the cross-shafts which are round at the bottom and square at the top :—

*Cheshire*.—Macclesfield Public Park, three ; Lyme Park, two ; Chulow, near Wincle.

*Cumberland*.—Beckermest St. Bridget's, two ; Gosforth, two ; Penrith, two.

*Derbyshire*.—Bakewell.

*Nottinghamshire*.—Stapleford.

*Staffordshire*.—Chebsey, Checkley, Ilam, Leek, Stoke-upon-Trent.

Another class of pillar or cross-shaft, of which there are fewer specimens, is round the whole way up, having the sculpture arranged in horizontal bands running right round the stone. The font at Wilne, in Derbyshire, described by the Rev. G. F. Browne in the *Proceedings of the Derbyshire Archæological Society*, has been made out of a Saxon pillar covered with beasts, birds, and men. At Wolverhampton and at Masham, in Yorkshire, are pillars of similar form still erect in the churchyard.

It will be seen then that, although the Llantwit Pillar has some points in common with the other round pillars referred to, yet it has features which are quite unique. The groove down the back, the like of which is not to be found elsewhere, offers an almost endless field for speculation. Some wild enthusiasts have not hesitated to declare that the stone is of Druidical origin, and that the groove was used to carry away the blood from human victims, poured upon the top. In the additions to Glamorganshire made by E. Gibson in his edition of Camden's *Britannia* (p. 618), published in 1695, the following account is given :—

“ It (*i.e.*, the stone of pyramidal form, adorned with old British carving) has on one side, from the top (which seems to have been broken) to the bottom, a

notable furrow, or *canaliculus*, about 4 in. broad and 2 in. in depth; which I therefore noted particularly, because on perusal of a letter from the very learned and ingenious Dr. James Garden, of Aberdeen, to Mr. J. Aubrey, R.S.S., I found the Doctor had observed that amongst their circular stone monuments in Scotland (such as that at Rolrich, etc., in England), sometimes a stone or two are found with a cavity on the top of them capable of holding a pint or two of liquor; and such a groove or small chink as this I mention continued downwards from this bason, so that whatever liquor is poured on the top must run down this way. Whereupon he suggests that, supposing (as Mr. Aubrey does) such circular monuments have been temples of the Druids, those stones might serve, perhaps, for their *libamina*, or liquid sacrifices. But although this stone agrees with those mentioned by Dr. Garden, in having a furrow or cranny on one side, yet in regard of the carving it differs much from such old monuments, which are generally, if not always, very plain and rude; so that, perhaps, it never belonged to such a circular monument, but was erected on some other occasion."

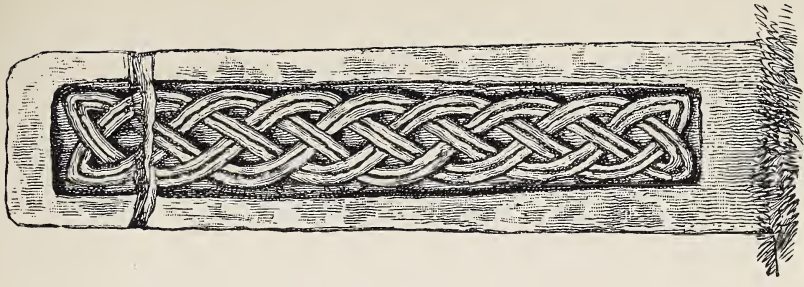
The channelings observed by Dr. Garden on the stones composing so-called Druidical circles are not artificial, but produced by the weather, perhaps aided by the droppings of birds which perch on the top. They only occur where the stone is comparatively soft. The most striking example that has come under my notice are the groovings on the Devil's Arrows at Boroughbridge in Yorkshire.

Donovan, in his *Descriptive Excursions through South Wales and Monmouthshire, in the Year 1804* (vol. i, p. 340), gives a more rational explanation of what he conceived the use of the groove on the Llantwit Pillar to be, as follows: "There is a remarkable, longitudinal groove extending from top to bottom along that side of the Pillar inclining against the wall, which was designed, as I conceive, for no other purpose

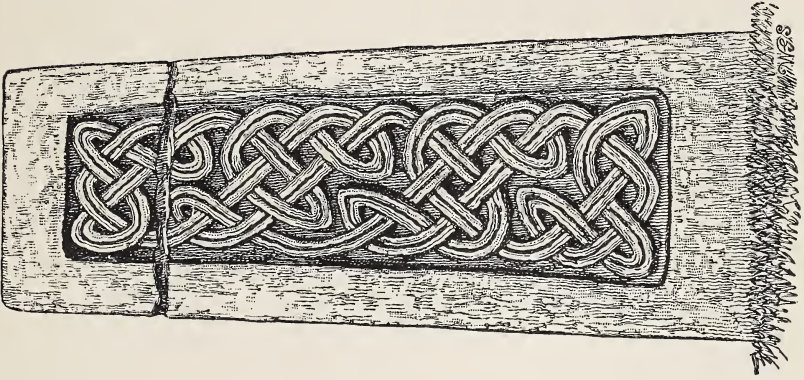
than to admit the corner of a building, or some other kind of support, to preserve this massive stone in an erect position when the cross was perfect. The natives, who entertain very extravagant notions on some occasions, believe this stone to be of the Druidic age, and infer something very mysterious from the appearance of the groove. A countryman on the spot told us it was called the 'Druid's Pillar.' A tradition, he assured us, prevails also that among the ancient Britons, before they were converted to Christianity, it was customary on certain festivals to offer the chastity of virgins at this Pillar, in honour of their detestable deities. The people of this district being of Flemish extraction, may in reality have received such an absurd tradition from their forefathers, who were, no doubt, anxious to blacken the Britons they supplanted, even by aspersing the memory of their remotest ancestors. Certain it is that the errors of paganism were obliterated many centuries before the Flemings settled here."

Reviewing the different theories that have been advanced to explain the significance of the groove on the Llantwit Pillar, we may at once dismiss those which connect it with pagan rites of any kind, as the ornament clearly proves the monument to be of the Christian period, and probably of the same age as the other stones in the churchyard, *i.e.*, about the ninth century. At all events there is no doubt as to the artificial origin of the groove, and it was evidently carefully hollowed out for some definite purpose. Mr. Worthington G. Smith, to whose excellent draughtsmanship we are indebted for the accompanying illustrations, suggests that an upright wooden pole of wood may have been inserted in the groove, and fixed by a cord passing round the stone at the places where the panels of ornament are separated from each other by a triple fillet. The pole might be surmounted by a cross or banner.

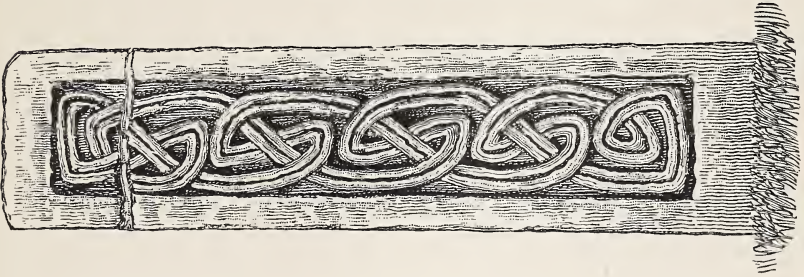
It has occurred to me that there may have been another pillar similarly grooved, and a slab of stone or



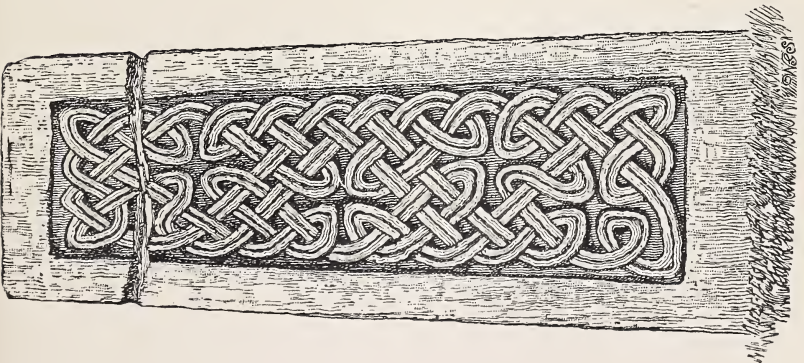
LEFT SIDE.



BACK.



RIGHT SIDE.



FRONT.

BROKEN CROSS-SHAFT WITH INTERLACED WORK AT LLANTWIT MAJOR.

Scale: 1 inch = 1 foot



wood fitted between them. This theory receives a certain amount of support from the fact that many of the round pillars in England are found in pairs. The shape of the groove, as shown in the cross-section (see wood-cut), is a point which must not be overlooked. The two sides of the furrow slope towards each other, making an angle at the bottom of about 45 or 50 degrees. The Pillar could not, therefore, have been intended to be fixed against the square corner of a building, as Donovan imagined it might have been.

When at Llantwit I had the earth removed from the base of the stone, and found that the groove was continued right through to the bottom. Until some fresh discovery is made, to throw light on the subject, I fear the meaning of the groove must remain a mystery.

I will now pass on to describe the shaft with interlaced work, preserved inside the old Western Church. The shaft is made of sandstone. It is of approximately rectangular cross-section, tapering towards the top, but having the slope of each side different. The angles of the stone are square, and not moulded. The stone is sculptured on four faces with single panels of continuous interlaced work, having the bands ornamented with a line down the centre, as follows,—

*On the front* a panel of broken plaitwork composed of eight bands, the breaks occurring, in the shape of a cross, alternately on the right and left side, within the plait. (See diagram, p. 320.)

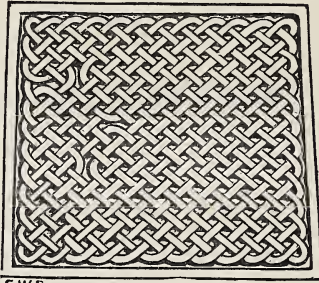
*On the back* a panel of broken plaitwork composed of six bands, the breaks occurring, in the shape of the letter Z, at intervals in the middle of the plait (p. 320).

*On the right side* a panel of interlaced work composed of the S knot-pattern, No. 132 in my "Analysis of Celtic Interlaced Ornament",<sup>1</sup> repeated four times in a single vertical row.

*On the left side* a panel of plaitwork composed of four bands.

<sup>1</sup> *Proc. Soc. Ant. Scot.*, vol. xvii, p. 253.

The chief interest of this stone is the illustration it affords of the way in which knotwork was gradually evolved out of plaitwork by joining up certain bands instead of allowing them to run on, thus leaving breaks in the plait. On the Llantwit Pillar and other crosses previously mentioned at Golden Grove, Carew, and Nevern, the breaks were made irregularly, without any regard to symmetry; but here the breaks occur at definite intervals, so as to make a decorative pattern. The S-shaped knot occurs on other stones in Wales, at Llandough and Llandaff in Glamorganshire, and Penally in Pembrokeshire; at Eilan More and Jordan Hill in Scotland; and at Kells, Monasterboice, and Ullard, in Ireland.



Panel of irregular broken Plaitwork on Cross of Eiudon at Golden Grove.



## LLYFR SILIN

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

(Continued from p. 249.)

## BODANWYDOG YN IÂL.

THOMAS Iâl ap Thomas Iâl ap John Wynn ap Dafydd  
Llwyd ap Elissau<sup>1</sup> ap Gruffydd ap Einion ap Gruffydd  
ap Llewelyn ap Cynwric ap Osber.

Mam Sion Wynn oedd Wenhwyfar verch Richard  
Lloyd ap Robert ap Meredydd ap Madoc Lloyd  
ap Gruffydd ap Bleddyn fychan ap Bleddyn  
Lloyd ap Bleddyn ap Gwion ap Kadfarch ap  
Arfeth ap Gwrgi ap Hedd Molwynog.

Mam Gwenhwyfar oedd Fargred yr hon a elwyd  
Arglwyddes y Fantell a'r Fodrwy verch Sion  
Edward hên o'r Waun.

Mam Dafydd Lloyd oedd Margred<sup>2</sup> verch Siankyn  
ap Ieuan Lloyd ap Llew. ap Gruffydd Lloyd ap  
Llew. ap Ynyr.

Mam Gruffydd ap Einion oedd Tangwystl verch  
Rhydderch ap Ieuan Lloyd, fel Ach Gogerddan.

Mam Elissau ap Gruffydd ap Einion oedd Lowri  
verch ac etifeddes Tudr ap Gruffydd fychan  
brawd Owen Glyndwr.

Mam Rhydderch ap Ieuan Lloyd oedd Angharad  
hael verch Richard o Fuellt.

Plant Dafydd Lloyd ap Elisse oedd Thomas y Doc-  
tor Iâl, Sion Wynn ap Dafydd Lloyd; a Roger  
Lloyd; a Hugh Iâl o Groes Oswaltt: ac i Roger  
y bu Sion ac i Sion y bu Thomas Lloyd o Blas

<sup>1</sup> Second son of Gruffydd ap Einion of Corsygedol.

<sup>2</sup> A coheiress.

Enion 1646. Thomas Lloyd o Blas Enion a fu farw yn y flwyddyn 1646.

Gwraig Thomas oedd Elizabeth verch Sion Thelwal o Llanrhydd.

Gwraig Sion Wynn ap Dafydd Lloyd oedd Elizabeth verch Thomas Mostyn ap Richard; ac wedi marw Sion Wynn gwraig i Sir Ieuan Lloyd o Iâl.

#### GELLI GYNAN.

Sion Lloyd sydd rwan (1657) ap Edward Lloyd ap Sion Lloyd ap Edward Lloyd ap Lewis ap Dafydd Lloyd ap Tudr ap Ieuan ap Llewelyn ap Gruffydd Lloyd ap Llew. ap Ynyr. Mal Ach Bodidris.

Mam Edward Lloyd ap Sion oedd Elen verch Robert Salbri o Rûc.

Mam Sion ap Edward Lloyd oedd Gwenhwyfar verch ac etifeddes Tudr ap Elissau ap Gruffydd ap Einion; o Llysfasi oedd hi.

Mam Edward Lloyd oedd ..... verch Edward Lloyd ap Dafydd ap Bleddyn o Ystrad Alyn.

Mam Lewis Lloyd oedd Mallt verch Gronw ap Ieuan ap Dafydd Lloyd ap Madoc ap Llew. ap Griffri.

Mam Dafydd Lloyd ap Tudr oedd Mali verch Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Tudr ap Elissau oedd Margred verch Siankyn ap Ieuan ap Llew. ap Gruffydd Lloyd ap Meredydd ap Llewelyn ap Ynyr.

Tudr ap Ieuan ap Llewelyn } oeddent  
Siankyn ap Ieuan ap Llewelyn } Frodyr.

Lewis ap Dafydd Lloyd ap Tudr } oeddent  
Tudr Lloyd ap Dafydd Lloyd ap Tudr } Frodyr.

Mam Tudr ap Ieuan oedd Mari verch Tudur ap Heilin frych.

DERWEN YN IÂL. PLAS LLELO. GWERNI HIRION.  
TYLWYTHAU O LELO.

Dyma y Ty hynaf y daeth pawb o Dylwyth Llelo allan o hono.

Robert ap Ieuan ap Ithel ap Rys ap Ieuan ap Howel ap Madoc ap Llew. ap Llewelyn ap Madoc<sup>1</sup> ac i Heilin ap Eunydd medd hen Goffaduriaid.

Gruffydd ap Sion ap Gruffydd ap Dafydd ap Ieuan ap Howel ap Madoc ap Llelo.

Robert ap Gruffydd ap Ieuan ap Dafydd ap Howel ap Madoc ap Llelo.

#### GWYDDELWERN LLYDIART Y GWINAU.

Ieuan ap Dafydd ap Ieuan ap Rys ap Ieuan ap Howel ap Madoc ap Llelo.

#### BETTWS GWERFYL GOCH.

Richard ap Dafydd ap Sion ap Ieuan ap Howel, etc.

#### GWYDDELWERN KAPEL AELHAIARN.

Ieuan ap Llewelyn ap Sion ap Ieuan ap Howel, etc.

#### DERWEN YN IAL; Y GWERNI HIRION.

William ap Edward ap Siankyn ap Sion ap Ieuan ap Howel, etc.

#### DERWEN YN IÂL.

(Dafydd ap Owen ap Dafydd ap Owain ap Madoc ap Siankyn ap Ieuan ap Madoc ap Llelo.)

#### DERWEN YN IÂL.

Sion ap William ap Llewelyn ap Tudr ap Siankyn ap Ieuan ap Madoc ap Llelo.

#### DERWEN.

Lewis ap Gruffydd ap Rys ap Tudr ap Siankyn ap Ieuan, etc.

Gruffydd ap William ap Madoc ap Rys ap Ieuan ap Howel ap Madoc ap Llelo.

<sup>1</sup> Madoc ap Ithel ap Heilin ap Eunydd.—I. M.

Dafydd ap Madoc ap Rys ap Ieuan, etc.

Sion Dafydd ap Rys ap Ieuan ap Howel ap Madoc ap Llelo.

Edward Dafydd ap Rys, etc., ei frawd.

Edward ap Dafydd ap Madoc ap Rys ap Ieuan ap Howel, etc.

#### DERWEN YN IÂL.

Ieuan ap Ieuan Lloyd ap Madoc ap Rys ap Ieuan ap Madoc ap Howel ap Llelo.

#### CLOKAYNOG: KOLION.

Pyrs ap Ieuan ap Gruffydd ap Rys ap Ieuan ap Howel ap Madoc ap Llelo.

#### GWYDDELWERN BODYNFEL.

Rys ap Sion ap Dafydd Lloyd ap Gruffydd ap Rys ap Ieuan ap Howel, etc.

#### BODYNFEL.

Dafydd ap Rys ap Gruffydd ap Rys ap Ieuan ap Howel, etc.

Dafydd ap Gruffydd ap Madoc ap Rys ap Ieuan ap Howel, etc.

#### LLANLIDAN.

Sion ap Lewis ap Howel ap Llew. ap Belyn<sup>1</sup> ap Madoc ap Llelo.

#### BODFARY: ABERCHWILAR.

Ieuan ap Sion ap Rys Wynn ap Dafydd ap Ednyfed ap Belyn ap Madoc ap Llelo.

#### DERWEN YN IÂL.

Sion ap Llewelyn ap Ieuan ap Siankyn ap Ieuan ap Madoc ap Llelo ap Llewelin ap Madoc ap Ithel ap

<sup>1</sup> Ieuan, Dio, and Howel were the brothers of Belyn.—I. M.

Heilin ap Eunydd : medd hen Gyfarwyddiaid o'r rhai goreu.

Yr oedd Llelo yn Esq. i Gorff y Brenin, ac yn gwysgo y coler wen fel y dywed y Prydydd.

“Ysgwier fu 'n trychnu trin  
Breiniol Gorff y Brenin.”

Y Llelo uchod oedd Llewilin ap Llewelin ap Madoc ap Llewelin : megis o'r blaen.

#### PLAS ENION.

Thomas Lloyd ap John Lloyd ap Roger ap Dafydd Lloyd ap Elis ap Gruffydd ap Enion ; ac i Osborn Wyddel : mal Ach Bodanwydog yn Iâl.

Mam Roger Lloyd oedd Gwenhwyfar verch Richard Lloyd ap Robert Lloyd ap Meredydd Lloyd o Llwyn y Maen : chwaer John Lloyd ap Richard Lloyd.

#### LLANSANAN.

Thomas Lloyd ap Thomas Lloyd ap William ap Ieuan Lloyd ap Dafydd ap Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ap Bleddyn Lloyd ap Bleddyn fychan ap Bleddyn ap Gwion ap Kadfarch ap Aser ap Gwrgi ap Hedd Molwynoc ; un o'r 15 Llwyth Gwynedd ac i Rodri Mawr.

Mam Thomas Lloyd oedd Sian verch Thomas fychan o'r Pant Glas yn Yspyty Ieuan.

Mam Sian oedd Kattrin verch Hugh Konwy fychan ap Reinallt Konwy ap Hugh Konwy hên : Cais Ach Bryngwyn.

Mam Thomas Lloyd ap William oedd Kattrin verch ac etif. Dafydd Lloyd ap Moris o Llansanan ap Ieuan ap Dafydd Lloyd.

Mam William ap Ieuan Lloyd oedd Lowri verch Howel ap Dafydd ap Meiric fychan o Nanau ap Howel Selef ap Meiric Lloyd.

Mam Kattrin verch Dafydd Lloyd ap Moris oedd Sabel y Twna.

Mam Lowri oedd Elen verch Robert Salsbri o Llan-rwst tad William Salbri.

Plant Thomas Lloyd ap Thomas Lloyd o Sian Parry o Dywysog oedd William Lloyd, Edward Lloyd, Thomas Lloyd.

Plant William ap Ieuan Lloyd oedd Thomas ap William Lloyd; Elizabeth gwraig Rys Anwyl o Gapel Garmon (mam William Anwyl oedd hi); Ales gwraig John Dafydd Lloyd (John ap Dafydd Lloyd) o Langwm, Katrin gwraig Robert ap Ieuan Lloyd o Fryngwylan; Sian gwraig Harri Llwyd o Benychell; Marred gwraig John Holland Vikar Cegidfa; a Sian gwraig John Ffoulke o'r Faenol ap Rys ap Bened.

Plant Thomas ap William Lloyd oedd Thomas Lloyd, William *mort*, John *mort*, Edward, Gabriel, a Ffransis, o ferched Margred, Elin, Mary, Sian *mort*, Katrin *mort*.

Mam y Plant hyn oedd Sian verch Thomas Fychan o'r Pant Glas yn Yspyti Ieuan.

#### PENYCHELL.

Richard Lloyd ap Harri Lloyd ap William Lloyd ap Sion ap Robert ap Ieuan ap Tudr ap Gruffydd Lloyd ap Heilin frych. Fel Ach Berain.

Mam Richard Lloyd oedd Sian verch William ap Ieuan Lloyd o Llansanan ap Dafydd ap Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ap Bleddyn Lloyd ap Bleddyn fychan ap Bleddyn ap Gwion ap Kadfach ap Asser ap Gwrgi ap Hedd Molwynog.

Mam Sian oedd Katrin verch ac etifeddes Dafydd Lloyd ap Moris o Llansanan.

Mam Katrin oedd Sabel y Twna.

Mam Dafydd Lloyd ap Moris oedd Sabel verch Sir Gruffydd Person Llanufydd. Fel y mae Meredydd ap Gronw.

Mam William ap Ieuan Lloyd oedd Lowri verch Howel ap Dafydd ap Meiric fychan o Nannau.

Mam Lowri oedd Elen verch Robert Salbri o Llan-rwst.

Mam Sion ap Robert ap Ieuan oedd Elen Lloyd verch Sion Lloyd o Ffoxol.

Mam Robert ap Ieuan ap Tudr oedd Gwenllian verch Llewelin ap Dafydd ap Madoc fychan o Llanynys.

#### PANT GLAS : YSPYTI IEUAN.

Harri fychan ap Sion fychan ap Thomas ap Thomas fychan ap Robert ap Rys ap Meredydd ap Tudr ap Howel ap Kynwric fychan ap Kynwric ap Llowarch ap Heilin. Cais Ach Rhiwlas yn Mhenllyn.

Mam Harri fychan oedd Ioan verch Sir Harri Townshend un o'r Kyngor o'r Marches.

Mam Sion Fychan oedd Margret verch William Fowler o'r Graens.

Mam Thomas Fychan oedd Katrin Konwy verch Hugh Konwy fychan ap Reinallt Konwy ap Hugh Konwy hên ap Robyn ap Gruffydd Goch.

Sion Fychan a briododd Ioan verch Sir Harri Townshend; un o'r Kyngor o'r Marches oedd ef; ac iddynt y bu Harri fychan ac eraill.

Mam Thomas fychan ap Robert oedd Marred verch Rys Lloyd ap Gruffydd ap Einion fychan.

Mam Robert ap Rys oedd Lowri verch Howel ap Gruffydd Goch ap Gruffydd ap Dafydd ap Madoc ap Meiric ap Meiric ap Dafydd ap Llowarch ap Ieuan Gam.

Plant Robert ap Rys oedd Doctor Elis Prys; Cadwaladr Prys o'r Rhiwlas yn Mhenllyn; Thomas Fychan ap Robert ap Rys o'r Pantglas; Harri ap Robert ap Rys o'r Dugoed; Richard ap Robert ap Rys o'r Ysptyi, Tad Thomas Wynn ap Richard a fu Sirif yn y Flwyddyn 1595.

## Y FOELAS YN YSPYTI.

Robert Wynn ap Cadwaladr ap Cadwaladr Wynn ap Robert ap Cadwaladr ap Robert Wynn ap Cadwaladr ap Moris Gethin ap Rys ap Meredydd ap Tudr ap Howel ap Kynwric fychan ap Kynwric ap Llowarch.

Mam Robert Wynn oedd Annes verch Owen Holand o Ferw yn Sir Fôn.

Mam Cadwaladr Wynn oedd Grace verch Sir Roger Salbri ap Sir Thomas Salbri. Cais Ach Llaweni.

Mam Robert Wynn ap Cadwaladr ap Moris oedd Kattrin verch ac etifeddes Sion Lloyd ap William ap Rys ap Gruffydd ap Gwilym ap Gruffydd ap Heilin ap Sir Tudr ap Ednyfed Fychan.

Mam Kattrin oedd Marred verch Sion ap Kynwric ap Ithel fychan ap Kynwric ap Rotpert; chwaer i Sion ap Sion ap Kynwric.

Mam Kadwaladr ap Moris Gethin oedd Ann verch Dafydd Midleton hên o Elin Don ei mam hithe. Cais Ach Gwaenynog.

Plant Robert Wynn ap Kadwaladr (nid amgen): Cadwaladr Wynn a briodes Wenifred verch Kelham Throgmortyn, brawd Sion Ustus y Mars, ac i Kadwaladr Wynn y bu o honi bump o ferched, ac wedi marw hono y priodes ef Annes verch Owen Holand o Ferw yn Sir Fôn a hono oedd fam Robert Wynn sydd heddyw (1645); yr ail mab oedd Moris Wynn a briodes ... verch ac etifeddes ... o Llangynhafel yn Nyffryn Clwyd; Kattrin verch Robert Wynn a briododd Thomas Wynn o'r Dyffryn Llansannan; Margred a briododd Richard Hampton o'r Henlllys yn ymyl Bewmares yn Môn; Sian gwraig Sion Eutyn ap Edward ap Roger Eutyn o Rhiwabon; Gaenor gwraig Sion ap Robert ap Ieuan o Nerkwys; Elizabeth gwraig Robert Lloyd o'r Dre'r Beirdd; Mary gwraig Edward Lloyd o Llan-gwyfen, ac ar ol marw hwnw priododd William Hughes o'r Ddiserth.



Plant Kadwaladr ap Moris o Kattrin verch Sion Lloyd oedd Robert Wynn a briodes Grace verch Sir Roger Salbri; Rys Wynn a briodes Margred verch Elisse ap William ap Gruffydd ap Siankyn o Draws-Fynydd; ac Ann Wynn gwraig Moris ap Hugh o'r Graian llyn.

Plant Moris Gethin o Ann verch Dafydd Midleton oedd Kadwaladr ap Moris; Robert Gethin; ac o ferched Elin gwraig Tudr fychan ap Gruffydd ap Howel; Margred gwraig Sion ap Meredydd Lloyd o Lanelian yn Rhos; Lowri verch Moris gwraig Dafydd ap Thomas ap Dafydd ap Ieuan ap Einion o Landeckwir; Goleubryd gwraig Sion Wynn ap Robert ap Ieuan ap Tudr ap Heilin frych.

Plant Robert Gethin o Kattrin Owen oedd Humphre a briododd Sioned verch Sion ap Ieuan ap Rys; a Robert Wynn.

## DOLGYNWAL.

Doctor Elis ap Robert ap Rys ap Meredydd. Fel Ach y Rhiwlas yn Mhenllyn.

Mam Robert ap Rys oedd Lowri verch Howel ap Gruffydd Goch ap Gruffydd ap Dafydd ap Madoc ap Meiric ap Dafydd ap Llywarch ap Ieuan Gam.

Mam Doctor Ellis oedd Fargred verch Rys Lloyd o'r Gudros ap Gruffydd ap Einion fychan.

Plant Rys ap Meredydd ap Tudr ap Howel ap Cynwric fychan ap Cynwric ap Llowarch ap Heilin ap Tyfid oedd.

Mr. Robert ap Rys ap Meredydd.

Howel ap Rys ap Meredydd. Howel oedd yr hynaf.

Moris Gethin ap Rys ap Meredydd.

Dafydd ap Rys ap Meredydd.

Cadwaladr ap Rys ap Meredydd.

Ac o ferched, Efa gwraig Dafydd<sup>1</sup> ap Gwilym ap

<sup>1</sup> Dafydd ap Rys ap Dafydd ap Gwilym oed Sirif Sir Fôn yn y Flwyddyn 1550.

Gwilym ap Dafydd o Llwydiarth yn Môn (ac wedi hynny a briodes Meredydd ap Thomas ap Meredydd a fu yn Sirif Sir Fôn o Borthamel yn Ngwmwd Menai); Gwenhwyfar gwraig Dafydd ap Howel ap Gruffydd ap Siankyn o Llwydiarth yn Mhoys (ac wedyn Gwraig Tudr Fychan ap Tudr ap Einion o'r Deirnon ac y bu iddynt verch a elwyd Margred a briododd Harri Goch Salbri ac iddynt y bu Katrin Gwraig Sion Lloyd o Iâl); Margred verch Rys gwraig Gruffydd ap Llewelyn fychan o Iâl; Annes gwraig Dafydd ap Meredydd ap Howel o Benllyn; Catrin gwraig Sion ap William ap Moris o Artheryr yn Mochnant (ac wedyn gwraig Sion ap Siankyn ap Rys ap Howel ap Tudr);—Elizabeth gwraig Elisse ap Howel ap Rys o'r Deirnon a Dinmael.

Mam Mr. Robert ap Rys a phlant Rys ap Meredydd a enwydd o'r blaen oedd Lowri verch Howel ap Gruffydd Goch ap Gruffydd ap Dafydd ap Madoc ap Meiric ap Dafydd ap Llowarch ap Ieuan. Mal Ach Bryneuryn.

Mam Rys ap Meredydd oedd Efa verch Ieuan ap Rys Wynn ap Dafydd Lloyd ap Dafydd, yr hwn a elwyd Penwyn ap Cynwric.

Plant Mr. Robert Rys ap Meredydd oedd Doctor Elisse Prys; Cadwaladr ap Robert Prys o Benllyn; Thomas Fychan o'r Pant Glas; Harri ap Robert ap Rys o'r Dugoed; Richard ap Robert ap Rys; Thomas Wynn ap Richard o Ysptyti a fu yn Sirif yn y Flwyddyn 1595.

#### BRYNEURYN.

Edward Conwy ap Hugh Conwy ap Edward Conwy ap Hugh Conwy fychan ap Reinallt Conwy ap Hugh Conwy hên ap Robyn ap Gruffydd Goch o'r Rhos ap Dafydd ap Madoc ap Meiric ap Dafydd ap Llowarch ap Kynwric ap Kynddelw ap Rys ap Edryd ap Nathan ap Karwedd ap Marchudd.

Mam Edward Conwy oedd Elin verch Sir William Gruffydd o'r Penrhyn.

Mam Hugh Conwy hên oedd Yrddyled verch Llewelyn ap Tudr ap Dafydd ap Einion fychan ap Einion ddu ap Kynwric ap Iorwerth ap Gwgan.

Mam Yrddyled oedd Gwenllian verch Rys ap Gruffydd ap Madoc Gloddaeth.

Mam Rys ap Gruffydd ap Madoc Gloddaeth oedd Lleuku verch Kynric Sais ap Ithel Gam ap Meredydd ap Uchdryd ap Edwin.

Mam Robyn ap Gruffydd Goch oedd Efa verch Ieuan ap Einion ap Llowarch.

Mam Gruffydd Goch oedd ... verch Gruffydd ap Dafydd ap Rys ap Ednyfed fychan.

Mam Hugh Conwy fychan oedd Mallt verch ... Gruffydd ap Robyn o Gychwillan.

Hugh Conwy hên Esq. a Sion a Margred gwraig Gruffydd ap Rys ap Dafydd ap Howel oedd blant Robyn ap Gruffydd Goch o'r Rhos.

Plant Reinallt Conwy ap Hugh Conwy hên oedd Hugh Conwy fychan; Harri; Dafydd Lloyd; Thomas; Edward; ag William; ac o ferched Elsbeth gwraig Nicolas Mytwn brawd Pyrs Mytwn y Sersiant (ac yn ol Nicholas hi briododd Dafydd ap Howel ap Ieuan ap Gruffydd o Fers Maelor, ac y bu iddi Sion Wynn ap Dafydd ap Howel, ac Elin gwraig Owen Jones Constabl Aberconwy yr hwn oedd fab ac aer Sion ap Robert ap Ithel o Gastell March yn Lleyn, ac wedi marw Dafydd ap Howell ap Ieuan ap Gruffydd hi priodes Robert ap Reinallt o'r Deirmon, ac y bu iddi Morgan ap Robert ac eraill); merch arall i Reinallt Conwy oedd Elin gwraig William Hwk o Aberconwy.

Mam Reinallt Conwy oedd Elsbeth verch Thomas Salsbri hên ap Harri ap Rowling Salsbri. Cais Ach Lleweni.

## Y DDISERTH.

Lewis Lloyd ap Meredydd ap Sion ap Owen ap Sion ap Robyn ap Gruffydd Goch. Fal Ach Byn Euryrn.

Mam Meredydd Lloyd oedd Lowri verch Moris ap Sion ap Meredydd. Fal Ach Rhiwedog.

Mam Lowri oedd Angharad verch Elisse ap Gruffydd ap Einion.

Mam Lewis Lloyd oedd Katrin verch Hugh Conwy fychan ap Reinallt Conwy ap Hugh Conwy hên ap Robyn ap Gruffydd Goch o'r Rhos.

## HAFODUNOS YN LLANGERNIEW.

Hedd Lloyd ap Harri ap Ffoulke Lloyd ap Roger Lloyd ap Harri ap Ieuan Lloyd ap Dafydd ap Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ap Bleddyn Lloyd ap Bleddyn Fychan ap Bleddyn ap Gwion ap Kadfach ap Asser ap Gwrgi ap Hedd Molwynog, un o'r 15 Llwyth Gwynedd. Fe ddug Sabl, Carw hydd passant Argent.

Mam hedd Lloyd oedd Margred verch John Fychan o Glan y Llyn.

Mam Harri Lloyd oedd Catrin verch William Wynn ap William Wynn ap Sion Wynn ap William ap Meredydd ap Dafydd ap Einion fychan ap Ieuan ap Rys Wynn ap Dafydd Lloyd ap y Penwyn.

Mam Ffoulke Lloyd ap Roger oedd Margred verch ac etifeddes Harri ap Robert ap Rys ap Meredydd, Aeres Dugoed oedd hi.

Mam Roger Lloyd oedd Jane verch ac etifeddes Roger ap Howel ap Rys ap Meredydd. Mal Ach o'r blaen. Aeres oedd hi priodes Howel ap Rys yn Ach y Treforiaid.

Mam Harri ap Ieuan Lloyd oedd Ales Wen verch Robert ap Sion ap Meiric ap Llewelyn ap Hwlkyn. Fal Prysaddfed, chwaer Owen ap Robert ap Sion ap Meiric.

Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ac Efan ap Dafydd Lloyd o Llangerniew oeddent Frodyr.

Plant Efan Lloyd ap Dafydd ap Meredydd o'i ail wraig oedd Sion ; Hugh ; William ; Dafydd a Richard.

Mam y rhain oedd Lowri verch Howel ap Dafydd ap Meiric, chwaer gwbl i Gruffydd Naner.

Plant Efan (neu Ieuan) Lloyd ap Dafydd ap Meredydd o'i wraig Ales Wen verch Robert ap Sion ap Meiric ap Llewelyn ap Hwlkyn oedd Harri ; Ieuan *mort* ; Siaffre, a Mallt.

Mam Ales Wen oedd Gwenhwyfar verch William ap Meredydd ap Rys ap Ieuan Lloyd ap Gruffydd ap Gronw.

#### LLANFAIR TALHAIARN.

William ap Meredydd ap Dafydd ap Einion fychan ap Ieuan ap Rys Wynn ap Dafydd Lloyd ap y Penwyn.

Mam William ap Meredydd oedd Mallt verch Madoc fychan ap Llewelyn fychan ap Ieuan ap Sir Gruffydd Lloyd.

Mam Meredydd ap Dafydd ap Einion oedd Leuku verch Gruffydd ap Howel Koetmor.

Mam Dafydd ap Einion oedd Angharad verch Gruffydd ap Kynwric ap Llew. Lloyd ap Bleddyn fychan ap Rys Gloff.

Mam Angharad oedd Leuku verch Meredydd ap Ieuan Goch ap Dafydd Goch ap Trahaiarn.

Mam Einion Fychan oedd Angharad verch Hoylkyn Holand.

Mam Mallt verch Madoc fychan oedd Angharad verch Gruffydd ap Robyn o Gychwillion.

Mam Angharad verch Gruffydd ap Robyn oedd Mallt verch Gruffydd Derwas.

Gwraig William ap Meredydd oedd Ales verch William ap Meredydd ap Rys ap Ieuan Lloyd ap Gruffydd ap Gronow ap Howel ap Kynwric ap Iorwerth ap Iarddwr.

## YR HEN BLAS YN LLANFAIR TALHAIARN.

Merched ac etifeddesau Robert Fychan ap Richard ap Meredydd ap Dafydd ap Einion fychan ap Ieuan ap Rys Wynn ap Dafydd Lloyd ap y Penwyn. Mal William Wynn.

1. Elin gwraig William Wynn ap Sion Wynn ap William ap Meredydd ap Dafydd ap Einion fychan o Ddyffryn Melai.
2. Kattrin gwraig Thomas Wynn ap Richard o Llanrwst ac iddynt y bu un verch a elwyd Margred gwraig Pyrs Fychan o Abergele.

Mam y merched hyn oedd Mallt verch hynaf Ieuan Lloyd ap Dafydd ap Meredydd ; ac wedi marw Robert Fychan ap Richard ap Meredydd uchod, priododd Mallt verch Ieuan Lloyd Robert ap Sion Wynn ap Ieuan ap Rys (cais Ach Bryn Cynfrig) ac iddynt y bu tair merch Elizabeth, Ales, a Lowri, Elizabeth a briododd Sion Thelwal o Llanrhudd ; Ales o briododd Sion Lloyd Recorder ap Ieuan o Wiewern ; a Lowri a briododd William ap Robert ap William ; ac iddynt y bu Robert ap William ap Robert, marw a wnaeth heb blant.

## PLAS ISAF YN LLANFAIR TALHAIARN.

Merched ac etifeddesau Sion Wynn ap Ieuan Lloyd ap Dafydd ap Meredydd ap Dafydd Lloyd ap Gruffydd ap Kynwric ap Bleddyn Lloyd ap Bleddyn fychan ap Bleddyn ap Gwion ap Kadfech ac i Hedd Molwynog.

1. Elin y ferch hynaf a briododd William ap Richard ap William.

2. Ales a briododd Robert Fychan tad William Fychan o Llanfair a fu yn Sirif yn y Flwyddyn 1620.

3. Cattrin a briododd yn Hafod y bwch ; mam Sion Roberts oedd hi.

4. Sian a briododd William ap Morris ap Sion o Llanufudd tad Rys ap William.

5. Ac un arall ... a briododd ... yn Sir Gaernarvon.  
Plant William ap Richard ap William o Elin ferch  
Sion Wynn uchod oedd Robert, Sion, Richard,  
Gruffydd ac William, o ferched Margred gwraig  
Gabriel Wynn ap William ap Sion Wynn ap  
William.

Robert ap William ap Richard a briododd ... verch  
Robert Lloyd *Cruener*; hon a fuase yn briod a  
Thomas Parry ap Simon Parry.

#### DYFFRYN MELAI, LLANFAIR TALHAIARN.

John Wynn ap William Wynn ap John Wynn ap  
William Wynn ap Sion ap William Wynn ap William  
Wynn ap Sion Wynn ap William [Wynn] ap Meredydd  
ap Dafydd ap Einion Fychan ap Ieuan ap Rys Wynn  
ap Dafydd Lloyd ap y Penwyn.

Mam John Wynn oedd Margred Lloyd o Segrwyd.  
Gwraig John Wynn oedd Dority verch Owen Salbri  
ap William Salbri o Rûg.

Mam John Wynn oedd Barbara verch Ieuan Lloyd  
ap Howel Lloyd o'r Tylase ac i Owen Gwynedd.

Mam William Wynn oedd Dority verch Hugh Gwynn  
ap Gruffydd Wynn ap Sion Wynn ap Meredydd  
o Wydir ap Ieuan ap Robert ap Meredydd ap  
Howel ap Dafydd ap Gruffydd ap Cariadoc ap  
Thomas ap Rodri ap Owain Gwynedd ap Gruff-  
ydd ap Cynan.

Mam Hugh Gwynn oedd Gwen verch ac un o eti-  
feddesau Robert Salsbri o Llanrwst ap Ffoulke  
Salsbri ap Robert Salsbri ap Thomas Salsbri hên.

Mam Sion Wynn ap William oedd Ann verch ac un  
o ddwy etifeddesau Richard Clwch o Ddinbech.

Mam Ann oedd Kattrin verch ac etifeddes Tudr ap  
Robert o Ferain.

Plant Sion Wynn ap William ap Meredydd o Eliza-  
beth verch Sion Pilston hên oedd William Wynn  
ac Ales Wen gwraig Moris Kyffin o Faenan.

Gwraig William Wynn oedd Barbara verch Ieuan ap

Howel Lloyd chwaer Sir Richard Lloyd ap Ieuan  
ap Howel Lloyd o'r Dylase.

Mam William Wynn ap William oedd Elin verch  
ac unig etifeddes Robert Fychan ap Richard ap  
Meredydd ap Dafydd ap Einion. Fal yr Ach  
Baladr.

Mam Elin oedd Mallt verch Ieuan Lloyd ap Dafydd  
ap Meredydd o'i wraig gyntaf Lowri; chwaer  
Gruffydd Nane oedd hi.

Mam Robert Fychan ap Richard oedd Ann verch  
Robert ap Ieuan ap Tudr ap Gruffydd Lloyd ap  
Heilin frych.

Mam Ann oedd Elin verch Sion Lloyd hên o Foxol.

Mam Richard ap Meredydd ap Dafydd oedd Mallt  
verch Madoc fychan ap Llewelyn fychan ap  
Ieuan ap Sir Gruffydd Lloyd.

Mam Sion Wynn ap William ap Meredydd oedd Ales  
verch William ap Meredydd ap Rys ap Ieuan  
Lloyd ap Gruffydd ap Grono o'r Llechwedd  
uchaf.

Mam Ales oedd Myfanwy verch Meredydd fychan  
ap Meredydd ap Ieuan Goch ap Trahaiarn Goch  
o Lleyn.

Mam William Wynn ap Sion Wynn ap William ap  
Meredydd oedd Elizabeth verch Sion Pilston  
hên a hono oedd Fam Sir Sion Salsbri o Leweni  
o achos ei gwr cyntaf oedd Sir Roger Salsbri.

William ap Meredydd ap Dafydd ap Einion } oeddent  
Richard ap Meredydd ap Dafydd ap Einion } Frodyr.

*(To be continued.)*

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## Reviews and Notices of Books.

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ENGLISH WAYFARING LIFE IN THE MIDDLE AGES (FOURTEENTH CENTURY). By J. J. JUSSERAND. Translated from the French by LUCY TOULMIN SMITH. London: T. Fisher Unwin. 1889. Demy 8vo., pp. 451. Sixty-one Illustrations. Price, 12s.

How many of us glibly talk of the "good old times" in which our ancestors are supposed to have lived: but how few are able to realise even indistinctly what England was like in the middle ages, or can appreciate the vast gulf which separates our modern and comparatively comfortable existence from the life of hardship led in the fourteenth century. Many authors have already done much to draw aside the veil that conceals from our view all the curious phases of religious thought, the strange manners, the now obsolete customs, and the quaint costumes, which make the study of mediævalism so fascinating to the antiquary. In connection with this subject the names of such popular writers as Strutt, Shaw, the late Thomas Wright, the Rev. Dr. E. L. Cutts, and Paul Lacroix, will at once suggest themselves to the mind.

Every succeeding year adds to the available sources of information which must be ransacked before it is possible to reconstruct in this prosaic nineteenth century the every-day life of our forefathers five hundred years ago. The vast storehouse of documents contained in the Public Record Office is practically an unworked mine; and of the thousands of illuminations in the MSS. of the British Museum, catalogued by Mr. W. de Gray Birch, how many have really been systematically examined? M. Jusserand, therefore, does well to confine the scope of his inquiry within certain definite limits. He tells us in his Preface that "one only of the many sides of the common life in the fourteenth century is here discussed,—a side little enough known, and sometimes difficult to observe, namely the character of the chief kinds of nomadic existence then carried on in England; and even in that reduced compass he (the author) is very far from making claim to completeness, so that this work is presented to the public more as a sketch than a treatise."

Glancing through the footnotes, it will be found that M. Jusserand has availed himself largely of such contemporary documents as the Rolls of Parliament, the dry bones of which he has skilfully galvanised into life. The illustrations are of two kinds,—plates printed from process-blocks reproduced from photographs of the pages of illuminated MSS., and cuts in the text, apparently taken from pen and ink drawings. The plates done from photographs

are exceedingly good ; and it is almost a new departure in English book-illustration to have dispensed so entirely with the help of the engraver. This method of placing the illuminations of the MSS. before the reader exactly as they are, without the intervention of the draughtsman, is especially to be commended. Now that the photographic printing processes are being so rapidly perfected a wide field is opened for making the contents of the MSS. in our great libraries accessible to the general public. The other small cuts in the book are very inferior, being scratchy and indistinct. Whether this is the fault of the original sketches, or the way in which they have been reproduced, it is not easy to tell. The scope of the work will be seen by the following table of contents :

Part I : English Roads.—Chap. I, Roads and Bridges ; II, The Ordinary Traveller ; III, Security of the Roads.

Part II : Lay Wayfarers.—Chap. I, Herbalists, Charlatans, etc. ; II, Messengers, Pedlars, etc. ; III, Outlaws, etc.

Part III : Religious Wayfarers.—Chap. I, Wandering Preachers ; II, Pardoners ; III, Pilgrims.

Although great advances have been made since the middle ages in the material welfare of the people, it must be admitted that in some respects, as, for example, in designing beautiful buildings, we have retrograded rather than gone forward. This is specially the case with regard to bridges, as will be observed on looking at the very interesting examples illustrated in M. Jusserand's book. Compare, for example, Old London Bridge with the New Tower Bridge, the latest product of modern engineering skill. How picturesque must the former have been, with its rows of houses on each side, its pointed arches, and spacious piers ; and how appalling will be the hideousness of the combination of girders that is to span the Thames close under the walls of William the Conqueror's Norman fortress. M. Jusserand has collected much curious information about the mediæval bridges in England, showing the different modes employed for raising the money necessary for their construction and maintenance.

When a bridge depended on the alms of passers-by for being kept in repair, it not unfrequently became ruinous, and travellers who were obliged to cross the river during floods often met with mishaps of a serious nature. M. Jusserand mentions an accident of the kind that happened at Moneford Bridge, over the Severn, as described in the Rolls of Parliament under the year 1335.

Chapels dedicated to some particular Saint, where offerings were collected, are still in existence on bridges in England, one of the best examples being at Wakefield in Yorkshire. M. Jusserand gives a beautiful plate of this chapel. It is an architectural gem ; but the once clear river that ran beneath it is now inky black with the pollutions of money-grubbing manufacturers.

The roadways of the mediæval bridges were very narrow, and had triangular recesses over the piers, where foot-passengers might retire for safety whilst horsemen passed by.

In modern times, instead of pulling down the old bridges, they have in many cases been widened by leaving the old work in the centre, and building arches on each side against it. A very good architectural effect results from the new arches dying away at the abutments into the pointed portion of the piers. This will be noticed in the bridges at Monmouth and at Carmarthen.

M. Jusserand endeavours, by means of illustrations from contemporary MSS., and quotations from records of the period, to bring before the reader, one by one, every class of wayfarer who was to be found, either from necessity or choice, traversing the King's highway in the fourteenth century. We learn the causes which compelled certain sections of the population, more than others, to lead a roving life. We have graphically brought before us the various modes of conveyance, the nature of the accommodation provided for the traveller when he had to stay temporarily at places on his way, and the life led by those who, having no settled home, were to be found tramping along the road from one year's end to another.

The most common way of travelling in the middle ages was on horseback, which may be accounted for by the badness of the roads after the Romans left Britain, and before the days of MacAdam. Carriages were not, however, unknown, as will be seen from the very magnificent example from the Louterell Psalter, given on p. 97. Such gorgeous equipages as these, whose cost amounted to sums varying from £400 to £1,000, were princely luxuries, quite beyond the reach of ordinary persons. The only other kinds of vehicle in use seem to have been the rudest description of cart and the horse-litter. M. Jusserand remarks that "between these luxurious carriages and the peasants' carts there was nothing that answered to the multitude of middle-class conveyances to which we are now accustomed."

With regard to wayside inns, it is amusing to find that complaints against the extortionate charges of their proprietors were as rife in the fourteenth century as they are at the present day; and doubtless the gentleman who writes to *The Times* to explain how he can travel for about half the price per day, when abroad, that any one else can, was not even then unknown. How abuses flourish may be gathered from the fact that as long ago as the twenty-third year of Edward III a statute was promulgated to constrain "hostelers et herbergers" to sell food at reasonable prices; and again, four years later, tried to put an end to the "great and outrageous cost of victuals kept up in all the realm by inn-keepers and other retailers of victuals, to the great detriment of the people travelling across the realm." What would Edward III think of being charged 1s. 6d. for a brandy and soda at country hotels at the present day?

M. Jusserand gives much interesting information about the rights of sanctuary possessed by the Church, and the effect of the privilege on the security of the roads.

Although the title of this book is *English Wayfaring Life, Wales*

is occasionally mentioned, whether favourably or unfavourably the reader must decide according to his political bias. For instance, "at the beginning of the fifteenth century, when in full war against the Welsh, the Commons in Parliament denounced the minstrels of that race as fomenters of trouble, and even causes of rebellion." Evidently their political songs encouraged the insurgents to resistance; and the Parliament, who bracketed them with ordinary vagabonds, knew well that in having them arrested on the roads, it was not simple cut-purses whom it sent to prison. "*Item*: That no westours and rimers, minstrels or vagabonds, be maintained in Wales to make kymorthas or guyllages on the common people, who by their divinations, lies, and exhortations, are partly cause of the insurrection and rebellion now in Wales. *Reply*: Le roy le veut." (*Rolls of Parliament*, iii, p. 508, A.D. 1402.)

In the chapter on Wandering Preachers and Friars reference is made to the celebrated harangue of the priest John Ball, in which he took for his text, "When Adam delved and Eve span," etc., and developed it in the following remarkable manner, "At the beginning we were all created equal; it is the tyranny of perverse men which has caused slavery to arise, in spite of God's law. If God had willed that there should be slaves, He would have said at the beginning of the world who should be slave, and who should be lord." An illustration is given of Adam delving and Eve spinning, from a fourteenth century MS. (2 B. vii) in the British Museum, from which it will be seen where Mr. Burne Jones gets his inspiration for the frontispiece of Mr. William Morris' *Dream of John Ball*. In neither the original nor the copy is Adam using his spade in a particularly workmanlike fashion.

It has only been possible here to touch lightly on a few of the interesting phases of mediæval life which M. Jusserand has so graphically brought before us; and for the rest we must refer the reader to the work itself. The whole is well worthy of careful study; and it must not be forgotten that Mr. Ruskin has told us that when a book is worth reading, it is worth buying. It will have a fitting place on our book-shelves next to the volumes by Thomas Wright and Dr. Cutts.

It will be enough to mention the names of Miss Lucy Toulmin Smith as having done the translation, and Mr. T. Fisher Unwin as being the publisher, to guarantee that their share in the production of the work is deserving of all praise.

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## Archæological Notes and Queries.

AN ARCHÆOLOGICAL SURVEY OF KENT.—One of the most useful and interesting publications that have lately been issued by the Society of Antiquaries is an archæological map of the county of Kent, on which are marked the positions of all the known archæological discoveries—pre-Roman, Roman, Anglo-Saxon, and uncertain—that have, so far, come to light. The map has been compiled by Mr. George Payne, F.L.S., F.S.A., who in laying it before the Society at one of its meetings last year, made some interesting remarks upon it, which are now printed and published with the map. Mr. Payne has also added to the work a bibliographical list which leads us to the source of his information as to discoveries indicated on the map, and also a useful topographical index.

A glance at the map shows us that the greater part of the archæological remains that have been discovered in Kent lie to the north of the remarkably straight railway line which runs from Tunbridge to Dover. Very few remains have been met with in what is known as the Weald of Kent. Mr. Payne's is probably the correct solution of this fact. In very early times the vast Forest of Andred, traces of which are still to be met with, was spread over the greater part of the Weald, forming "an almost impenetrable barrier between Kent and Sussex." As soon as we come to the northern fringe of this Forest archæological remains appear, and the country between Sutton Valence and Rochester is rich in its yield of Roman relics. Striking east from Rochester, the district immediately to the north and immediately to the south of the Roman road to Canterbury is thickly studded with the sites of Roman burying-places and the foundations of buildings.

Canterbury and its vicinity stand out conspicuously on the map, from the indications of Roman remains found there. The city, one of the three "walled towns" (Rochester and Dover being the others) of which the county can boast, was an important Roman road junction. To the north lay the road to Ramsgate, with its branch to Reculvers; due east ran the road to Sandwich; south-east, the road to Dover; and south, the road towards Romney Marsh. Along all these roads numerous remains have been discovered. Dover itself is so rich in them that Mr. Payne is forced to place some of his "indications" on the map actually in the Channel!

Westward from Rochester, along the Roman road to London, the sites of archæological discoveries are less numerous. Mr. Payne has apparently found no evidence of the course of the Roman road from Lympne to Dymchurch, which latter place was the site of a Roman pottery. The only other pottery that he indicates is that at Ham Green, a little to the north of Upchurch.

Roman coins have been found chiefly at Woolwich, Bexley, Chislehurst, Farningham, Rochester, and at various points between that place and Maidstone; near Sittingbourne, Faversham, Whitstable, Margate, Sandwich, Deal, Dover, Canterbury, Folkestone; at one or two points along a probable Roman road from Maidstone, through Ashford to Hythe; and on a probable Roman road from Maidstone to Westerham.

With regard to the situations of the different Roman stations in Kent, the archæological survey of the county affords some valuable evidence. In comparing the map with the *Itinerary* of Antoninus there seems no reason to alter any of the sites to which they have been assigned by Mr. C. Roach Smith. No new light has been thrown upon the station *Noviomagus*, which may therefore remain insecurely fixed at Keston, near Bromley, where traces of interments and foundations of Roman buildings have been discovered. Keston is far off any of the known Roman roads to London; but Mr. Payne indicates the way from Bromley to Westerham as a "probable" Roman road. The cemetery at Strood was, no doubt, one of those of *Durobrivæ*. The map shows how numerous and important are the discoveries between *Durobrivis* and *Durovernum*, and should be of assistance in settling the position of the intermediate station, *Durolevum*. The mileage given in the *Itinerary* is fatal to the theory that its site is to be looked for in the immediate vicinity of Sittingbourne. Possibly, Mr. Payne thinks, *Durolevum* was simply a *mansio* or *mutatio*, a temporary halting-place for troops, and relay of horses on the line of battle: hence the absence of any large or important remains to fix its actual site, which, after consideration, Mr. Payne is inclined to fix a little to the west of Faversham.

Referring to *Durovernum*, Mr. Payne says it is impossible to mark on the map all the discoveries which have been made at Canterbury; they are, however, all enumerated in the list which accompanies the survey. No remains of pagan Saxondom have been found within the city walls, from which it may be inferred that the Anglo-Saxon settlers preferred to reside in the rural districts, around which traces of their occupation abound.

*Dubris* is figured in the *Notitia* as a walled station; but every vestige of its walls has disappeared during the rise of the present town of Dover.

Turning now to the sites of the discoveries of Anglo-Saxon remains, we find these chiefly in the extreme east of the county, the country between Canterbury, Dover, Sandwich, and Ramsgate being particularly rich in them. Here, too, we find indications of a very considerable number of remains which Mr. Payne distinguishes as "uncertain", and some "pre-Roman". Of these latter there is a considerable cluster around Dover, Margate, and Ramsgate. At Ramsgate is indicated the site of a pre-Roman settlement. However, the part of the county which is most rich in remains of that class is that between Maidstone, Sole, and Wrotham; and Mr. Payne considers the discoveries belonging to that period, between

Aylesford and Ightham, “notably those of a megalithic character”, particularly worthy of attention, since they are not found elsewhere in the county. These monuments are of a very early date, and their proximity to the well known *oppidum* on Oldbury Hill, and the extensive discoveries of hundreds of palæolithic and neolithic stone implements, bear witness to the occupation of the district from the earliest times. Mr. Payne has no hesitation in pointing to this neighbourhood as the seat of one of the chief permanent settlements of the Celtic population. Here, he says, it probably remained secure for many generations, protected on the one hand by the great range of chalk hills, and on the other by the Forest of Andred.”

“As”, he continues, “the Roman legions fought their way through the country, we may readily conceive that the Celtic community would seek refuge from the conquering host in the great wooded fastnesses which were on all sides; and it requires no stretch of imagination to suppose that vast herds of human beings availed themselves of a line of route between the chalk hills and the Forest, where their movements were sheltered from observation.” This very reasonable theory is borne out and considerably strengthened by the existence, at the present time, of the well-known track generally alluded to as the “Pilgrim’s Way”, from the fact that along it the faithful of former days wended their way (by no means a solitary one if we may believe Chaucer) to pay homage to the shrine of the murdered St. Thomas à Becket at Canterbury. This way, Mr. Payne tells us, he has always regarded as belonging in its origin to a pre-Roman date,—“a conclusion arrived at during many walks along the greater part of its course.”

The “many walks” he has evidently taken over the greater part of the county have, no doubt, been of considerable service to him in the compilation of the “Archæological Map of Kent” now issued, and of the observations with which it is accompanied; and to his intimate personal knowledge of the localities described is due much of the value of the work.

We welcome a publication of this kind by the Society of Antiquaries, and hope that the “Archæological Map of Kent” may be only the forerunner of similar works of reference for other counties, compiled with equal efficiency. By an arrangement recently made, the Society of Antiquaries of London has brought itself into closer connection with kindred societies in the provinces, so that the stores of local information so necessary for the compilation of such survey, but hitherto so often kept wrapped within the bosom of some local antiquary will now, it is hoped, be unhesitatingly revealed to the parent Society, which by putting its name to the issue of an archæological work at once gives it the weight of an “official” publication.—*Morning Post*, July 15, 1889.

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ARCHÆOLOGICAL SURVEY OF KENT. (*To the Editor of the Morning Post*, July 17.)—Sir: It is only right and proper that the county

which has witnessed the successive landings on its shores of Julius Cæsar, Hengist and Horsa, and St. Augustine, should take the lead in recording the results which followed therefrom upon the "Archæological Map" compiled by Mr. Payne, and published under the direction of the Society of Antiquaries. I most earnestly hope that the example thus set will be speedily followed by all the other archæological societies throughout the country; and speaking on behalf of the Cambrian Archæological Association, whose Journal I have the honour to edit, I may say that a similar project dealing with Wales has for some time been contemplated, and if all goes well will soon be carried out under the auspices of the Association that has done so much for the elucidation of the antiquities of the Principality during the last half century.

At the conclusion of your most interesting article on the subject, some remarks are made about the information so necessary to the compilation of such a survey being kept wrapped in the bosom of some local antiquary instead of being communicated to the parent society. I believe that this rather deplorable state of things is due in a great measure to the attitude taken up by the Society of Antiquaries in the past towards their humbler though occasionally more learned brethren. The officers of the Society of Antiquaries know perfectly well whom to apply to when they require any special local information; but instead of writing to ask for what they want, they expect the local antiquary to come in a sufficiently humble manner to Burlington House to lay his treasures at their feet.

Yours, etc.,

20, Bloomsbury Square, July 16.

J. ROMILLY ALLEN.

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THE CONFERENCE OF ARCHÆOLOGICAL SOCIETIES.—The conference of delegates of county archæological societies, to which we referred last week, was held at Burlington House, under the auspices of the Society of Antiquaries, on Wednesday, July 17th, Mr. John Evans, F.R.S., the President, in the Chair. Twenty-seven provincial associations have now joined the union proposed by the parent Society, and there was a large and influential attendance of delegates from all parts of the country.

The President congratulated the meeting on the accomplishment of a long-desired scheme, and stated that there was but a single society of all those that they had approached that had definitely declined to join in their proposals for unity of action.

The first topic that was debated was the question of archæological maps for the different counties, after the scheme of one that has been satisfactorily accomplished for Kent. The President promised, on behalf of the Society of Antiquaries, that they would undertake the preliminary expense of printing any such maps approved by them, and that then the local publishing societies in union could obtain the copies they required for their own journals. An interesting discussion ensued, which resulted in the adoption of a reso-



lution, on the proposal of the Rev. Dr. Cox, seconded by Mr. Ralph Nevill, in favour of the county societies marking all old field-names and identified sites of antiquarian finds on the sheets of the larger Ordnance Survey, duplicate sheets being sent to the Society of Antiquaries for central study. It seemed also to be understood that from these sheets the proposed index-map should be prepared.

The due care of ancient monuments and buildings was next discussed, General Pitt-Rivers making a most interesting speech on the fairly satisfactory working of that eminently permissive Act of which he is the inspector, in which he urged the local societies to do more to stir the Government into action, and to persuade local landowners to schedule under the Act. Different delegates spoke of special cases in their own neighbourhood, or of their own knowledge. Canon Benham inquired if there was any Hampshire representative present, in reference to certain church destruction in the Meon Valley, when it transpired that Hants does not possess any regularly established archæological society. It would be a useful result of this Conference if it was to bring about the formation of an association in a county which is rather exceptionally rich in various antiquarian remains.

As the result of this discussion, Mr. Micklethwaite moved, and Mr. G. Leveson Gower seconded, a resolution pledging the Conference to vigilant local care on the part of the county societies, with appeal to help from the Inspector of Ancient Monuments, or from the Society of Antiquaries, when the threatened Vandalism seemed of national importance. During this discussion the President expressed much regret at the recent doings at Westminster Abbey.

The printing and publishing of parish registers and records was introduced by Mr. Ralph Nevill, and a committee was appointed to draw up suggestions as to the lines upon which such work should be undertaken. A proposal for the publication of a list of all the papers printed annually by the different societies was deferred till next year.

The Rev. Dr. Cox, as the last subject, brought forward the question of the custody of provincial records, and argued strongly in favour of a draft Bill by Mr. W. P. W. Phillimore, to be introduced next session, for giving their custody to county councils in provincial record offices. A general discussion ensued, and the matter was referred to the local societies for their respective consideration.

On the proposition of the Chairman it was agreed that these Conferences should be held annually, the next being fixed for July 1890.

A vote of thanks to the President, moved by Mr. E. P. Loftus Brock, brought the first conference of antiquarian societies ever held to a conclusion; the general opinion being that a satisfactory and useful meeting—though, perhaps, of too brief a duration—had been brought about by this new and spirited action of the Society of Antiquaries.—*Athenæum*, July 20, 1889.

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THE last Number of *The Athenæum* contains a paragraph on the subject of the forthcoming congress of archæological societies at Burlington House, in which it is stated that the Cambrian Archæological Association and one or two others "at present hold aloof from this admirably conceived syndicate, for reasons best known to themselves."

As one of the two Delegates appointed by the C. A. A. to attend the preliminary conferences at Burlington House, may I be allowed to say that the reasons why the C. A. A. objected to the scheme in its present form were plainly stated by me at the last Conference, and are as follow?—

1. That the Committee of the C. A. A. considers it should have been invited courteously to co-operate in the project, instead of being sent a rather clumsily worded circular, in which the Council of the Society of Antiquaries claim the right to decide whether any particular body is or is not fit to be placed on the register of societies in union with themselves.

2. That the C. A. A. is a national, not a local Society, and would resent any outside interference with the work it has been carrying on so successfully in Wales for nearly half a century.

A real union between all the archæological societies in Great Britain would undoubtedly be a great advantage; but as no co-operative enterprise can be carried on without money, it will be necessary to have a common fund, which must be administered either by the Society of Antiquaries (in which case the local societies would have to be represented on their Council), or by a Central Executive Council elected by the local societies themselves. Unless some such course as I suggest be adopted, I fear the forthcoming Conference will end in empty talk.

In conclusion, I cannot help thinking that it would tend towards establishing better relations between the local and central societies if the officers of the Society of Antiquaries would endeavour to exhibit a more conciliatory spirit towards those with whom they are brought in contact, and if they would devote a little more care to the wording of what Lord Grimthorpe calls their "Encyclicals".

J. ROMILLY ALLEN, ED. *Archæologia Cambrensis*.

20, Bloomsbury Square, July 15, 1889.

THE OCTAVIUS MORGAN COLLECTION.—One by one the old English houses are emptied of treasures gathered together for their adornment in past times, when their owners were either more prosperous or possessed tastes of a different character from those of the present representatives. For the most part, the fate of these treasures has been a temporary sojourn at the famous Rooms of Messrs. Christie, and then, despite the efforts of our English collectors, the large proportion finds its way to the Continental or American market.

The unusually large and varied series gathered together by Mr. Octavius Morgan in the charming house that he built for himself at

Newport, Monmouth, was not of the world-wide renown of the Hamilton Palace or Fountaine collections. On the other hand, and this is to the benefit of purchasers, there is infinitely more variety. So full was "The Friars" of curiosities of all kinds that it is probable that no one really knew the full extent of the collection, and even Mr. Morgan himself might well have been surprised to see at one view the endless array of pottery of all kinds, from the humble English tankard to the gorgeous lustres of Spain and the East, glass, brasswork of all styles and periods, iron locks, pewter plates and vessels,—an interminable list, of which it is only possible to speak with the objects before one.

Mr. George Harding of Charing Cross Road (where he succeeds his late father-in-law, Mr. Wareham) has had the judgment, and we may also add the rare good fortune, to secure the entire collection formed by Mr. Morgan,—of course with the one exception of the clocks and watches, which will remain as a monument of Mr. Morgan's liberality at the British Museum.

Although the collecting of timepieces of all kinds may be called *the* principal hobby, yet it did not by any means exhaust all Mr. Morgan's time or attention. Another favourite one was the gathering together of vessels and utensils of all kinds connected with the table. Anything that was used for eating or drinking would fit into this class; and it is astonishing to find how great a variety of objects do come under this head.

This section, curious and interesting as it undoubtedly is, does not, however, comprise any great proportion of the whole collection. A very great part has evidently been selected, not only because it is in the form of a plate or cup, but far more on account of its great artistic or decorative merits. The majolica, the Hispano-Moresque, the early pieces of Delft and German wares, all cry out for recognition of their artistic value as distinct from the useful. Some of the Spanish and early Gubbio lustred dishes are of quite unusual excellence, the brilliancy of their tones rivalling the gold they are made to imitate. One little Maestro Giorgio plate is a masterpiece of the free use of lustre which distinguished this much appreciated artist. Several of the unlustred pieces are, however, of quite as high a quality; notably a *coppa amatoria* painted at Faenza, with vigorous but careful arabesques on an orange ground; a boldly painted portrait head, probably of the Castel Durante fabrique; an unsigned but indubitable Niccolá da Urbino, of brilliant colour; besides others too numerous to specify. Of the faïence of Rhodes, the quantity is more limited; the majolica being really the glory of the collection. The few plates and jugs bearing the characteristic red and pale blue of Rhodes are, nevertheless, admirable pieces of the kind, and bear witness quite as much as do the more numerous series to the great taste possessed by Mr. Morgan.

It is a fact worth noting, and may well be mentioned here, that by far the greater part of Mr. Morgan's purchases were made in the palmy days of collecting, about forty or more years ago, when prices

ranged so low, and specimens besides were so plentiful, that imitations or forgeries could not possibly pay the producers. The case is now a very different one. Men of culture on the Continent woke up some years ago to the value and interest of the things Englishmen had become so eager to possess; and the result now is that a very heavy purse is needed to get fine specimens of any kind in the foreign market. Needless to say, another consequence has been the flooding of all markets with forgeries,—a state of things very harassing to the timid or untrained collector.

Mr. Morgan had great advantages in being born a long time ago. A man who collected Dresden china in Dresden itself in the year 1839 must be considered as exceptionally favoured, and this was Mr. Morgan's case. He seems, wherever he went, to have swept away into his capacious cabinets all that seemed to be worthy of carrying home; and as he parted with nothing, it can well be imagined that his house, roomy and spacious as it was, fairly groaned with its load.

Among the early engraved brasswork are several pieces of great beauty and interest, notably two cisterns of Mosool work, most elaborately engraved in the rich style prevalent in the thirteenth and fourteenth centuries; and though smaller in size, of infinitely more delicate workmanship, is the bucket signed by Zayn-ed-deen, the skilful Oriental who worked in Venice in the fourteenth century. This noble piece has the unusual merit of having preserved a great part of its inlay of silver, which either from wear or from the value of the metal has usually disappeared. The dishes include two of the earlier Venetian type of about 1500, with minute arabesques, as well as a considerable number of the well-known Nuremberg dishes, with subjects in relief; and every corner of the room gleams with the brazen sheen of ewers and vases of Dutch, German, or Indian make.

The brilliancy of the appearance of the collection is further enhanced by a judicious intermixture of glass vessels scattered here and there through the cases. Although the series does not number probably more than a couple of hundred examples, there are many among them of a kind not usually met with. The Venetian specimens are, as usual, elegant in form, and fragile in proportion to their beauty. One colossal cup, of lace-glass, is of proportions ample enough to suit the thirstiest of German burgomasters. The handsome German goblets with boldly engraved scrollwork will, doubtless, meet with due appreciation as much from their good outline and decorative qualities as from the appropriateness and skill of the ornament.

A few words about the Limoges enamels, and we have done. The case, though not a large one, contains a choice little selection, and includes an unusually large proportion of signed pieces. Jean Laudin is very well represented, and some of his plaques are of a brilliancy of tone but seldom met with. Limoges enamels, like almost every branch of "curios", have been very extensively imi-

tated of late years; and it is always well to beware of handsome triptychs with irreproachable pedigrees, dating probably from a "Spanish convent" or an old *château* in France, or some such apparently genuine *provenance*.

In conclusion it may be said without exaggeration, that such a collection will not be found in any other London firm.—*Mr. Harding's Circular*.

[The collection is now on view at Mr. Harding's in Charing Cross Road, where he will be pleased to show it to members of the Cambrian Archæological Association or others interested in antiquities. It is well worthy of a visit.—J. R. A.]

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HERALDIC SHIELDS ON ROOF OF ST. JOHN'S CHURCH, CARDIFF.—During the alteration of the parish church of St. John, Cardiff, it has been found necessary to remove the shields covering the intersecting ribs of the old oak roof. I have been thus enabled to make a closer inspection of these shields than has heretofore been possible, with a result which may, perhaps, interest some of your readers.

Two of the more interesting of the shields have every appearance of being coeval with the roof and nave of the church. They bear the following arms in high relief and blazonry, given in the order of their date:—

The first.—*Gules*, a fesse *or* inter six cross crosslets *or*; on the fesse a crescent *gules* for difference.

The second.—The same arms and blazonry as above, but without the crescent.

The first coat is undoubtedly that of Richard Beauchamp, Earl of Worcester and Lord of Abergavenny, who on 21 July 1411, married Isabella, heiress of the Despensers, Lords of Glamorgan, she being at the time only eleven years old. He was killed at Meaux, in 1422, leaving no children by this marriage.

Isabel married, secondly, a second Richard Beauchamp, Earl of Warwick, who bore as his arms those given in the second coat; and it is significant that in neither case are the arms of the wife quartered with those of the husband. The second husband died in 1439, leaving one son (Henry) and a daughter (Anne), the former of whom, dying *s. p.*, the latter carried the honour and estates to her husband, Richard Nevill, the great Earl of Warwick, whose arms differed entirely from those before given.

The position of these two shields, their unquestioned antiquity, and the armorial bearings with which they are charged, induce, if they do not warrant, the inference that the church of St. John, Cardiff, was either built by these noblemen, or during the time they were seated here as Lords of Glamorgan, or between the years 1411 and 1439; and the architectural detail of so much of the old church as survives the efforts of various restorers is in absolute accord with the period assigned.

The first named Richard Beauchamp is he who in the charter he grants to his burgesses of Cardiff, and seals in his Chancery there on the 20th of April 1421, styles himself therein as "De Bello Campo, Lord le Despenser and Abergavenny." The latter title was his by right, but the assumption of the former one seems anomalous. He, no doubt, "jure uxoris", held large part of the estates and honours of the preceding Despenser lords; but it must be remembered the last of them was beheaded, probably under attainder; and the reversal of his titles, and up to this time the extensive privileges of a Lord Marcher, had not been restored. In this charter he and "Isabella his wife", in consideration of the good behaviour of their burgesses in time past, grant to the sergeants-at-mace the privilege of "bearing our arms".

Meyrick, in his *Morgannia*, quotes the tradition that the central part and octagon tower of Cardiff Castle were built by Eleanor (a mistake for Isabel), heiress of the Despensers. This cannot be strictly accurate, inasmuch as from the date of her father's death until her marriage she was under wardship of the Crown, and her mother, one of the royal line, was living. But it may, and probably does, apply to her after-marriage with, I think, the second husband; for the part of the Castle named, and the Church of St. John, and many other buildings elsewhere, more or less identified with this Earl, and showing marked architectural affinities, indicate him as not only the builder of the two, but as one of the foremost building spirits of the age.

Elsewhere I have noted the fact that the present Church of St. John does not show even a fragment of any church earlier than the present one. Had such a church existed in this position, it is scarcely to be credited that so clean a sweep should have been made but that some fragment would be left as evidence of the earlier work. In the absence of any such I venture to suggest that the "Capellam de Castello de Cardī", mentioned in the deed of gift by Fitzhamon to the Abbey of Tewkesbury,<sup>1</sup> in their Chartulary, may by this time have been found to be an inconvenient appendage within the Castle walls, and the lords thereof built this church for their burgesses in lieu of it, the coats of arms being witnesses of the gift.

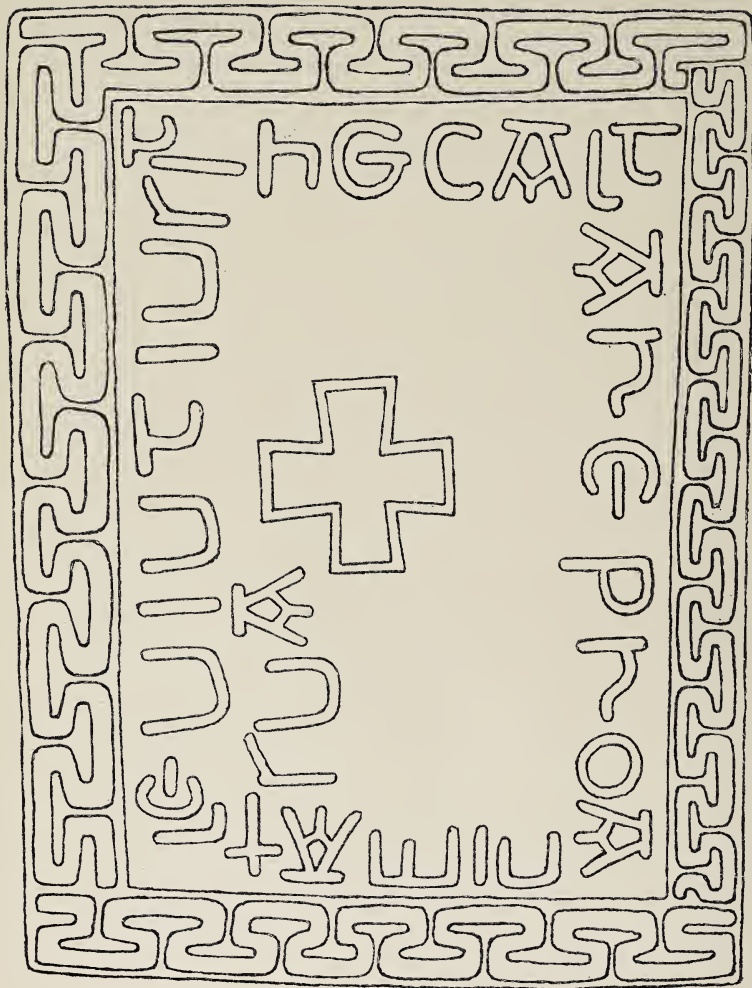
As the church is now in process of extensive reparation and enlargement, it is to be hoped these two shields may be replaced in their original positions.

GEORGE E. ROBINSON.

INSCRIBED SLAB AT CAMBORNE, CORNWALL.—Camborne is a town with a railway-station, on the Great Western Railway, and lies twelve miles south-west of Truro. In the Church of St. Martin, at this place, there is preserved, beneath the Communion-Table, the interesting inscribed granite slab here illustrated. It formerly lay in the churchyard, exposed to the weather; but in its present position it is safe from injury of any kind.

<sup>1</sup> See Dugdale, *Mon. Angl.*, p. 165.





INSCRIBED SLAB AT CAMBORNE, CORNWALL.

Scale:  $1\frac{1}{2}$  in. = 1 ft.



The stone is in excellent preservation notwithstanding its previous treatment. It is a rectangular slab, 3 ft. 7 in. long by 2 ft. 7 in. wide, and 7 in. thick. It has a square, key-pattern border round the edge, surrounding the central portion on which the inscription is cut. The inscription commences at one corner, and is continued round the four sides in a single line, except at the end, where the last word forms the beginning of a second line below the first. In the centre of the slab is an equal-armed cross with slightly expanded ends, drawn with an incised outline. The inscription is in mixed capitals and minuscules, and reads thus:

“+ Ieuut iufit hec AltAre Pro Anima fuA.”

(+ Leviut ordered this altar to be made for the benefit of his soul.)

The form of the letter A, which occurs five times in this inscription, is very remarkable, having an additional vertical stroke hanging from the bottom of the V-shaped cross-bar. This peculiarity is also found upon the celebrated Ardagh chalice in the Museum of the Royal Irish Academy, upon one of the stones at Thornhill in Yorkshire, and upon the biliteral Ogam stone at Llandawke, near Laugharne, in Carmarthenshire.

Dr. Borlase, who figures the Camborne slab in his *Antiquities of Cornwall* (Pl. xxxi), says, p. 365, “I do not at all doubt . . . . that it served as the covering to an altar.” Æ. Hübner copies Borlase’s engraving in his *Inscriptiones Christianæ Britannicæ*, and calls it the “mensa” of an altar.

At Pendarves, in the parish of Camborne, and two miles distant from St. Martin’s Church, there is another slab of very similar design to the one just described. It is almost the same size, and has the same key-pattern border round the edge; but the cross is different, consisting simply of two incised lines cutting each other at right angles. It has also upon it a nearly obliterated inscription which the Rev. W. Jago of Bodmin, however, makes out to be

ÆGVRED

This slab now forms the top of a sundial in the private grounds of Pendarves. It would be desirable to have it placed in the church at Camborne, side by side with the other.

ARTHUR G. LANGDON.

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“THE NORWICH TAXATION AND THE DIOCESE OF LLANDAFF” (pp. 106-118).—I am indebted to Mr. J. A. Corbett for the following corrections and suggestions relative to the identification of the places named in the above article; and as local knowledge is of paramount importance in such a matter, I have much pleasure in sending them to the Journal, with the further hope that they may lead to a still fuller identification.

D. R. THOMAS.

P. 112.—“The church *De La Thawe* is mentioned in the Extent of Llanblethian, printed in my paper published in the January

Number of the Journal. I have not identified it certainly, but *Cowbridge* is the nearest church I know of to the Thawe river.

“‘Rothery’ is an old form of *Rudry*, but both that church and Roath are a long way from the Thawe.

“‘Llanhan’ looks more like *Llanharran* than Llanharry.

“‘Petrestone cu’ Capell’ must refer, not to Whitchurch, but to *Peterston-super-Ely* with a chapel at *Llan Wenvan* (the equivalent to Eglais Wenen).

“With regard to the St. Michaels. Michaelston-super-Ely adjoins St. Fagan’s and St. George’s; and Michaelston-le-Pit adjoins Wenvoe and St. Andrew’s.”

P. 113.—“Are ‘Bageneston’, 1254, and ‘Beadston’, 1291, connected with *Began Farm*, in the parish of Llandaff? The name occurs also near Wenvoe and near Leckwith.”

[Note 4 is in part a printer’s error, and refers to “Eccl. de Butheri”, 1254.—D. R. T.]

Note 6.—“Should, I think, be *Llantrissant*, to which Aberdare, Llanwonno, Ystradyfodwy, etc., were chapels.

“‘Oumkedi’ is, doubtless, *Cwm Kidy*, in Porthkerry, where the Ordnance Map shows the site of a chapel.”

P. 114.—...“‘b’e Marie sup’ Montem’ and ‘Kilthegarn’, p. 115, would both probably be St. Mary’s Hill.” If so, they would not *both* be mentioned in the Returns of 1254 and 1291. There is, however, a place called “Gelligarn”, marked on the Ordnance Map between St. Mary’s Hill and Llangan, where there may have been formerly a chapel.

“‘S. Waicoci’. Is not this probably Wick? There is a river Waycock adjoining Highlight and Penmark, in the Deanery of Llandaff.”

“‘Hukheloben”, p. 112, Mr. Corbett suspects to be *Highlight*, now an extra-parochial place, where there was formerly a chapel. The Welsh for ‘High Light’ would be *Uchel-oleu*, and this may easily have been misspelt into ‘Hukheloben.’

“‘Llandewddith’ may have been St. Tudfil’s, *i.e.*, Llysworney.”

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LLANELIDAN CHURCH, RESTORATION.—The destroyer has been at work in and about this church in years gone by. All the corbel-heads of the windows, with a single exception, have been knocked off. The font, belonging to the fourteenth century, has been broken, and is patched up with plaster. About one half of the bowl, which is quite large enough to immerse a child, consists of plaster, whilst the other half (part of the original font) is freestone.

On removing the plaster from the walls it is seen that the wall underneath one of the large east windows has been broken through, and the wall has been patched up with shale, or stone of a slate nature, which is crumbling away. The stone used in the church walls is limestone, procurable close to the church; and this slate-stone must have been brought from a distance, unless, indeed, a slate-rock is to be found in the parish.

The painted windows have been evidently wantonly broken, bits only of the glass in the old windows being worked up in the present windows.

The Rev. T. Prichard, with Mr. Douglas (Chester) as architect, and Mr. Morris (Derwen) as contractor, has commenced restoring his church. A part only of the architect's plans is at present being carried out, viz., the walls and roof of the church. The interior of the church is to be taken in hand when the funds will permit. It is a pity that the whole work is not at one and the same time carried out; but this cannot at present be accomplished because the necessary money is not forthcoming.

On a visit to the church in company with the contractor, a few particulars were pointed out to me. On removing the plaster on the south side of the church, a part of a window on that side was exposed, with the date 1626 on it, and the initials R. T. On the north side, above a window, cut into a freestone in rude characters, are the words *MOLIANI I DDVW*; and close to this window is another date, 1618, with the initials R. P. These dates point to certain alterations then made in the building. It is plain, from the walls now exposed to view, that the church has on several occasions undergone restorations of a partial description.

The walls are above a yard thick, and the centre of these walls is filled in with a kind of mud, mortar, and small stones. When a portion of the wall on the north side, which was insecure, was replaced, at a height of 6 ft. from the ground, and close to the porch, was exposed a recess or small cupboard, built into the wall, 2 ft. deep, 9 in. broad, and 8 in. high; and in this receptacle was found a large quantity of human bones, and among them three portions of skulls belonging respectively to an adult, a young person, and a baby. The top stone to this recess covered it completely, the outside stone was quite level with the wall, and no one suspected such a find in such a place.

On this wall was a line scratched into the mortar, used in times when "fives" were played on the wall, to show that below this line the ball was not in play. This feature has entirely disappeared, and so has also the curious record of games scratched into the mortar within the entrance on the south side to the church.

Should anything else be brought to light during the restoration a notice shall be sent to the *Arch. Camb.*

Perhaps it would not be amiss to record the fact that the saddle-back roof in the chancel of the south aisle was covered over with turf from the mountain, to keep out draughts.

ELIAS OWEN.

---

LLANSILIN CHURCH, RESTORATION.—This church is being thoroughly restored by the Rev. D. Davies, the Vicar, from plans drawn up by Mr. Baker. A few weeks ago I visited the church in company with the Vicar and Mr. Baker. The old pews had been removed, and the floor was being disturbed. Underneath the altar was a large

brick-built vault.<sup>1</sup> To the south-west of this vault was another,<sup>2</sup> the contents of which had also nearly returned to dust. In front of these vaults was an empty vault, which either had been rifled, or by the action of time the contents had disappeared. There were several other vaults in the body of the church, but the chancel end had been literally taken possession of by these chambers for the dead.

The intelligent contractor discovered, embedded in the church floor, a large fragment of a stone altar. There were three small incised crosses on this stone, and the relic is to be preserved. The old "fives" line on the north wall of the church is to be in part preserved as commemorative of the sports of the people. This will be the only instance of such a line on a church wall in the diocese, now that that at Llanelidan has been destroyed.

ELIAS OWEN.

---

MR. STEPHEN WILLIAMS' "STRATA FLORIDA."—It is gratifying to learn that Her Gracious Majesty the Queen has been pleased to accept a copy of Mr. Stephen Williams' recently issued work on Strata Florida. The book was very handsomely bound, and Mr. Williams has received an acknowledgment of the gift, conveying at the same time an expression of Her Majesty's best thanks. The compliment thus paid to Mr. Williams is well deserved. His indefatigable exertions in excavating the site of this most interesting Cistercian Abbey have brought great credit both directly to himself and indirectly to the Association.

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THE BARNWELL MEMORIAL WINDOW.—The window placed in memory of our very dear friend, the late Rev. E. L. Barnwell, in Melksham Church, has now been completed by Messrs. Powell. The total cost was £114 : 16 : 8. Mrs. Barnwell has seen and is extremely pleased with the window, which is, indeed, much admired by all.

F. WARRE.

<sup>1</sup> In this vault are two leaden coffins with silver mountings and red velvet, more or less intact, supposed to be those of Sir William Williams, Bart., of Glascoed, buried upon Thursday, July 25, 1700; and of his wife, Margaret Lady Williams, buried Thursday the 10th of Jan. 1705.—R. T. O.

<sup>2</sup> Probably that of Mr. John Williams, second son of Sir William Williams, Bart.—R. T. O.

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## ALPHABETICAL INDEX OF CONTENTS.

## VOL. VI. FIFTH SERIES.

- ABERGAVENNEY Deanery, 116  
 Accounts, statement of, 1888, 192  
 Anglesey wills, 128  
 Archæological societies, conference of, 270, 350  
  
 Bache, Alexander, Bishop of St. Asaph, 103, 142  
 Baglee, Alexander, Bishop of Chester, 103  
 Bangor, Bishops of, seals, 275  
 ——— wills, 130  
 ——— Maelor, Powel pedigree, 240; woodcarving, 88  
 Baskervilles of Eardisley, 4  
 Bayley, Lewis, Bishop of Bangor, 132  
 Beaufort Progress, 85  
 Beaupré Manor, 74  
 Bettws Gwerfyl Goch, 329  
 Black Book of Carmarthen, 255  
 Bridell Ogam inscribed stone, 309  
 British sepulchral remains, 59  
 Brymbo, Wynn pedigree, 240  
 Bulla of Innocent IV, 100  
 Bwlch-rhyd-y-Meirch, 27  
  
 Carnarvonshire wills, 129  
 Charters, Strata Florida, 50  
 Chatelaines, Roman, 90  
 Chester, Alexander Baglee, Bishop of, 103  
 ——— Roman remains, 173  
 Chirk pedigrees, 152  
 “Christian Symbolism, Early” (review), 250  
 Clerical subsidies, Welsh, 300  
 Clocaenog, 330  
 Conwy of Bryneuryn pedigree, 336  
 Conwy, Plas Mawr, 170  
 Cornish antiquities, 267  
 Coytmore, Howel, 133  
 Craven Arms, Roman chatelaine, 90  
  
 Denbighshire wills, 133  
 Derwen yn Ial pedigrees, 329  
 “Diocesan History of St. David’s” (review), 164  
 Diserth, Lloyd pedigree, 338  
 Dolben, David, Bishop of Bangor, 132  
 Dolgynwal, 335  
  
 Eardisley Church helmet, 1  
 ——— Castle helmet, 3  
 Effigy at St. Hilary, 214  
 Egglescliffe, John de, Bishop of Llandaff, 102

- Eglwys Cymun, Ogam inscribed stone, 95, 224  
 Eglwyseg, 245  
 Egremont inscribed stone, 176, 304, 311  
 Eytyn pedigrees, 158
- Friars, Black, of Cardiff, 97  
 Flintshire Plea Rolls, 300  
 ——— wills, 142
- Gilbert de Clare, 69  
 Glyn, William, Bishop of Bangor, 130  
 Gronoeth Deanery, 116  
 Gwyddelwern pedigrees, 329
- Hanmer, John, Bishop of St. Asaph, 144  
 ——— Pedigrees, 149  
 ——— Church, 181  
 Helmets in churches, 1  
 Howard tomb, Rudbaxton, 270  
 Hughes, William, Bishop of St. Asaph, 143
- Innocent IV, bulla of Pope, 100  
 Inscribed stone, Bridell, 309  
 ——— Camborne, 356  
 ——— Eglwys Cymun, 95, 224  
 ——— Egremont, 176, 304, 311  
 ——— Llandilo, 176, 306, 312  
 ——— Llanddewi Brefi, 178  
 ——— Llanio, 178  
 ——— Pentrevoelas, 88  
 Inscription, Michaelston-super-Ely, Welsh, 198  
 Issue Roll, 9 Henry IV, 49
- Jasper Tudor's seals, 277
- Kent, Archæological survey of, 347
- Llanblethian Manor, 68  
 Llandaff Deanery, 116  
 ——— John de Eggescliffe, Bishop of, 102  
 ——— Manor, 76  
 ——— Norwich Taxation, 357  
 ——— sepulchral remains, 264  
 Llanddew Church, Brecon, 86  
 Llandilo inscribed stone, 176  
 Llanerchrugog, Hughes pedigree, 244  
 Llanelidan Church, 358  
 ——— pedigrees, 330  
 Llanfair Talhaiarn pedigrees, 339  
 Llangwyfan Church, Anglesey, 87  
 Llanigan sepulchral slab, 86  
 Llanio, 92, 177  
 Llansanan pedigrees, 331  
 Llansilin Church, 359  
 Llantrithyd Church helmet, 2  
 Llantwit Major, 118, 317  
 Llanwddyn Church, 185  
 Lloyd, Sir Meiric, 148  
 Ludlow, 82, 193
- Manor, Llanblethian, 68  
 ——— Beaupré, 74  
 ——— Llandaff, 76  
 ——— Merthyr Mawr, 74  
 Masons' marks, 46  
 Merionethshire wills, 145  
 Merthyr Mawr Manor, 74  
 Meyrick, Rowland, Bishop of Bangor, 130  
 Michaelston-super-Ely, Welsh inscription, 198  
 Ministers' accounts, Welsh, 297  
 Monastic seals, Welsh, 278  
 Monkton Priory Church, 270  
 Morgan, Octavius, Esq., 352
- Newport Deanery, 117
- Owen, David ap, Bishop of St. Asaph, 142  
 Ogam stone, Eglwys Cymun, 224  
 ——— Bridell, 309

- Ogam stone, Llandilo, 306, 312  
 ——— Staynton, 308
- Parry, Richard, Bishop of St. Asaph, 144
- Particulars of grants, Strata Florida, 54
- Pedigree of Bromffild, Rhiwabon, 240  
 ——— Conwy, Bryneuryn, 336  
 ——— Dymack, Maelor, 237  
 ——— Edwards, Plas Newydd, Chirk, 152  
 ——— Edward ap Rhys, Eglwyseg, 245  
 ——— Elis ap Robert (Dr.), Dolgynwal, 335  
 ——— Elis, Alrhe, Maelor, 239  
 ——— Eutyn, Maelor Eutyn, 158  
 ——— Eutyn, Watstay, 159  
 ——— Eutyn, Bodyling, 161  
 ——— Eutyn, Dudlast, 233  
 ——— Hanmer, o'r Ffens, 151  
 ——— Hanmer, o'r Owredd, 150  
 ——— Hanmer, Pentrepart, 149  
 ——— Hughes, Llanerchrugog, 244  
 ——— Iâl, Bodanwydog, 327  
 ——— Jones, Llwynon yn Maelor, 237  
 ——— Jones, Y Groes Foel yn Maelor, 240  
 ——— Jones, Maelor Cadwgan, 242  
 ——— Kyffin, Coed yr Allt, 245  
 ——— Lloyd, Sir Meiric, 148  
 ——— Lloyd, Plas is Clawdd, Chirk, 154  
 ——— Lloyd, Rhiwabon, 238  
 ——— Lloyd, Maelor, 239  
 ——— Lloyd, Bodidris, 247  
 ——— Lloyd, Llanegwest, 249  
 ——— Lloyd, Gelligynan, 328  
 ——— Lloyd, Plas Enion, 331  
 ——— Lloyd, Llansanan, 331  
 ——— Lloyd, Penychell, 332  
 ——— Lloyd, Diserth, 338  
 ——— Lloyd, Hafodunos, 338  
 ——— Mwckstwn, Penylan, 242
- Pedigree of Powel, Mers yn Maelor, 237  
 ——— Powel, Bangor Maelor, 240  
 ——— Puleston, Mers, 233  
 ——— Puleston, Hafodywern, 234  
 ——— Puleston, Trefalyn, 235  
 ——— Puleston, Emral, 235  
 ——— Rondl ap Sion, Rhuddallt, 236  
 ——— Rodn, 243  
 ——— Sonlley, 238  
 ——— Trevor, Brynkinallt, 155  
 ——— Trevor, Llangollen, 155  
 ——— Trevor, Plas Teg, 157  
 ——— Trevor, Trefalyn, 157  
 ——— Vaughan, Henblas, Llanfair Talhaiarn, 340  
 ——— Vaughan, Pantglas, 333  
 ——— William ap Meredydd, Llanfair Talhaiarn, 339  
 ——— Wynn, Brymbo, 240  
 ——— Wynn, Melai, 341  
 ——— Wynn, Plas Isaf, Lanfair Talhaiarn, 340  
 ——— Wynn, Voelas, 334
- Pembrokeshire stone implements, 314
- Pengarreg, 15
- Penmon British sepulchral remains, 59
- Pentrevoelas inscribed stone, 88  
 ——— Wynne pedigree, 334
- Puleston pedigrees, 233
- Robinson, Nicholas, Bishop of Bangor, 130
- Rolls, Issue, 9 Henry IV, 49  
 — Patent and Close, 48, 295
- Rcwlands, Henry, Bishop of Bangor, 131
- Rhys ap Tewdwr, 5
- Rhys ap Gruffudd, 8
- Rudbaxton, Howard tomb, 270
- Ruthin Court Rolls, 299
- St. Donat's church helmet, 2

- "St. David's, Diocesan History  
 of" (review), 164  
 St. Eigan's Feast, 90  
 St. Hilary, effigy at, 214  
 St. Martin's, Kyffin pedigree, 245  
 Seals of Bishops of Bangor, 275  
 ——— Llandaff, 275  
 ——— St. Asaph, 276  
 ——— Chapter of Llandaff, 276  
 ——— Welsh monastic, 278  
 Sepulchral remains, Llandaff, 264  
 ——— Penmon, 59  
 ——— slabs, Llanigan, 86  
 ——— Valle Crucis, 63  
 Standish, Henry, Bishop of St.  
 Asaph, 142  
 Stone implements, Pembroke-  
 shire, 314  
 Statement of accounts for 1888,  
 192  
 ——— Strata Florida excavation  
 fund, 190  
 Strata Florida, 5, 187, 266  
 ——— charters, 50  
 ——— lease of Abbey lands, 93  
 ——— particulars of grants, 54  
 ——— suppression papers, 300  
 Subsidies, Welsh lay and clerical,  
 300
- Talavan, 70  
 Trevor pedigrees, 155  
 Tumuli near Ludlow, 193
- Usk Deanery, 117
- Valle Crucis sepulchral slabs, 63
- "Wayfaring Life in the Four-  
 teenth Century" (review), 343  
 Welsh MSS., 286  
 Went, Lower, Deanery, 117  
 Wills, Anglesey, 128  
 ——— Carnarvon, 129  
 ——— Denbigh, 133  
 ——— Flint, 142  
 ——— Merioneth, 145  
 Worcester, Thomas de Percy,  
 Earl of, 48
- Yspytty Ieuan, Pantglas pedi-  
 gree, 333  
 Ystrad Meurig Castle, 16



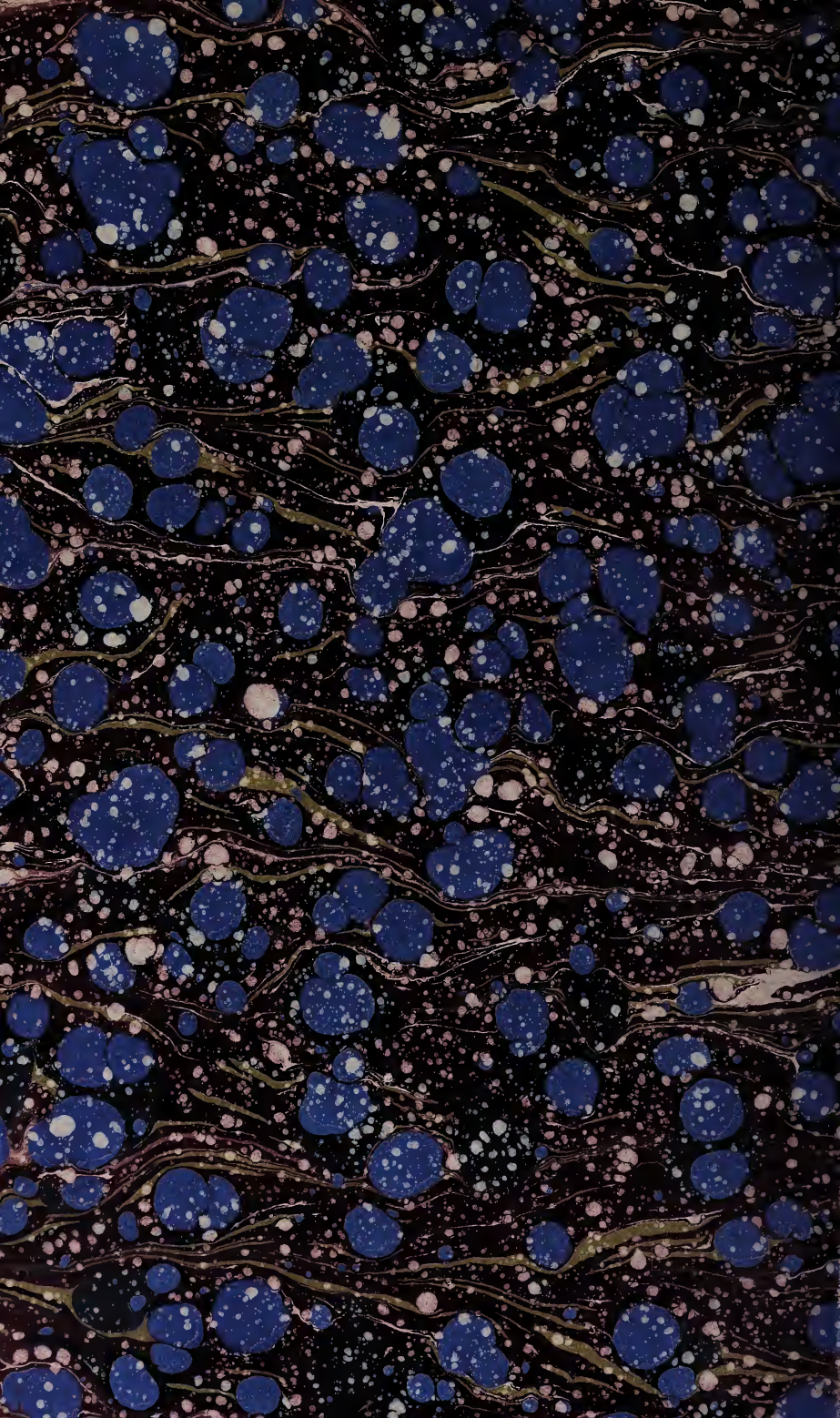


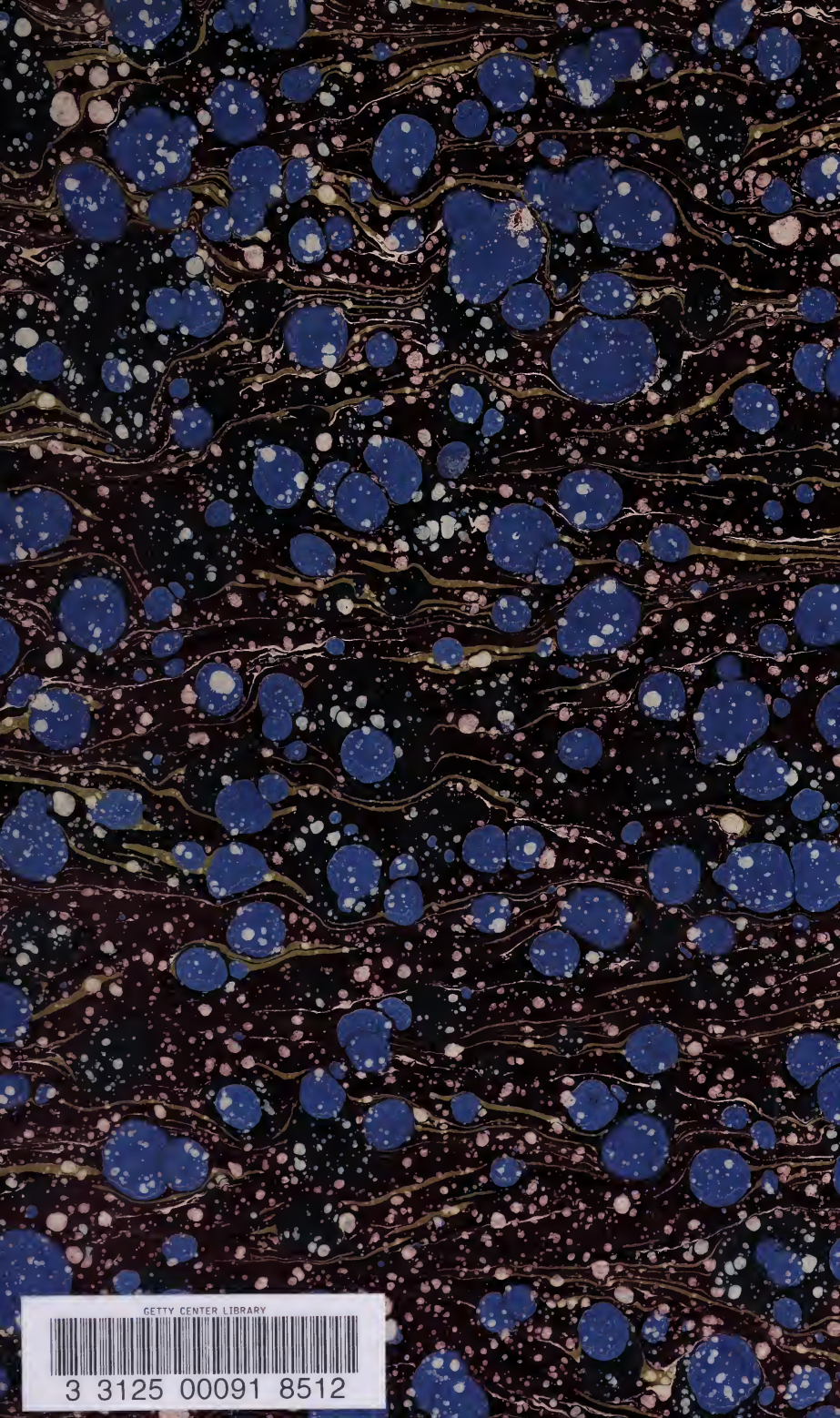
	PAGE
Slab of Slate with Crucifixion, from old Chapel on Calf, Isle of Man . . . . .	251
Tombstone of Gurmara at Pen Arthur, Pembrokeshire . . . . .	252
Sepulchral Remains at Llandaff Cathedral . . . . .	264
Pavement-Tiles discovered at Strata Florida Abbey . . . . .	266
Early Sculptured Cross-Head . . . . .	269
The Howard Tomb at Rudbaxton, Pembrokeshire . . . . .	270
Inscribed Stone at Egremont, Carmarthenshire (two Plates) . . . . .	306
Ditto at Llandilo, Pembrokeshire . . . . .	307
Ditto in Stile of Churchyard, Llandilo (two Plates) . . . . .	308
Ogam Inscription, Cross, and Modern Epitaph on Stone at Staynton . . . . .	308
Cross on Ogam Inscribed Stone at Bridell . . . . .	309
Stone Implements from Pembrokeshire . . . . .	315, 316
Cylindrical Pillar at Llantwit Major . . . . .	317
Cross-Section of ditto, showing Groove . . . . .	317
Development of Ornament on ditto . . . . .	318
Diagrams showing Construction of Plaitwork on ditto . . . . .	318-20
Broken Cross-Shaft with Interlaced Work at Llantwit Major . . . . .	325
Panel of Plaitwork on Cross of Eiudon at Golden Grove . . . . .	326
Inscribed Stone at Camborne, Cornwall . . . . .	357











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