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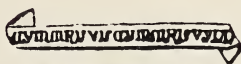
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CONTENTS.

	PAGE
The Signory of Gower G. T. Clark	1
Celtic Art in Wales and Ireland compared J. R. Allen	17
Notes on the Sculptured Stone and Church at Llandrinio, Montgomeryshire Archdn. Thomas	25
A Contribution to the History of the Præmonstratensian Abbey of Talley E. Owen	29
The Cross of Eudon, Golden Grove, Car- marthenshire J. R. Allen	48
Suggestions for an Archæological Survey of Wales J. R. Allen	56
Report of the Forty-Seventh Annual Meet- ing at Llandeilo Fawr, Carmarthen- shire	78
General Annual Business Meeting.—Re- port for 1892	82
Cambrian Archæological Association.— Statement of Accounts, Llandeilo Meeting	95
The Chi - Rho Monogram upon Early Christian Monuments in Cornwall A. G. Langdon	97
Flintshire Genealogical Notes (<i>continued</i>) E. A. Ebbelwhite	109
A Contribution to the History of the Præ- monstratensian Abbey of Talley (<i>con- tinued</i>) E. Owen	120
Memorial Stones J. J. Beresford	147
Craig Derwyddon Bone-Caves A. S. Gulston	163

	PAGE
Report of the Forty-Seventh Annual Meeting at Llandeilo Fawr, Carmarthenshire (<i>continued</i>)	129
The Teilo Churches J. W. Willis-Bund	193
Extracts from the Statute-Book of St. David's Cathedral Rev. Canon Bevan	218
A Contribution to the History of the Præmonstratensian Abbey of Talley (<i>continued</i>) E. Owen	226
List and Index of Monumental Effigies illustrated and described in <i>Archæologia Cambrensis</i> from 1849-92 S. W. Williams	238
List of Effigies in South Wales Mrs. Thos. Allen	248
Flintshire Genealogical Notes (<i>continued</i>) E. A. Ebbblewhite	252
Cambrian Archæological Association, Statement of Accounts for 1892	284
Notes on some Early Inscribed Stones in South Wales Prof. J. Rhys	285
The Signory of Gower (<i>continued</i>) G. T. Clark	292
A Contribution to the History of the Præmonstratensian Abbey of Talley (<i>continued</i>) E. Owen	309
Iolo Morganwg's Readings of the Inscriptions on the Crosses at Llantwit Major J. R. Allen	326
REVIEWS AND NOTICES OF BOOKS	62, 182, 261, 332
ARCHÆOLOGICAL NOTES AND QUERIES	186, 271, 340
OBITUARY	95, 179, 362

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THE SIGNORY OF GOWER.

BY G. T. CLARK, ESQ., F.S.A.

THE history of West Gower has fortunately fallen into the hands of the Rev. J. D. Davies, Rector of Cheriton and Llanmadoc, who, to great antiquarian knowledge and indefatigable industry, adds a close acquaintance with the topography of the district and of its singular traditions and peculiarities. Three volumes of the work are already published, and had there been a prospect of a rapid completion of the whole, the following notes would not have seen the light.

The promontory and peninsula of Gower form a very prominent feature in the outline of the southern coast of South Wales. Of its history as Gwyr, under the native Welsh rule, but little is recorded; but it contains a number of upright stones and stone blocks (some of large size), which, without doubt, were set up by the early inhabitants. It was attached to the Cantref Mawr of Carmarthen, and that probably from a very remote period, since it is included in the ecclesiastical diocese of St. David; not, however, without long and severe controversy; and in the *Liber Landavensis*, Gwyr is enumerated as a cantref of the lordship of Glamorgan, and in the see of Llandaff, as are Cydveli and Carnwalliawn, both now in Carmarthenshire; and it was only after much disputing between Bishop Urban

of Llandaff and his contemporary of St. David's, and many appeals and journeys to Rome, that the present boundaries were established.

The exposed outline and convenient harbours of the peninsula seem to have attracted the Danish rovers, who, as in the corresponding peninsula of Pembroke, have left traces of their maritime occupation in such names as The Holms, Hardingsdown, Worms Head, Oxwich, and Swansea, and in certain military earth-works on the cliffs, evidently executed by invaders from the sea.

Gower was not only invaded, but permanently held and settled by the Normans under Henry de Newburgh, who came by way of Hereford and Brecon in 1099, a few months before the invasion of Morganwg by Fitz-Hamon, and while that sub-regality was still held by the Welsh. The conquest included the territory, or, as it was henceforth styled, the signory, of Gower and the contiguous lordship of Cilvae; the whole forming, if not a large, a compact district, covered, on the exposed or western front, by the deep and broad river of Llwhwr.

No record has been preserved of the names or number of the subordinate invaders, but they were numerous enough to take possession of the southern part or peninsula of Gower, whence they appear to have expelled the Welsh proprietors, retaining, however, a considerable Welsh population, so that the lord's charters are addressed to the inhabitants as "Anglici et Wallenses"; and one division of the signory was always distinguished as Gower Wallica. There is also some reason to believe that a small colony of Flemings were introduced at a later period, probably on their way to South Pembroke, in the reign of Henry I; but no landowners are recorded with names of decidedly Flemish origin, and the local and only evidence on which the immigration could be established is still the subject of dispute.

The boundaries of Gower, on the west, run from the

sea up the Burry inlet and the Llŵchwr river to the influx of the Cathan; thence the northern boundary lies up the Cathan to Blaen y Cwm, and over the high ground by Hên Rhyd and Goytre bach, by the lower Clydach and the Nant melyn, across to the Garnant, and down that stream to its confluence with the Amman; thence up the Amman, and across the high ground to the Rhydd ddu fach, and so down the Twrch, to its junction with the Tawe, and thence to the sea, the Tawe forming the eastern boundary.

Cilvae, called in the inquisitions "Foresta", "Dominium", and "a Marcher lordship", lies to the east of the Tawe, its western boundary being that river up to Nant Clais and Nant Cynach to Mynydd Drumau, and thence southward to the old maenhir, past Coed y Saeson, to Blaen Cwm Crymlyn, and down Nant Crymlyn, across Pwll Cynan, or Crymlyn bog, to the sea. Cilvae, in fact, is nearly identical with the large parish of Llansamlet.

Cilvae was acquired with Gower at the Conquest, when it belonged to Kynvric Vychan. Long afterwards it was overrun by Prince Llewelyn, and granted to Morgan Gam, the lord of Avan, as one knight's fee. Morgan seems to have been ejected by William de Braose, but the lords of Avan in some way recovered it. In 1399 it is coupled with Gower as "Gower Kilvay". Its court-baron was held monthly at Swansea. The tenures were free, customary, copyhold, and patent. The manor-house seems to have been Fforest, afterwards the seat of the Ap Hopkin or Popkin family. It stood, surrounded by its demesne lands, between the Ffenrod and the Tawe, nearly opposite to the modern Morriston.

Besides the ordinary customs of the manor, the lord levied a toll of 4*d.* on every weigh of coals carried from Cilvae across Swansea Bar. The freeholder paid on death or alienation a fine of 5*s.* The tolls and royalties seem to have been compounded at 10*s. per ann.* The fine for non-appearance at the court was 3*d.* The

lord's myzes¹ were £20. Aids were compounded at £13:6:8.

The dimensions of the signory of Gower are, from north to south, about twenty-eight miles, and from east to west about eight miles. Both Gower and Cilvae were held under the lords of Gower, and both were, by the well-known Act of Henry VIII, incorporated in the shire of Glamorgan.

The conqueror, who assumed the title and powers of a Marcher Lord, at once (as was usual) introduced the feudal system, and divided the country into manors coincident with the newly acquired estates, but by no means so generally with the far older parishes. These manors were held *in capite* of the lord, by the tenure of castle-guard of the Castle of Swansea, the *caput baroniæ*, the whole being held *per baroniam* of the Crown.

The lords also, soon after the conquest, constructed three castles for its conservation. Swansea, upon the right bank of the Tawe, at its mouth; Oystermouth, upon the shore of the Bay of Swansea; and the tower of Llchwyr, upon the left bank, and at the mouth of that river. The three Castles were called "the Keys of Gower", and two of them, Swansea and Llchwyr, were posted upon the entrance and exit of the old Roman road, then and long afterwards the main line of communication between Bath and Gloucester and the south of Ireland. Pennard Castle is of rather later construction, and is placed to command a small inlet in Oxwich Bay, into which flows a considerable brook, and which, for small vessels, must have been a sheltered, secret, and convenient harbour. It seems to have been designed less for a defence against the Welsh than against the Danes, who continued their maritime depredations some way into the thirteenth century.

¹ From *mise*, a disbursement. A payment, originally voluntary, to enable the lord to pay his relief to the king or superior lord. In Wales was a composition to allow the continuance of the native customs. It was levied as late as the eighteenth century in Wales.

Besides these, other castles were constructed by the principal tenants for the protection of their private estates, and to these were attached mesne or sub-manors ("arrière-fiefs" as they were called by the Normans), held usually also by military tenure. Here, as in other marcher lordships, the circumstances allowed both the chief lord and his tenants to assume a position of independence quite inconsistent with the good government of the whole kingdom, and which, upon the conquest of Wales by Edward I, was put down by that able and patriotic monarch.

The lord's representative in Gower was the seneschal or steward of the signory, sometimes there designated as the "vice-comes" or sheriff, who usually resided in Swansea Castle, and there presided over the lord's courts both of criminal appeal and of record. Thus, 1334-5, Thomas de Lacon was Seneschal; and 14 Feb., 11 Henry VI (1433), Galfrid Don was appointed Seneschal of Swansea or Gower; and there occurs a writ addressed to the Seneschal of Gower, that whereas David Basset petitions that the land of Stephen Basset his brother, whose heir he is, and which is held in the King's hands on occasion of the quarrel of Thomas Duke of Lancaster, may be restored to him, which is granted; but on the 22nd Feb. the Seneschal is ordered not to deliver the land, which the Templars had hitherto held. This latter writ is addressed to the Prior of St. John of Jerusalem. The bailiffs also exercised considerable authority. William Matthew held that office in 1383 by patent. Mention also is made of a coroner.

The customs of the signory, being under one chief lord, were tolerably uniform, though the descriptions of them are intricate, not to say contradictory. The tenures are described as free, customary, and patent. Many lands descend by "borough English". The free tenants held chiefly by knight-service under Swansea Castle, or under the dependent Castles of Oysternouth, Llchwyr, or Pennard; others held by free socage; others by custom, sometimes called copyhold. The customary

tenants were admitted into or surrendered their land by the transmission of a verge or rod from or to the seneschal or steward of the manor in open court. In Glamorgan customary tenants held by copy of court-roll, and were regular copyholders; but this does not seem to have been exactly the case in Gower. It is thought that the native tenants were originally villeins, and attached to the land; in which case copyhold and villeinage being akin, the Gower tenants have been called customary copyholders.

Ordinary complaints were decided by the local manorial courts; those of a heavier character, or on appeal, went to the lord's court at Swansea, where the seneschal exercised "*jura regalia*", including powers "*fossæ et furcæ*" (of pit and gallows). The lord had a chancery and court of record, and a great seal, under which the charters and official acts were registered.

Freeholders paid no regular reliefs, but upon the knighting of the lord's eldest son, and the marriage of the eldest daughter, he claimed from Gower Anglica £27:15:7, and from the borough of Llchwyr £4:8:10; also on the death of the chief lord the tenant paid myzes, and Gower Anglica £26:13:4, and Llchwyr £6:13:0. Heriots were due of the best beast or 5s. to the lord, on the death of a tenant or on the alienation of the whole of his holding. Also, if he held land in more than one manor he paid 5s. heriot for each.

The widow of a tenant dying seized of land, and being the mother of children who would inherit, had the land during widowhood, and no heriot was due at her death; there were a few tenures by grand serjeantry.

The Bishop of Llandaff held the manor of Bishopston, and the Bishop of St. David's that of Clas Llanvevelach.

The hospital of St. John, Swansea, called a "*Guardianatus sive Hospitalis*", founded by Bishop Henry Gower in 1322, was held of the Commandery of Slebech, for the order of St. John of Jerusalem. The alien priory of

Llangenydd held a manor, as did Neath Abbey, but at the Dissolution these, when sold or granted, were transferred, and held *in capite de Corona*, of the manor of East Greenwich.

Each manor had its court leet, held at May and Michaelmas, and its court baron held fortnightly; the one for civil suits and manor business generally, and the other also for criminal offences.

Tenants, on plaint, by a process analogous to a writ of right, might be tried by a jury of twelve indifferent persons in the manor, with right of challenge, and if necessary the number might be made up from other members of the signory. Customary tenants could only implead one another in the lord's court. The tenants were bound to grind at the lord's mill all corn grown within the lordship.

The rights of common were extensive, and for any number of beasts. The tenants also claimed intercommunal rights over all commons in manors members of the signory. The commons were Rhosilli Down, Cefn Bryn, Broad moor, Ryery Down, Graig Vawr, and Fairwood Forest, on payment of 20s. Besides these there were claims of common, to a greater or less extent, upon Cefn Drym, Twarcheyric, Mynydd Bwlch, Blaen Llwy, Penrhyn or Pencaer Castle, Castell Meyric, Mynydd Gallionen, Lletty-yr-Crydd, Blaen-y-nant Moyle, Mynydd-y-garn-goch, Gors-y-coed, Gorsellawerna, Brynduon, Bryncaenathen, Llan-y-mor, Mynydd Llanolchva, Mynydd Gwair, Gelliwasted, Mynydd Llyn-morvawr, Mynydd bach, Cwm Dylas, and Mynydd Graig llwyd.

The castle of Swansea had no demesne lands, but there are certain leased lands which may have been originally demesne lands, or may have fallen to the lord by escheat or forfeiture. Tolls and customs are levied at the ferries of Swansea and Llwhwr, from which the tenants claim to be exempt.

The lord has the usual royalties, right of wreck, felons' goods, waifs and estrays, treasure trove, tolls of

markets and fairs at Swansea and Llchwyr, customs on exports, keelage and anchorage ; also a toll called piscises, or toll-pisey, on all buyers, vendors, or traffickers. Also to be collected annually by the bailiffs 26s. (25) 8*d.* on the western side of the Pwll, and 23s. 4*d.* on the eastern side. The lord holds two courts leet annually, and a court baron every three weeks. The lord's privileges, save when limited by statute, were confirmed by Queen Elizabeth, and afterwards by King James, to Edward Earl of Worcester.

There is no authentic list of the manors in Gower, nor is it easy to supply one. They are not often conterminous with any of the twenty-three parishes, but are scattered, some lying in several parishes, and parts of many parishes are included in detached or distant manors. The manors were originally private estates, and so created by the early invaders and settlers, not improbably upon divisions of property which they found already existing. All were held *in capite* of the chief lord as military fiefs of his castle of Swansea, by the tenure of castle guard, a tenure which the exposed position of the signory was not likely to allow to fall into disuse ; but some of the tenants being of knightly rank, and having castles of their own, a number of mesne manors were erected, from which circumstance, and from the use of both English and Welsh names, considerable confusion has arisen, as also from the habit of occasionally regarding as a manor any considerable parcel of land held independently of the manor by grand sergeantry.

The two principal divisions of the signory were Gower Anglica and Gower Wallica, otherwise sub and supra Bosco ; though by some accounts these were distinct manors, though broken and scattered throughout the signory, and especially in the parishes of Llandeilo, Llangevelach, Llanciwg, Swansea, Llchwyr, Llanrhidian, and Bishopston. Gower Anglica, as defined in the survey of 1650, embraces topographically the whole of Gower ; and by the same survey Gower Wallica included

the parishes of Llanciwg, Llangevelach, and Llandeilo. The remainder, Gower Anglica proper, was also called West Gower. Within it lay the estates of such of the invaders as remained as settlers in the country. Also there were districts in Llandeilo and Swansea, and elsewhere, known as Welsheries, and no doubt inhabited by the natives, the mass of whom, however, occupied the mountain tracts to the north of the signory. Gower Wallica is said to have contained no customary lands, but besides the usual heriot, or 5s., paid on the death of a freeholder, the lord claimed from thence £40 for myzes, and the same for aids.

The Knights Templars, and after them the Knights of St. John, held considerable, and chiefly ecclesiastical, property in Gower, having the advowson, according to Mr. Davies, of at least eleven churches there. At the Dissolution their manors fell to the Crown, and with other church lands were held *in capite de Corona*, as of the manor of East Greenwich.

The first step taken by the conqueror of Gower was probably the division of the land into fees, and their distribution among his principal followers. The fee was not, like the hyde or carucate, a more or less fixed quantity of land, but varied, probably with the rank and services of the recipient. The tenure by which it was held was usually, if not always, military. The nature of the manor differed materially from that of the fee, though the tenure of both might be military. The manor in its constitution settled the relations between the actual owner of the soil and his immediate superior, in whose name the courts were held, and suits of small and local importance adjudged. The duties of the fee lay between its lord and the lord paramount, usually the sovereign. But the great nobles, lords of Honours and land Baronies, were also lords of fees, and in such cases they held, *per Baroniam*, by the service of so many fees, apparently with no reference to the subdivisinal fees. Thus Gower, which contained about thirty fees held of the chief lord, was itself held

of the sovereign, *per Baroniam*, by the service of half a knight's fee. The fee, originally created, and owing specific obligations, underwent no alteration. The manor was for some time liable to subdivision, and in many cases, where the final result was a small area, the courts fell into disuse, and the manor was forgotten.

Not only is there no complete list of the Gower manors, but such as there are are very imperfect, and manors are occasionally mentioned in records and then omitted, showing that great uncertainty prevailed, and that owners of estates sometimes described them in deeds as manors, though the assumption was afterwards dropped.

In strictness, no manor could exist without a court baron, and where the manor was of small extent, and did not provide tenants sufficient to constitute a court, the court fell into disuse, and the manor was lost. This must often have been the case in Gower, where the manors were mostly small, and the parts occasionally scattered. Another cause of confusion arose from the practice of subinfeudation, or the creation of mesne manors, so that the tenant was uncertain to whom his service was due, and the chief lord was apt to be defrauded. Hence the well-known statute, "Quia Emptores", of 18 Edward I, which confirmed certain provisions to meet this difficulty, and practically put an end to the creation of new manors, though it could not prevent the extinction, by disuse, of old ones.

A list of manors within the signory of Gower, held, as lord paramount, by Henry Earl of Worcester, was certified by Henry Turberville, then feodatory, to the Court of Chancery (Wards), 10 July 1608. They are Bishopston, Brynavel, Caegarven, Cillibion, Cilvae, Cilvrough, Clas Llangevelach, Cnolston, Easton otherwise Priorstown, Gower Wallicana, Henllys, Horton, Ilston, Leicester or Leeson, Llandeilo-tal-y-bont, Llandimor, Llanrhidian, Llwyn-y-bach, Millwood, Moreton, Nicholaston, Oxwich, Paviland, Penmaen, Pennard, Penrice, Pitton, Port Eynon, Reynoldston, Rhosilli,

Scurla' Castle, Sketty, Stembridge, Swansea, Ternhill, Walterston, Weobley, Wern Llaeth, and Weston in Llangenydd. But this list omits about eighteen manors, for the existence of which there is more or less evidence.

The Confiscation Act of 1654, cap. 10, grants to Oliver Cromwell thirteen Gower manors, several of which are of those omitted in the above list. Another undated, but probably somewhat later list, here given, also omits several mentioned elsewhere, but is valuable because it gives the names of many of the lords.

MANORS.—Burgus de Swansea, Burgus de Loughor, Gower Anglica and Gower Wallica, alta Curia, Oystermouth, Pennard, Lanon, Penmayn, Skittle, Trewydfa. Separate manors held of the lordship of Gower by Sir T. Mansell: Barry, Horton, Llangewyd, Nciholaston, Oxwich, Penrice, Pitton, Port Eynon, Scurlage, Weston. Besides these are, one-third of Reynoldston held by Wm. Earl of Pembroke; one-half of Henllys by Henry Mascall [Mansell]; Brynavel by Sir W. Herbert; Knolston, Sketty, half of Weobley. Dismembered from the lordship, as Church property: Millwood, half Weobley, Llandimor, Llanmadoc. In Caegarwen, Clas Llangevelach, Llandevi.

In the confirmation of Edward IV [3 May, 9 Edward IV, 1469] to William Earl of Pembroke (Black Will) were enumerated, as received against the Duke of Norfolk and others, the castle and manor of Swansea, the lordship or land of Gower, the lordship or land of Kilvey, the castle and manor of Oystermouth, the castle and manor of Lloughor, the manor of Llandymour, Russely, Kythall, Trewydna, Lymon, Pennard, and West Gower.

In the Act of 27 Henry VIII, c. 26, 1535, constituting the county of Glamorgan, among the nineteen lordships composing it, four are in Gower, namely, Gowerkilvey, Bishopstone, Llandewy, and the Clays.

BISHOPSTONE affords a good example of the confusion of names. It is the Port Teulon of the *Book of Llan-*

daff, so called from Deulon, daughter of Gwordog, with whom, on her taking the veil, his father gave to the see of Llandaff L Modii (36 acres) of land here with commonage: a grant witnessed by Dubricius. In other grants in the same record the place seems to be called Llanmerguel, Llanferwalt, or Llandeilo-verwalt, and is said to have been restored by King Morgan to Llandaff.

Pwll Ddu, on the border of the manor, has been identified. In later times Moreton, or Moorton, has been regarded sometimes as a mesne manor, at others as a synonym of Bishopston. The boundaries were: on the south, Pwll Ddu and the sea; on the east, Oystermouth and Mansfield, Cline moor and wood; on the north, Sketty and Llanrhidian; on the west, Pennard. The customary lands are held by the verge and by surrender with the usual rents and services, and such tenants have by prescription the right to let or set their lands for lives or years without the lord's licence, but could give no livery of seizin. They have common of pasture in Barland, Moreton, Great Culbin, Cliff, and Bishopston Hill. Two courts leet are held yearly, within a month of Michaelmas and Easter, on eight days' notice, and a court baron monthly. The lord has right of wreck.

At each Michaelmas court two tenants are to be presented by the jury to serve as constables, and two others, customary tenants, as reeves: one of each to be selected and sworn by the steward. Tenants owe suit to the manor courts. Resiants only attend when required. Two constables are appointed for Bishopston and Moreton. Broadley water in this manor divides the Englishry of Gower from the Welshry.

Bishop Williams of Llandaff, 1219-1229, had a charter from John de Braose freeing Bishopston from all secular customs and services; witnessed by John, abbot of Margam; Maurice, archdeacon of Llandaff; Robert Maylow (Mayloo); Henry de Umfranville; Raymond de Sully; William de Reynty; Henry de Vilars; John

de Gossinton; Roger his brother; Maurice, treasurer (of Llandaff); H. de Llancarvan; Ralph de Novo Castro, clerk. This was confirmed by William de Braose, his son, the witnesses being Simon de Radeux, archdeacon of Llandaff; Walter de Sully; Robert de Penries; Ph. de Noreis; John de Vilers; Richard de Mora; Dan. Syward; Will. de Berkerolles; Will. de Durniford; *etiam* W. de Barrie; H. de Scurlage; W. de Langeton; Ph. de Netti; John de Mora; mostly leading landholders in Gower.

Bishopston was held as one knight's fee of Swansea castle, "ex concessione Episcopi Landavensis," and, held of the bishop, was a fee farm in frank almoigne, whence its name, which may be taken to show that the property had belonged to the old Welsh church. Customary lands in the manor descend by borough English. In 1583 Bishop Blethyn, retaining the lordship, granted the demesne lands to William Mathew of Llandaff, and Theobald Mathew held them in 1650. About 1700 the bishop conveyed the lordship to the Earl of Worcester, from whom it has descended to the Duke of Beaufort.

Wernllaeth, a meadow, and a reputed manor in this parish, was held in 1583 by William Dan, and in 1650 by Robert Webbe, by grand serjeantry and payment of a bowstring (*nervus*) and halbert; and Matthew John held ten acres, as George Matthew also held them afterwards, by the same tenure of a bowstring.

Culverhouse, an ancient tenement, was held by grand serjeantry of the Crown. "Carbo terrenus" is mentioned in 1316 as worked in "Kylthy wasta", no doubt Killay, in this manor.

BRYNAVEL, a tenement, reputed a manor, in Ilston parish, held with Ilston of Swansea as one knight's fee. On the foundation of the Hospital of St. John, Swansea, by Bishop Gower, in 1332, Elinor, wife of John Lord Mowbray, gave towards it the lordship of Bryn-avel, and lands in Sketty.

BURRY, otherwise Stembridge, a mesne manor of

Nicholaston, but locally in Cheriton parish, where the name is still preserved, was held of Swansea by Sir Rice Mansel as half a fee.

CAEGARWEN, a large manor, probably nearly co-extensive with the parish of Llangevelach, and held of Swansea as half a fee. This is not usually included among the Gower manors. It was granted by Henry VII to Sir Griffith ap Rhys, and forfeited by his grandson, Rhys ap Griffith, after which it was held in socage of the Crown. Sir Edward Herbert held it as half a fee in 1583, by grant from the Crown, at an annual rent of 12*d.*, and in 1650 it was held by his descendant, Philip Earl of Pembroke.

CILLIBION.—No doubt the same, sometimes called Walterston, both in Llanrhidian parish, and held of Swansea as one fee. The manor was held very early by the Barry family. William de Barrie granted 30 acres from his fee in Gower to Neath Abbey, confirmed by King John in 1208, and about 1220 William de Barrie exchanged 68 acres and half a virgate of land in his fee of Villa Walteri, and Neath Abbey was to pay one mark annually in lieu of service. Barrie retained the church. In Pope Nicholas's taxation of 1291 the abbot of Neath held 4 carucates of land, with rent and pertinencies in Villa Walteri, rated with the grange of Llwhor at £3 : 17 : 8. In the valuation of 1535 Walterston stands at an increase of £3 2*s.* Some of the granted lands lie in Llanrhidian parish. Killibion, however, in this valuation, is named separately at a rent of £4. It was purchased from the Crown by David Jenkins, and John and William Price. In the reign of Edward I, 1322, the manor seems to have belonged to John Langston.

CILVROUGH, or Kilvrough, held by the service of one fee. In 1583 it was in the tenure of Erasmus Saunders, in right of his wife and others. In 1650 it was held by Rowland Dawkin and George Bowen, when casualties and profits of courts yielded 13*s.* 4*d.* The lord's mill was leased to Isaac Griffith, minister there, at 16*s.* rent,

for two lives. By one survey suit of mills was returned at £1 : 13 : 4, and by another at £3 : 4 : 0, but discontinued by the sub-steward. There was also a plot of ground called Tyn-y-voyed, let on an old lease at £1 : 6 : 8 per annum. The Dawkins family, its late lords, claim to descend from Dawkin, son and heir of Sir Wm. Langton of Henllys and Lovegrove.

CLAS LLANGEVELACH, in Gower Wallica, lies in the parish of Llangevelach and Llandewi, and was held of Swansea by the Bishops of St. David's. In 1650 it paid a chief rent of 14s. for two years, and in the third year £2 : 3 : 4 for "commortha", heriots, and alienation fees. It was held as a temporality of the see "sede vacante" by the lord of Gower.

CNELSTON, or Knolston, the Knoylston of 1306, was held of Swansea, and co-extensive with the parish. The grange of Paviland was in 1291 held of the fee of Cnoyl. In 1583 it was held by Robert Thomas, as of one fee, and in 1650 by James Thomas, and afterwards by their descendant, Sir Edward Thomas, Bt.

CWRT CARNEY is a reputed but very doubtful manor in the parish of Llandeilo. It was the seat of a family named Pryce, whose founder, John Pryce, was second son of Rhys ap Evan of Briton Ferry, who married the heiress of Cwrt Carnau about 1650. Pryscedwin, in this manor, belonged to the Lloyds, of whom the first was a son of Richard, third son of Jenkyn ap Evan Glyn of Pryscedwin, springing from Griffith Gwyr. Gwenllais, in the same district, was held by the Penrys, cadets of Lloyd.

CWRT-Y-CARW, a reputed manor, a seat of a branch of the Herbert family. It lies within the parish of Llandeilo, and is said to have contained a Welsh monastery, dependent upon a long-forgotten house at Cadoxton. It appears from the breviary of Domesday, 1176-1197, that Peter, Bishop of St. David's, confirmed to Neath land which Galfried Panchfote gave in the fee of Talibund, which is between the Lyr (Lliw) and Lohat (Llwchor), and between two brooks which fall into Lohat.

EASTON, or Priorstown, held of Swansea as one fee. It was attached to the alien priory of Llangenydd, and at the dissolution was attached to the manor of East Greenwich. The demesne lands seems to have been held half by Sir Thomas Johnes and half by John Cradock. In 1650 these were exchanged by All Souls College, Oxford, with T. Penrice of Cilvrough, for lands in England.

FORSHALLE is one of the fourteen principal lordships enumerated in a charter of 1306, but which has not been identified. There is in Pitton manor a Foxhole-slade.

GWYNVAE, or Llandeilo, is a reputed but very doubtful manor.

HAMAN, or Hamon, probably the same with Lunnon or Llynon, or Clyn-y-beck, called latterly "Worcester manor", and mixed up with Scurla Castle manor, was held of Swansea as half a fee, and was by some accounts a sub-manor of Pennard. It lies chiefly in Ilston parish, but extends into Penmaen and Llanrhidian, and perhaps into Llandewi. The boundaries include about a square mile of area, but are obscure. On the south, they are Old Park ditch and Bryn Gosso; and the marsh near the mill as far as Bringvas, and the Lunnou brook, on the north. On the west, Walterstow field; on the east, Trinity well, Coln chapel, and Candeford.

CELTIC ART IN WALES AND IRELAND COMPARED.

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

(Read at Killarney, August 12, 1891.)

DURING the greater part of the period between the introduction of Christianity into this country and the Norman Conquest, there existed a particular phase of native art which may most appropriately be called Celtic, because it is found in its highest development either in those districts of Britain that are still inhabited mainly by Celts (such as Ireland, Scotland, Wales, Cornwall, and the Isle of Man), or in the area formerly occupied by the ancient kingdoms of Northumbria and Mercia, where its presence is to be explained by the influence of the early Scotie missionaries of Lindisfarne. It may be said to be almost unknown in the Saxon portions of England on the south and east. The quality of the art is not by any means the same throughout the Celtic area, being best in Ireland and the north-east of Scotland, and perhaps worst in Cornwall. Each district has its local peculiarities, by a careful study of which much is to be learnt as to the origin and development of the style. In the present paper I propose to institute a comparison between the early Christian art of Wales and that of Ireland.

Before going further, however, I will endeavour to explain, as shortly as possible, the characteristics of Celtic art, which give it its individuality and differentiate it from the art of other countries and of other times. Now in discriminating between one style of art and another, various works of art have to be examined, and in doing this there are many points to be considered, the chief being (1) the particular kind of object which

exhibits artistic decoration ;¹ (2) the material of which the object is composed ; (3) the technical method by which the decoration is produced ; and (4) the subject or motif of the decoration ; the last being the most important, in enabling us to distinguish one style from another.

It will perhaps be most convenient to classify Celtic works of art in the first instance according to material, under the heads of (1) Illuminated MSS. ; (2) Metal-work ; and (3) Sculptured Stones. The illuminated MSS. consist of copies of the Gospels, the Psalter, and other books used in the services of the Church. The metal-work includes ecclesiastical bells, croziers, processional crosses, shrines for books, bells and relics, and penannular brooches. The sculptured stones are crosses and sepulchral monuments. These, then, are the materials from which our knowledge of Celtic art is to be derived. I will not say much here about the technical processes employed in the production of these objects, because except for the excellence of the finish, the use of champlevé enamel, and a kind of chainwork like that made in Trichinopoli, there is nothing very special in the actual handicraft by which Celtic workmanship can be distinguished from any other.

The component elements of Celtic decoration are the same, whether applied to parchment, metal, or stone, and may be classified primarily under the heads of (1) ornament and (2) figure-subjects.² Ornament again may be subdivided into (1) purely geometrical patterns composed of straight or curved lines, and (2) conventional designs composed of animals, foliage, or any other natural object treated decoratively. Figure-sub-

¹ *I.e.*, by artistic decoration is meant anything intended to increase the beauty of the object by giving pleasure to the eye or the mind, that is not absolutely required to make the object serve the utilitarian purpose for which it is intended.

² Landscapes do not appear in Celtic art, the nearest approach to them being the architectural backgrounds to some of the figure-subjects, copied from Byzantine originals.

jects may be pictorial, symbolical, mythological, or imaginative.

In the highest kind of art, such as that of ancient Greece, ornament was used very sparingly, and only for the purpose of emphasising the perfectly proportioned details of their architectural masterpieces, or acting as a foil to the groups of sculpture with which their temples were adorned. Greek ornament, like everything else Greek, was of the most refined description. The patterns were few in number, and extremely simple, but as near perfection as it is possible for anything human to be. The Celtic artist, on the contrary, gave the foremost place to ornament, and subordinated everything else to it. His knowledge of figure-drawing was extremely rudimentary, but he endeavoured to conceal his deficiencies in this respect by converting every detail of the human form, and even drapery, into mere decoration. The curved lines by which the mouth, nose, eyes, or ears, are usually represented, were by a turn of the pen converted into spirals, giving the whole a grotesque and almost ludicrous appearance to anyone unaccustomed to the idiosyncrasies of the style. Mr. Ruskin even went as far as to say that the miniature of the Crucifixion in the Psalter at St. John's College, Cambridge, was the most barbarous thing he had ever seen. The folds of the drapery which in a Tanagra statuette or a Burne-Jones picture lend exquisite grace to the human figure, in the hands of the Celtic illuminator became coarsely outlined patches of colour like the counties on a school board map or a meaningless piece of decoration, beautifully designed perhaps, but wrongly applied.

The poorness of the figure-drawing in the Celtic MSS. is all the more extraordinary as we know that in many cases the miniatures (such as those of the Evangelists writing their Gospels, etc.) must have been copied from the pages of the Byzantine MSS., which were entirely free from such defects.

Setting on one side, however, the shortcomings of

the figure-drawing, the Celt was absolute master of ornamental design. Nothing more perfect of its kind has ever been executed than the illuminated pages of the *Book of Kells*, which have excited the admiration of every visitor to Ireland from the times of Giraldus Cambrensis to the present day. The general appearance is one of bewildering complexity to the casual observer, but on closer examination it will be found to consist of certain elements which recur over and over again; not that the same designs, as a whole, are ever repeated, because they are never twice combined in the same way. Anyone acquainted with the mathematical theory of permutations and combinations will at once see how it is possible, with a very limited number of elements, to produce practically endless variety.

On analysing the ornament, it will be found to consist of the following different kinds: (1) spirals; (2) key patterns; (3) interlaced work; (4) zoomorphic designs composed of beasts, birds, serpentine creatures with bodies, limbs, and tails interlaced. In the earlier work conventional foliage is entirely absent. The whole design is surrounded by a frame or margin. In the MSS. the margin is formed of one or more parallel lines of various thicknesses close together, sometimes with a line of red or black dots. On the sculptured stones the margin is a roll or cable moulding; and in the metal-work the margin is a raised fillet, generally moulded or granulated. The design within the margin is arranged in separate panels, each containing a piece of ornament complete in itself, and having no connection with those around it. The same kind of ornament is never placed in two panels next each other: *i.e.*, two panels of interlaced work never come together, but a panel of spiral work or key pattern is placed between. The arrangement is an extension of that of check patterns, such as is produced in weaving Scotch plaids. For instance, if a panel in one part of the design has one kind of pattern, there will be another panel containing the same kind of design to balance it, situated

symmetrically with regard to it, but in a different part of the design.

The importance given to the margin is one of the chief characteristics of Celtic art. The Japanese, for instance, ignore the margin altogether, and make their decoration entirely independent of it, but in Celtic art the patterns are all designed to suit the shape of the margin. The peculiarity of some of the patterns is the direct result of this. For instance, the Celtic key patterns were developed out of the Greek fret, by placing it diagonally with regard to the margin, in doing which a series of triangular spaces were left all round the edge to be filled in. The result was an entirely new set of patterns quite unknown previously.

With regard to the origin of the different classes of patterns, I will only say that the divergent spiral belongs to the art of the Pagan period, which Mr. A. W. Franks has termed "Late Celtic", and which is known on the Continent as the product of "La Tène" civilisation.¹

The key patterns are, as I have explained, a development of the Greek fret, a knowledge of which would be obtained as soon as communication was opened between Great Britain and Rome.

The interlaced work was probably copied, in the first instance, like the figure-subjects, from the Byzantine MSS. The native ingenuity of the Celt, and his natural aptitude for decoration, soon enabled him to improve upon mere twists and plaits, to such an extent as to entirely alter their appearance, by converting them into knotwork.

To sum up, early Christian art in Great Britain and Ireland is founded partly on certain forms of ornament existing in the country in pagan times, to which are added other Byzantine components, which were intro-

¹ Called after La Tène, near Marin, on the Lake of Neuchâtel, in Switzerland, where a large collection of objects were found ornamented with spirals, etc. (See F. Keller's *Lake-Dwellings*, vol. i, p. 406.)

duced with Christianity, and the whole so intensely Celticised as to constitute an entirely new style. The invention of spirals, or interlaced, or key, cannot be claimed by the Celt, but he may well be proud of the artistic feeling which enabled him to combine them in such a way as to form a distinct style.

Having considered Christian Celtic art as a whole, we will now proceed to examine the difference between the art of Wales and Ireland.

We cannot compare the MSS. or metal-work of Ireland with those of Wales, because, unfortunately, if any such things were produced in the Principality, they do not now exist. The only examples of early Christian metal-work are one or two bronze bells almost devoid of ornament; and the only MSS. are St. Chad's Gospels, which formerly lay on St. Teilo's altar at Llandaff, and the Psalter of Ricemarchus; but there is no evidence that they are of Welsh origin. Whatever comparison is to be made must, therefore, be between the sculptured stones of the two countries.

The Welsh stones have been pretty fully illustrated in Prof. Westwood's *Lapidarium Walliæ*, and the Irish ones in H. O'Neill's *Ancient Crosses of Ireland*. Unfortunately, no complete catalogue has been compiled of the stones either in England or Wales, so that it is impossible to give the exact numbers and their geographical distribution. Descriptions have been published of at least 70 stones in Wales, and there are probably many more. The number of stones in Ireland already described is at least equal.

The monuments of this period in Ireland and in Wales are, with a few exceptions, free standing crosses, but there is this marked difference between them, that those in Ireland are of larger size, and not sepulchral, whereas most of the Welsh crosses are sepulchral, and comparatively smaller. As a typical example of an Irish cross of the best period, we may take the cross of Muiredach, at Monasterboice, which was erected in A.D. 924. The shape of the cross is one common throughout

Ireland, having semicircular hollows between the arms, a circular ring connecting them. The front and back of the cross are decorated with Scripture subjects, including the Crucifixion, the Doom, the Temptation of Adam and Eve, the Expulsion from Paradise, the Adoration of the Magi, etc., and the sides with spirals, key patterns, and interlaced work. The base, or socket stone, which is much injured, is in the shape of a four-sided truncated pyramid, stepped at the top. The decoration consists of men in chariots, and fabulous beasts.

There is very little variation in the shapes of the Irish crosses, but in Wales there are at least four distinct types: (1) a cross of the same shape as the Irish ones, but with a more slender shaft, and smaller head; (2) the wheel cross, having a circular head, the portions between the arms not being pierced through the slab, and the arms not projecting beyond the ring; (3) a cylindrical pillar; and (4) a four-sided pillar with exaggerated roll-mouldings, or engaged shafts on the angles. As an example of the first type, we have the great crosses at Carew and at Nevern, in Pembrokeshire; of the second, the crosses at Margam and Llantwit, in Glamorganshire; of the third, the pillar at Llantwit; and of the fourth, at Llandough in Glamorganshire.

The ornament on the Welsh crosses is composed principally of interlaced work and key patterns; but the divergent spiral which is found on the stones in Scotland and Ireland is absent in Wales. Foliage and zoomorphic designs occur only on the cross shaft at Penally, in Pembrokeshire. The absence of the divergent spirals indicates an inferiority in the design in the Welsh stones.

The interlaced pattern in Wales consists in most cases either of plaitwork, or of broken plaitwork, and there are none of the circular knots that are common in Ireland and Scotland.

The key patterns in Wales are less elaborate than

those of Ireland, the best examples being on the crosses at Llantwit Major, in Glamorganshire, and Penally, in Pembrokeshire.

There is hardly any figure-sculpture on the Welsh crosses, whereas in Ireland it forms the principal feature.

There are in Wales more crosses with inscriptions (some of great length, like the one at Llantwit) than in any other part of Great Britain. This would seem to indicate that the designers of the crosses were scribes rather than illuminators, and also that there must have been, as we know there were, schools of learning in Wales.

Having indicated the differences between the early Christian art of Ireland and that of Wales, there lastly comes the question of how far one was derived from the other. This is one which cannot be settled offhand, but I think it is most reasonable to conclude that the style was first developed in the illumination of the MSS. executed in Ireland, and then spread to other parts of Great Britain.

The ornament on the Welsh stones is not nearly so good as that on the best Irish, Scotch, or Northumbrian examples, and has a good deal in common with the ornament of the Cornish crosses.



Robert Richards
Richard Edwards
C 1729 W



FRAGMENT OF CROSS-SHAFT, WITH CELTIC ORNAMENT, AT
LLANDRINIO CHURCH, MONTGOMERYSHIRE.

Scale $\frac{1}{8}$ full size.

NOTES ON THE SCULPTURED STONE AND
CHURCH AT LLANDRINIO,
MONTGOMERYSHIRE.

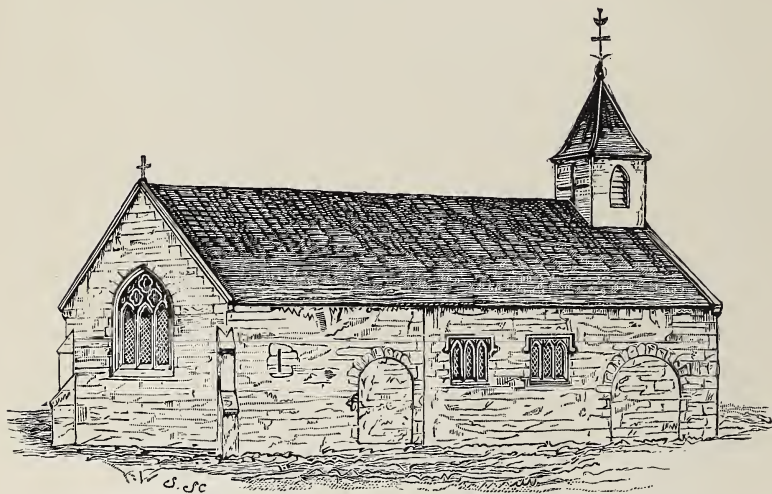
BY THE VEN. ARCHDEACON THOMAS, F.S.A.

THE sculptured stone,¹ of which one of the broad faces and both the narrow sides are shown in the engraving, is 2 ft. 9 in. long, by 12 in. wide, by $3\frac{1}{2}$ in. thick. It is evidently only a portion of the original, and a rude tenon, 6 in. long, shows that it must have fitted into another stone. One face has been chiselled away, and the other, here represented, has been smoothed down and engraved with the names of the churchwardens in 1729; but the Celtic ornamentation, of the key pattern and interlaced work, on either side, indicates sufficiently what the type of the rest must have been. It has probably been the upper portion of the stem of the churchyard cross, but the material being freestone, and the sculpture so clear and deep, it could hardly have been exposed for a long period to the effects of the weather. The earliest information I have been able to gather about it states that it lay near the surface, on the south side of the church, and was brought to light in the formation of a new path; it is now preserved in the vestry. Unfortunately there is no record to tell us what was done by the wardens in 1729, and we can only hope that the rest of the stone, and especially the head, lies buried still somewhere in the churchyard, and that it will some day be brought to light. But the portion we have is of special interest in connection with two features in the east end of the church.

In the north wall there is a narrow loop window,

¹ Our late General Secretary for South Wales, Mr. G. E. Robinson, who was the first to call attention to the existence of this stone, has kindly placed his rubbings of it at our disposal.

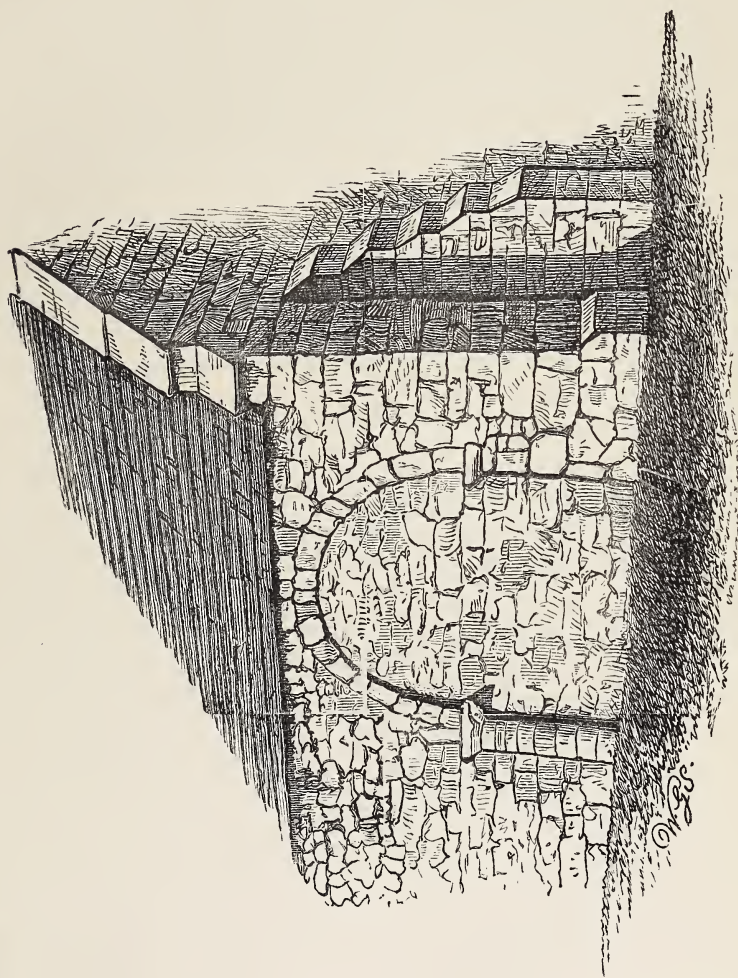
2 ft. 10 in. high, and only 6 in. wide, formed externally by three stones on one side and four on the other, with the head rounded out of a capstone; internally, it has a very deep splay. This window is similar to three which exist in the eastern wall of the neighbouring church of Llanfechain. The other point is only to be detected by a careful inspection of the east wall externally. The present window is decorated with graceful tracery, but its lower portion is seen to be inserted



Llandrinio Church, North-East View.

within an earlier casing, and a difference in the masonry proves this opening to have reached down originally to the third course from the base. This opening was 6 ft. 9 in. wide, and I take it to have been the chancel arch of a British or pre-Norman nave, 30 ft. long by 24 ft. broad.

Under Norman influence this chancel was taken down, and the previous nave converted into the new chancel, which, however, was extended westwards to a distance of 44 ft. from the east wall. A break in the south wall, and a beam from wall-plate to wall-plate, show the position of the screen and rood-loft. The priest's door remains *in situ*, but has been closed up.



EARLY NORMAN ARCH, ILANDRINIO CHURCH.

The nave was at the same time continued westward a length of 40 ft., and a north aisle added, extending to within 20 ft. of the east wall. The westernmost arch of the arcade, which divided it from the body of the church, remains, and an engraving of it is here reproduced from a short notice in the *Archæologia Cambrensis*, Series IV, vol. xi, p. 216 *et seq.* There is also another but smaller arch faintly visible in the external masonry, and which opened into the chancel. The font is also Norman, and dates from the time of the same enlargement.

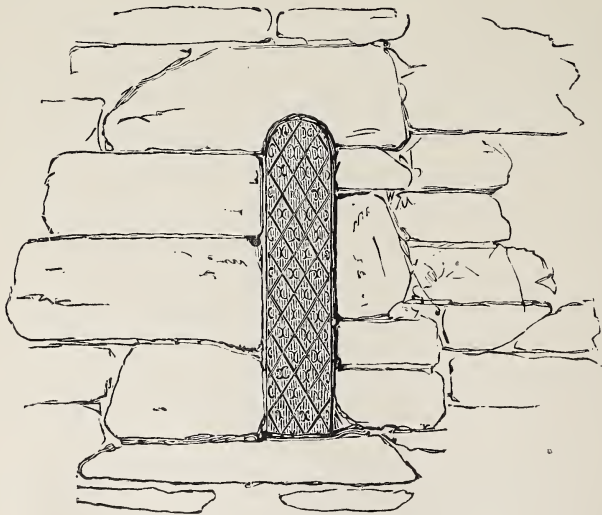
The next alteration took place in the Decorated period, when the Norman arch at the east end of the arcade was closed up, and a trefoiled piscina inserted in the new walling, showing that this end of the aisle must have been converted into a chapel, with its own altar. To this period, too, belongs the existing east window of the chancel, which is of three lights, with gracefully foiled tracery.

This was the period of the church's greatest prosperity, for owing to the absence of roads and the great difficulty of land communication,—its position on the banks of the Severn, which until this century was navigable with large flat-bottomed boats from Bristol to a few miles higher up the river at Pool Quay,—this place became a centre of business and exchange for the adjoining country; so much so that in 1309 a charter was granted by Edward II to Griffin de la Pole, to hold “within his manor of Llandrunion in Dendour’ (Deytheur) a weekly market on Thursday, and two fairs annually, to last for three days each, *i.e.*, the eve, the day, and the morrow, of SS. Peter and Paul (June 28, 29, 30), and of the eleven thousand Virgins (October 20, 21, 22)”.

At a subsequent period, in Perpendicular times, the north aisle was taken down, and the arcade removed, with the exception of its western arch, which was only built up, and the west end of the nave rebuilt. The stones in this wall, as in the new portion of the north

wall, were red sandstone, squared and closely jointed, differing in both respects from the earlier work. Square-headed windows, with trefoil heads, were about the same time inserted in the south wall. The richly-carved panels of the pulpit are of Tudor character, and belong to the Restoration, when the deprived rector, Dr. George Griffith, became Bishop of St. Asaph, but still retained his old cure *in commendam*, as did all his successors till the year 1846.

The churchyard is very large, three acres in extent, but to judge from an early terrier (1683), and the recent Tithe Commutation Award (1840), it must have been at one time double the size. The explanation of this no doubt was that it must have been a "sanctuary", a place of refuge, in times past; and there are other points of interest indicated in such place-names as "Gwerglodd y Sant" (the Saint's Meadow) and "Maes y Groes" (the open Field of the Cross).



Llandrinio Church, Window in North Wall.

A CONTRIBUTION
TO THE
HISTORY OF THE PRÆMONSTRATENSIAN
ABBAY OF TALLEY.

BY EDWARD OWEN, ESQ.

OF not one of the Welsh religious foundations of the Middle Ages is it possible to construct anything like a complete and connected history. Such documentary materials as have survived are mostly legal and official instruments to which the assent of the Crown or other authority was necessary, and which, by consequence, were recorded in royal rolls or ecclesiastical registers. These, however, furnish us with no more than the skeleton, the framework of a warm and sentient body pulsating with life and vigour. We have none of the graphic chronicles or ingenuous narratives that impart human interest to the story of several English monastic houses, and enable us to realise the internal organisation, the common occurrences, and the every-day life of a community of mediæval religious recluses. Of only one of the Welsh monasteries do we possess anything that approaches to a satisfactory account,¹—the Cistercian Abbey of Strata Florida: a work that affords a striking example of the extent to which the deficiencies of historical material may be minimised by a facile pen and sympathetic insight.

Talley Abbey, situated in the north-eastern portion of Carmarthenshire, in a narrow valley connecting the vales of the Cothi and the Towy, is more than usually unfortunate, in that while little has been already done, there remains not much more to do towards the elucidation of its history. The early volumes of the *Archæologia Cambrensis* contain a number of documents relative to different Welsh monasteries, some of them then published for the first time, but Talley does not appear to have come within the purview of our

¹ "The Cistercian Abbey of Strata Florida", by S. W. Williams, F.S.A.

preceding generation of archæologists. The only documents bearing upon the history of the Abbey that have hitherto seen the light are the few collected by Dugdale and his editors, the most important of which—the *Inspeximus* Charter of 5th Edward III—has also been printed (with a translation and notes) by Mr. Alcuin Evans in his excellent little volume of *Carmarthen Charters*, and (in a translation, copiously annotated) by Mr. D. Long Price in the tenth volume of the 4th Series of the *Archæologia Cambrensis*.

Even the religious Order to which Talley belonged has been a subject of dispute. Dugdale thought it had been a Benedictine house, and his latest editors (Bandinell, Ellis, and Caley, edit. 1846) did not trouble to inquire into the matter for themselves. A Cambridge manuscript referred to by Tanner¹ describes it as Cistercian. Leland,² who of course is the chief authority for at any rate the closing period of its career, says it was a house of Præmonstratensian Canons. Bishop Tanner,³ upon the documentary evidence, agrees with Leland; but Canon Bevan, the latest historian of the diocese of St. David's,⁴ doubts the correctness of the fact—its affiliation to the Præmonstratensian Abbey of Welbeck, in Nottinghamshire—which led Tanner to regard it as Præmonstratensian. The present inquiry has, at any rate, settled that point once and for all. Talley was established as a Præmonstratensian house, and remained so, with a slight intermission (to which allusion will hereafter be made), from its foundation to its fall.

The popular monastic order in Wales was the Cistercian, a reformed branch of the great Benedictine Order of monks. To the Cistercians belonged Neath, Margam, Whitland, Strata Florida, Cwmhir, Strata Marcella, Vale Crucis, Conway, and Basingwerk. Their

¹ *Notitia Monastica*, edit. Nasmyth.

² *Collectanea*, i, 45. "A priory of White Chanons" (*Itinerary*, v, 4).

³ *Not. Mon.*

⁴ *Diocesan Histories*, S.P.C.K. *St. David's*, p. 101. On p. 90, however, Canon Bevan refers to Talley as Præmonstratensian.

popularity was at its height in the hundred years between 1150 and 1250. Their distinguishing characteristics were the austerity of their lives and the plainness of their churches, though in both these respects they soon exhibited a marked decline. Their covetousness, and the pride that accompanied their assumption of superior sanctity, made them the objects of the hatred of other monastic orders and of the parochial clergy. Giraldus Cambrensis quotes against them the eighth verse of the fifth chapter of Isaiah:—"Woe unto them that join house to house, that lay field to field, till there be no place, that they be placed alone in the midst of the earth"; and the late Dr. Brewer, than whom no higher modern authority upon the subject can be adduced, observes of the same monks: "None were more greedy in adding farm to farm, none less scrupulous in obtaining grants of land from wealthy patrons, and, what was far worse, in appropriating the tithes and endowments of parish churches, and pulling down the sacred edifices to suit their interests." The Cistercians were the best farmers of the Middle Ages, and it was probably this circumstance that recommended the Order to the princes and chieftains of Wales.

The Præmonstratensian Order was a reformed branch of the Augustinian Canons, standing much in the same relation to their parent Order as the Cistercians did to the Benedictines. Originally, the difference between monks and canons lay in this, that the former were bound by the rules drawn up by St. Benedict, or later revisers, and took certain vows; the latter by canons derived from the Fathers.¹ At a subsequent period the Augustinian canons professed the three monastic vows of obedience, poverty, and chastity, and the distinction between them and the Benedictines became a matter of dress and of minute points of ritual. They were also distinguished from the monks by being in holy orders, and in being attached to particular churches. Thus the naves of all Augustinian churches were paro-

¹ Walcott, *Sacred Archæology*, s. v. "Austin Canons", "Canons", etc

chial; and it is no doubt owing to this circumstance that the fine church of the Priory of St. John, at Carmarthen, was spared at the Dissolution, when so many of the other monastic churches of Wales were dismantled or destroyed. The monks, on the other hand, were not necessarily clerics at all. As Mr. Brewer puts it: "They were laymen, and nothing more than laymen, except so far as they had bound themselves, as Fellows of Colleges did until recently, to vows of celibacy, of obedience, and of community of goods." And again: "The monks were not spiritual men, they were not clergymen entrusted with the cure of souls. As monks they neither preached, nor heard confession, nor administered sacraments, nor exercised any spiritual function whatever. They were laymen, and nothing else but laymen, bound indeed by vows of poverty, chastity, and obedience; vows spontaneously assumed, and such as any layman might take upon himself now; and yet in so doing would not cease to be a layman."¹

The history of monasticism exhibits periods of exaltation followed by periods of decline. The Order of Austin Canons having become corrupt, a reform took place. In 1120, St. Norbert of Cleves instituted a reformed house at Prémontré, in the diocese of Laon, in Picardy. "Hither he was followed by a few disciples, who all wished to lead an apostolic life, but who, however, dwelt together without any written rule..... Christmas being near, Norbert unfolded his mind to his disciples on the special rules and regulations which they should henceforth follow. He told them that he had already consulted learned bishops and holy abbots: that by some he had been advised to lead an eremitical life, by others a monastic life, or else to join the Cistercian Order. He added that, if he had to follow his own inclination, he preferred the canonical life of the Apostles, but that, before all, they must know and do the will of God. Hence he asked of them to multiply their prayers and their acts of mortification, to ascer-

¹ Giraldus Cambrensis, Works, vol. iv, *Speculum Ecclesie*, Introd., pp. ix, xxxi.

tain the will of God. It was then that St. Augustine, Bishop of Hippo, appeared to him, and gave him his rule, saying: 'I am Augustine, Bishop of Hippo. Behold, here you have a rule which I have written; if your fellow-brethren, my sons, shall have observed it well, they shall stand without fear in the presence of Christ at the terrible day of the Last Judgment.' As all agreed to the choice of a canonical institute Norbert composed a formulary of their profession, which they pronounced on the solemn feast of Christmas, 1121.¹

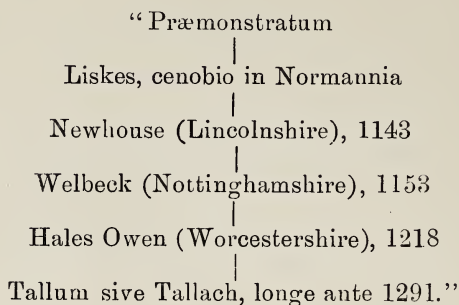
The new Order, which derived its name from the place of its foundation, spread rapidly, and in A.D. 1143 was introduced into England. But in this country the canons never attained the popularity of the Cistercian monks, whom they resembled in the seclusion which they sought, and in their predilection for agricultural pursuits.² So far as situation is concerned, Talley, in its solitary position by the edge of a body of water, occupies a typical Cistercian site. Of its similarity to, or departure from, the regular Cistercian arrangement, I am not competent to speak, and upon this point must refer the reader to the remarks of Mr. S. W. Williams, F.S.A.

The British Museum *Additional Manuscript*, No. 4,934, (a volume of the Peck collections), at fo. 5, thus

¹ *The Life of S. Norbert*, by the Rev. Martin Geudens, Canon Regular of the Order of Prémontré.

² The bent of the Cistercian monks and of the Præmonstratensian canons for wild and lonely spots, and for agriculture, appears to have been derived from the personal likings of the founders of both Orders for solitude and country pursuits. St. Bernard and St. Norbert were contemporaries and intimate friends. Both fled from the noisy and corrupt life of the monks and canons of their day to deserted and almost inaccessible spots; both had a horror of towns. St. Norbert, before his retirement to Prémontré, absolutely refused to live in one; and there can be no doubt that the tastes of the two reformers gave the key-note to the attitude of the religious Orders they both founded. There was, of course, also the fact that the large towns were already occupied by the older Orders.

exhibits the descent of some of the Præmonstratensian houses :—



Welbeck, in Nottinghamshire, though founded ten years after Newhouse, became the premier English Præmonstratensian house. All the establishments of the Order were subject to the parent abbey at Prémontré, were visited from thence, and paid to it an annual pension, graduated according to the wealth and position of the house.¹ The dress of the canons consisted of a white cassock, a rochet, a long white cloak, and white cap, for which reason they were frequently termed White Canons, as the Cistercians were styled White Monks. The monasteries of the latter Order were all dedicated to the Virgin alone, but there appears to have been no regular rule amongst the Præmonstratensians. Welbeck was dedicated to St. James; Newhouse to St. Mary and St. Martial; Barlings to the Virgin; Hepp (now Shapp), in Westmoreland, to St. Mary Magdalene; Easby, in Yorkshire, to St.

¹ The English houses of the Order were arranged into “circaries”, or circuits; the circary of Scotland and North-England with thirty-one houses, the circary of Mid-England with eighteen houses, and the circary of South-England with eleven houses. Talley belonged to the circary of Middle England, and the following list of contributions to the Abbey of Prémontré in the year 1311 will give an idea of the relative wealth and importance of the houses comprised within that circary at that period:—Newhouse, £4 14s.; Welbeck, £4 14s.; Croxton, £4 14s.; Barlings, £4 14s.; Selby, £4 14s.; Hales (Owen), £4 14s.; Dale, £3 10s.; Bello Capite (Beauchief), £3 10s.; Topholm, £3 6s.; Lavenden, £3 6s.; Newbo, £2 4s.; Hagneby, £2 4s.; Tallau, £4 6s.

Agatha; Halesowen to the Blessed Virgin and St. John. The latter was usually referred to as the Blessed Mary of Hales. Talley also was dedicated to the Virgin and St. John the Baptist, but in the conventual leases it is styled the Monastery of our Blessed Lady of Talley. The Inspeximus Charter of 5th Edward III recites a grant made to the Virgin and St. Augustine of Talley; but there is no other evidence for such a dedication, and it probably is a mistake of the original or later scribe.

The early foundations of the Præmonstratensians comprised separate houses for men and women, attached to the same establishment, though at a later period this was altered, and the females removed to distinct houses for their own sex. The author of the *Histoire des Ordres Monastiques*, 1714, observes:—

“Ce ne furent pas des hommes seuls qui voulurent embrasser les Regles étroites de la perfection sous la conduite de saint Norbert, il y eut aussi un très grand nombre de veuves et de filles qui suivirent cet exemple. Les premiers monasteres qu’il établit estoient communs pour les personnes de l’un et de l’autre sexe qui n’estoient séparés que par un mur de clôture. La Bien-heureuse Ricovere femme d’un Gentilhomme nommé de Clastre, fut la premiere qui reçut le voile des mains de ce saint fondateur, et elle fut suivie par un si grand nombre, que du vivant de saint Norbert il y avait plus de dix mille religieuses de son Ordre.

“Elles vivoient dans les commencements avec beaucoup d’austerité et gardoient un étroit silence; elles ne chantoient pas au chœur ni à l’Eglise, mais recitoient en particulier le Pseautier ou l’office de la Vierge. Elles ne pouvoient pas sortir du Monastere lorsqu’elles y estoient une fois entrées. Il ne leur estoit pas permis de parler à aucun homme non pas mesme à leurs plus proches parens, qu’en presence de deux Religieuses et de deux freres convers qui devoient entendre leur entretien. On leur coupoit les cheveux jusqu’aux oreilles.....Le Bien-heureux Hugues des Fossés premier disciple de saint Norbert qui lui succeda dans la gouvernement de son Ordre voiant que ce mélange de personnes de l’un et de l’autre sexe que ce saint fondateur avoit non seulement établi dans le Monastere de Premontré mais encore dans tous les autres de l’Ordre, pouvoit nuire beaucoup à la Regularité, fit ordonner par un Decret du Chapitre

General de l'an 1131, qui fut confirmé par le Pape Innocent II que l'on ne recevrait plus à l'avenir des Religieuses dans les monasteres d'hommes, et que celles qui y estoient déjà seroient transferées ailleurs. C'est pourquoi Barthelemy evesque de Laon dont nous avons déjà parlé dans les chapitres precedens, transfera celles qui estoient à Premontre au Monastere de Fontenelle qui en estoit éloigné d'une lieuë comme il paroist par ses Lettres de l'an 1181. Les Papes Innocent et Celestin II, Eugene III, et Adrien IV ordonnerent que les Religieuses qui avoient este ainsi transferées seroient entretenues aux depens des monasteres d'hommes dont elles estoient sorties."¹

There is no evidence to show that canonesses ever formed a branch of the inmates at Talley, though it is a point of unusual interest that reference is made in Welsh genealogical records to a "Cristian abbess of Talley". This lady appears as daughter to Gwaethvoed, a mythical lord of Cardigan, who is supposed to have flourished in the tenth or eleventh century. There may have been such an individual,² and he may have had the numerous progeny with which he is credited, but he is absolutely unhistoric, and, as regulus of Ceredigion, is probably no more than a creation of the "myth and phantasy" of the bards of South Wales. There must, however, have been some basis whereupon to style his apocryphal daughter "abbess of Talley". If an abbess, or female occupying a position of authority over other inmates of her sex, was ever domiciled at Talley, the tradition of so unusual a circumstance would probably have been handed down, and worked

¹ Vol. ii, p. 175.

² Giraldus mentions an Eden Oen, son of Gwaithvoed, who was lay Abbot of Llanbadarn Fawr, in Cardiganshire, at the time when he and Archbishop Baldwin visited the place on their preaching tour through Wales in 1188. Giraldus describes this Ednowain as "old, waxen old in iniquity"; but whatever his age might have been, his father Gwaethvoed, would unquestionably have fallen into the early part of the twelfth century. This would make it chronologically possible for his daughter to have been "abbess" at Talley. Gwaethvoed, however, could not have been prince or chief of Cardigan, for the history of the district during the period in question is pretty clearly made out.

into the pedigrees so plentifully manufactured in Wales in the fifteenth and sixteenth centuries.

The Ven. Archdeacon Thomas has conjectured that there may have been an earlier foundation of female recluses at Talley.¹ But for this there is not the slightest historical or traditionary evidence; and when we bear in mind that we have mention of several religious establishments as having existed in various parts of Wales before the introduction of the later monachism, it would be strange if no tradition had remained of such a building at Talley, though its architectural features had altogether vanished. If we are to give any credit to the tradition respecting the "abbess of Talley", I think it must be taken to point to the existence of a community of both sexes. We know very little of the internal organisation of the English Præmonstratensian houses,—much less than of any other order,—and against the above suggestion it must be stated that I have found no evidence of such an arrangement in any other English abbey. Indeed, the author of the *Histoire des Ordres Monastiques*, in the passage already quoted, states that the female inmates were transferred to houses of their own so early as 1137, six years before the appearance of the Order in this country, though the decree does not appear to have been acted upon at Prémontré itself until 1181.

There is another explanation of the appearance of the term "abbess of Talley", which may be worthy of attention. There was in Cardiganshire a monastic house for females,—Llanllyr or Llanllear,—a "nunnery of white nuns, cell to Stratfleur, ten miles from Stratflur, on the highway to Cardigan", as it is described by Leland. In the *Taxatio* of Pope Nicholas this small house is entered as "Abbatissa de Laller". The word, in this or some kindred record, may have been misread into "Talley", the peculiar elongation of the letter *r* rendering it very liable to be mistaken for a *y*, and the capital *L* being easily taken for a *T*.

¹ *Arch. Camb.*, 4th Series, vol. x, p. 162.

Of the actual founder of Talley Abbey, or of the exact date at which the canons were introduced into Carmarthenshire, or the conventual buildings commenced, I am unable to adduce any additional evidence. Nor can I conjecture the reason why its founder determined upon peopling his abbey with members of an altogether fresh order of monks. Perhaps the vices of the Cistercians, of which Giraldus draws so unpleasing a picture, were apparent to others as well as to the prejudiced Archdeacon. The opinion of Giraldus may indeed have had something to do with it, for he was on terms of intimacy with the Prince Rhys ab Gruffudd, who has generally been regarded as the founder of the Abbey.

The Inspeximus Charter of 5th Edward III, which is the earliest extant charter of Talley, sets forth, *in extenso*, an earlier charter of the 17th Edward II, which, in turn, confirms the gifts, grants, and confirmations of Rhys Vychan, son of Rhys Vychan, of all the lands which Rhesus Magnus and others gave to the monastery. This Rhys the Great was, as has already been conjectured by Tanner, Rhys ab Gruffudd, Prince of South Wales, grandson of Rhys ab Tewdwr, and justiciar of South Wales under Henry II. After many years of opposition to the English power he submitted to that monarch in 1172, and accepted the great office of justiciar. He died in 1197. He was the founder of Strata Florida, and a munificent benefactor to Whitland, both of them Cistercian abbeys.

The following (taken from Dugdale's *Monasticon*, iv) is the text of the Confirmation Charter of 17th Edward II, incorporated in the Inspeximus Charter of 5th Edward III,¹ a translation of which, by Mr. Long Price, will be found in *Archæologia Cambrensis*, 4th Series, vol. x, p. 167. The valuable topographical notes

¹ This charter has also been printed by Mr. Alcuin Evans in his *Carmarthen Charters*, with a translation and notes. Those distinguished by his name are derived from that source.

to the charter are those of Mr. Long Price, who, from his official position as steward of the manor of Talley, which comprises much of the territory described in the charter, is of all men the most competent to supply them.

“Edwardus Dei gratia, rex Anglie, dominus Hibernie, et dux Aquitanie, omnibus ad quos presentes littere pervenerint, salutem.

“Donationem, concessionem et confirmationem quas Resus junior, filius Resi junioris, per cartam suam fecit Abbati et Conventui Deo et Beate Marie et Sancto Johanni Baptiste apud Tallach servientibus, in puram et perpetuam elemosinam, de omnibus terris possessionibus pascuis redditibus ecclesiis libertatibus et rebus quas eisdem Resus Magnus et Resus avus ipsius Resi junioris avunculi, consanguinei vel cognati ipsius Resi, vel nobiles terre dederunt vel ex testamento reliquerunt de Tallach videlicet Kevenbleith,¹ Lewedderi, Hanner Cumblehauc,² Brinwyn,³ Brinyllech in antiquis finibus, Tallunelegan,⁴ et de particula terre apud Cruubar,⁵ Penros,⁶ preter terram filiorum Bledri Choch, Ynystewilth,⁷ Trevywern,⁸ Kynwil,⁹ Kilmarren,¹⁰ et de particula terre cum prato inter duos rivulos subtus

¹ Cefnblaidd, one of the granges now forming the manor, and one of the hamlets forming the parish of Talley.

² Cwmllyog (the grassy dell), a tract of land on the north-east confine of the parish of Talley.

³ A farm adjoining the last-named lands.

⁴ Traethnelgan, another grange of the manor, and the northern hamlet of the parish of Talley.

⁵ Crugbar, situate at the north end of the parish of Talley, at its junction with Cynwil Gaio.

⁶ A tenement of land on Rhos Cwmllyog, and now forming part of the farm of Pantyffynon.

⁷ Ynysdywyll, a farm in the parish, and still forming a part of the manor of Talley.

⁸ Mr. Long Price is disposed to think it identical with Trewaan, the common name of two farms in the locality. Mr. Alcuin Evans identifies it with Trewern, a mile and a half from the Abbey.

⁹ Cynwil Gaio, a parish adjoining that of Talley, north of the latter. A subsequent reference in this charter shows that this church was appropriated to the Abbey. The vicarage is now in the patronage of the Crown.

¹⁰ The name of a grange now forming part of the manor of Talley. This grange is situate in the parish of Cynwil Gaio, and from the description given of its boundaries in an old presentment (19th

ecclesiam Kynwil, et supra ecclesiam eandem inter duos rivulos, Landewi Crus¹ usque Rinrisken² et Corrdorwen³ juxta Prenvol Gwallwin, Llundwermon,⁴ Penvenit,⁵ Gordoguy,⁶ usque Hyrvayngudauc,⁷ Rospedyr,⁸ de grangia de Gudgruc⁹ et Nannaur, de grangia de Brechva,¹⁰ Brynyreidon,¹¹ Castell Gweiraun, Mays y Kyghellaur,¹² Kylkyngen, et de tota terra inter dictam grangiam et Cleudach,¹³ et de grangia de Brunus¹⁴ in finibus

April 1633) it formerly comprised several farms that have now become freehold ; which is, indeed, the case to a very large extent in all the granges of the manor ; but it now only comprises the lands of Maes Twynog, Pencilmaren, and Caeau'r Abad, the last named forming part of the farm of Maesglas.

¹ Llanyerwys, a parish of the name, north-west of that of Cynwil Gaio, and including the grange of Llanyerwys, now part of the manor of Talley.

² Now called Talyresger, a tenement now part of the manor.

³ Gwardderwen.

⁴ Llwynywermod, a farm in the parish of Llanyerwys, and formerly part of the manor.

⁵ Penvynydd.

⁶ Gwardogwy.

⁷ Hirvaen Gwyddawg. Mr. Alcuin Evans states that this stone was still standing (in 1878) in the parish of Kellan, on a mountain south of the river Ffrwd, near Llanyerwys.

⁸ Rhosybedw. This tenement forms part of the manor, but has recently (1879) been enfranchised by purchase from the Crown.

⁹ The grange of Gwyddgrug, forming part of the manor of Talley, is situate in, and forms a considerable part of, the parish of Llanfihangel-ar-arth. The description of these lands, which are those of the grant of the sons of Moreiddig, given later on in the charter, is almost identical with the description of the boundaries of this grange as given in the presentment of 1633.

¹⁰ The grange of Brechfa Gothy, now forming part of the manor of Talley.

¹¹ Bryn yr Eidion, a tenement of the manor, in the several granges of Brechfa Gothy and Gwyddgrug, and in which is now incorporated the tenement called Glan Rhyd y Morwynion, mentioned later on.

¹² The Chancellor's Meadow. Mr. Alcuin Evans says this is supposed to be the field adjoining Alltyferin, now raised to the higher title of Dôl yr Esgob, or the Bishop's Meadow.

¹³ Claudach, a brook tributary to and falling into the Cothy at Mynachdy Mill.

¹⁴ Mr. Alcuin Evans observes—Brunus is a large manor in Llanegwad, and extends to Velinwen. In the *Liber Landavensis*, p. 364, it is stated that Meredydd, son of Rhun, prince of Dyfed, expiated a murder by giving Brunus Manor, etc., to the church of Llandaff and its pastors.

suis, Penllunyrhit¹ apud Lanteliau Mawr, Ynysteliau, Llodre Iago, Kylkynan, Gudynys, et Ynysyradar, et de terra quam Gwasteilau² dedit, et de terra ecclesie apud Aberkennen,³ et de terra ecclesie apud Talharth, Kevenmeirch⁴ et de Lankeinwry,⁵ Dolhowel, inter Yskenac⁶ et Henwen, et de grangia de Karreckennen et Kilmanllut⁷ in finibus suis, et de medietate Kilwr.⁸ Apud Keredigaun, Porthothin⁹ in finibus antiquis, Y Vardreiv,¹⁰ Ryt Ywein,¹¹ Nant Kedivor,¹² Brin Yron,¹³ Kynbytt, Molehedauc¹⁴ cum molendinis et de communi pastura totius terre ipsius Resi.

¹ Penllwyd yr hydd. This and the five succeeding places are situated in the neighbourhood of Llandeilo Fawr.

² Mr. Alcuin Evans states that there was a Gwas Teilo in Gwent, contemporary with the Prince Rhys, one of the donors mentioned in the charter; the descendants of both intermarried in the fourth and third generation, the bridegroom being Meredydd, son of Griffith, lord of Talley.

³ This is the church land adjoining the river Cennen as it flows into the Towy at Llandeilo Fawr. Talhardd is a mile and a half south-west of Llandeilo. (A. Evans.)

⁴ Cefn Meirch is mentioned in *Liber Landavensis*, p. 322, as on the boundary of Llandeilo Fawr territory. "From Nantllwydd to Cefn Meirch, from Cefn Meirch towards Crug Pedill Bachan." (A. Evans.) This is from a grant of (*inter alia*) "Llandeilo Fawr, with its two territories", by Noe ab Arthur, to the church of Llandaff.

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

⁶ Is Cennen, a hundred in the parish of Llandeilo Fawr.

⁷ Cilmaenllwyd, one mile from Carreg Cennen Castle.

⁸ One of the hamlets of the parish of Talley. Probably identical with Cyrhwm, a ruined chapel in Talley parish, mentioned in Ecton's *Thesaurus*. In this hamlet is the farm of Cilwr, which includes the ancient tenement of Tir Gwaun y Mynach.

⁹ The boundaries of the land of Porthothin are set out later on in the charter.

¹⁰ This farm stands one mile north-east from Llandyssil, and gives its name to a hamlet there, where there was also a chapel.

¹¹ Rhydownain is supposed to derive its name from a ford crossed by Prince Owain Gwynedd in 1137. It is situate four miles north-east from Llandyssil. (A. Evans.)

¹² Nant Cadivor, a stream that runs into the Teivi midway between the Cerdin and the Clettwr, and gave name to a farm on its banks. There is now a farm called Blaen Cwm Cadivor, a mile and a half north of Maerdrev. (A. Evans.)

¹³ A mill called Geyron, on the Clettwr river, south of Alltyrodin.

¹⁴ Moelhedawg, a farm at the foot of a mountain of the same name, four miles west of Llanwenog.

“Confirmationem eciam quam idem Resus per eandem cartam suam fecit eisdem Abbati et Conventui de omnibus ecclesiis quas tunc possidebant in proprios usus quantum ad Dominum fundi pertinebat, de ecclesia Sancti Kynwil, cum capellis de Lansadurn et Lanurdam et Pistillsawil et Llanypymseint, et ceteris ad eandem spectantibus; Lanteilau Vaur cum capellis, et aliis pertinentiis suis, et de ecclesia Sancti David de Dinewr; ecclesia de Lantevassan, ecclesia Sancti Michaelis de Aberbythych, et de capella de Karreckennen, Lanogwat Vaur cum capellis de Lanteilau Brunus et Lanehernyn, et capella Sancti Michaelis de Lechmeilir, et aliis pertinentiis suis; Lanteilau Brechva apud Keredigaun, et de ecclesia Sancti Michaelis de Penbryn, cum capellis de Baglan et Brithdir et Karlighest et de Porthothin et capella filiorum Ydwal filii Rael, et ecclesia de Lancoytmaur, et ecclesia de Berwic et ecclesia Sancti David de Dolhowel.

“Donationem eciam et confirmationem quas Resus filius Resi junioris per cartam suam fecit eisdem Abbati et Conventui in puram et perpetuam elemosinam, de porcione terre de Eskeirnant, illam scilicet que est inter Nant Velin Coygs et fossatam factam ab amne Duleis sursum versus capellam, et ab illa fossata sursum per vallem usque ad magnum acervum lapidum, et ab illo acervo lapidum usque ad Gwerncolmon, et ab illo loco fine inter nemus et campum ducente versus Blain Penveint usque ad fossatam, et ab illa fossata valle sursum ducente usque ad Cruc Cletwin et ab illo Cruc usque ad Carn Toll et a Carn Toll sursum usque Ryt Karreggaug super rivulum proximum ultra Karn Toll, illo rivulo descendente usque ad hostium suum, ubi descendit in Krymlin.

“Donationem eciam et concessionem quas idem Resus per eandem cartam suam fecit eisdem Abbati et Conventui de tota terra inter rivulum descendentem de fonte Gueliant et Abbatiam, et ab illo fonte totum nemus sursum usque ad Blainnant Cumbyr, et de tota terra illa que vocatur Eskeir Cuelin.

“Confirmationem eciam quod idem Resus per eandem cartam suam fecit eisdem Abbati et Conventui, de omnibus terris, redditibus et possessionibus quas habent ex donatione Resi Magni proavi predicti Resi filii Resi, vel ex donatione cujuslibet heredum suorum vel aliorum magnatum Sudwalliæ cum omnibus libertatibus et utilitatibus que ex eis provenire poterant.

“Confirmationem eciam quam Resus Resi filius Principis Sudwallie per cartam suam fecit Abbati et Conventui loci predicti, de omnibus terris quas habuerunt ex donatione Gurgeneu et Rys filiorum Moridic, et filiorum eorundem, videlicet, Dautisel et Prisel Meuric, Morgan et Morwan, prout hiis terminis

continentur, scilicet, ab acervo qui est terminus inter predictos et filios Heylin juxta rivulum Naumhaur per transversum usque ad crepidinem Moylwre, deinde per transversum in vadum Carregauc in rivulum Guen, deinde Guen in longitudine sui usque ad ortum, deinde per transversum usque Cwmbyr, illo ducente ad Croys, et illo ducente rivulo usque ad ortum suum, deinde valle ducente usque Blayn Pyb, et illo rivulo ducente usque Ryt Morynnyon, deinde Marleys ducente usque in alium Marleys, et ultimo Marleys ducente versus ortum usque ad ostium Nantywetiw et illo rivulo ducente usque in ortum suum deinde per transversum in Blotewen.

“Confirmationem eciam quam Meredud filius Oweni per cartam suam fecit eisdem Abbati et Conventui de omnibus terris ecclesiis et possessionibus quas habuerunt ex donatione patris, avi, proavi, vel avunculorum suorum, seu ex donatione aliorum magnatum vel nobilium de Detheubarth in puram et perpetuam elemosinam quiete ab omni seculari exactione, possidendas et nominatim de terra que vocatur Mayrdreiv, Gwinnonit, Brinyron, Ryt Ywein, Nant Kedivor, Kynbyt Ysallad, prout hiis terminis continentur, ab ostio Kerdin in Teivi versus ortum suum usque Aber Keveil, Keveil in longitudine sui usque ad ortum suum et ab ortu ejus per transversum usque Blayn Pant y Moch, Pant y Moch ducente ad fossam, inde descendente, fossa illa ducente usque Kaletur, Kaletur usque Abermenei, Menei versus ortum suum Gwenn Ruth, ab inde usque ad fontem versus viam majorem venientem de Blan Nant Kedivor, et a fonte usque ad viam illam, et trans viam illam usque ad moram parvam, et ab illa mora usque Bleidbull, et a Bleidbull recte usque Blan y Pansych, et illa valle ducente usque Blan Nant Kedivor, illo rivulo descendente usque Aber y Ffynnaun ab inde rivulo illius fontis in sursum ducente usque ad ortum suum, et ab inde versus viam ubi proxima est dicto fonti, et trans viam illam versus lapides magnos jacentes in campo, ab illis lapidibus per transversum usque Cayr Huvid, et a Cayr Huvid usque Corderwen, et ab inde usque ad fontem, fonte illo descendente usque ad pratum in valle, et inde versus Teivi, sicut satis noti sunt fines Teivi usque ad Aber Kerdin ubi cepit prima diffinitio. De terra eciam de Molhedauc sicut hiis terminis continetur, ab Hescluyn arcaletur usque Cribin, ab inde Yr Carn, et ab inde fossato ducente usque Cruc, et a Cruc usque Carn super montem, ab inde usque Carn arall juxta Moyle Hedauc, ab inde ad lapidem album stantem in valle, ab inde usque Blayn Cathil, ab inde valle ducente usque Carn, et a Carn usque Blayn Camnant, Camnant in longitudine sui usque Caletur, et Caletur usque Hesnunen. Et de terra de Porthoin prout

hiis terminis continetur. A mari Hodin ducente in longitudine sui versus ortum suum usque Nant Porthwymunt, ab illo inde ducente usque in ortum suum, deinde fossa ducente, et postea per transversum usque ad fossam aquosam ulteriorem juxta terram sitam filiorum Meayanc, illa fossa ducente usque ad fossam Nant Helic, et inde Nant Helyc ducente in mare. Et de terris grangiarum de Gudgruc et de Brechva in omnibus finibus suis.

“Donationem eciam concessionem et confirmationem quas Willielmus de Breusa¹ de consilio et consensu uxoris sue et proborum virorum de Went per cartam suam fecit Abbati et Conventui loci predicti de tota terra ipsius Willielmi de Koet Gorynyn et de Ribgoch inter amnem de Wenfrut et fossam que cadit de Creic Riein in Usyc juxta Ryt y Pystill, et illa predicta fossa extendente se usque ad verticem montis de Creic Riein et de inde usque Dar y Gicurau per transversum montis in bosco et plano in pratis et moris subtus terram et supra. Et de tota terra in campo Hubert apud Yskyryt Vechan in divisis et terminis in puram et perpetuam elemosinam. Et de pastura sua de Telari ad opus animalium fratrum suorum qui moram fecerint in predicta terra de Went.

“Donationem eciam concessionem et confirmationem quas Johannes de Braus² primogenitus Willielmi de Braus dominus de Ghoer per cartam suam fecit Abbati et Conventui loci predicti de terra illa que dicitur Killewen in finibus et pertinenciis suis. Et de terra illa que dicitur Kethlie Thrim inter fossam descendentem de Kethlie Wen sicut vadit in Leu et illum rivulum qui dicitur Leu³ cum bosco et plano pasturis moris et aquis et cum omni utilitate que exinde provenire poterit libere et quiete ab omni seculari exactione imperpetuum.

“Confirmationem eciam quam idem Johannes per eandem cartam suam fecit Abbati et Conventui loci predicti de terra in Gwent quas habuerunt ex dono W. de Breaus avi sui, si licet, Eue Skerit et inter Gwenfrud et Lanwenard⁴ et de communi pastura animalibus fratrum habitantium in terris nominatis et de libertate et exactione cujuslibet tolonei in terra ipsius Johannis.

“Donationem eciam et concessionem quas Wyaun Maredud et Lyellyn filius Heylyn in perpetuam elemosinam fecerunt Sancte Marie Virgini et Sancto Augustino et canonicis loci pre-

¹ Died 1212. The localities specified in this grant are situate between Crickhowel and Abergavenny, in the vale of the Usk. (A. Evans.)

² Son to the preceding. Died 1231-2.

³ The river Lliw, a tributary of the Loughor.

⁴ Llanwenarth, one mile west of Abergavenny.

dicti de terra illa a Nantmaur¹ usque ad Goyd Gruc a Goydgruc usque ad fluvium Blodewen et inde ad Wenfrud et ubi Nantmaur cadit in Wenfrut in nemoribus campis pascuis et aquis.

“Donationem eciam concessionem et confirmationem quas heredes Madauc et Tudor, filiorum Ivor, scilicet Madauc Vychan et Trahaern filii Howel et Trahaern Vychan, Iorwerth filius Tudor et Lleucu soror ejus cum filiis et coheredibus suis, ex parte Ivor filii Gogaun per cartam suam fecerunt Abbati et Conventui loci predicti in puram et perpetuam elemosinam, de tota terra quam habent ex donatione Madauc et Tudor parentum suorum apud Brunoys et Brynguyn² et Llethuernant³ secundum portionem illorum in predictis terris sicut hiis terminis continentur. O penn y dol⁴ hit y foss Kilvach yr Eilyn, in finibus et terminis assignatis inter heredes Ivor et heredes Kyndelu, foss Kilvach yr Eilyn⁵ yt y nant, or nant yr Wern⁶ hyt y foss,⁷ y foss yn ygorthwyneb, versus ortum suum usque teir Dar ys syd yn Nan[t] Waeret Kynan, or teir Dar y fin yn y hyt hyt y penn uchaf, o penn y fin kymryd y tir hyt y nant, y nant yn ygorthwyneb hyt y Weun Rud, o dyna kymer y foss ar traus y Weun Rudd⁸ a gerdha yma dan y Godor hyt y nant, y nant o foss y Godor hyt ygeleudach,⁹ Cleudach hyt ygothi, Cothi yn y hyt hyt ymhen y dol hir, ubi incepit prima diffinitio in bosco et plano in pascuis

¹ The Nantmawr, flowing northerly, unites with the Gwenffrwd close to the east of Pencader in Carmarthenshire. Coed Grug is on the former river; and Blodeiyn joins the Gwenffrwd two miles before it reaches Pencadair. (A. Evans.)

² Bryngwyn seems to be now subdivided into farms bearing the names of Penllwyn Gwyn, Llwyngwyn, and Cwmgwyn, within the boundaries afterwards described. (A. Evans.)

³ Llethnant is now a farm situate between Melin Gwm village and the river Cothi. It is in the manor of Llechvraeth, of which Earl Cawdor is the lord. (A. Evans.)

⁴ This meadow, called Dol-hir, seems to be a field in Pant y Verddur farm, near White Mill, and four miles and a half east of Carmarthen. Mr. Alcuin Evans states that on the field in question there stood an ancient chapel, and lettered gravestones are still to be seen in its hedges.

⁵ Gilvach yr Eilun, now called Gilvach, Gilvach Berthog, and Gilvach yr Ewel, and divided into two farms.

⁶ Werndrevi farm, close to Llanfihangel Church.

⁷ Mr. A. Evans observes that this ditch is still traceable from Werndrevi towards Waun Rhydd.

⁸ Waun Rhydd=the Common Field, a farm half a mile west of Llanfihangel Church.

⁹ Claudach, a stream running southward into the Cothy at Mynachdy Mill. (A. Evans.)

et moris molendinis et piscariis et in omnibus proventibus super terram et subtus terram similiter cum pastura communi totius terre sue animalibus predictorum Abbatis et Conventus.

“Donationem eciam concessionem et confirmationem quas Kynvricus de Wistyn et Kynuricus Kynanh et filii Kynuryk Crach per cartam suam fecerunt eisdem Abbati et Conventui in puram et perpetuam elemosinam, de tota parte sua et tota parte pertinente ad Lewelinum Crach Coch et heredes suos in campo de Anwaeret Kynan, scilicet, de tribus acris et quarta parte unius acre et tota parte sua apud Berthloet et teir ystag apud Gwern yr Ysptyty¹ et teir ystag apud Bon yr Avallen yn Ystrad Brunos, et de omni eo quod ad ipsos pertinuit jure hereditario in terris de Bryn Gwyn et de Llethvarnat issaf et de Llethvarnat uchaf.

“Donationem eciam et concessionem quas Grono ab Gwyn per cartam suam fecit Abbati et Conventui loci predicti in puram et perpetuam elemosinam de dimidietate terra que dicitur Cumbleauc.

“Confirmationem eciam quam Resus filius Griffini per cartam suam fecit Abbati et Conventui loci predicti de terra ecclesie Sancti Michaelis de Penbryn prout hiis terminis continetur, a cimiterio ejusdem ecclesie magna strata ducente usque ad crucem, et a cruce eadem strata ducente usque ad vadum in Bern² versus Porthotny, ab inde Bern ducente usque in Seyt, et ex inde Seyt ducente usque in mare, ex altera parte a cimiterio usque Hodnant,³ et Hodnant usque mare. Ratas habentes et gratas eas pro nobis et heredibus nostris quantum in nobis est dilectis nobis in Christo Abbati et Conventui loci predicti et successoribus suis. Concedimus et confirmamus prout carte predictae rationabiliter testantur, et prout iidem Abbas et Conventus et predecessores sui predicti terras tenementa ecclesias et capellas predicta hactenus rationabiliter tenuerunt. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste me ipso apud Westmonasterium vicesimo quarto die Marcii anno regni nostri decimo septimo” [1324].

It is doubtful whether all the advowsons and estates confirmed to the Abbey by this charter were granted to it either at its foundation or at periods preceding

¹ Said to be Cil Wern in the parish of Llangathen.

² Beron is the name of the stream which runs into the river Saeth, and the united streams fall into the sea midway between Penbryn and Aberporth. (A. Evans.)

³ Now called Hoffnant. It falls into the sea on the north side of Penbryn. (A. Evans.)

the first valuation of the Abbey property of which we have record. When we come to deal with the return made by the Abbey, which is incorporated in what is termed the *Taxatio* of Pope Nicholas, of the year 1291, we shall have reason to doubt whether Talley was so wealthy at its foundation as the above charter would lead us to assume it to have been. The probability is that when the Abbot and Convent sought for the royal ratification of the bequests that had been made to them, they, so to speak, brought the document "up to date", by including within it all the churches that had become annexed to the Abbey by whatsoever means, by grant, by purchase, or by chicanery. The estates were, no doubt, obtained in the early days of the monastery, and in one case we have the independent record of the grant. The names of the donors, where they can be identified, also go to show that the temporalities of the Abbey had been bestowed for the erection of the house and sustentation of its first inmates.

(To be continued.)

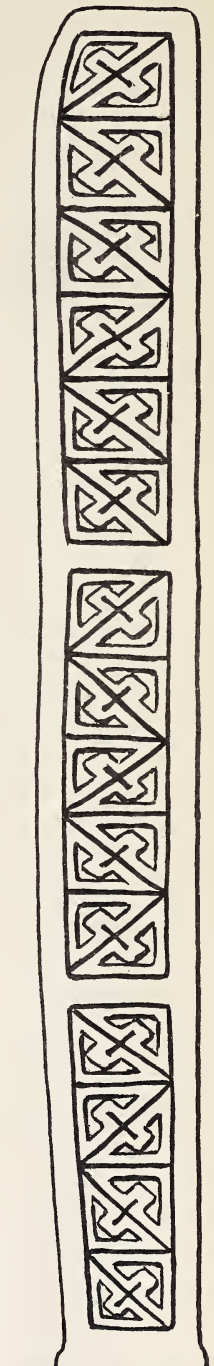
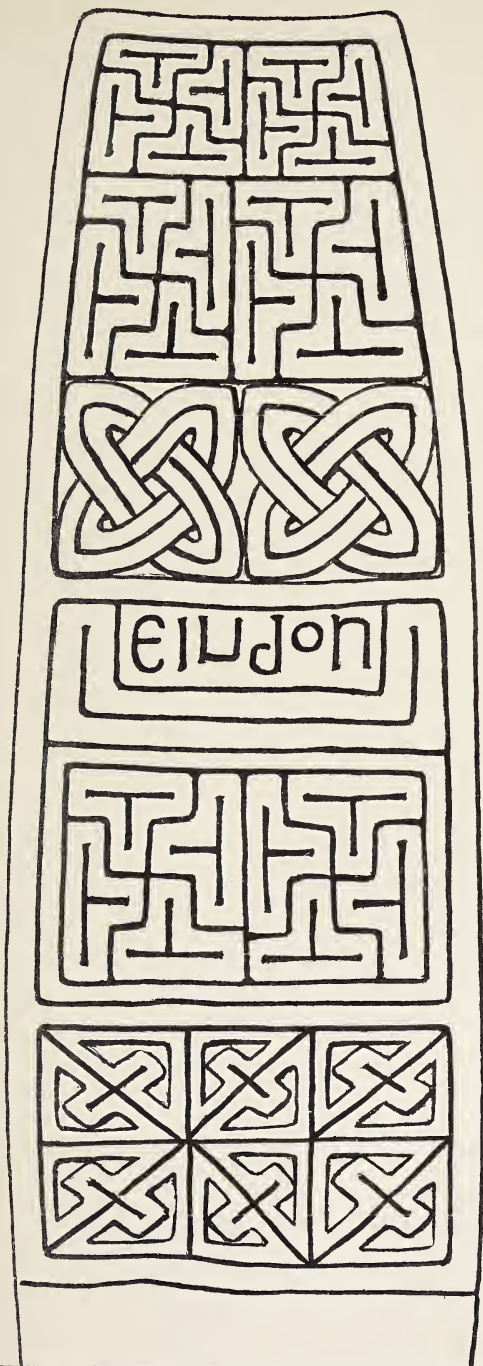
THE CROSS OF EIUDON, GOLDEN GROVE, CARMARTHENSHIRE.

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

(A descriptive Paper read on the Occasion of the Visit of the Cambrian Archæological Association to Golden Grove on Wednesday, August 10th, 1892, during the Llandeilo Meeting.)

THE monument now before you does not occupy its original position, having been removed from Glansannan farm, $2\frac{1}{2}$ miles north-west of its present site, on the opposite side of the river Towy. Until the year 1853 it stood on the top of a cairn of stones between the Afon-dulas and the Sannan, just above the point where they join and form one stream, which runs into the Towy two miles further down. The monument was known locally as the Llech Eidon, or the Stone of Eidon, whose name appears engraved upon it. It does not seem to have been directly associated with any ecclesiastical building, as is usually the case with stones of this description. The nearest church is that of Llanfihangel-fach-cillfargen, one mile to the north-east. Some of the place-names in the immediate neighbourhood, such as Cefn Esgob and Ffynnon Deilo, higher up the valley, are suggestive of the connection of this district with the labours of the missionaries of the early Celtic Church.

The monument gives its name to the hill on the west side of the valley of the Sannan, which is called Mynydd-llech-Eidon. There is nothing to show conclusively the object for which the Llech Eidon was erected. It may have been placed over the grave of the deceased as a sepulchral monument, but judging from its size, and what we know of similar inscribed crosses in Ireland and elsewhere, it is far more likely to have been a memorial stone that did not necessarily mark the place of burial, and may very possibly have



CROSS OF EIUDON,

been executed many years after the death of the person it commemorates. There are other instances of early crosses situated quite away from any church or other building, such as those at Carew, in Pembrokeshire; Copplestone, in Devonshire; Hartshead, in Yorkshire; and the Maiden Stone, in Aberdeenshire. In some of these cases there may have existed originally a church or burial ground near the cross, all traces of which have been afterwards obliterated; others, like the Copplestone cross, which is mentioned in a charter of King Edgar to one of his Thanes, Alfhre A.D. 974, in the Record Office,¹ were possibly boundary stones; and the remainder, no doubt, were intended for wayside crosses, where the pious traveller might rest for his devotions, as is done at the present day in Brittany. The art and inscriptions upon all crosses of the type we are now describing prove conclusively that their origin is ecclesiastical, rather than secular; yet guide books and antiquaries, whom one would expect to be better informed, continually repeat puerile local traditions to the effect that they mark the sites of battles, entirely ignoring the fact that there is not a single authentic instance of an ornamented cross ever having been used for such a purpose.

The Llech Eidon was removed to its present position in 1853 by Lord Cawdor, in order that it should run less risk of being mutilated. The carving is in excellent preservation, and we venture to express a hope that it may be possible to protect this most interesting relic from the effects of weathering, by placing it under cover. Prof. Westwood also made an admirable suggestion, some years ago, that the original site at Glansannan should be marked by a stone inscribed with the date and circumstances of its removal.

The Llech Eidon is first mentioned in Camden's *Britannia* (Gibson's edition, 1695, p. 627), where the inscription only is engraved. A good illustration and description from the pen of Prof. I. O. Westwood, will be

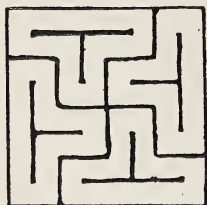
¹ *Journal of the British Archaeological Association*, vol. xxxiv, p. 122.

found in the *Archæologia Cambrensis*, 4th Series, vol. ii, 1871, p. 339, and the *Lapidarium Walliæ*, p. 82.

We now turn to the monument itself, the inscription and the ornamental designs sculptured upon it. The stone at present stands in the American garden at Golden Grove, and is fixed in a new base. It is the shaft of a cross, with a socket at the top for the reception of a head, either of the wheel shape, like those at Llantwit and at Margam, in Glamorganshire, or of the four-hole type, like those at Carew and at Nevern, in Pembrokeshire. The sides of the shaft have a distinct, though somewhat irregular, *entasis*, or curve outwards. The stone is 6 ft. 9 in. high; by 1 ft. 4 in. wide at the top, 2 ft. 3½ in. wide in the middle, and 2 ft. 2 in. wide at the bottom; by 8 in. thick at the top, 9½ in. thick in the middle, and 8 in. thick at the bottom. Those who have seen the crosses Samson at Llantwit Major, and at Carew and Nevern, cannot fail to have been struck with the many points they possess in common with the Llech Eidon, suggesting that all four monuments are of the same period, and possibly the work of the same designer.

The sculpture on the Llech Eidon is as follows:—

Front.—Divided into four panels, containing: (1.) A key-pattern composed of T-shaped figures, arranged swastica-fashion around a central point, so that four of them completely fill a square, and the squares repeated four times.

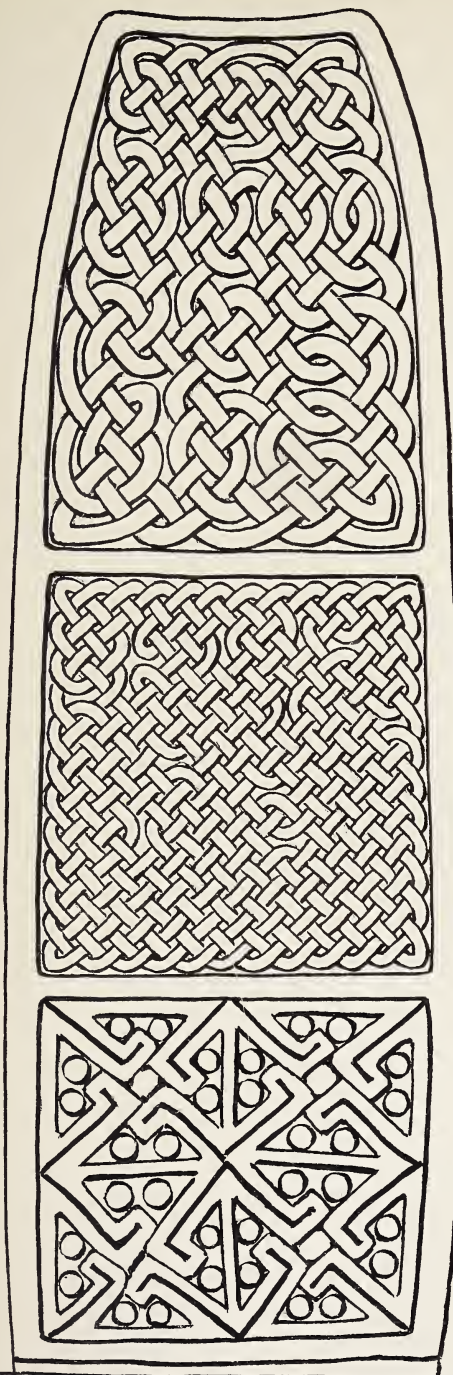


No. 1.



No. 1A.

(1A.) Interlaced work composed of two oval rings placed crosswise, the same design being repeated twice.

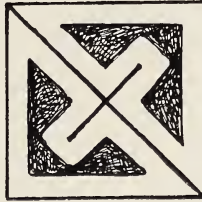


AT GOLDEN GROVE, CARMARTHENSHIRE.

(2.) An inscription in one horizontal line in Hiberno-Saxon minuscules, reading *Eiudon*, a proper name, the modern form of which is *Eidon*.

(3.) A key-pattern similar to that in the top panel, but the same design only repeated twice, instead of four times.

(4.) A key-pattern composed of squares divided into two triangles by a diagonal line, with portion of another diagonal crossing it in the centre, the same design being repeated six times.



Back.—Divided into three panels containing: (1.) Interlaced-work derived from a plait of sixteen cords by introducing breaks in different places.

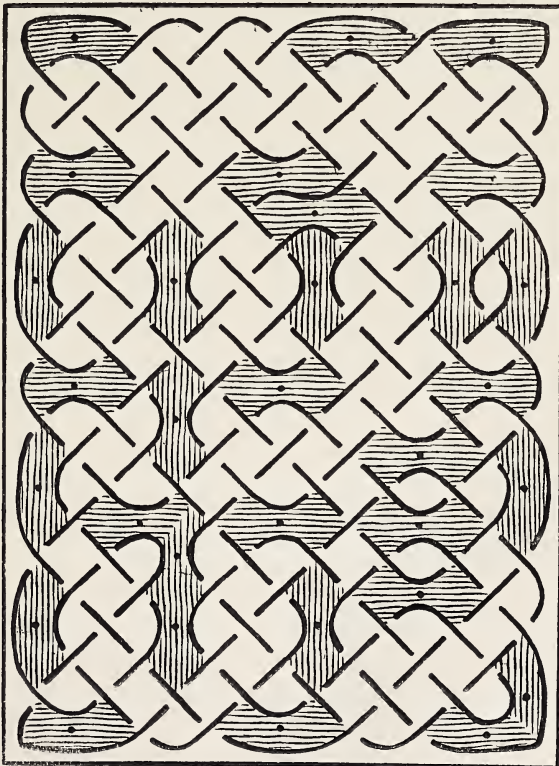


Diagram of breaks in plait on top panel of back of Golden Grove Cross.

(2.) Interlaced-work derived from a plait of twenty-four cords by introducing breaks in different places.

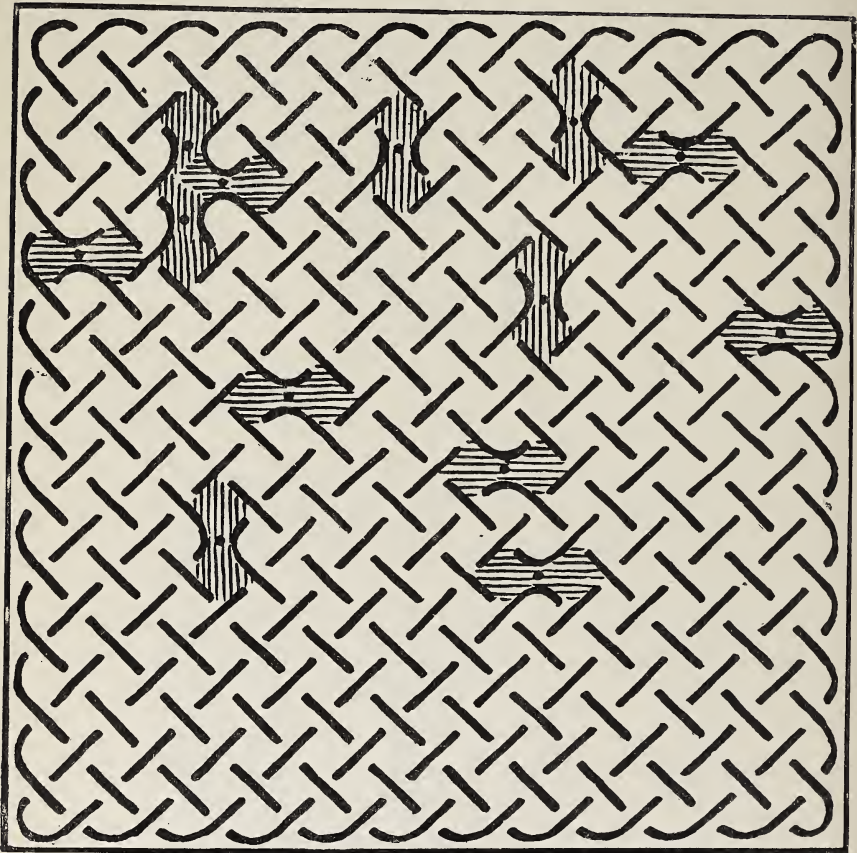


Diagram showing breaks on plait of second panel of back of Golden Grove Cross.

(3.) A key-pattern, the setting-out lines of which form squares, each divided into four triangles by two diagonals, there being round pellets in the triangular sinkings.



Right Side.—Divided into three panels, each containing a key-pattern similar to that on the bottom panel of the front face of the shaft.

Left Side.—Divided into three panels, each containing a key-pattern composed of T-shaped figures facing alternately in opposite directions, thus: T L T L.

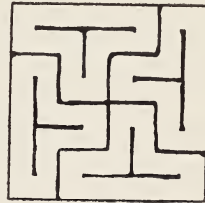


The T-shaped figures differ from those on the front face of the cross, in having a T in outline within the figure instead of an incised T.

The points of similarity between the designs sculptured on the Llech Eidon and the crosses at Llantwit Major, Carew, and Nevern, are as follows: (1.) The inscriptions on all four of the stones are in Hiberno-Saxon minuscules, and enclosed within small panels surrounded by an incised line. (2.) The interlaced work on all four is of the kind known as broken plaitwork. (3.) Crossed and interlaced oval rings occur on all four.



No. 3.



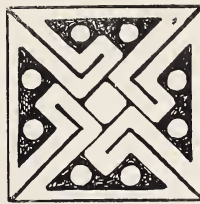
No. 4.

(4.) The key-pattern formed of T-shaped figures is to be seen on all of them.

(5.) Also the key-pattern formed of squares divided into two triangles by a diagonal.



No. 5.



No. 6.

(6.) Lastly, the pelleted key-pattern, the setting-out lines of which form squares divided into four triangles by two diagonal, is common to all.

It may now be asked, do these resemblances afford us any clue by which to fix the date of the Llech Eidon? And I can reply, most assuredly; for if the identification of the Samson of the Llantwit Cross with the Samson whose name appears as a witness to a grant of Meuric ap Arthmael, *circa* A.D. 843,¹ the other stones mentioned must also most probably be of the ninth century also.

Let us see how far this is confirmed by a comparison of the ornament on the Llech Eidon with that on crosses in other parts of Great Britain, and in the Hiberno-Saxon MSS. of the same period. The nearest approach to the kind of interlaced work on the Llech Eidon is to be found on the Coplestone Cross, in Devonshire (earlier than A.D. 974), and on the St. Neot and St. Cleer Crosses, in Cornwall (both undated).² The crossed and interlaced rings are not uncommon throughout all Celtic art, but are perhaps more frequently found in Cornwall than anywhere else. The peculiar key-pattern, formed of four T-shaped figures, is not at all a usual one on sculptured stones, the only instance I know of being on a cross-shaft at Norham, in Northumberland.³ In the MSS., however, it occurs more frequently, as for example, in the Gospels of MacRegol, in the Bodleian Library, at Oxford (*circa* A.D. 820); in the Gospels of Durrow, in the Library of Trinity College, Dublin (A.D. 879 to 916); in the Gospels, 1 E. vi, in the British Museum (eighth or ninth century); and in the Cologne Penitentiale.⁴ The pelleted key-pattern

¹ "Life of St. Cadoc", in Rees' *Lives of Cambro-British Saints* (Welsh MSS. Society), p. 389.

² *Journal of the British Archaeological Association*, vol. xlv, p. 325, and *Journal of the Royal Institution of Cornwall*, vol. x, p. 37.

³ Stuart's *Sculptured Stones of Scotland*, vol. ii, p. 127.

⁴ For illustrations of MSS. see Professor Westwood's *Miniatures of the Irish and Anglo-Saxon MSS.*, and *Palæographia Pictoria Sacra*, and the Publications of the Palæographical Society.

is rare, both on stones out of Wales, and in the MSS. There are, however, instances on sculptured slabs at Rosemarkie, in Ross-shire, and Govan, near Glasgow; and in the Gospels of MacDurnan, in the Lambeth Palace Library (A.D. 885 to 927).

The evidence adduced, therefore, points unmistakably to the ninth century as the period when the Llech Eidon was erected, and I can only say, in conclusion, that if we are ever to solve the many interesting problems connected with the early Christian monuments of Wales, it must be by a minute analysis of their ornamental peculiarities, supplemented by a comparison of the results with the decorative features of the Hiberno-Saxon, Carlovingian, and Lombardic MSS., and the sculpture of the crosses in England, Scotland, and Ireland.

The illustrations of the Llech Eidon have been prepared by the help of rubbings made by the Rev. Canon G. F. Browne, F.S.A., and some admirable photographs taken by Mr. T. Mansel Franklen. I am much indebted to both these gentlemen for their kind assistance. A good photograph of the front of this cross can be obtained from Messrs. Howell and Adams, of Carmarthen.

There are one or two slight differences between my interpretation of the pattern of the interlaced work in the two upper panels of the back of the Cross, and Canon Browne's and Prof. Westwood's. In the explanatory diagrams I have taken Canon Browne's views as being correct, although they do not seem to agree with the photographs in some places.

The plates showing the four sides of the cross-shaft are to a scale of one-twelfth full size.





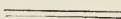
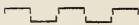

SUGGESTIONS FOR AN ARCHÆOLOGICAL SURVEY OF WALES.

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








THE want of a series of maps specially prepared in order to show the geographical distribution of the different classes of antiquities of Great Britain has long been felt, and some of the English county archæological societies have already commenced to supply this deficiency. To the Kent Archæological Society belongs the credit of having published the first map of the kind, in co-operation with the Society of Antiquaries. Since the Map of Kent was issued in the *Archæologia*, others of Cumberland and Hertfordshire have been taken in hand.

Not wishing to be behind their English brethren, the Committee of the Cambrian Archæological Association has directed its serious attention to a similar scheme for Wales; and as the matter will be brought up again for discussion at the Meeting at Shrewsbury next Spring, I propose to offer a few suggestions which I hope may help to clear the way for the practical attainment of the desired object by placing something definite before the members.




Firstly, I take it, the things which require to be marked upon an archæological map are—every trace of human occupation in ancient times (or, in other words, all remains of man and his handiwork) within the given area. Some simple system must now be devised by means of which these remains may be classified and indicated on a map by distinctive symbols. It is possible to arrange all the things required to be marked on an archæological map under one of the following heads :—

(1) Human remains	-	-	-	
(2) Fixed structures	-	-	-	
(3) Sculptured or inscribed monuments	-	-	-	
(4) Portable objects	-	-	-	
(5) Roads	-	-	-	
(6) Lines of defence	-	-	-	
(7) Boundaries	-	-	-	
(8) Sites of battles	-	-	-	<i>Crossed Swords.</i>










The symbols selected to represent each of the first four are the most elementary geometrical shapes, viz., the diamond, square, triangle, and circle; the next three by various kinds of lines; and the last by two crossed swords. The advantage of using the square, triangle, and circle, is that by placing a letter within the figure each particular kind of structure, monument, or object may be further defined. Thus structures can be classified according to the use for which they were intended, as follows :—

(1) Domestic	-	-	-	-	
(2) Military	-	-	-	-	
(3) Sepulchral	-	-	-	-	
(4) Religious	-	-	-	-	
(5) Public	-	-	-	-	
(6) Engineering	-	-	-	-	
(7) Manufacturing	-	-	-	-	

Monuments can be divided into three classes :—

(1) Sculptured	-	-	-	-	
(2) Inscribed	-	-	-	-	
(3) Sculptured and inscribed	-	-	-	-	

It would be quite impossible to classify portable objects according to the use for which they were intended, without making the system of symbolism too complicated. The material seems to supply the earliest method of discriminating between the different kinds of objects. Thus :—

(1) Of stone	-	-	-	-	
(2) „ bronze	-	-	-	-	
(3) „ iron	-	-	-	-	
(4) „ gold, silver, copper, brass, etc.	-	-	-	-	
(5) „ pottery or glass	-	-	-	-	
(6) „ wood or other vegetable material	-	-	-	-	
(7) „ bone or other animal material	-	-	-	-	
(8) Coins, seals, etc.	-	-	-	-	
(9) Miscellaneous	-	-	-	-	

I propose to arrange all the structures, etc., under four periods, as regards their probable age, and to indicate each period by a distinctive colour. Thus :—

(1) Prehistoric, including ages of stone, bronze, and iron	-	-	-	-	-	Black
(2) Romano-British, A.D. 1-400	-	-	-	-	-	Red
(3) Early Christian, A.D. 400-1000	-	-	-	-	-	Green
(4) Mediæval, A.D. 1000-1500	-	-	-	-	-	Blue

Where the structures, etc., at any particular place are of more than one period, the symbol may be coloured to show the oldest period, and the subsequent periods represented by underlining the symbol with other colours, thus D

When a structure, etc., no longer exists on the site marked, an asterisk may be placed against the symbol, thus D*

The object of the symbols is to give a general idea of the geographical distribution of the various classes of ancient remains in the quickest and most direct way; but it is not intended that the symbols should take the place of full descriptive particulars of the remains. These will be given in a list to accompany each sheet of the map, and a number affixed to the symbol will refer to this list, thus D¹²⁵

It is evident that, as a necessary preliminary to the preparation of an archæological map of Wales, complete classified lists must be made of all the ancient remains throughout the Principality. Now that the Index to the first four Series of the *Arch. Camb.* has been published, it would not be difficult to make lists of all those remains which have been already described and illustrated in our Journal; and the lists might be considerably enlarged by going through all the county histories and other topographical works relating to Wales.¹

When the lists were made as perfect as possible, including references to the book where each remain was described, the whole of the antiquities could then be marked upon the Ordnance Map (scale, 6 inches to the mile). For this purpose two sets of sheets of the 6-inch Ordnance Map of the whole of Wales would be required: one set to be kept by the Director of the Archæ-

¹ Mr. Stephen Williams, F.S.A., has compiled a list of Monumental Effigies in Wales, which will appear in the April number of the *Journal*.

ological Survey, and the other to be sent to workers in the various districts, who would verify the antiquities already marked, and add others from personal knowledge or information received in the locality. The sheets belonging to the duplicate set would be sent out from time to time, as might be deemed desirable, and when returned to the Director, he would transfer the newly added remains to the other sheets kept permanently by him.

The system suggested would not be merely adopted as a temporary expedient, but would go on continuously as long as the Cambrian Archæological Association exists.

When the antiquities in any one county were sufficiently exhaustively worked out, a map of that county might then be published, on a reduced scale, by means of photography or otherwise.

As to the practical means of carrying out the project, it will certainly be necessary to raise a small fund in the first instance for the purchase of maps and other expenses, and to obtain a sufficient number of volunteer workers to carry out such investigations as would be required in each district. It would be very desirable also to act in concert with the Director of the Ordnance Survey at Southampton, and to obtain from him all the information already collected by his department relating to Welsh antiquities. In return for this assistance it would be an advantage to the Ordnance Survey to have all their maps critically examined by specialists in each branch of archæological research.

The preparation of a map of the whole of Wales, showing every description of ancient remain, would be a formidable undertaking, and could only be done by degrees; but at the same time the general plan on which the work is to be carried out should be arranged beforehand. For this purpose it would be well to obtain the Index-Map for the 6-inch Survey of Wales, and divide each county into districts containing a town which would serve as a convenient centre for exploring

the surrounding neighbourhood. Each district would consist of so many sheets of the 6-inch Ordnance Map, and would be bounded by the margins of the sheets. The districts should be made rectangular, and of as nearly equal area as possible. It would probably be found best to make a commencement with one or two such districts as an experiment, chosen with reference to the workers available, its richness in ancient remains, and its accessibility.

In conclusion, a list is given showing the kinds of fixed structures that would come under each different heading :—

Domestic.—Cave-dwellings, rock-shelters, underground houses, hut-circles, pit-dwellings, beehive-cells, walled villages, lake-dwellings, crannogs.

Military.—Enclosed earthworks, stone forts, dykes.

Sepulchral.—Menhirs, circles of stones, avenues of stones, groups of stones, cromlechs, covered galleries, cairns, chambered cairns, cists, cemeteries.

Religious.—Sacred enclosures, temples, altars, holy wells.

Public.—Baths, basilicas, amphitheatres.

Engineering.—Roads, quarries, mines, bridges, harbours, quays, causeways, aqueducts, conduits, sewers, irrigation-works.

Manufacturing.—Flint-factories, smelting works, potteries, mills.

The above list is merely intended to be suggestive, and does not pretend to be complete at all.

Reviews and Notices of Books.

EARLY ETHNOLOGY OF THE BRITISH ISLES, being the Rhind Lectures on Archæology in Dec. 1889. By JOHN RHYS, M.A., Professor of Celtic at Oxford.

THE earliest human remains in these islands have been found associated with *extinct* mammals. Kent's Hole Cavern in Devonshire, and the stratified gravel of Hoxne in Suffolk, have furnished human bones and teeth which were contemporaneous with the fossil elephant, the rhinoceros, and the cave-bear. Chipped flint weapons and instruments of horn and bone accompany these human remains, and thus bear mute testimony to the existence and work of man in this part of the world shortly after the last glacial period, when as yet, probably, Great Britain was joined to the continent of Europe, and its features were entirely different from those which obtain to-day. This "drift period", as it is called, was probably separated from our own time by tens of thousands of years, and consequently we can hardly hope to find any links of history which may connect us with it.

Quite apart, however, from these evidences of the earliest man, we have clear testimony that Great Britain was occupied in approximately historic times by more than one race before the coming of the Romans.

In Greenwell and Rolleston's *British Barrows* (Oxford Press, 1877) we have a full account of the contents of various kinds of barrows examined by Canon Greenwell, and of Professor Rolleston's measurements of the human remains found within them. The result of these investigations may be thus briefly stated. In the barrows belonging to the earliest period, that is to a time anterior to the use of metals, all the skulls found were, without exception, dolichocephalic. A dolichocephalic skull is one whose breadth in relation to its length (regarded from above) does not exceed that of 72 to 100.

In the later barrows, where bronze implements are discovered, both dolichocephalic and brachycephalic crania (*i.e.*, round skulls) are found, and that, too, in nearly equal proportions. Sir William Wilde discovered also representatives of these two types in Ireland, and Professor Daniel Wilson (*Brit. Assoc. Report*, 1850) assigns the skulls of the earliest Scottish race to the same two classes, regarding them both as pre-Celtic. The typical dolichocephalic skulls have been found in what is known as *long* barrows, and associated with weapons of flint or stone, and implements of horn or bone. Barrows of this kind have been found as far north as Caithness, and also in Yorkshire, but especially in the south-west of England.

The round barrows are of the bronze period, and contain, as already stated, examples of both dolicho-cephalic and brachy-cephalic crania. Prof. Rolleston refers to a third variety of remains, which brings probably our pre-Roman races in Great Britain up to three. "The few skulls which I have been able to examine", he adds, "or to read of, from interments of what is called the late Celtic period (the period intervening between the close of the bronze age and the establishment of the Roman power in this country), have been dolicho-cephalic.....The dolicho-cephalic late Celt, however, differed probably from the dolicho-cephalic inhabitants of these islands in the stone age in being light instead of dark-haired." (*Op. cit.*, p. 636.) They differed also, he tells us, in the height of the females, who, relatively to men, were much shorter in the stone age than among the Celts. He adds later on, that while the Anglo-Saxon skulls agree "with the long barrow series in being dolicho-cephalic, and while, in a few instances, skulls from these two series were very clearly like each other, there was, nevertheless, no great difficulty in distinguishing between these two series also." (*Ibid.*, p. 644.)

Canon Greenwell tells us that the round barrows yield few bronze implements, and that, too, of the simplest character (*e.g.*, plain flat axe, dagger, knife, and awl). In the numerous finds, independent of burials, there are, on the contrary, swords, flanged and socketed axes, and other implements, showing a plentiful supply of bronze, and an increased skill. Canon Greenwell argues from this that the barrows are of the *early* bronze age, when swords were not yet made, and when bronze was not in common use.

As to the burials attributed to the iron age, that is, before the coming of the Romans, Canon Greenwell thinks that there are few in Great Britain, those at Cowlam, Arras, and Hessleskew, on the Wolds, being the most noted. He draws attention to the fact that glass beads are found in such interments, and that the remains are of a dolicho-cephalic people, who were not, in his opinion (which he gives hesitatingly), a new race, but representatives of the older neolithic, long-skulled inhabitants of the country.

The crannog lately examined at Glastonbury furnishes, besides a spear-head and some other small implements in iron, several bronze objects of artistic design; but no human remains have yet been found. It belongs conjecturally to the period between 200 B.C. and 100 A.D.; but we know from instances in Ireland and Scotland that these crannogs were used in comparatively late times.

Extending our survey to the adjoining Continent, Professor Broca tells us that the most ancient skulls of Western Europe are all dolicho-cephalic; while according to Sir Henry Dryden the Bretons, compared, as to the whole race, with the English, are brachy-cephalic, the peasantry being much less so than the middle class. The bronze period Briton "very closely resembles" (Prof. Rolleston writes) "the brachy-cephalous Dane of the neolithic period",—a class largely represented by mediæval Danes, and still common in Denmark. The skulls of the Swiss lake-dwellers, of both stone and

bronze period alike, belong, according to His and Rüttimeyer, to the massive dolicho-cephalic type.

From examinations of ancient skulls from cemeteries in the Basque country, Broca, Velasco, Prof. Virchow, and others, have shown that two types existed amongst these people,—a dolicho-cephalic of about index 77 as an average, and a brachy-cephalic of more than 80.

It is clear, from what has been said, that the ethnology of the early races, not only of the British Isles, but of the Continent of Europe, presents not a few difficulties, and any light which may be thrown upon it from other sources than the revelations of the pick and shovel will be heartily welcome. Who were these ancient dolicho-cephalic people, and in what relation did they stand to the brachy-cephalic type? Have they also descendants among us now, and where are we to look for them? These are interesting questions.

It was with the aim of still further elucidating these ethnological problems that Professor Rhys delivered his Rhind Lectures, the title of which heads this notice. No man, it may be safely said, could be better fitted than he to supplement the information yielded by the British barrows. By bringing to bear upon it the results of his far-reaching linguistic studies, and his minute acquaintance with all the earliest literary sources of knowledge about these islands, he could not fail to throw new light upon a question which has baffled, up to the present, the acumen of our most learned historians. He has all the elements of a great discoverer. Daring and adventurous above custom, he is, nevertheless, cautious, and seeks rather than avoids any evidence which may be adverse to the generalisations to which his wide inductions lead him. These Lectures exhibit all these qualities,—his enterprise, his caution, his anxiety to leave nothing out of consideration which may have a bearing upon his subject.

The first Lecture is devoted to giving us a bird's-eye view of linguistic areas in Western Europe before and after the beginnings of history. The Celtic branch of the Aryan-speaking peoples were divided, from prehistoric times, into two families. The one branch was distinguished by its preservation of the pronunciation of an original *qv* sound, and by its retention of an original long *u* vowel; while in the other the *qv* sound is changed to *p*, and the *ū* is unrounded to *ī*. The first of these branches is linguistically represented to-day by the Irish, Gaelic, and Manx-speaking peoples (Goidelic), and the latter by the Welsh and Bretons (Brythonic). With the former, *mac* (representing an earlier *maqui*) means son, boy; a form which was represented in early Welsh, or Brythonic, by *mapi*, later *map*, and now simply *ap*. Similarly the Brythonic-speaking peoples resolved the *u* in such Goidelic words as *dūn* into *dīn*. Those who preserve the *qv* sound Prof. Rhys calls *Q* Celts, and those who change it into *p* he calls *P* Celts.

“It is morally certain”, Prof. Rhys says, “that at some distant epoch the seaboard of Europe, from Holland to Spain, was in part

occupied by Celts of the *Q* group." This was the first wave of men of Aryan speech who were pushing to the west and south, or who were driven in this direction by a second wave of people of the *P* group. This *Q* group gradually occupies areas farthest removed from the point of departure, appearing not only in the west and south of Gaul, but in Spain, in South Britain, Ireland, and in the islands and Highlands of Scotland; and behind it we find, as a rule, peoples belonging to the *P* group, who succeed in robbing it of its most eastern possessions. Cæsar's divisions of Gaul represent, according to Prof. Rhys, these two elements, together with a third (Aquitaine), which the Professor reckons as of non-Aryan speech. The *Q* group are roughly represented, according to Professor Rhys, by the inhabitants of the region called *Celtica*, while the Gauls and Belgæ are included by him among the peoples of the *P* group.

The change of an original *qv* into *p*, and the long *u* into *î*, is not confined to the "Gallo-Brythonic" Celts. The Osco-Umbrians of Italy, the Doric Greeks, and the Phrygio-Carian conquerors of Asia Minor, according to Prof. Rhys, made the same changes; and unable to regard this change as a natural development of Aryan speech, he traces it to a common contact of all these peoples with a non-Aryan element. The place of contact he assumes to have been somewhere in the Alpine region of Central Europe, where the early representatives of the *P* group of Aryans had "conquered or assimilated and subdued" a non-Aryan race, who, in his opinion, were probably the makers of the Alpine lake-dwellings. Hence took place, probably, the descent of the Dorians into the Balkan peninsula, and hence the Osco-Umbrian peoples of Italy. Here, too, was the probable centre from which issued the Gauls who peopled northern France, and who overran Italy and the East, and planted the name Galatia in Asia Minor.

Prof. Rhys thus regards the *P* group as a mixed race, and would ascribe to their British representatives the brachy-cephalic skulls found in the round barrows of England. Prof. Rolleston, Daniel Wilson, and the researches of Sir William Wilde in Ireland, are, as we have seen, not quite in favour of this view.

This, it will be readily acknowledged, is a brilliant generalisation, and explains many things which sadly needed explaining. It has its difficulties, however, and much fuller evidence will be needed before it can take its place among established truths. One finds it hard to realise that Gauls and Dorians, Oscans and Umbrians, and Phrygio-Carians, were ever closely associated in one home after the dispersion of the original Aryan-speaking peoples. Latins and Greeks of the *Q* group are too closely allied, in a linguistic point of view, with Oscans, Umbrians, and Dorians of the *P* family to make easily credible a common origin of the speech-modifications of the *P* peoples, apart from the original Aryan centre.

In the second Lecture Prof. Rhys deals with the evidence of contact between the *Q* or Goidelic group and the non-Aryan aborigines in Ireland and in ancient Alba (Scotland). This evidence is mainly

one of personal nomenclature. Among early Goidelic personal names we find many involving such elements as *Mog*=slave, *Nia*=champion, *Mael*=tonsured, *Céle*=companion, *Giolla*=servant. Thus we have *Mog-Néit*=slave of Néit (the war-god of the ancient Goidels), *Nia Corb*=Corb's champion; *Mael-Patraic*=the tonsured (man) of St. Patrick, etc.

It may be well to call Prof. Rhys' attention here to the fact that he makes the *Mael* in *Mael-Genn*, *Maelbeth*, and *Maelchon* (pp. 28, 29, 30), to mean bald or tonsured, while he recognises elsewhere that the latter *Mael* represents quite a different element, *i.e.*, an earlier *Magli*, which in his *Welsh Philology* he rightly specifies. *Maelchon* can thus hardly mean "Hound's slave", as it is regarded elsewhere as representing an early Maglocune.

The formula of such names as those just cited he regards as non-Aryan, and as witnesses to a fusion of the Goidels with an alien race. This, he thinks, is rendered more probable by the frequent use, in Goidelic personal names, of *Cú* (Welsh *Ci*)=dog; *i.e.*, *Cú-Corb*=Corb's hound. The formula referred to reminds one, he says, of such Semitic forms as *Obed-Edom*, *Abdiel*=the servant of God; and he evidently considers the Goidelic instances to have no parallels in other Aryan languages. He seems also to regard the *Cú* combinations to be abnormal, and to indicate the survival of a kind of non-Aryan totemism. But what about such Teutonic names as *Godiscalc*, *Odalscalc*, where *scalc* is the modern German *schalk*=servant? And what about the Latin *ancus*=servant, in such forms as *Ancus Martius*, and the Sabine *Cupencus*? There are also, as Prof. Rhys knows, many personal names involving "hound" among Aryan-speaking peoples; and the name *Hundi* (called also *Hvelpr*) and *Hundison*, is not confined to the instance cited in the Lecture. Still it is very singular that names made up in the way noted should be so numerous among the Goidels, and so few among the Brythons, and therefore Prof. Rhys' conjecture may turn out to be well founded.

In his next Lecture Professor Rhys endeavours to sift out of the legendary history of Ireland any grains of truth it may contain bearing upon the non-Aryan peoples encountered by the intruding Goidels.

Emer and *Erem* (gen. *Erimon*), two sons of *Mil*, divided, according to the legend, Ireland between them; and *Erem* is represented as having, like *Romulus*, slain his brother. Prof. Rhys sees here a reminiscence of the contest of the two races for the possession of the country. *Emer* (written also *Eber* and *Ir*, the changes in the form being in keeping with the laws of Goidelic speech) represents the non-Aryan element; and this name is the source of the most ancient appellation of Ireland,—*Iverio*, *Iuerna* (from *Juvenal* and *P. Melá*), *Ἰουέρνοι* of *Ptolemy*; "the *Erna*" (genitive plural, *Erann*), with which may be compared the *Yberiones* of the *Confession of St. Patrick*. Thus *Hibernia* and *Erin* (gen. of *Eriu*) are alike survivals of the ancient non-Aryan name of the country. Two other poetic designations of Ireland were "*Banba*" and "*Fodla*", which Prof. Rhys regards as also non-Aryan.

The curious point about these names is that they are found, according to Prof. Rhys, also in the Pictish region of Scotland,—Sraith-Hirend (Strathearn), the Loch and river Earn preserving the genitive plural of Erna; while Bamff in Perthshire, and Athole (*i.e.*, Ath-fodla), represent Banba, the wife of Mac Cuill, and Fodla, wife of Mac Cecht; both associated with the non-Aryan element in Ireland, *i.e.*, with the Cruithne or Pict.

The essentially Pictish provinces in Scotland take their names, according to a quatrain ascribed to St. Columba, from the seven sons of Cruithne, *e.g.*, Cait (Caithness), Ce (*cf.* the *Geona Cohors* of Adamnan's *Life of Columba*), Cirig (Mag-Girginn=mearns), Fìb (Fife), Fotla (Ath-fotla, Athole), Fidach (Glenn Fiddich?), and Fortrenn, identified with the district of that name.

It is certainly singular that the districts in Ireland associated with the rule of Emer and his sons are also those in which we find mention of the Cruithni, *e.g.*, north-eastern Ulster, Meath, Roscommon, and part of Munster. The Dalriads of North Antrim and the Dalaradians of South Antrim and Down were both, Prof. Rhys thinks, Pictish, although the term Cruithni is limited in history to the Dalaradians, while the former are called Scots; the distinction between them, Professor Rhys thinks, is one of language, not of race, the Pictish Scots having adopted the speech of the Goidels before they invaded Argyleshire.

In the next Lecture we pass over into Scotland, where Prof. Rhys endeavours to show us the distribution of races at the time when the Roman and Greek historians and geographers take notice of them.

Before discussing the new views put forward here by Prof. Rhys it may be well to give a slight *résumé* of what we know of ancient Alba (Scotland) from the classical writers:—

Tacitus, who wrote the *Life of Agricola*, 97 A.D., gives us an account of Agricola's campaign (81 A.D.) in what is now known as Scotland. He mentions the following names:—Caledonia, Clota (Clyde), Bodotria (Firth), Ad Taum (Tay), Horesti, Mons Grampius, where Agricola fought a battle with Calgacus and his big-limbed and red-haired Caledonians armed with their long, pointless swords and small shields.

After this campaign of Agricola we hear of no further intrusion of Roman legions into Alba until after the time of Hadrian, who about 120 A.D. is known to have built the Wall from Newcastle to Carlisle in order to preserve the Roman province from the incursions of the northern barbarians. In the time of Antoninus Pius, Lullius Urbicus (about 140 A.D.) is able to place a further restraint upon these incursions by a rampart extending from the Clyde to the Forth.

The Greek geographer, Ptolemy, who flourished about 120 A.D., gives us a topographical account of Britain which, as far as the region south of the Solway and the Vedra (? Wear) is concerned is fairly accurate. North of this he places Scotland almost east and

west, and gives names of northern tribes of which we do not find any mention elsewhere. No tribe except the Caledonians, no town, no rivers, except Glotta Æstuarium (the Clyde), Bodera Æstuarium (the Forth), Tava Æstuarium (the Tay); no island, except the Orcades, seems to have been called before or since by the names which appear on his map. No inscription or coin confirms these names, and a further evidence of his ignorance of this region is the absence of the notice of anything like mountains within it. The Itineraries furnish no information about Scotland, as they stop at Hadrian's Wall. We find from Dion Cassius (abridged by Xiphilinus) that in the year 201 the Roman General, Virius Lupus, purchased peace from the Mæatæ, a tribe of central Scotland, who are mentioned here for the first time, but who appear afterwards in Adamnan's Life of Columba as *Miati*. According to the same writer, Severus reconquered (A.D. 208) the country between Hadrian's and Antonine's Wall, and pushed beyond the latter to the most northern parts touched by Agricola. Remains of Roman Roads are said to be traceable from Falkirk to Stirling through Strathern to Perth, and thence through Forfar, Mearns, and Aberdeen to the Moray Firth, and are probable witnesses to this campaign, which would seem after all to have been a failure, ending in the death of Severus at York, in 211. Until the time of Constantius (A.D. 303) the further history of Northern Britain is unknown. In 305 he is represented (by Eumenius the Panegyrist) as having defeated the tribes between the walls called "the Caledonians and other *Picts*", a name now first heard. After the death of Constantius at York we have another fifty years of darkness, until we hear, through Ammianus Marcellinus (360 A.D.), of the Scots (for the first time, if we set aside the words of the Panegyrist of Constantius), who with the Picts are represented as making a descent upon the Roman Province, and that, too, in terms which imply that they had previously passed the Southern Wall. Ammianus recounts that four years later the Picts (which he divides into Dicaledonians and Vecturiones), Saxons, Scots, and Attacotts, were a perpetual source of anxiety to the Britons. Theodosius repulsed them (368), recovering the region between the Walls, which, in honour of the reigning Emperor, he called *Valentia*. The exigencies of the Empire leading to the reduction of the Roman troops in Britain, furnished occasion to new raids of Picts and Scots, who, although they were driven beyond the Northern Wall by Stilicho, had soon a free hand when, somewhat prior to 409 A.D., the Roman garrisons were permanently removed. The extent of the British element at this time in Scotland was probably marked by the Cumbres (on the Clyde) and Altclyde (Dumbarton), and extended south to and beyond Cumberland. The Dalriadic Scots are represented as having passed over from Ulster into Argyleshire early in the sixth century, but it appears from the preceding references that they must have been in Alba long before. The Picts seem to have been the predominant element at this time; the name

of the "Picts' Wall" suggesting their presence close to the Roman Province. The Northumbrian Angles in the seventh century had driven a wedge between the Britons of Wales and those of Strathclyde. In Bede's time (674-735) the Angles occupy the region south of the Forth and as far as Galloway, and we have thus in Britain, as Bede himself recounts, languages of five peoples—Angles, Britons, Scots, Picts, and Latins.

In this brief sketch we have a kind of groundwork for dealing with Professor's Rhys's fourth lecture.

This lecture is taken up with the geographical terms used by Ptolemy for tribes north of the Clyde and Forth, and with some of the tribe-names mentioned by other authorities. The *Veturiones* (which Professor Rhys reads, and doubtless rightly, *Verturiones*), he identifies with the Province of Fortrenn, that is, approximately, with Menteith and Mearns.

These Verturiones and the Mæatae (which he connects with a Welsh word, *Meiddio*, to dare) he makes to have been Brythons; but, as we have seen, Ammianus Marcellinus describes the Verturiones as Picts, and the Brythonic origin of the Mæatae is not quite clear. It is worth considering here whether the form Verturiones, if it be the correct reading, may not be connected with place-names in Pictish Scotland which have a Goidelic or Picto-Goidelic, and not a Brythonic form, e.g., Forteviot, which appears as Forthuirthabaicht; Forthrev (also Fothrev), Fothrik.

"Fotharta" is a name found associated in early Irish annals with places which have been cleared of woods. Two modern representatives of this word are Forth in Carlow and Forth in Wexford. The Fothrithi of the Register of S. Andrew's (Reeves, *Culdees*, p. 129) seems associated with Fothribh, which in Irish means a forest: a Cuil-fothribh in Dalaradia, as pointed out by Dr. Reeves, being interpreted "corner of the forest"; and the same authority identifies Forthrev with this word—a trace of which is still preserved in the Fothrick moors of the west of Fife. The name appears further in the taxation of the Deanery in "Ecclesia Forthir", while Kirk-Forthir, and Forthar, are in Markinch and Kettle. A Domnach Fothairbe appears also in Hy Tuirtre (on the west borders of Antrim) (*Trip. Life of S. Patrick*, ii, 140). These connections suggest forcibly that the word Verturiones meant "people of the woods", and would thus associate it in meaning with a possible derivation of Caledonia. The English word Holt (used in place-names for low woods) German *holz* (=wood), Slav. *kaldâ* (wood), Lith. *kalada*, Gr. *κλάδος*), is represented in Irish, as Kluge points out, by *caill* or *coil* (*ll* for *ld*), which represents a probable **calid* (cf. modern Irish *traig*, foot, and *Vertragus*, applied in the Celtic speech to a swift hound). (*Ap. Martialem et Arrianum de Venat.*) Compare "in nemore Calat-erium" of Geoffrey, and Calatria (Skene, *Four Ancient Books*, 1177). The Sylva Calydonia of the Latin writers, from Pliny the Younger onwards, shows the association of the name. The long *ē* in Caledonia seems not to be adverse to this derivation, since Prof.

Rhys himself finds a modern representative of the word in Dunkeld. If the Mæatæ and Verturiones were Brythons, and held sway in the southern Pictish regions down to the time of the Scot, Kenneth Mac Alpin, in 844, there ought to be some Brythonic place-names in the district to confirm this hypothesis. Professor Rhys alleges only the instance of the Ochil Hills, which he identifies with the Welsh *Uchel*, high. I do not cite here his arguments as to the "Dumnonii", one of Ptolemy's questionable names, upon which nothing substantial can be built. As for Ochil, if it is the Welsh *Uchel*, how can we explain Ochiltre in Carrick, at the junction of two streams; also the Okal river, Ogilvie, etc.? May we not have in these instances representations of the Goidelic *Eóchail* (Yew-Wood), which has given us in Ireland Youghal, Aughil, Clon-oghill, etc., etc.? He readily admits that the bulk of the place-names are Goidelic, but he ascribes the spread of these names, and of Goidelic speech generally throughout Scotland, to the extension of the sway of the Scots over the whole country. He frankly acknowledges that the universal extension of Goidelic speech in Scotland is difficult to account for, although he will not admit any proof of its existence in the time of Agricola or Ptolemy. He doubtless regards the name of the Caledonian Calgacus (if it be Celtic) to be as much Brythonic as Goidelic in form, and has other than the current explanations for Ad Taum, Clota, etc. The extension of the Gaelic speech begins from Argyle (*i.e.*, Ainer Gaethel, rendered into Latin by *Margo Scottorum*). The missionaries from Iona were its first propagators. Columba's mission to King Brude Mac Maelchon was the beginning of it, and his baptism of the Chief Artbranan his earliest success. Neither of these names, so far as Professor Rhys knows, occurs in the nomenclature of Brythonic Celts, while they are forms to be found in Ireland, *i.e.*, as Professor Rhys would probably contend, in *Pictish* Ireland. The *Book of Deer*, written most probably in the ninth century, shows that Columba's influence had prior to that time extended to the East Coast, and the records of land-grants on the margins of the text of this book—written at different periods, from the eleventh to the twelfth century—give us an insight into the topographical and personal nomenclature of this Pictish district at this time. The givers of land-grants to the Monastery of Deer include such well-known Goidelic forms as Comgeall, Aed, Moridach, Mac Caerill, Domnall, Malbrigte Mac Chathail, Maelcoluim Mac Cinatha, Mac Dubbacin, Cainnech Mac Dobarchon, Feradach, etc. These exercised authority over the land, which was therefore the property of the clans of which they were the chiefs. The names of the land-divisions contain similar personal names, and thus show extensive Goidelic possessions in this Pictish region, *e.g.*, Pett meic Gobroig, Pett Malduib, etc. Along with these we find names of places which must be very ancient, as experience leads us to regard those names to be most fixed in character which represent natural features, *e.g.*, Abbordoboir, Cloch in tiprat (Stone of the Well), Achad na glerec (Field of the Cleric). Other place-names

appear, it is true, which have a foreign look, *e.g.*, Orte, Bidbin (now Biffie), and the mysterious Pett, now Pit, as in Pitfour, Pitelpie, etc.

Professor Rhys thinks that the Picts allowed—perhaps invited—their Goidelic allies to settle on their marches to help them against their hereditary foes of Fortrenn, and that this furnished another agency for the propagation of Gaelic. The advent to power of Kenneth Mac Alpin (844) determined the spread of the Goidelic speech on every hand, and Prof. Rhys admits that “in most of the country from the southernmost point of Galloway to the Tay, and a certain distance beyond that river’s main stream, the Anglian speech, which you call Broad Scotch, superseded a Goidelic language, not a Brythonic one, at any rate to any considerable extent.” Aberdeenshire, he thinks, may have been one of the last districts in which Pictish survived, and hence perhaps the substitution there of “f” for “wh” in the dialect of the people: *e.g.*, “far” for “where”, etc. This interchange is not unknown in certain districts of Ireland, and, if we mistake not, of Western Scotland also.

Prof. Rhys next deals with the various appellations of the Picts, being inclined to regard the Giudi of Bede’s *Urbs Giudi*, *Mare Giudi*, as identical with the Iudeu of Nennius, the Iodeo of the *Gododin*, and the Ith of the several places called Mag Ithe in Ireland, and probably of the Island of Tiree (*i.e.*, Tir-ithe) in Scotland, as representing an ancient appellation of these people. He has doubtless examined and rejected the possible derivation of Mag-ithe from Plain of the Corn, as these plains of Ith occur where clearings of the forests have been made.

We think he is fully justified in rejecting the Latin origin of “Pict”. The Norsemen knew the northern shores of Scotland as Pechts or Petta-land, and the Welsh spoke of the Picts under the name Pecht-wyr. The Pictones, also, who gave their name to Poitou and Poitiers, represent probably a form of the word. Prof. Rhys detects in the Cecht of such personal names as Dian-Cecht a Goidelic representative of Pecht, a form which appears, he thinks, in Dalkeith and other combinations of Keith or Keth in Scotland. The Goidelic term for Pict, *Cruithne*, is treated at length by Prof. Rhys. Among the many brilliant and suggestive things in these lectures none exceeds for ingenuity and interest his discussion of this word. He finds in the Wesso-brunner Codex, a MS. of a date earlier than 814, a word Chortonicum, which is identified with uualho-lant (that is, land of the Welsh), or Gallia. This Chortonicum represents a Latin Cortonicum; and Pott saw in this the Goidelic adjective *Cruithneach*. The prototype of this Cortonic would be, in the language of the *P* Celts, Qurutanic-os,-a,-on. Now the Old-Welsh word Prydein, or Prydyn, properly means the country of the Picts, and Ynis-Prydain means the whole of Great Britain, and the Brythonic word Prydein is the Goidelic Cruithne, and the term Ynys Prydein is but the rendering into Welsh of some such Goidelic name as Inis Chruithne, *i.e.*, Island of the Picts. Now the best readings of Diodorus, Strabo, and Ptolemy give for the

British Isles the form *Πρεττανικὰ Νῆσοι*. This adjective had nothing to do with the name *Βρεττανοί* (Brythons); but, owing to a *similarity* of sound, it was more or less attracted towards the latter form. Prettanic, in fact, is approximately the Gallo-Brythonic equivalent of the Goidelic adjective Cruithnech, Pictish. Thus "the people represented by the names Cruithne, Prydein, and Pict were once considered by the Celts to have been the inhabitants *par excellence* of these islands."

The sea of Icht was an early name for the English Channel: the "Portum itium" from which Cæsar embarked represents an original Ictium, which was "the Ictian Harbour from which one was wont to sail across the Ictian Sea". Now if the word Pict were borrowed by the Goidels before they began to drop the initial "P" it could take eventually no other form than Ict.

To sum up, "the non-Aryan names of Britain and Ireland respectively were probably Albion and Iverion; the latter has been retained in Erin, the former in Alban.

The principal non-Aryan name of the inhabitants of both islands was some prototype of the word Pict. The national name Pict was early translated into such *Celtic* names as Cruithne, or Prydein, or Scot. The non-Aryan inhabitants of a part of Gaul, including what is known as Poitou, were known by names closely related to Pict and Cruithne—witness Pictones and Chortonicum. . . "The aboriginal race common to Gaul and Britain were part", Prof. Rhys thinks, "of an Ibero-Pictish and Neolithic race" which stretched along almost the entire western seaboard of Europe. This area almost corresponds to the region of the megalithic remains called druidic, which may be regarded as monuments of their energy.

We regard these lectures as by far and away the most important contribution which has yet appeared upon the early ethnology of Great Britain and Ireland. We venture to hope that they may ere long appear in an amplified and permanent form. We know that Prof. Rhys, like all intelligent investigators, is a believer in time as the great elucidator, and he naturally, therefore, shrinks from anything like finality. Still there is nothing like a large hypothesis for clearing the air, and we would urge upon him the republication, with notes and other additions, of this suggestive series. If we might venture to point out matters which require further treatment, we should instance the need of further reconciliation of the results of linguistic research with the testimony of the barrows and of archæology generally; and if he is led further in his identification of the Picts with Iberic race of western Europe, that he should endeavour to account for the absence of an initial "p" in Basque (if Luchaire is right in rejecting it), and its presence in what are regarded as undoubted Pictish names.

EXCAVATIONS IN BOKERLY DYKE AND WANSDYKE. 1888-91. By Lieut.-General PITT-RIVERS, F.R.S. Vol. iii. (Privately printed.) 1892.

WERE it necessary to prove the munificence of our English archæologists, this volume (the third of a series) would be good evidence. It is a royal quarto, consisting of 307 pages, illustrated with some eighty plates, maps, and diagrams, very many folding, most of them containing from thirty to fifty delineations of coins and relics discovered in the work of excavation; besides these are many woodcuts in the text. Its very binding is made to subserve archæology, for on this is the facsimile of a tablet of Kimmeridge clay, discovered in the Romano-British village of Bokerly. As the book is privately printed by the author, for presentation to those engaged in similar investigation, it would be an impertinence to guess at the outlay requisite to produce such a volume; but in considering the work done by General Pitt-Rivers, it must be remembered that these books, excellent as they are in matter and perfect in illustration, only represent a log kept by the General to record the results accomplished by himself, and a corps of trained workers employed by him, during a period to be counted by decades.

In the first and second volumes of this series General Pitt-Rivers described the excavations made during the last ten years in the immediate neighbourhood of Rushmore, principally in the two Romano villages of Woodcuts and Rotherley, which are situated just outside his park.

The object of the work chronicled in this third volume was to determine the date of two entrenchments. The Wansdyke, which runs from near the Bristol Channel by Bath to beyond Savernake Forest, and then turns down towards Andover, about sixty miles in length, and a second line of defence, called Bokerly Dyke, the present boundary line between Wilts and Dorset, an entrenchment of high relief, nearly four miles in length, running in a north-western and south-eastern direction across the old Roman road from Sarum to Badbury, to the eastward of Rushmore Park.

These two earthworks, Wansdyke and Bokerly Dyke, though not continuous, defend the whole south-western promontory of England—Wilts, Somerset, Dorset, Devon, Cornwall, and part of Hants; and the task General Pitt-Rivers set himself was to determine at what period the inhabitants of this district found it necessary to entrench themselves, and defend their lands against the rest of Britain, for these dykes, as he says, are evidence which refer to some missing page in the history of the country, and are therefore of paramount importance.

He proves upon unassailable evidence that both works, at the points examined by him, are Roman or post-Roman, Bokerly being post-Roman.

In 1888 Mr. Lawes, the organist of Tollard Church (who had

acquired a taste for archæology from his visits to the Museum at Farnham, Dorset), brought five copper coins, and a Romano-British fibula, to Rushmore, which had been dug out of Bokerly Dyke, near Woodyates; a fragment of Samian ware had already been discovered near the same place. The coins proved to be Roman, and extended from Trajan to Constans, A.D. 98 to 350. Application was then made to Sir Edward Hulse, the owner of the property, for permission to dig. This was readily granted to the General, who forthwith cut a drift 30 ft. wide through the Bokerly Dyke. Thirty-two coins were unearthed, ranging from Gallienus to Constans, A.D. 253 to 350, some Romano-British potshards, and a bit of Samian.

Another 30 ft. drift was then cut, at a distance of 150 yds. from the first excavation; here five hundred and eighty-four coins were found, ranging from Gallienus to Honorius, A.D. 395 to 423. It must be borne in mind that Flavius Julius Constantinus revolted from Honorius, A.D. 407, and carried with him to Gaul the British legions. So our author considers it is no longer a conjecture, but a proved fact, that Bokerly Dyke was made at the time, or subsequently to, the departure of the Romans from Britain. An interesting discovery was made in cutting this second section. Under the old surface, marked by a distinct line of black loam, a skeleton was found, extended in such a manner that proved it had been interred and covered with soil *before* the rampart was thrown up, for its legs extended over the crest of the escarp, and one of the tibia had been cut off and chucked into the rampart by the careless rampart maker.

In consequence of the discovery of this ill-starred skeleton in the ditch, and the occurrence of a vast number of relics in bronze, pottery, etc., besides the coins, General Pitt-Rivers came to the conclusion that at this point Bokerly Dyke passed over a Romano-British village resembling those of Woodcuts and Rotherley, which he had already explored; this turned out to be the case. Indeed, this village may have been the station marked as Vindogladia, in the *Itinerary* of Antoninus, for Woodyates is as near as may be twelve Roman miles from Old Sarum, or Sorbiodunum; besides, if Vindogladia is derived from *vint* = white, and *glada* = a ditch or rampart, why, there is Bokerly Dyke, with its chalky sides, to this day "a White Ditch"! But, on the other hand, the last touches to the *Itinerary* are supposed to have been given under Diocletian, about the year A.D. 300, or more than a century before Bokerly Dyke could have been built. From the relics discovered in the three villages of Woodcuts, Rotherley, and Woodyates, General Pitt-Rivers has gained a very considerable knowledge as to the physique and habits of the former inhabitants.

This district is studded with long barrows, so we were prepared to find the early inhabitants somewhat short, with long narrow crania, termed by ethnologists dolichocephalic. But these remains show much more; they demonstrate that when the Roman Legions withdrew from Britain, the appearance of the inhabitants (in this

district at all events) had been scarcely affected by the inroads of Goidels, Brythons, or Romans, and that the ordinary type was still that of the dark, long-headed, dwarfish non-Aryan whose remains we find crouched up in long barrows and kistvaens. The medium height for males was, at Woodyates, 5 ft. 4 in.; at Woodcuts, 5 ft. 4 in.; at Rotherly, 5 ft. 1 in. For females at Woodyates, 4 ft. 9 in.; Woodcuts, 5 ft.; Rotherly, 4 ft. 9 in. The long narrow head greatly preponderated, though the occurrence of a broader-headed type indicates admixture of blood. Dr. Garson, who rendered the author very valuable aid in the anatomical and ethnological department, suggests that this cross was Roman, and not Celtic, but as in later days the Legions were recruited in every corner of Europe, *except* Rome, it would seem difficult to substantiate the proposition.

The probabilities of the case seem to be that Woodyates was a posting station on the Roman road, and that the passers by, whether Italians, Germans, Spaniards, or Gauls, had left descendants behind them, and these had filtered into the other villages further from the road, for brachycephalism becomes rarer as you recede from the highway.

The houses were built of wattle and dab, the better class rectangular, the cottages round; refuse-pits were very common, and when these were full they were utilised as graves, the dead being buried in both the crouched and extended position. Rheumatism and toothache appear to have been common. The domestic animals were all small, except the swine; they had dogs of all sorts, varying in size. They ate horseflesh, and do not seem to have been hunters, but rather agriculturists. They spun thread, and wove it on the spot, and sewed it with iron needles. Their wheat they ground in stone querns. They shod their horses with iron; used flint and steel for producing fire; cut their corn with iron sickles. If the pots, perforated with large holes at the bottom and sides, with loops for suspension, and wide mouths, were used as honey strainers, then we may assume honey entered largely into their *cuisine*, for these pots are very common. The number of skeletons of new-born children found points to infanticide. If we were to judge from the ramshackle buildings in which these Romano-British lived, and the somewhat disgusting manner in which they disposed of their dead, we might suppose that they lived hard and died unregretted, but there are undoubted signs of comfort, nay, luxury. Considerable quantities of red Samian ware were discovered, which was the Roman equivalent of Crown Derby. Pottery glazed with green and yellow, which was an extremely costly ware, and vessels of glass, then rare, were in use. They kept their goods in chests of drawers; used ear-picks, tweezers for plucking out their beards, and instruments for cleaning their nails.¹ But there are no indications of baths, so dear to the Roman. They could read and write,

¹ General Pitt-Rivers doubts if these instruments were used for the purposes stated.

as the styli show. They warmed their houses with hot air, in Roman fashion. Wore bronze rings, enamelled or set with stones, on their small fingers; bangles; brooches enamelled, but *not of gold or silver*. They wore a plaid, which they fixed on the right shoulder with a brooch, and a kilt or garment of that nature fastened on the right hip with another. They studded their sandals with hobnails, as we do our shooting-boots. They ate oysters, which must have travelled at least twenty miles by road. These good folks, so far as their relics show, were not addicted to any religious cult.

The fame of General Pitt-Rivers' explorations having been noised abroad, he was asked by friends to try and discover the history of Wansdyke, as he had been so successful with the Bokerly Dyke.

Permission having been obtained from the Crown, a section of 30 ft. was cut through the Wansdyke at Shepherd's Shore, near Devizes, in 1889. In the rampart itself an iron knife and iron nails were found, which were not sufficient to give a date, though probably of Roman origin; with them was pottery, but no Samian ware; but in the small outer bank (which runs along the Dyke at this part) Samian ware *was* unearthed, showing this portion to be either Roman or post-Roman.

In July 1890 a second section was cut, to the eastward of Shepherd's Shore, at a place called Brown's Barn, where an older work has been cut through by the Wansdyke; this older work, therefore, bears the same relation to Wansdyke as the settlement does to Bokerly Dyke. In the older work Samian was discovered, and an iron cleat, similar to those found at the feet of a skeleton at Rotherley, accompanied by hobnails, showing they had formed part of a sandal. The Samian proved Roman work. The cleat was presumptive evidence that the older entrenchment and the Bokerly settlement were contemporaneous, and that Wansdyke and Bokerly Dyke were raised in post-Roman times.

General Pitt-Rivers' work is a protest against treasure-hunting, a form of folly old as the world, which has done incalculable mischief. Greedy men toss about remains, which are invaluable as evidence, in search of urns, implements, etc., which are in reality of less value than the so-called rubbish they destroy. The intrinsic worth of the General's relics is *nil*, but they have proved his point as well as, or better than, a bronze statue or a golden torque could have done.

Besides the history of the exploration of the two Dykes, in this volume the author adds "Some Remarks on a Hoard of Roman Silver Denarii from Denland, near Handley, Dorset"; "Skulls Found in Hunsbury Camp, Northampton"; "Human Skulls from the Roman Villa at Llantwit Major, near Cardiff." This short, excellently illustrated paper is of especial interest to many of our members. "Another Suggestion for the Use of Bokerly Dyke"; "The Roman Red Glazed Pottery"; a description of his private museum, and the models contained therein. The General's collection is housed in the village of Farnham, Dorset, and it would be difficult to find a more inaccessible position, yet he boasts that in the year 1888 only

2,826 persons visited the museum in the county town of Dorchester, while in the year 1891, 7,000 availed themselves of the collection at Farnham. "It is a mistake to suppose that the county towns are the best localities for such museums." Townspeople have other things to do than to visit the museum, which they can see every day. Visitors go there for business, and have no time for museums. A pretty country drive, an attractive pleasure ground, a good band, a menagerie of birds and animals, and lastly, a museum, are the means which the General has found successful, and which he feels justified in recommending to those who wish to draw people out of the towns into the country, but he does not wish to infer that any permanent good can be done in this way at the present time. Pearls must be sugar-coated, or it is useless to cast them before Hodge and 'Arry.

Cambrian Archaeological Association.

THE FORTY-SEVENTH ANNUAL MEETING

WAS HELD AT
LLANDEILO-FAWR,
CARMARTHENSHIRE,
ON MONDAY, AUGUST 8TH, 1892,
AND FOUR FOLLOWING DAYS.

PRESIDENT.

SIR JAMES WILLIAMS-DRUMMOND, BART., Edwinsford.

LOCAL COMMITTEE.

CHAIRMAN.

FRED. LLOYD PHILIPPS, ESQ., Aberglasney.

VICE-CHAIRMEN.

ALAN STEPNEY-GULSTON, ESQ., Derwydd.

COL. GWYNNE HUGHES, Glancothi.

THE LORD BISHOP OF ST. DAVID'S, The
Palace, Abergwili.

THE BISHOP OF SWANSEA, St. Peter's
Vicarage, Carmarthen.

LORD DYNEVOR, Dynevor Castle.

VISCOUNT EMLYN, Golden Grove.

LIEUT.-GEN. SIR JAMES HILLS-JOHNES,
K.C.B., V.C., Dolaucothi.

CAPT. M. P. LLOYD, Glansevin

J. C. RICHARDSON, ESQ., Glanbydau.

HERBERT PEEL, ESQ., Taliaris.

J. W. GWYNNE-HUGHES, ESQ., Tregib.

JUDGE BERESFORD, Hafodneddyn.

CAPT. TUDOR LLOYD HARRIES.

E. PROTHERO, ESQ., Dolwilym.

D. LONG PRICE, ESQ., Talley.

LEWIS BISHOP, ESQ., Llandeilo.

DR. LLOYD. Llandeilo.

DR. DAVIES, Llandeilo.

THE REV. J. BERESFORD, M.A.

THE REV. OWEN EVANS, M.A., Llan-
doverly.

THE REV. J. H. LLOYD, M.A., Talley.

THE REV. S. EVANS, B.D., Llandoverly.

THE REV. D. H. DAVIES, Cenarth.

LOCAL SECRETARIES.

THE REV. E. JONES, M.A., The Vicarage, Golden Grove.

J. LEWES THOMAS, ESQ., M.A., Caeglâs, Llandeilo.

LOCAL TREASURER.

J. HUGHES, ESQ., Old Bank, Llandeilo.

GENERAL SECRETARIES.

REV. R. TREVOR OWEN, M.A., F.S.A.

REV. C. CHIDLOW, M.A.

REPORT OF THE PROCEEDINGS AT THE EVENING MEETINGS AND EXCURSIONS.

EVENING MEETINGS.

EVENING MEETING, MONDAY, AUGUST 8TH.

THE opening meeting was held at the Town Hall, Llandeilo, at 8 P.M.

In the absence of the retiring President, Prof. J. Rhys, the chair was taken by the Ven. Archdeacon Thomas, Chairman of the Committee, who opened the proceedings by apologising for the absence of Prof. Rhys. He said those who were present last year at that most enjoyable Meeting in the West of Ireland would remember what a learned and interesting account the Professor had given them of the early wars and invasions of their lands, and no one who was present would forget the intense enthusiasm with which the Professor endeavoured to discover anything in the shape of an ogam. They would greatly miss him on the present occasion, but still he felt more than satisfied that they had elected in his place one who had taken up the objects of the Association with very great sympathy, and thrown himself very cordially into the work. He was sure, in asking Sir James Drummond to take the chair, he was doing that which would conduce as much as anything—excepting, perhaps, the weather, for which they were not responsible—to make the Meeting at Llandeilo a pleasure and a success. No one present had taken greater interest in the excavations at Talley Abbey than their President-Elect, and they were happy in meeting under such favourable auspices, and he hoped they would enjoy a very happy meeting for the second time at Llandeilo.

Sir James Drummond, on assuming the chair, was received with cheers. He thanked them very much for their reception that evening, and also the Association most heartily for the honour they had done him in electing him their President. He assured them he felt it a very great honour indeed to be President of such an ancient and learned Association. On behalf of the Local Committee, and also on behalf of the inhabitants of Llandeilo and district, he gave the Association a most warm welcome. It was thirty-seven years since the Association had honoured them with a visit before, and he hoped now, if the weather was only kind to them, they might be able to refresh the memory of those who were present at the former Meeting, and might also disclose more objects of interest

even than were seen before. Not the least interesting feature would be the visit, on the morrow, to Talley Abbey. Having lived within a mile of the Abbey all his life, he almost felt guilty that he had not before taken the excavations in hand on his own responsibility, but he had often been thinking of it, and he considered the present year a very auspicious occasion to commence the work. He had endeavoured to do as much as possible, that those who might visit the remains during the Meeting might be able the better to judge of what the Abbey once had been. They had received able guidance and support from Mr. Stephen W. Williams. He thought they had done what was right, and not wasted time in unnecessary work. He proposed to read to them that evening a history of the Abbey—when it flourished, and as it was in its best days. By the kindness of some friends he had been enabled to get information on the subject from valuable manuscripts in the British Museum, which information was quite new and had hitherto not been published. Sir James proceeded to deliver the following Address, which was attentively listened to, notwithstanding that of its very nature it contained a great deal of dry detail:—

PRESIDENTIAL ADDRESS.

The Abbey was known as that of Talog or Tal-y-llychan. Dugdale placed it among the Benedictines, whilst another authority placed it among the Cistercian Abbeys. Others, again, regarded it as Præmonstratensian. Rhys ab Gruffudd had founded it, and he died in 1197. Leland attributed its foundation to another person. In any case, it was founded before 1214. Its abbot, Gervase, was elected Bishop of St. David's. Mention of it was again made in the reign of Edward III, when its charter was confirmed. The monastery was dedicated to St. Mary and St. John the Baptist, although St. Augustine was mentioned as a patron saint. The only English benefactors at the early period of its history were William de Braose and John his son. Before 1292 they heard of complaints consequent upon the neglect of those in whose charge it was. A dispute arose as to whose authority it was subject, and the archives showed that it was subject to the Abbot of Amiens, but, owing to the great distance from that place, the patronage was transferred elsewhere. After the time of Gervase, several abbots were mentioned in succession. At the dissolution in 1535 the annual revenue was £136 : 9 : 7, according to one authority, but £153 : 1 : 4, according to another. It had at that time eight canons. They found notice of it again in the time of Queen Elizabeth. The present parish church of Talley was constructed some years ago out of the ruins of the old building. The name Talley was derived from the situation of the house. Tally-y-llychan meant "head of the lakes". There had formerly been five chapels in the Talley parish, the remains of which were not then visible, but the locality of two of them was known. The large bell of the abbey was sold

in 1773 to assist the parishioners, and was now in Exeter Cathedral, and went by the name of Big Tom. One of its abbots was confessor and secretary to Rhys ap Thomas, and to the influence of the abbot over Rhys had been attributed the active part the latter took in favour of Richmond, afterwards Henry VII. Sir James then proceeded to read a letter which he had received, which contained further information dealing with his subject, and which had been derived from the British Museum. It showed that at the time of Edward I the residents of the abbey were unprofitable servants, and exercised little care over their "vineyard", and the help of his royal majesty was implored to put a stop to such a state of things. The language used in this appeal to the king was "flowery" in the extreme. The letter also contained reference to the dispute as to the subjection of the abbey, which seems finally to have been settled in favour of Amiens, rather than of Welbeck. Sir James, resuming his address, said he understood that Mr. Edward Owen was also going to read a paper on Talley Abbey on the morrow, and he (the President) did not want to take the wind out of Mr. Owen's sails. He also understood that Mr. Stephen Williams was going to give them an account of the work already done, and what they hoped to do, in excavating. He thought Mr. Williams would be able to explain it much more fully than he could there, but he could tell them they had completed the excavations of the north transept, and had also found a new doorway on the south side of the nave. It was a very interesting one, and very well preserved in every way. He also took the opportunity of thanking the Association for its valuable assistance in subscribing towards the work of excavation. He hoped others might be able to help them to carry out the work. He especially appealed to those who took an interest in archæology. He hoped to meet them the following day at Talley Abbey, and at Edwingsford afterwards for luncheon.

Mr. Lloyd Phillips said the President had given them a most interesting address, particularly so as they were about to view the Abbey next day. He thought he had known a little of the history of the Abbey, but had no idea so much remained to be learnt until he had heard the address. He trusted they would have as good a meeting at Llandeilo this time as they had thirty-seven years ago. He thought he was the only one present that evening who had attended the former Meeting. He begged to move a vote of thanks to Sir James Williams-Drummond for his excellent address.

Mr. Lloyd Griffiths seconded the proposition, which was carried with acclamation.

The President, in responding, thanked them for their kind words and cordial reception. To many of them the address being of an abstruse nature must necessarily be rather dry; but it would, no doubt, look better in print, and be more easily understood than by his reading of it. He had forgotten to mention that on the next day they would have an interesting object to view in the

crannog situated between the two lakes at Talley. Mr. Chidlow had written to Dr. Munro, of Edinburgh, who was one of the best authorities on the subject, and he thought it was the only example he had heard of in South Wales, except at Llangorse Lake, in Brecknockshire. He hoped they would be able on some occasion to persuade Dr. Munro to go to Talley and examine the crannog. There were undoubtedly remains of a dwelling there, and traces of a moat round the mound could be seen, as also the entrance and outlet. He had no doubt some of the learned gentlemen before him would be able to enlighten them on the morrow. He again thanked them for their kind reception that evening. He felt it a great honour to be their President.

EVENING MEETING, TUESDAY, AUGUST 9TH.

At the evening meeting, held at 8 P.M., in the ball-room at the Cawdor Arms Hotel, papers were read on "The Architecture of Talley Abbey", by Mr. Stephen Williams, F.S.A., and on "The History of Talley Abbey", by Mr. Edward Owen. The former will be published when the excavations at the Abbey are completed. The first instalment of the latter appears in the present number of the *Journal*, and will be continued in future numbers.

EVENING MEETING, WEDNESDAY, AUGUST 10TH.

This evening was set apart for the meeting of the Committee for the transaction of the business of the Association, held at the Cawdor Arms Hotel at 8 P.M.

EVENING MEETING, THURSDAY, AUGUST 11TH.

At the evening meeting, held at 8 P.M., in the ball-room at the Cawdor Arms Hotel, a paper was read on "Teilo Churches" by Mr. J. W. Willis-Bund, F.S.A., which will be published in an early number of the *Journal*.

GENERAL ANNUAL BUSINESS MEETING.

The Annual Meeting for the election of officers, the reading of the Annual Report of the Association, and the selection of the place of meeting for the following year, was held at the Cawdor Arms Hotel, on Friday, August 12th, at 8 P.M.

Oswestry was chosen as the place of meeting for 1893.

The Report is as follows:—

REPORT OF THE ASSOCIATION FOR 1892.

The Committee congratulate the members of the Association on their meeting for a second time, after an interval of thirty-seven years, at Llandeilo, and on the continued increase in the numbers of those who wish to become members of the Association.

Twenty-six members have joined the Association since the issue of the last Report, and now await the usual formal confirmation of their membership.

ENGLAND, ETC.

R. H. Cochrane, Esq., F.S.A., Hon. Sec. of the Royal Society of Antiquaries of Ireland, Dublin.

D. J. Davies, Esq., Commerce House, Knightsbridge, London.

The Guildhall Library, London.

Geo. Norman, Esq., M.D., 12, Brock Street, Bath.

Charles H. Athill, Esq., *Richmond Herald*, Heralds' College, London, E.C.

NORTH WALES.

The Right Hon. the Earl of Powis.

Miss Adeane, Plas Llanfawr, Holyhead.

H. Harold Hughes, Esq., Arvon Building, Bangor.

R. Hughes Pritchard, Esq., M.A., The Cottage, Bangor.

Edward T. Blennerhasset, Esq., Bangor.

University College Library, Bangor.

A. E. N. Berkeley, Esq., Wrexham.

J. A. Richardson, Esq., Gorphwysfa, Bangor.

John Taylor, Esq., Penmaen Cliff, Dolgelly.

J. Lomax, Esq., Bodfach, Llanfyllin.

The Rev. C. F. Roberts, M.A., Llanfyllin.

Miss Williams, Gwyndy, Llanfyllin.

F. Felix Jones, Esq., M.D., Llanfyllin.

J. Henry Silvan-Evans, Esq., M.A., Llanwrin.

Leonard Hughes, Esq., Holywell.

Archibald Cooper, Esq., Springfield, Holywell.

Rev. A. H. Grey Edwards, S. Martin's, Chester.

SOUTH WALES.

George Hay, Esq., The Walton, Brecon.

D. Rhys Phillips, Esq., Penrhiew House, Neath.

J. Ignatius Williams, Esq., M.A., Plasynllan, Whitechurch, Cardiff.

The Rev. D. D. Evans, B.D., Llandyfriog.

W. Haines, Esq., Y Bryn, Abergavenny.

J. F. Buckley, Esq., Bryncaerau Castle, Llanelly.

Alan J. Stepney-Gulston, Esq., Derwydd, Llandebie.

Godfrey L. Clark, Esq., Talygarn, Llantrisant.

Walter Lewis, Esq., Lime Tree House, Llangadock, R.S.O.

Rev. Owen Evans, M.A., The College, Llandoverly.
 T. Denis Roche, Esq., Trainsarn, Kidwelly.
 John Crow Richardson, Esq., Glanbrydan, Llandeilo
 H. Maurice Lloyd, Esq., Ty'r Eglwys, Llangadock.
 Wm. Harris, Esq., Merthyr.
 Rev. Canon Lewis, St. David's.
 D. Long Price, Esq., Talley House.
 W. Howel Lloyd, Esq., M.D., Llandeilo.
 Bertie Davies-Evans, Esq., Highmead, Llanybythe.
 Robert Eden Richardson, Esq., Glanbrydan, Llandeilo.

The retiring members of the Committee are:—H. W. Lloyd, Esq., M.A.; Morris C. Jones, Esq., F.S.A.; and the Ven. Archdeacon Edmondes, M.A.; and they are recommended for re-election.

The Committee propose that the Right Hon. the Earl of Powis be elected a Patron of the Association, and that Godfrey L. Clark, Esq., be selected as the Society's representative on the Llantrisant Town Trust. They also recommend that the following local secretaries be appointed:—

Montgomeryshire: J. Henry Silvan-Evans, Esq., M.A.,
 Llanwrin; the Rev. F. C. Roberts, M.A., Llanfyllin.
 Carmarthenshire: Rev. D. H. Davies, Cenarth, Llandyssil.

It is with much regret that the Committee have to record the removal by death of three old members of the Association since the last meeting: the Rev. D. P. Lewis, M.A., who was appointed Local Secretary for Montgomeryshire at the Ruthin Meeting in 1854, and acted as such up to the time of his death last May; Edward Arthur Freeman, Esq., D.C.L., LL.D., President of the Association in 1876, Regius Professor of History, Oxford, and one of our Vice-Presidents, of whom a full obituary notice appeared in the April number of the *Journal*; and Thomas Allen, Esq., who was admitted a member in 1849.

In consequence of the failure of the firm of Whiting and Co. at the end of last year the printing and publication of the *Journal* has been transferred from them to Mr. Charles J. Clark, of 4 Lincoln's Inn Fields, London, W.C. Mr. Clark had been for a long time associated both with Mr. Richards and with Messrs. Whiting and Co., and has been conducting the printing of the archæological part of their business in connection not only with this, but with several other similar societies, so that the change is one in name rather than in reality. Under Mr. Clark's management the *Journal* continues to be issued punctually, and in the same workmanlike style as heretofore. This is, perhaps, a suitable opportunity of bearing testimony to the invaluable assistance and uniform kindness which the officers of the Association have always received from Mr. Clark, and of wishing him every prosperity in his new venture.

The illustrations of the *Journal* are still prepared by our old member, Mr. Worthington Smith, F.L.S., and his son, Mr. A. E. Smith, the annual sum set apart for this purpose by the Committee being £60. This is quite sufficient for the needs of the ordinary quarterly numbers, but it may be as well to remind members that the illustration of the Report of the Annual Meeting throws a good deal of strain on the resources of the Association. In previous years this strain was to some extent relieved by the generosity of Mr. R. H. Wood and the late Mr. R. W. Banks. If the character and number of the illustrations in the Report are to be kept up, it will be necessary to appeal for donations, or set apart £5 or £10 from the surplus of the local fund for this object.

A special vote of thanks should be accorded to those gentlemen who have kindly allowed their photographs to be reproduced in the *Journal*, amongst whom may be mentioned Mr. T. Mansell Franklen, Mr. W. H. Banks, Dr. George Norman, and Messrs. Elliott and Fry; also to the Royal Society of Antiquaries of Ireland for the loan of several of the late Mr. G. V. du Noyer's sketches of ancient Irish Architecture.

In accordance with a vote of the Committee a mahogany cabinet has been provided, to contain the wood blocks belonging to the Association. These, together with the steel plates received from Mr. Le Keux of Durham, are now safely stored in Mr. Clark's office in Lincoln's Inn Fields.

A fair supply of papers continues to be received from contributors to the *Journal*, but a larger number deal with historical subjects than with pure archæology. There is a distinct lack of workers of the type of Professor Westwood, who are prepared to take up one branch, such as the inscribed stones of Wales, and exhaust it as completely as possible. Mr. Stephen Williams is a favourable exception, and his labours in the field of ecclesiastical architecture and mediæval armour will, no doubt, bring forth good fruit in the course of time. We are particularly in need of persons who will devote their attention to each of the different periods, and begin by going through all the back volumes of the *Archæologia Cambrensis*, and make lists of all the structures, monuments, and objects which have been already described, with references to the volumes where the accounts are to be found. This would form a basis for future research, and would be the first step towards a systematic archæological survey of Wales.

During the last year papers have been published in the *Journal* by the Ven. Archdeacon Thomas on his "Discovery of Bishop Richard Davies' MS." at Gwysaney; by the late Mr. David Jones on "Sir Rhys ap Thomas" (edited by Mr. Edward Owen); by Mr. J. W. Willis-Bund on "Early Welsh Monasteries"; by Mr. Henry Taylor on "The First Welsh Municipal Charters"; and by Mr. Stephen W. Williams on "The Cistercian Abbey of Strata Marcella", and "Some Monumental Effigies in Wales". Mr. E. A. Ebbelwhite, the first instalment of whose "Flintshire Genealogical

Notes" appeared in the April quarterly number, is a new contributor, destined, we hope, to give us much valuable work in the future. Professor Rhys's admirable presidential address on "The Irish Invasions of Wales and Dumnonia", containing much original and suggestive matter, is published in the Report of the Kerry Meeting.

Amongst the archæological notes for the year we may single out as of special interest those describing the discovery of the tombstone of Hed and Isac, the two sons of Bishop Abraham, at St. David's, by Dean Allen; and the discovery of the first Ogam inscription in Cornwall, at Lewannick, by Mr. Arthur G. Langdon. Mr. Willis-Bund's note calling attention to the treatment of the font and Ogam stone at Llanarth has already excited a good deal of indignation amongst archæologists against the perpetrators of the vandalism complained of.

The most important literary works by members of the Association sent for review are Mr. Henry Owen's new edition of *Owen's Pembrokeshire*, published as the first volume of the Cymmrodorion Record Series; Professor Rhys's Rhind Lectures on the *Early Ethnology of the British Isles*; the Rev. Elias Owen's *Welsh Folk-Lore*; and the third volume of Mr. G. T. Clark's *Glamorgan Charters*.

The great loss the Association has sustained by the death of Professor E. A. Freeman has been commented on elsewhere. In the July quarterly number an admirable portrait of the deceased historian of the Norman Conquest appears. Professor Freeman's best archæological work, though perhaps the least well known, is his *History of Architecture*. A well-illustrated edition of it would be a very fitting memorial to him. A reprint of his papers from the back volumes of the *Archæologia Cambrensis* would also be desirable.

It is with great satisfaction that we are enabled to announce that the General Index to the first four series of the *Archæologia Cambrensis*, which has been prepared with so much unremitting labour and care by Archdeacon Thomas, is now published.

An impetus should thereby be given to the study of Welsh antiquities by increasing the value of the back volumes of the *Journal* a hundred-fold for purposes of reference.

The great desideratum which the Index has rendered not only possible, but comparatively easy of attainment, is a series of lists of all the structures, monuments, and objects, classified under their respective periods, that have already been described in the *Journal*. All that we require is workers, who will volunteer to undertake special branches under the direction of a sub-committee appointed to supervise the undertaking.

This is a necessary preliminary to the proposed Archæological Survey of Wales, for once the lists of existing structures and discovered objects have been made and arranged under counties, the task of marking them on the sheets of the Ordnance Map becomes a merely mechanical operation of secondary importance, although the value of the maps when once made will be very great.

EXCURSIONS.

TUESDAY, AUGUST 9TH.—EXCURSION NO. 1.

Route.—Carriages¹ left the Cawdor Arms Hotel at 9 A.M. for Talley (7½ miles north) and Dolau-Cothy (15 miles north); returning through Conwil Gaio, Llanwrda, and the Vale of the Towy (total distance, 32 miles).

On the outward journey stops were made at Taliaris Chapel (4½ miles north); Talley Abbey (7½ miles north); Talley Crannog (8 miles north); Edwinsford House (9 miles north); Twrla Mound (11 miles north); and Dolau-Cothy House (15 miles north).

On the return journey stops were made at Conwil Gaio Church (1 mile south-east of Dolau-Cothy); and Llanwrda Church (6 miles south-east of Conwil Gaio, and 8½ miles north-east of Llandeilo).

Taliaris Chapel.—At the time of the visit of the Cambrian Archæological Association to Taliaris Chapel it was undergoing the process of restoration under the direction of a local architect. The building was unroofed, and whatever traces of old work may have previously existed were being entirely obliterated. The plan of the chapel is cruciform, and it is of small size, being hardly as large as an ordinary Welsh village church. Within the chapel is the tomb of Lord Robert Seymour, who at one time lived at Taliaris House. The chief interest of Taliaris Chapel is its association with Bishop Jeremy Taylor, by whom the building was consecrated during the reign of Charles II.

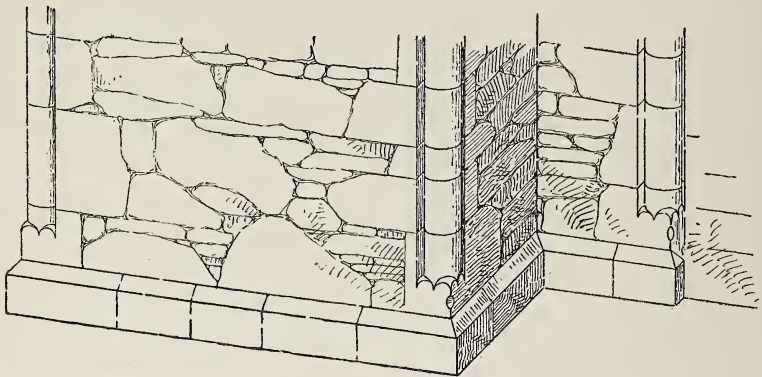
Talley Abbey.—On the present occasion the members had the advantage, not previously enjoyed, of being able to study the newly-revealed features in the ground plan disclosed since the commencement of the recent excavations. Mr. Stephen Williams, F.S.A., acted as guide, and, taking up his position at the west end of the building, gave a most admirable address on its architecture. He afterwards conducted the party over the Abbey, explaining the various points of interest as he went along. When the excavations are completed Mr. Williams intends to describe and illustrate the whole of the discoveries made in our *Journal*, and in the meantime Mr. Edward Owen is dealing exhaustively with the historical side of the question in a series of papers, the first of which appears in the present number. It will therefore be unnecessary to give any detailed account of the Abbey here. Two points, however, which must

¹ Except when otherwise specified, the distances given are measured from Llandeilo.

strike every visitor to Talley, may be remarked upon: firstly, the extraordinary beauty of the situation of the ruins, at the head of two placid lakes, surrounded by pine-clad hills; and, secondly, the severe plainness of the architecture, there being hardly any mouldings or ornamental details to be seen throughout the building.

Mr. Stephen Williams contributes the following note on the more recent discoveries at Talley Abbey:—

“The Local Committee, of which Sir James Drummond, Bart., Edwinstord, is Chairman and Treasurer, have been proceeding with the excavations at Talley Abbey since the meeting of the Cambrian Archæological Association at Llandeilo in August last, and they have also carried out some important works of restoration and preservation, which were urgently needed.



TALLY ABBEY. N. SIDE OF N.E. PIER.

INCHES 12 2 4 3 10 1 12 13 4 FEET

Base of North-East Pier of Central Tower of Talley Abbey.

“The further exploration of the Abbey ruins has resulted in the discovery of the south jamb of the west doorway of the church and the western respond of the south arcade of the nave.

“The bases of all the piers of the north arcade have been found; the wall between the piers is apparently not continued beyond the central pier of the nave, which appears to have been the western boundary of the parish church constructed within the ruins after the dissolution of the monastery.

“The outer line of the west wall of the transept has been traced, and at its south-western angle a building of earlier date than the south transept has been found, with a splayed base, against which, and not bonding into it, the wall of the transept has been built; this explains a distinct break that is seen in the masonry where the east wall of the transept joins the south-east pier of the central tower.

“The tower apparently was built before the south transept was commenced, and the solid wall without an opening, which still

remains between the tower and the south transept, appears to be of early masonry, and the access from the presbytery into this transept was through a small arched doorway that has just been discovered in the north wall of the northern chapel of the south transept.

“The chapels in the south transept have been partially cleared, and are three in number; the excavations are not yet sufficiently advanced to enable us to say whether there are any tile pavements, or bases of altars, in these chapels, as in those that have been cleared in the north transept.

“One perfect incised glazed tile has been found, and we may hope that, when these chapels are cleared to floor level, tile pavements may be discovered, as in the chapels of the north transept.

“The Committee will now clear the whole of the south transept and chapels, and, as funds come in, will proceed with the excavation of the entire area of the church.

“The works of restoration and preservation that have been carried out have been judiciously done, and consist mainly of the rebuilding of the arch between the north transept and north aisle, and this has materially strengthened the pier which carries the still existing north arch of the central tower. Further work of this kind is urgently needed to preserve what still remains to us of the church of Talley Abbey, and it is hoped that the Committee will receive a liberal response to their appeal for funds, which was sent out with the last number of *Archæologia Cambrensis*, and has been widely circulated in South Wales.”

Talley Crannog.—Under the direction of the Rev. Charles Chidlow the party inspected an artificial mound, situated in a plantation on the low-lying ground between the two lakes at Talley. To Mr. Chidlow belongs the credit of having drawn attention to this remarkable structure, which he believes to have been a fortified island, or crannog. Dr. R. Munro, the learned author of the *Lake Dwellings of Europe*, to whom an account of it was sent, says:—“We are here dealing with a lake-dwelling, or fort of unique character, presenting special features I have not hitherto observed in any of our Scottish or Irish crannogs.” The descriptive paper read by Mr. Chidlow on this occasion will be published in a future number of the *Journal*. It was suggested by Mr. Edward Laws that the mound might possibly be sepulchral, notwithstanding its peculiar position, and he instanced other mounds similarly situated at Slebech, in Pembrokeshire, which on being opened were found to contain burials. The mound at Talley is composed of shale, and, although it is literally riddled through and through with rabbit-holes, no indication of human occupation was to be seen amongst the *debris* brought out of the holes.

Edwinsford.—The members were most hospitably entertained to luncheon at Edwinsford by Sir James and Lady Williams-

Drummond, whose kindness was suitably acknowledged by the Ven. Archdeacon Thomas. The courteous host and hostess left nothing undone which could make the all-too-short time spent under their roof pass in the most agreeable manner. Edwinstord is as fine an example of a country gentleman's seat as is to be found anywhere in South Wales. It is situated close to the River Cothi, and the surroundings are in every way charming. So much so, that Lewits Glyn Cothi, in the fifteenth century, compared the beauty of the scenery at Rhydodin (the old name of Edwinstord) to that of Windsor Park. The house has been adapted to modern requirements, and furnished with excellent taste; but there are still remaining in the interior several good specimens of Jacobean plastered ceilings, showing that the place is considerably older than would appear from a casual glance at the exterior.

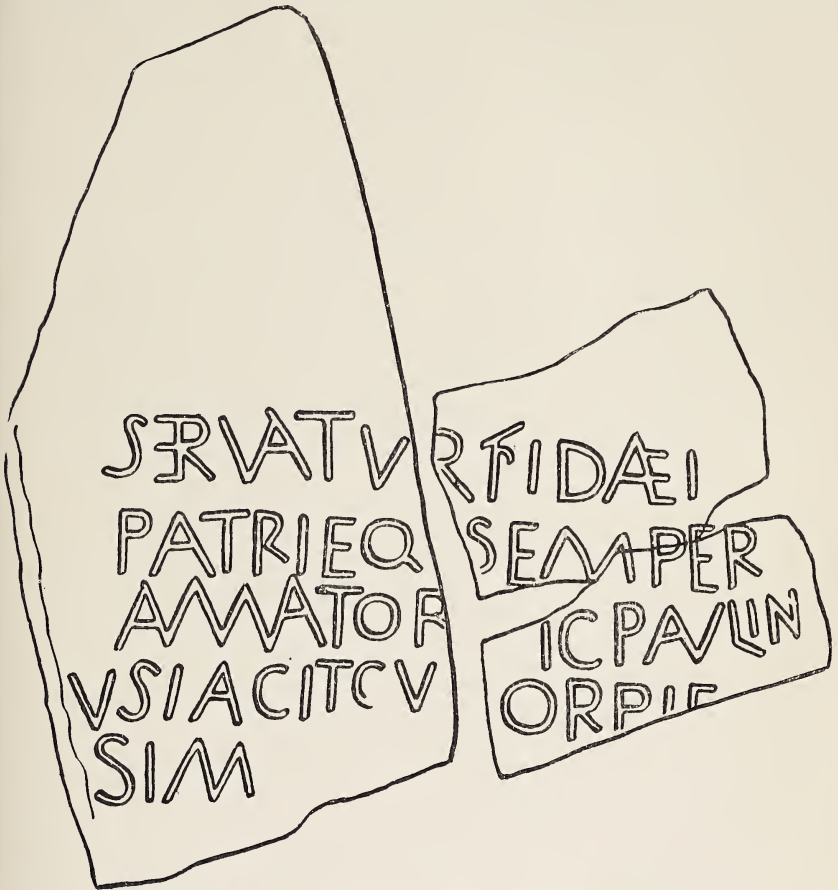
Twrla Mound.—Within Glanrannel Park is a mound about 100 ft. in diameter and 10 ft. high, defended on three sides by the ancient bed of the River Cothi and some marshy land. This mound may possibly have served as the foundation of a fortified dwelling, and has many points of resemblance with the supposed crannog at Talley. The Rev. C. Chidlow has promised to give a further account of the Twrla mound in a future number of the *Journal*.

Dolau-Cothy House.—For the third time Dolau-Cothy was visited by the Association, the two previous occasions having been during the former Llandeilo Meeting in 1855, and during the Lampeter Meeting in 1878. Here the party received a warm welcome from Sir J. Hills-Johnes, V.C., K.C.B., and Lady Hills-Johnes, who hospitably invited their guests to partake of afternoon tea before inspecting the collection of antiquities for which this house is celebrated. The portable antiquities were displayed in the drawing-room, and consisted chiefly of objects of Roman workmanship found in the immediate neighbourhood, amongst which were an unfinished intaglio (supposed to represent Meleager) fixed in a lump of cement for the purpose of engraving, and a gold chain with a pendent ornament. The latter was discovered in Cae Carreg Aur on Dolau Cothy Hill, together with many other gold ornaments which were sent to Hafod, some of them having been subsequently presented to the British Museum. The chain is of a kind often seen attached to Roman lamps. Each link is a circular ring of thin gold wire, pinched together in the middle, so as to form two loops, which are then bent downwards and brought close together. In this way a chain can be made without the necessity of splitting each link to join it on to the next. The principle is the same as that of the stitch used in knitting. The pendent ornament is attached to the chain by a hook. It is a circular disc having two concentric raised rings round the edge, and a sort of wheel with eight spokes in the middle. In previous descriptions this pendant has been wrongly called a fibula.

In an upper room at Dolau-Cothy are preserved some hot-air

pipes and other remains taken from a Roman villa found on the farm of Ynyssau, one mile south of the house.

The three inscribed stones are now placed under cover in a room kept as a small museum for the more bulky antiquities, such as querns, etc., in one of the outbuildings close to the house. Two of



“Paulinus” Inscribed Stone at Dolau Cothy, Carmarthenshire.
Scale, one-eighth full size.

the stones are of the early Christian period, and the third is Roman. The two former were first mentioned in Gibson's *Camden*,¹ and have been subsequently more fully described by Professor Westwood in *Archæologia Cambrensis*,² and in his *Lapidarium Walliæ*.³

¹ See edition of 1695, p. 623. The inscriptions were then complete, and were copied in their entirety by Mr. Erasmus Saunders, A.B., of Jesus College, Oxford. No. 1 was flat on the ground, and placed across a gutter at Pant Polion; No. 2 stood upright at the same place, and was about a yard in height.

² 3rd Ser., vol. ii (1856), p. 250.

P. 79, and Pl. 44, fig. 1.

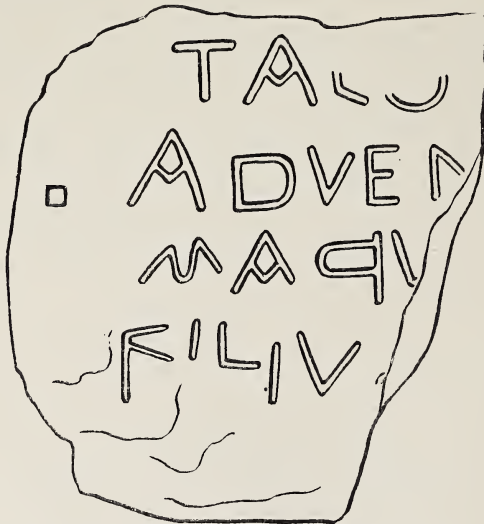
No. 1 is broken into three pieces, which have been fixed together with cement, the largest fragment being 2 ft. 10 ins. long by 1 ft. 5 ins. wide, by 8 ins. thick. It was found at a place called Pant-y-Polion, which appears to be a corruption of Pant Polin, or Paulinus. The inscription is in debased Latin capitals in five horizontal lines, and reads:

SERVATVR FIDÆI
PATRIEQ(E) SEMPER
AMATOR (H)IC PAVLIN
VS IACIT CV(LT)OR PIE(NT-)
SIM (VS ÆQVI)

The inscription forms two hexameter lines—

“Servatur fidæi patriæque semper amator
Hic Paulinus jacet, cultor pientissimus æqui.”

Professor Westwood identifies the Paulinus here mentioned with the saint of that name who founded Whitland, and was present at the Synod of Llandewi Brefi in A.D. 519. It must be pointed out, however, that the name Paulinus was not an uncommon one in early Christian times, as it occurs on three other stones in Wales—at Port Talbot and Merthyr Mawr, Glamorganshire, and Llandysilio, Pembrokeshire.¹



“Talori” Inscribed Stone at Dolau Cothy.

No. 2 is the only remaining half of a stone which was perfect when the account in Gibson’s *Camden* was written. It is 1 ft. 10 ins. high, by 1 ft. 7 ins. wide, by 4 ins. thick, and is inscribed in debased Latin capitals in four horizontal lines, thus—

¹ *Lapidarium Walliæ*, pp. 8, 38, and 112.

TALO(R←)
 ADVEN(T←)
 MAQV(ERIG←)
 FILIV(S)

The engravings of both of these stones are from photographs kindly supplied by Mr. T. Mansell Franklen.

No. 3 is a Roman stone, 1 ft. long by 9 ins. wide by 8 ins. thick, inscribed in Latin capitals in one line—

P CXXV

P being the contraction for *passus*.

The Gogofau Gold Mines.—The ancient gold workings known as the Gogofau (or caves) are situated on the opposite side of the river to Dolau-Cothy House, at a distance of about half-a-mile from it in a south-easterly direction. At the foot of the hill below the mines is an upright stone with several large artificial oval basin-shaped hollows in its sides. The original position of the stone was horizontal, and there is no doubt that the hollows were produced by crushing ore in them.¹ A curious legend is attached to the stone in consequence of which it bears the name of “Carreg Pumpsaint”.² The rock through which the lodes run is of the lower Silurian formation, and the mines are at the south end of a long ridge of hill running in a south-westerly direction, having tributaries of the river Cothy on each side of it. The workings were very possibly begun by the ancient British people of the district, and were certainly extensively exploited by the Romans. Even at the present day the yield of ore is sufficient to induce the proprietors to continue the workings which date back to so remote a period. The first attempts at mining did not differ from quarrying, and the upper surface of the hill is deeply scored in all directions with the open trenches by which the lodes were first reached. The Romans probably introduced their improved methods, and drove the two large adits, plans and sections of which are given in Mr. Warrington W. Smyth’s “Note on the Gogofau” in the *Memoirs of the Geological Survey* (vol. i, p. 48). Traces are still to be seen of the aqueducts for leading water from the higher part of the river, possibly to turn a pumping wheel, or for washing the ore.

A full account of the Roman remains at Dolau-Cothy would be well worth writing, if some competent person could be found to undertake it.

Conwil Gaiio Church.—The ground plan of Conwil Gaiio Church resembles most of the others in this district, and consists of two nearly equal parts separated by a heavy arcade of four bays. The western tower is the most important feature of the exterior. It is

¹ See Mr. Warrington W. Smyth’s “Note on the Gogofau” in the *Memoirs of the Geological Survey*, vol. i, p. 480.

² See *Arch. Camb.*, 4th Ser., vol. ix (1878), p. 322.

large and massive, and well adapted for military defence. An inscribed stone of the early Christian period, which was formerly used as the sill of the western doorway, is now built into the exterior north wall of the nave near the west end. It is 4 ft. 6 ins. long, and 2 ft. 4 ins. broad. The inscription is in mixed capitals and minuscules in two lines, and reads :

(R)EGIN
FILIV NV(V)INTI.

REGIN
FILIV NV(V)INTI

Inscription on Stone at Conwil Gaiio.

In Professor Westwood's drawing an additional I is shown at the end, which does not appear to exist; otherwise his rendering of it is fairly correct.

Llanwrda Church.—This is a small unimportant structure, with a bell gable at the west end. There is a stoup in the inside of the church of somewhat unusual shape, having the sides bulging out, and the angles forming rude handles. The fine yew trees in the churchyard are deserving of notice.

Abermarlais Menhir.—Standing within a few feet of the high-road, close to the entrance lodge at Abermarlais, is a menhir of large dimensions, being 9 ft. high by 6 ft. square. The Roman intaglio ring exhibited on a subsequent day at Llangadock by Mrs. Thursby Pelham was found on the Abermarlais estate.

Obituary.

PROFESSOR J. O. WESTWOOD

WE announce with the deepest feelings of regret the death of John Obadiah Westwood, M.A., Hopeian Professor of Zoology, on January 2nd, at his residence, Walton Manor, Oxford, aged 87 years. A full obituary notice will appear in the April number of the *Journal*.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION. OSWESTRY MEETING, 1893.

THE presidency of the Oswestry Meeting has been accepted by Mr. STANLEY LEIGHTON, M.P., F.S.A.

STATEMENT OF ACCOUNTS, LLANDEILO MEETING, AUGUST 1892.

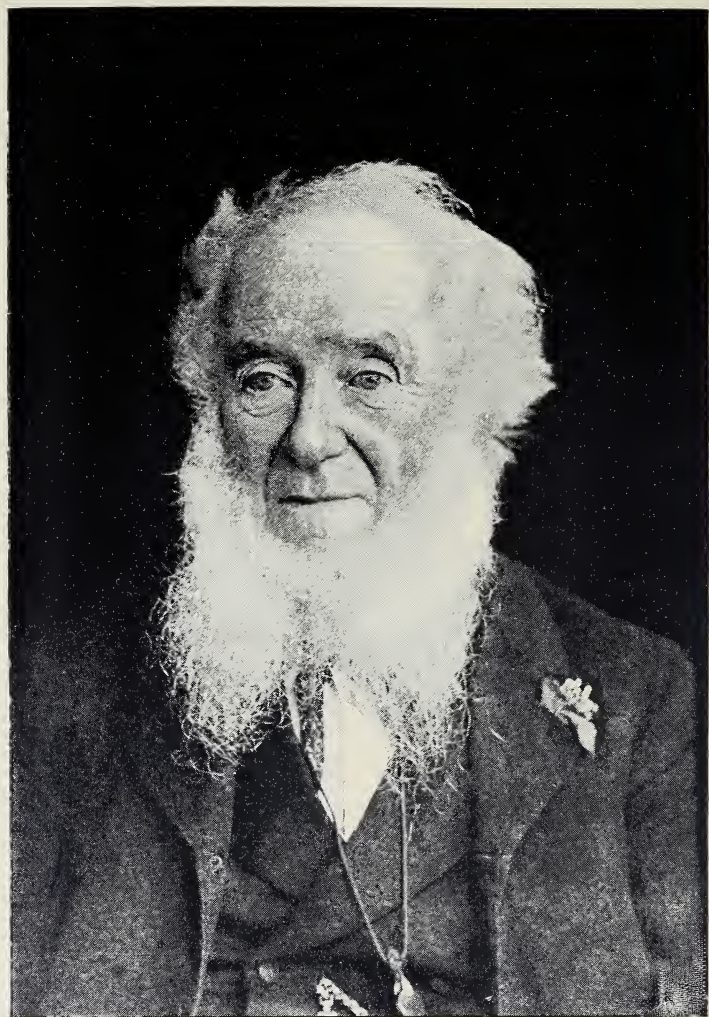
RECEIPTS.

	\pounds	<i>s.</i>	<i>d.</i>
Sir James Williams-Drummond, Bart., Edwinsford	5	0	0
Lord Dynevor, Dynevor Castle, Llandeilo	1	1	0
Viscount Emlyn, Golden Grove	1	1	0
Lieut.-Gen. Sir J. Hills-Johnes, K.C.B., V.C., Dolaucothy, Llanwrda	1	1	0
F. Lloyd-Philipps, Esq., Pentypark, Clarbeston, Pemb.	1	1	0
Colonel Gwynne Hughes, Glancothy, Carmarthen	1	1	0
Rev. Eben. Jones, Golden Grove Vicarage	1	1	0
Rev. David Griffiths, Llanarthney	1	1	0
R. Shipley Lewis, Esq., Llandeilo	1	1	0
Rhys Morgan, Esq., Llandeilo	1	1	0
Rev. S. Pryce, H.M.I.S., Llandeilo	1	1	0
Wm. Davies, Esq., Bays Hill, Llandeilo	1	1	0
E. H. Bath, Esq., Alltyferin, Nantcaredig, Carmarthen	1	1	0
Mrs. Thursby Pelham, Abermarlais, Llangadock	1	1	0

	£	s	d.
J. Lewes Thomas, Esq., Cae Glas, Llandeilo	1	1	0
Lewis Bishop, Esq., Llandeilo	1	1	0
Captain Lloyd-Harries, Llandeilo	1	1	0
J. Jones, Esq., Pentre, Llandeilo	1	1	0
Captain M. P. Lloyd, Glansevin, Llangadock	1	1	0
J. W. Gwynne Hughes, Esq., Tregib, Llandeilo	1	1	0
R. H. Sampson, Esq., Pontardulais	1	1	0
Rev. J. Evans, Vicarage, Llandovery	1	1	0
Rev. J. J. Beresford, Brvnhawddgar, Carmarthen	1	1	0
Herbert Peel, Esq., Taliaris, Llandeilo	1	1	0
Miss Lewis, Capel Issa, Llandeilo	0	12	0
Colonel L. Estrange, Dolyllan, Llandyssil	0	12	0
Rev. C. Chidlow, Caio, Llanwrda	0	10	6
Lleufer Thomas, Esq., Llandeilo	0	10	6
Rev. William Rees, Llangadock	0	7	6
Miss Williams, Llwynhelig, Llandeilo	0	7	6
Miss Davies, Mount Pleasant, Llandeilo	0	7	6
Rev. J. Fisher, Newtown, Montgomeryshire	0	7	6
Rev. Lewis Price, Llandeilo	0	7	6
Rev. D. Jones, Llansadwrn, Llanwrda	0	7	6
Rev. W. A. Lloyd, Taliaris, Llandeilo	0	7	6
John Hughes, Esq., Bank, Llandeilo (Local Treasurer)	0	7	6
J. L. Thomas, Esq., sundries	0	15	3
	<hr/>		
	£35 3 3		

DISBURSEMENTS.

	£	s	d.
Rev. C. Chidlow for expenses, postage, etc.	1	6	2
J. L. Thomas, Esq., amount paid by him to drivers, reporters, etc.	4	15	9½
Mr. Thomas Hopkins for use of room	0	15	3
Mr. William Williams for attendance as hall-keeper	0	8	6
Mr. Joseph Lockyer for printing, etc.	0	15	6
Balance paid to the Treasurer of the Cambrian Archæological Association	27	2	3½
	<hr/>		
	£35 3 3		



PROFESSOR J. O. WESTWOOD.

From a photograph by Messrs. Hills & Saunders.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. X, NO. XXXVIII.

APRIL 1893.

THE CHI-RHO MONOGRAM UPON EARLY CHRISTIAN MONUMENTS IN CORNWALL.

BY ARTHUR G. LANGDON, ESQ.

THE number of stones bearing the Chi-Rho monogram in Great Britain is very limited, as compared with that in other countries, there being only nine examples at present known to exist, or to have existed, viz. :—

ENGLAND (Cornwall).	
Parish.	Place.
Phillack	In gable of south porch of church
St. Just-in-Penwith (2)	In the church Formerly at St. Helen's Chapel, Cape Cornwall (now missing)
Southill	In Rectory garden
SCOTLAND (Wigtonshire).	
Stoneykirk	In the old burying-ground of Kirkmadrine (2) ¹
Whithorne	Now preserved in the ruined church of St. Ninian ²

“A drawing of a third stone [at Stoneykirk] has been preserved by Dr. A. Mitchell, in the *Proceedings of the Society of Antiquaries of Scotland*, but the monument itself is unfortunately either lost or destroyed.”

¹ *Proc. Soc. Ant. Scot.*, vol. ix, p. 568; Stuart's *Sculptured Stones*, vol. ii, pl. 71.

² *Proc. Soc. Ant. Scot.*, vol. ix, p. 578; Stuart's *Sculptured Stones of Scotland*, vol. ii, pl. 78.

WALES (Caernarvonshire).

Penmachno . . . In the church¹

The names and notes of the examples in Scotland and Wales have been taken from the work on *Early Christian Symbolism*,² by J. Romilly Allen, F.S.A.(Scot.), where they have all been illustrated and described.

Cornwall, it will be seen, is one of the richest counties in Great Britain, as well as being the only district in England where any examples occur. For many years it possessed three, viz., two at St. Just-in-Penwith, and one at Phillack. This list has recently been augmented by the discovery of a fourth at Southill, which is probably the finest. Unfortunately, one of the original three has been lost for some years, thus bringing the existing total back again to three.

Stones inscribed with the Chi-Rho monogram are rightly considered the most interesting of all Christian monuments, and, as no paper has yet appeared in which the Cornish examples have been illustrated and described as a whole, it has been thought that a short report embodying them may be of interest, if only to render the comparison of them with those elsewhere more easy.

Before describing the Cornish examples it will be desirable to note what has been already written concerning them, and comment on the illustrations accompanying the previous papers which have appeared on the subject. A reference to each work in which the stones are mentioned will be found in the foot-notes attached to the descriptions which follow.

As all these stones have only been brought to light within the last few years, commencing from 1834, it is very essential to ascertain, if possible, what are the earliest references regarding them in the journals of archæological societies and other works.

Generally reviewing the matter contained in these references, and comparing it with my own notes and

¹ I. O. Westwood's *Lapidarium Walliæ*, pl. 79, No. 2, and p. 175; *Archæologia Cambrensis*, 1863, p. 257.

² Pp. 87-90.

sketches, I find many discrepancies, chiefly, however, confined to the illustrations of the stones. It is also difficult to determine with any degree of certainty who were the first contributors of papers on the subject; but so far as I can ascertain from the dates of the journals in which the monuments have been noticed, I am inclined to think that the Rev. Wm. Haslam of Perranzabuloe, was, in 1847, the first to give illustrations of the two stones at St. Just-in-Penwith. He does not, however, state that they are from his own drawings, and the only foundation for this assumption is the fact that his initials are found at the bottom of the engravings. Although the monogram on the stone in St. Just Church is fairly correct, his representation of the inscription is somewhat remarkable, inasmuch as few of the letters are at all like the originals, and the N and I over the first name are omitted.

His drawing of the little cross, formerly at St. Helen's Chapel, is most valuable, as being probably the first and only one that was made, and is that from which subsequent illustrations have been copied. Moreover, the dimensions of the stone are given—a most important detail omitted by some authors.

Next in chronological order is a paper in the *Archæologia Cambrensis* (1858), the author merely giving, amongst other drawings of the inscribed stones of Cornwall, very small sketches of those in St. Just Church and at Phillack. Like Haslam's representation of the inscription on the first-named, the letters are incorrectly drawn, and the N and I are again omitted. A separate illustration of the monogram is given, and, in referring to the side of the stone on which it occurs, he describes the monogram as "a cross in the centre, 8 in. long, of which Fig. 3 is a correct representation". In it he shows the Rho simply turned over at the top like a hook. He appears, nevertheless, to be first in the field regarding the Phillack stone. For some unaccountable reason, the drawings which have appeared heretofore of this little stone shew the monogram sur-

rounded by—what in the engraving seems to be—an incised circle, but which in reality is in relief. Neither is the stone square, as might be supposed from the outline enclosing the circle, but of an entirely different shape.

J. T. Blight, in an article in *The Gentleman's Magazine*, 1862, describing the monogram on the stone in St. Just Church, says :—“ On the upper side of the stone, as it is now placed, is an incised cruciform pastoral staff, indicating that the monument was commemorative of an ecclesiastic of some authority”! Except, perhaps, in the Rho itself, the monogram, as a whole, really cannot be said to resemble a pastoral staff in any way.

This author's engraving of the inscription is very nearly correct, though he states that he is uncertain about the reading. The same engraving and letter-press reappear in his *Churches in West Cornwall*, the first edition of which was published in 1865, and the second in 1884.

Hübner, in 1878, gives a more correct illustration, copied from Haslam's in the *Archæological Journal*, vol. iv, p. 302. The original and only drawing of the Phillack stone is again reproduced by Hübner, as well as Haslam's sketch of the St. Helen's Stone. Finally, in 1887, we have Allen's illustrations, which are much the same as Hübner's.

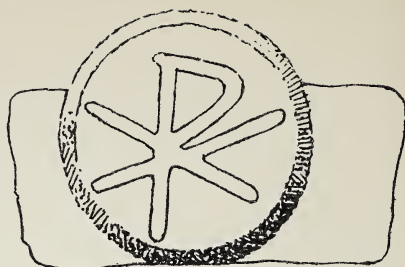
The foregoing list includes, I believe, all the illustrations of the stones that have been made. Those shewing the example in St. Just Church all vary more or less, an idea of which will be better obtained by an examination of the engravings themselves than by any elaborate descriptions. It is in nowise a pleasant task for me to correct mistakes made by others, which have crept into what are otherwise very valuable papers ; but, after all, the great need is really for indubitable facts, and this must be my excuse for the foregoing remarks. Personally, I can only say that I should be extremely grateful to anyone kind enough to point out and correct any error in my own work. And though not wishing in any way to depreciate what has already been accom-

Nº1

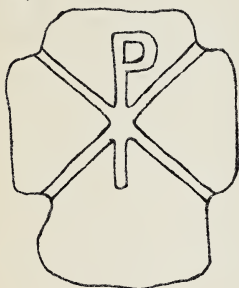


Phillack.

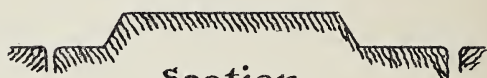
Nº1a



Nº2



S. Helen's Chapel

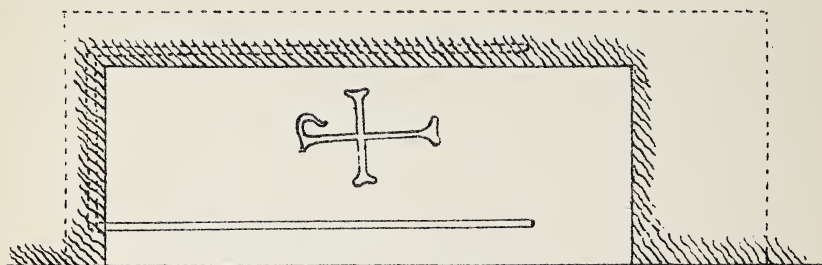


Section

Same as Nº1, but $\frac{3}{4}$ real size.

S. Just-in-Penwith

Nº3.

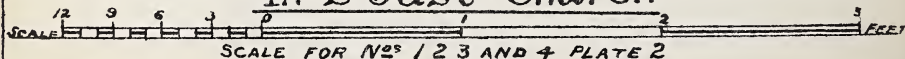


Top of stone



Front of stone.
In S Just Church

A. G. Langton
1893.



plished, one cannot but notice in the first drawings made of these stones that the method of taking rubbings, though probably known, could not have been employed, otherwise the results would have been very much better. This, I think, will clearly account for the extraordinary representation of some of the inscriptions, in which the formation of the letters, as shewn, is so very different from the actual characters themselves. It was, in fact, chiefly owing to the great discrepancies found in the descriptions by previous authors, compared with my own investigations, that led me to contribute this paper, hoping thereby to stay the spread of well-meant, but erroneous, information, and giving only such particulars as might prove useful and reliable in the future. With the exception of the now lost stone, formerly at St. Helen's Chapel, St. Just-in-Penwith, the drawings accompanying this paper are made from my own rubbings, sketches, and measurements. It will also be found that the information regarding them is from the best and most reliable authorities. Having thus far dealt with the subject, I will now proceed to describe the four stones forming the subject of this paper.

BUILT INTO THE CHURCH AT PHILLACK. NOS. I AND 1A.

Phillack, or St. Felack, in the deanery of Penwith, is situated one mile north of Hayle Railway Station.

This little stone¹ is now built into the gable of the south porch of the church.

Regarding its discovery, the Rev. Canon Hockin of Phillack has kindly supplied me with the following particulars. It was found in 1856, when the old church—all except a portion of the eastern wall of the porch—was pulled down and rebuilt. Mr. Hockin was not present when the stone was discovered, but the contractor informed him that he found it in the south wall, flush with the inside face, and plastered over.

¹ *Archæologia Cambrensis*, 1858, p. 181; Hübner, *Inscriptiones Britannicæ Christianæ*, No. 1; J. Romilly Allen, *Early Christian Symbolism*, pp. 86, 87.

Canon Hockin offers a very probable solution, accounting for the presence and position of this stone, viz., that it was the consecration stone of the church.

The very peculiar shape of the stone seems to add to its interest. It is $7\frac{3}{4}$ in. wide, and consists of a circular disc 5 in. in diameter at the base, having a slightly splayed edge, and projecting about $\frac{3}{4}$ in. beyond the face of the two wings, or side-pieces. These are only $3\frac{1}{2}$ in. deep, and, being in a line with the bottom of the disc, cause the upper portion of the latter to rise above them. The wings—which in previous illustrations have been omitted—are not of equal length: that on the right is 1 in., while that on the left is $1\frac{3}{4}$ in. Within the disc is an incised Chi-Rho monogram, the Chi completely formed, as on the example from St. Helen's Chapel.

IN THE CHURCH, ST. JUST-IN-PENWITH. NO. 3.

St. Just-in-Penwith,¹ in the deanery of Penwith, is situated seven miles west of Penzance.

When the chancel of the church was taken down in 1834 this monument was found in the eastern wall, utilised as a common building stone. It is now inserted into the north wall of the chancel, where it is used as the credence table.

Dimensions.—The length is 3 ft. 6 in., and the width, allowing for a corresponding border to that shewn, would be about 15 in. The thickness varies from 9 in. at the wider end, to 5 in. near the narrower end.

On the upper surface of the stone is a Chi-Rho monogram, which is placed slightly askew. Between it and the outer edge is an incised line, which is, however, neither parallel to the edge of the stone, nor carried to the end of it. From the illustrations² of this

¹ There are two parishes in Cornwall named St. Just. For distinction one is called St. Just-in-Penwith, the other St. Just-in-Roseland.

² *Archæological Journal*, vol. iv, 1847, p. 303; Hübner, *Inscriptiones Britannicæ Christianæ*, 1876, No. 1; J. Romilly Allen, *Early*

monument, made before it was again built into the wall to serve its present purpose, I find that the incised line just mentioned is part of a border which runs round three sides of the monogram, the upper and inside lines of which are now concealed in the wall. I have therefore indicated on the drawing the concealed portions of the margin and the outline of the stone by dotted lines.

On what is now the outside, or upright face, is an inscription in debased Latin capitals, which are rather thinner in execution than those usually found in Cornwall. The characters are very distinct, and read—

NI
SELVS HIC IACIT

Above the second and third letters of the name there appear to be an N and an I. To account for them it has been suggested that they are part of the name, which, being omitted, were afterwards inserted. If this is the case, the name would then be SE(NI)LVS.

FORMERLY AT ST. HELEN'S CHAPEL,¹ CAPE CORNWALL,
ST. JUST-IN-PENWITH. NO. 2.

For locality of St. Just-in-Penwith, see foregoing.

Cape Cornwall is situated about a mile and a half west of St. Just Church.

The Rev. John Buller,² LL.B., gives the subjoined description of the chapel, which he states is taken from MS. notes by Borlase:—"On the isthmus which connects Cape Cornwall with the adjoining hill, in the middle of the plain, stand the ruins of an old chapel.

Christian Symbolism, 1887, p. 86; J. T. Blight, *Churches of West Cornwall*, second edition, 1884, p. 43; *Gent. Mag.*, 1862, vol. xii, p. 539.

¹ J. T. Blight, *Ancient Crosses and Antiquities of Cornwall*, p. 61; Hübner, *Inscriptiones Britannicæ Christianæ*, No. 1; J. Romilly Allen, *Early Christian Symbolism*, 1887, p. 86; Lake's *Parochial History of Cornwall*; *Archæological Journal*, vol. iv, 1847, p. 304.

² *A Statistical Account of the Parish of St. Just-in-Penwith*, by Rev. John Buller, LL.B., Vicar, p. 45. Penzance, 1842.

It was about 45 ft. long and 12 ft. broad. The eastern end was faced outside with hewn stone, and had a pretty window to the altar. The chapel-yard is enclosed with a circular wall of stone, and directly west of the chapel can be seen the ruins of a dwelling-house, which, tradition says, was a religious retirement." Another author,¹ after quoting the above, adds:—"This place is known by the name of Parc-an-Chapel, or the Chapel Field, and is sometimes called St. Helen's Oratory. The ancient building, with some modern additions, is now used as a cattle-shed."

After his description of the chapel, Dr. Buller² gives the following interesting particulars regarding the cross, though, unfortunately, they are not accompanied by an illustration:—"The cross which once embellished this little chapel is of the rudest form, and was rescued a few years since by him who records the fact, from the artificial water-course which passes near, in which it was immersed. It may now be seen preserved as a valuable relic in the chancel of the parish church, with a brass plate denoting its ancient locality."

This little monument is in the form of a Latin cross, the upper limbs of which have but a slight projection. The Chi of the monogram is completely formed by two incised lines cut diagonally from the interior angles of the limbs, the down stroke of the Rho cutting through their intersection.

The accompanying illustration of this stone is merely a sketch to scale, made from the existing specimens and dimensions, references to which have already been given.

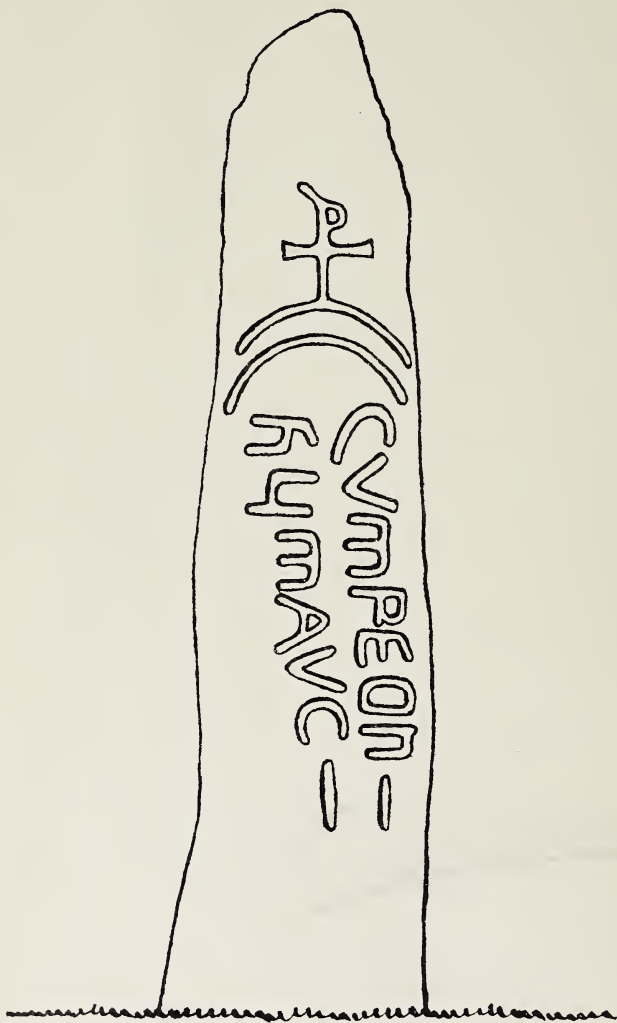
Dimensions.—The cross is 11 in. high, and 9 in. wide across the arms.

Although Blight illustrates this stone, I am in a position to state that he never saw it, and no one

¹ *A Complete Parochial History of the County of Cornwall*, vol. ii. 1868. Truro.

² *A Statistical Account of the Parish of St. Just-in-Penwith*, by the Rev. John Buller, LL.B., Vicar, p. 45. Penzance, 1842.

Nº 4



Southill.

R. G. Langdon
Feb 2 1893.

appears now either to remember its existence, or know what has become of it. In another paper I have hazarded the suggestion that it is now lying at the bottom of a well in the Rectory garden. We know that two crosses were, with some ceremony, thrown down this well by a previous Rector, the Rev. — Gorham, as being “Roman Catholic”; but the present Rector, the Rev. Andrewes Reeve, after a considerable amount of trouble, lowered the water sufficiently to rescue one, but not the other. The one recovered is now in his garden, and formerly stood outside the churchyard, near the south-west angle, the base belonging to it being still *in situ*. May it not be possible that the other is the missing cross from St. Helen’s Chapel?

IN THE RECTORY GARDEN, SOUTHILL. NO. 4.

Southill, in the East Deanery, is situated three miles north by west of Callington, and nine miles north-east from Liskeard Railway Station.

The monument in question was discovered on September 3rd, 1891, by the late Mr. S. J. Wills of St. Wendron, who, while searching for another still missing stone in the rectory garden, came accidentally upon what eventually proved to be one of the most interesting inscribed stones in Cornwall. An account and sketch by him of this important find appeared in *The Western Weekly News* of October 24th, 1891, and a short description was also given in the *Archæologia Cambrensis*.¹ Regarding the actual discovery, I cannot do better than quote the words of Mr. Wills, taken from the newspaper report.

“Mr. J. T. Blight, in his *Ancient Crosses of Cornwall*, mentions that a cross stood ‘in the garden of the rectory, Southill’, which was similar to the one illustrated by him, and standing at Higher Drift, in the parish of Sancreed.

¹ 5th Ser., vol. viii (1891), p. 324, and vol. ix, p. 172.

“Careful search was made for the stone cross on September 3rd last, but with no satisfactory result. The sexton of the parish, an aged man, knew nothing of the existence of such a relic; and the gardener, who has been in the employ of the present rector and his predecessor for more than twenty years, was equally ignorant. On observing, however, a granite monolith in an oblique position at the eastern end of the rectory, where it was almost hidden by a profusion of ferns and shrubs, I examined it closely, hoping that it might correspond with the description given by Mr. Blight.

“On its upper surface there were traces of incised work; but, as only the rougher portion of the stone was exposed to view, permission had to be obtained to excavate around the sunken end. But the rector being absent, and the sexton unwilling to spare much time about the experiment, only the upper surface was cleared. When the inscription.....was clearly revealed to view the characters were particularly distinct, and in an excellent state of preservation.

“That the stone was originally fixed in an erect position the slightest examination will shew, and the uneven state of the end fully above the ground also proves that those who are responsible for erecting it in its present position utterly failed to realise its true character and purpose, inasmuch as it is fixed upside down. Forming, as it does, the chief attraction in a garden rockery, the jagged part has claims to natural appearance, to which the hidden part can offer little or no pretensions.”

Included in Mr. Wills' description was a partial reading of the inscription, but, as it contained one or two errors, and, furthermore, as that part of the stone on which the Chi-Rho monogram was cut had not then been uncovered, the particulars relating to this portion of his article have been omitted.

The cross section of the stone is not a rectangle, but an irregular four-sided figure; each face is thus of a different width. On the widest is the inscription,

written in a mixture of debased Latin capitals and minuscules in two vertical lines, reading from the top downwards when the stone is placed in its proper position. Above the inscription is a sort of segmental arch formed of two incised lines,¹ on the upper one of which stands the Chi-Rho monogram.

Dimensions.—The total length of the stone is 8 ft. 2 in. It now stands about 5 ft. above the ground. The greatest width of the inscribed face is 1 ft. 5 in., and the thickness of stone averages 12 in.

Shortly after the discovery became known the Rev. W. Iago of Bodmin visited Southill, and under his superintendence the stone was taken out of the rockery. The Chi-Rho monogram was then found, and the reading ascertained by him to be

Ϡ CVMREGN—
FILI MAVC—

The only letter which seems at all doubtful is the *g* in the first name. On the stone it is very distinctly formed, thus, Ϡ, like a *D* backwards. Though it is not my wish to dispute so great an authority on Cornish inscribed stones as Mr. Iago, I am bound to say that I cannot find another example where the *g* is thus formed. At the same time I am ready to admit that the termination *EGNI* is the more probable, being similar to the termination *AGNI*, which is a very common ending of names on Celtic monuments, an example of which is found in Cornwall on the rude pillar-stone at Nanscow St. Breock, near Wadebridge.²

Comparing the legend with others in Cornwall, it will be found that in the word *FILI* the *F* and *I* are conjoined thus *F_l*, as on Mawgan Cross,³ near Helston, and

¹ A similar line, preceding the inscription, will be found on the inscribed stone at Welltown, Cardynham. See *Journal Royal Inst. Cornwall*, vol. for 1877, p. 364.

² *Journ. Brit. Arch. Assoc.*, vol. xliv, 1888, p. 309.

³ *Journ. Royal Inst. Cornwall*, vol. viii, Part III, p. 276, May 1885, No. 30.

the L and I also, thus **LI**, as on the stones at Worthyvale Minster,¹ and at Bleu Bridge, Gulval.²

The termination AVCI of the second name is the same as that on the stone above referred to at Bleu Bridge, Gulval,³ where the name is QVENATAVCI.

CONCLUSION.

In conclusion, I have great pleasure in acknowledging the courtesy of those to whose aid I am indebted for many interesting particulars regarding the history connected with the discovery of these stones. Canon Hockin is always most kind and ready in furnishing information about those in his churchyard; while the name of the late Mr. S. J. Wills of St. Wendron will always be coupled with the Southill stone, as will Dr. Buller's with that of the stone found near St. Helen's Chapel. It is disappointing to be unable to give a definite date to these monuments, there being no means of ascertaining with any certainty to what exact period they belong; any vague statements, therefore, on the point can only be misleading. Judging, however, by monuments similar in kind, the ages of which have been identified by the names upon them corresponding with those in MSS., the age of these stones may be placed at not earlier than the fifth, and not later than the seventh centuries. Although this seems rather a wide margin to allow, it is, according to the best opinions on the subject, not more than sufficient at the present stage of investigation, and is, therefore, a margin of safety. It is manifest that to assign a definite age to a class of monument, on the subject of which history is practically silent, would, in the absence of other evidence, be idle speculation; hence, by cautiously suggesting a period, arrived at by comparison only, a reason is at once given for an opinion which would otherwise be valueless.

¹ *Journ. Brit. Arch. Assoc.*, vol. xliv, 1888, p. 306.

² *Journ. Royal Inst. Cornwall*, vol. viii, Part IV, p. 366, Dec. 1885,
No. 31.

³ *Ibid.*

FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

(Continued from vol. ix, p. 325.)

IV.—FLINT.

THE first volume of the Parish Registers contains baptisms, marriages, and burials, from 1598 to 1600, and from 1610 to 1685, all of which I examined in 1891 by the courtesy of the Rev. William Llewellyn Nicholas, M.A., the rector. The leaves of the record are in sore need of a proper rearrangement and binding, and several of them are lost.

- 1611, Ricardus ap Hugh Piers Sepult' erat vicesimo die Januarij.
- 1621, Katerina Gruffith de Cornist Sep't' erat iij'to die Decembris.
- Babtizat' A'o D'ni 1625, Thomas filius Richardi Parry 25'o Ma'cij a'o vt supra. (Mark his age,—Thomas Parry, Warden in Flint, 1674.)
- 1632, Joh'es ap Hughe de Cornist decimo octavo die Septembr' (Burial) "L.H." *in the margin.*
- 1637, The surname of "Proudloafe" occurs in the Baptisms.
- 1639, Thomas filius Ed'ri Butler et Elizabethae vx' eius de Counshillt vicesimo primo Aprilis (Baptism).
- 1641, Edwardus Butler filius Edwardi Butler ex corp'e Elizabethae vxor eius p'ochiae de Hollywell Bapt' fuit 29'o Junij.
- 1643, Edwardus et Dorothea filius et filia gemini Edwardi Butler p'ochiae de Hollywell Bapt' 29'o M'tij.
- 1643, Eduardus filius Eduardi Butler p'ochiae de Hollywell Sep' 4'o Apr.
- 1645, Maria filia Eduardi Butler p'ochiae de Hollywell ex corp'e Elizabethae vxor' eius bapt' 10'o August'.
- 1646, Humphredus filius Johannis Ellis baptizatus fuit septimo die Januarij.
- 1649, Catharina filia Edouardi Butler baptizata fuit primo die Aprilis An'o domini.
- 1651, Elizabetha filia Rogeri Jones de Coed-Onn gen' baptizat' fuit 18 die Feb'.

- 1655, Edouardus filius Henrici Lewis de Cornist p'ochiae de Hollywell baptizat' fuit 16 August'.
- 1656, Maria filia Rogeri Jones de Coed-Onn generosi bapt' fuit 10 die Aprilis, Annoq' dominj.
- 1660, Lauria Hughes vxor Johannis Venebles sepulta fuit ij'mo die 7bris.
- 1660, Gulielmus filius Thomae Buttler de Counsyllt 22'o die Novembris.
- 1664, Edwardus filius Davidi Harry et Katharinae vxoris eius baptizatus fuit primo die Maij.
- 1664, Elyzabeth Price vxor Edwardi Buttler de Holywel sepulta fuit octavo die Novembris.
- 1664, January 15'o die. Sancta Ecclesia p'chae de flint, Hen'ci Hughes et Margareta Salusbury matrim'o contracti fueru't p' me Hen' Tho', Cur't' ib'd'.
- 1666, Anna filia Gulielmi Buttler de Cornist sepulta fuit octavo die Maii.
- 1681, Thomas filius illegitimus Petri Hughes de flint et Elizabeth' Cales de flint predict' bapt' 10ber 27.

The second volume of the Registers contains baptisms, marriages, and burials, 1707-1723, but is very imperfect. It records that William Butler, of Cornist, gentleman, who died 14 March 1720, was buried on the 20th of the same month. The foregoing entries are quite distinct from those contained in the *Historic Notices of Flint*, at pages 128 to 131, and 160 to 162. In the Bishop's Transcripts at St. Asaph there are Flint bundles prior to 1710 for the following years:—1670, 1674, 1678, 1680 to 1684, 1686, 1688 to 1692, 1694 to 1696, 1698 to 1704, 1706, and 1708. After 1710 they are more perfect.

Mr. Taylor, the Town Clerk of Flint, possesses an original deed, of which the following is an abstract:—Quit claim, dated at Flint, Monday next before the Feast of Easter, 26 Edward I, 1298, from Simon Carnifex (butcher), Burgess of Flint, to Henry de Appelby, of three acres of land with their appurtenances in the fields of Coleshill, between the land of Henry the Prefect and the way which leads to Rothelan (*Rhuddlan*). Witnesses: Roger de Kelleby, Constable of Flint; Richard Tyrel, clerk; Geoffrey le Daubour,

Nicholas de Bechamstede, Richard de Slepe, Hugh de Liniole, "and others." Endorsed: "Symon Bochor and Harr' Apulby". *Small seal of green wax, nearly perfect.*

William Kenrick of Shotton, yeoman, had two sons and two daughters, Thomas Kenrick, Edward Kenrick, Margaret and Mary, all by his wife Mary, who was the sister of Griffith Thomas, of Flint parish, living in 1720. Another sister of this Griffith Thomas, Margaret, wife of Griffith Hughes of Bolles, yeoman, was buried here in 1727, having been a widow for seven years.

It is a curious fact, in view of its important position in the county, that the percentage of wills and administrations in the Records of the Consistory Court, of persons dying in Flint, is very low indeed; in fact, I should think that this parish is less represented there than any other in Flintshire; at any rate, in the sixteenth and seventeenth centuries. It may be that the administration of property within the jurisdiction of the Corporation was so completely and efficiently provided for by the municipal authorities as to obviate the necessity of application to the Ecclesiastical Court; or, perhaps, frequent journeys of the local proctors and attorneys to London enabled them to record the majority of testamentary papers in the Prerogative Court of the Archbishop of Canterbury. The following is a schedule of the Records of the Consistory Court, now the District Probate Registry, of St. Asaph, prior to 1670:—

(a) "Copies of Wills", 1565 to 1568, 1569 to 1575, 1570 to 1583, 1584 to 1587, and 1587 to 1593.

(b) "Wills and Administrations" (*Act Books, undexed*), 1584 to 1593, and 1593 to 1602. The above periods are covered by the first two bundles of original wills, "1584 to 1612", and 1606 to 1609. See (f), over leaf.

(c) "Copies of Wills", 1620 to 1623, and 1637 to 1642.

(d) "Wills and Administrations" (*Act Books*), 1637 to 1670.

(e) "Copies of Wills", 1642 to 1669. There are no records for the Interregnum in this volume, all grants having been then issued by the Civil Court established by the Lord Protector, in London.

(f) "Original Wills", 1584 to 1612, 1606 to 1609, 1613 to 1629, 1623, 1625, 1627, 1630, 1633, 1634, 1636, 1639, 1640, 1641 to 1648, 1660, and every year separately onwards to 1669.

After 1670 the Records are complete, and need no comment. The Calendar commences in 1660, and there is no index prior to that date.

The following are abstracts from deeds which were in the custody of Randle Holme, of the city of Chester (Harl MS. 1968, Brit. Mus.) :—

(Page 560.) No. 179. 11 E. 4. Burgenses de fflynt.
Swynhead.

Pateat &c. q'd ego Thomas ap Jenkin ap Batkin lib'tenene in villa de fflynt & Burgenc' pr'd' ville dimisi, &c., Gilb'to del Wode sex acras terre meæ arrabil' in Clausur' meá in Swynhead Quar' iacet inter terr' Pet' Stanley ex vna p'te & terram Gilb'ti del Wodde ex altera p'te, Et extendit se in longitudine a terra Pet' Stanley & Gilb'ti del Wodde vsq' ad terra Ric'i Salisbury; ad termum 4 Annor' incipiente inf' S'cti Mich'is Arch'i Anno Regni Edw: 4 post conquestu' xj'o p' 20s. leg'lis &c. H'end &c. His testib' Perys (*Peyrs*) Stanley, Jenkin of (*de*) Werburton, Richard of (*de*) Salisbury, Will'm of (*de*) Burcher & John ap Gruffith Vaughan ac alijs multis. Dat' apud fflynt die Lune p'x' p't f'm S'c'i Mich'is Arch'i Anno suprad'c'o.

Seal.—The initial W.

(Page 560.) No. 180. 2 & 3 P. M. fflynt.

Sciant &c. q'd nos Rogerus ap D'd ap Ithell & Petrus ap Roger ap D'd ap Ithell dedimus &c., Ken' Thomas et Hugoni Thomas ap Rees p' nobis & hered' n'ris vnu' annuale' Redd' 4*li* leg'lis &c., exeuntib' de o'ib' Messuag' ter' & ten' n'ris cu' p'tin' in villa, Campis, p'ochia & lib'tate de fflynte in Com' fflynt. H'end' &c., Hugoni hered' & assign' suis imp'petuu' and solu' Comodu' vsu' & p'ficiu' Janæ vergh Ho'ell ap John vx' mei d'c'i Petri & toto term'o vite d'c'e Jane; Et post decessu' d'c'e Jane ad vsu' meu' d'c'i Petri & hered' meor' de Corpore ip'ius Jane imp'petuu', Redd' & p'cipiend' pr'd' annual' redd' ad festa

App'lor' Petri & Pauli & S'e'i Mich'is Arch'li p' equales p'cones &c. Dat primo die Julij 2'o & 3'o Ph'i & Marie.

Two seals, but both broken off the labels.

(Page 560b.) No. 181. 18 H. 6. Warberton, Glouer.

Nou'int &c. nos Tho' Werburton de fflynt remisise &c. Joh'i Glou'r de fflynt omnimo das Querelas Acc'ones &c. Quas verus eu' h'do seu &c. a principio mundi vsq' ad die confecc'onis huius p'n'tiu' Ita q'd &c. Dat' apud fflynt penultimo die Maij Anno 18'o H. 6.

Seal, two figures.

(Page 560b.) No. 182. S.D. fflynt. Maior & Sherriff' in flynt. Ab(o)ut 25 E. 1. Grey, Just'. Keleby Maior. flint. Tyrell, Vic'.

Vniu'sis Xp'i fidelib' &c. Joh'es de Derbeya de Cestr' s't'm &c. Nou'it vniu'sitas vra' me dimisise &c. Hugoni de Brichull Civi Cestr' & Marie vx' sue &c. totu' ius meu' &c. in o'ib' terris et Tenem' &c. Quas h'ui ex dono Joh'es de Walenc' in villa de fflynt. Ita q'd &c. His testib' D'no Reginaldo de Grey tunc Justic' Cestr', Rogero de Keleby tunc Maior de le fflynt, Ric'o Tyrell vic' ib'm, Jordano de Bradford, Rogero de Maclesfeld, Galfrid' le Dawbour, Ric'o Cl'ico & alijs.

Seal, four ermine spots in cross; and legend, s' IOH'IS DE DERBEYA.

(Page 560b.) No. 183. 1300. Radington in fflynt. Tyrell Vic'.

Vniu'sis &c. Ric'us le Reeue de fflynt s't'm Nou'itis m impignorasse Hugon' de Brichull Civi de Cestr' & Marie vx eius p' 6s. 8d. vna' acra' terre cu' p'tin', Jacen' in Campis de Radington in le fflynt inter terra' d'c'or' Hugon' & Marie ex p'te vna & terra' Rogeri de Maklesfelde ex altera; Ita q'd pr'd' Hugon' & Maria h'eant & ten'eant pr'd' acra' terre a festo S'e'i Mich'is Anno Gr'e MCCC vsq' ad festu' S'e'i Mich'is Anno Gr'e MCCC s'c'do &c. His testib' Ric'o Tyrell tunc Vic' de fflynt, Ric'o de M'lep', Galfrido le Dawbour, Will'o de fferthull, Rico' Cl'ico & alijs.

Seal broken away.

(Page 560b.) No. 184. 25 Q. E. fflynt. Chomondlely, Vic' fflynt.

Nou'int &c. nos Elizeu' ap John Griffith de Ca'ru'loughe in Com' fflynt gen', Rieu' Lewis de ead' in Com' pred' gen' & Rob'tu'

ap Nich'as Ducken de ead' in Com' pr'd' yeoman Teneri &c. Hugoni Cholmondley Milit', Vic' Com' fflynt in c Marc' leg'lis &c. Dat' 26'o Martij 25'o Elizabethhe. The Condic'on to appe' before ye barons of Excheq'r &c. Test' Tho' ap Jo' ap Lle'n, Jeu' ap Nich'las, Randle Saunion, Jo' Lloyd Harry (*and*) Jo: Crachley.

There were three seals; the first was broken off, the second represented a robed figure standing by a tree, and the third a printer's or binder's press, with a human heart erect between the boards.

(Page 560b.) No. 185. fflynt. 22 H. 8.

Sciant &c. q'd Hugo Werburton vendidi &c. Thome Walker de fflint Seniori Burgen' vnu' messuagiu' & vnu' gardinu' cu' suis p'tin' iacen' in villa de fflint pr'd' (viz't) inter Semiterium Eccl'ie de fflynt ex vno latere & terra' Petri Stanley Armigeri ex altero latere, Et abutt' sup' strata' alta' ex vno Capite & sup' strata' vocat Mason street ex altero Capite. H'end' &c. Dat' 19'o Marcij 22'o H. 8.

Seal, a skull.

(Page 560b.) No. 186. 2 H. 5. fflynt. fflynt had a Steward & 2 Bai(li)ffs. Hokes, Senes'.

Sciant &c. q'd nos Thomas Monkysfeld, Alic' Gyl vx' mea legit' ac Burgens in villa de fflint in Com' fflynt ex vnanimi assensu' & Consensu' dedimus &c. Joh'i Glou' de fflynt o'ia terras & Burgagia' n'ra' que h'eamus die Confecc'onis p'ntiu' in villa pr'd' viz't 4 p'te vnus Burgagij, Nona' acr' terre & di'd's infra Clausura' iacen' in loco vocat' y^e he Cornyst, in Latitudine inter Clausura' Thome de Werburton ex p'te vna, ac Clansura' d'c'i Joh'is Glou' ex p'te altera; H'end' &c. His testib' Joh'e Hokes tunc Senesc'lo ville pr'd', Thoma de Worburton, Ric'o de Salisbury tunc ballijs ib'm, Joh'e de Heley, Xphofero del Wod & al'. Dat' die m'curij p'x' Ante f'm b'e Marie Virgini', S'c'do H. 5.

There were two seals; the first charged with the Madonna and Child between two lilies (inscription illegible), and the second having the Gothic letter H.

(Page 561.) No. 187. fflynt.

Sciant &c. q'd ego Margaret Burchshaw fil' & heres Ric'i Burchshaw, Surgens ville de fflynt, ded' &c. Elizabethhe Burch-

shaw sorori sue totu' illud ius meu' & clamen' in o'ibus terris & ten't's cu' p'tin' &c. in vill pr'd'. H'end' &c. Dat' 20'o Janu'ij 14'o H. 8.

Seal charged with a Gothic I within ornament.

(Page 561.) No. 188. 30 E. 3. fflynt. Byrchoner (and) Wyrcester, Bai(li)ffs.

Sciant &c. q'd ego Will'us de ffakenall Junior de ffliint dedi &c. Ade de ffleshewer de (*query an error for "le"*) fflynt & Rogero filio suo duas acras terre Arabil' iacen' inter Rectorio de fflynt sup' le Middulfurlong inter terra' Will'i Brouer [*query an error for "Broun"*] Piscatoris ex vna p'te et terr' Ade de Haregrene ex altera p'te; H'end' &c. His testib' ffhelolo de Byrchoner & Thoma de Wyrcester tunc Ballijs ville de fflynt, Adam de Haregrene, Rob'to le Spic', Will'o le ffishere, Gilb'to le Smith, Henrico Cl'ico & multis alijs. Dat' die Sab'ti p'x' Ante festu' S'cte Margarete Virginis 30 Edw. 3.

Seal, device indistinct, and inscription lost.

(Page 561.) No. 189. 9 E. 3. Praers, M(*ayor of*) ff(li)nt.) Hokes (and) Seriant, Bai(li)ffs.

Sciant &c. quod ego Will'us filius Madoci Coci dedi &c. Ric'o (.....) de vna dimidia' acra' terre cu' p'tin' Jacen' in Cawilscroft inter terra' . . . Ric' ex vtraq' p'te. H'end' &c. His testib' . . . de Praers tunc Maior ville de fflynt, Will'o del Hokes, Henric' le S'riaunt tunc ballijs eiusde' ville, Ric'o de Salopa, Will'o del Wode, Joh'e de Harregrens et Steph'o Wolfe. Dat' die Sab'ti in f'o Steph'o 9'o Edw. 3.

Seal, a lion rampant.

(Page 561.) No. 190. 17 E. 2. fflynt. fflynt Castle. Massy, Constab' Castle of fflynt.

Sciant &c. qd. Ego Will'us fil' Simonis de Calday dedi &c. Galfrido de Bonevill duas terre cu' p'tin' interitoris de fflynt Jacen' in Campo de Coulshull in loco qui vocatur le ffryts inter terr' Joh'is Blound ex p'te vna & terr' Will'i de Bradford ex altera. H'end' &c. His Testib' Ric'o le Massy tunc Constabul' Castri de fflynt, Ric'o de Slope, Joh'e de Haregrene, Ada' le Serjant, Ric'o le Byrchour, Will'o de Wode, Will'o de Bradford & alijs. Dat' apud fflynt die d'm'ca p'x' ante f'm Nativitatis b'e Marie Virginis 17 Edw. fil' R's Edwardi.

Seal broken away.

(Page 561.) No. 191. 17 H. 6. Glouer. Salbure.

Nou'int &c. nos Thoma' Werburton Seniori de fflynt in Com' fflynt gen' et Joh'e de Werburton filiu' meu' de ei'sde' villa & Com' gen' & Thoma' Werburton filiu' meu' de ei'sde' villa & Com' gen' & Quem lib't n'ru' p' se insolid' Teneri &c. Joh'i Glou' et Gilb'to de Salbure de fflynt in Com' de fflynt gen' & cuilib't eoru' in 11*li* 6*s.* 8*d.* bone &c. solvend' &c. Dat' 16 Augusti 17 H. 6'o. The Condic'on to p'forme Covenantes &c.

Three seals; the first a Gothic I between two branches, the second lost, and the third bearing a quatrefoil placed as a saltire between four other quatrefoils.

(Page 561.) No. 192. Colishull. S.D. fflynt. Lach (and) Seriant, Bai(*li*)ffs.

Notu' sit o'ib' q'd ego D'd filius Madoci pr'positi de Colishull dimisi Will'o Brown hered's &c. vna' placea' Burgagij iacen' in villa de flint inter Regia' strata' ex vna p'te et placeam Nich'i del Mosse ex altera p'te vsq' ad terminu' dece' annor' termo incipiente ad f'm Pasche 34'o Edw. H'end' &c. His testib' Henrico deLach, Ada le Serjant tunc ballijs del fflynt, Will'o del Wod, Ric'o de Byrchour, Ric'o de Slep', Rob'to de Cailton Cl'ico.

Seal, an animal (query a lion) passing to the sinister in front of a tree. The letter N is left of the inscription, showing the seal to be that of William Brown, the lessee.

(Page 561b.) No. 193. S.D. Rodington in fflynt. fflynt Castle. Massy, Just' C(*hester*) and Keleby, Constab'.

Sciant &c. q'd ego Ric'us d'e'us le Reene le fflynt Concessi &c. Hugo'i de Byrchall Civi de Cestr' & Marie vx' sue duas acras terre Quar' vna Jacet in Campis de Rodington inter terra' d'e'or' Hugon' & Marie ex p'te vna et terra' Rogeri de Maklesfeild ex altera, ac alia acra terre Que jacet apud fonte' b'e Marie inter terra' Will'i ffabri ex p'te vna & terra' Madoci Coci ex altera H'end' &c. d'e'as duas acras terre de d'no Regi & hered' suis d'e'is Hugon' & Marie & eor' hered' vel assign' &c. His testib' d'no Ric'o de Massey tunc Justic' de fflynt, Rogero de le Keleby tunc Constabular' de fflynt, Will'o de Doncaster, Jordano de Bradford, Galfrido de Daubour, Will'o de Herchull, Ric'o Cl'ico & alijs.

Seal, an elongated quatrefoil, in the form of a cross, rayonnée with ermine spots, with this inscription:—
S' RICHARDI LE REVE D' LA FLI'T.

(Page 561b.) No. 194. S.D. fflynt.

Sciant &c. q'd ego Joh'es de Bello dedi &c. Hugoni de Brichull Civi Cestr' & Marcote de Stanlowe vx' sue omnia ten' mea et o'es terras meas &c. Que et Quas h'ui ex dono d'ni Rogeri Angl' & empac'one & de p'quific'one in villa de fflynt absq' vll'o mihi retinemento vel diminuc'o'e Quecunq'. H'end &c. His testib' Will'o de Danecastre, Rob'to de Tervin, Alano Hurell, Hugon' Payne, Waltero Durifabro, Rob'to Ydcheles' Will'o de Taylor de fflynt & alijs.

The seal broken off.

(Page 561b.) No. 195. S.D., about 29 E. 1. fflynt. Constable of fflynt Castle. Trussell, Just'. Bradford, Const'.

Sciant &c. q'd ego Grenowe fil' Kenewrici Says dedi &c. Hugoni de Brychull Civi de Cestrie & Marie vx' sue duas p'tes vnus Burga'ij in le fflynt, Que Quide' due p'tes d'ci Burga'ij h'ui de dono Rogeri Malmatin, Et iacent inter Terra' Hugonis de Lymell ex p'te vna Et terra' Nicholai de Wechamstede ex p'te Altera, Cum duabus p'tib' novi Burga'ij pr'd'c'is duab' p'tib' Burga'ij pr'd' p'tinentibus. Habend' &c. His testib' D'no Will'o Trussell tunc Justic' Cestrie, Jordano de Bradford tunc Constabulario de fflynt, Henrico Le Northeryn, Ric'o de Slep', Will'o del Wode, Galfrido Le Daubour, Ric'o Cl'ico & alijs.

The seal broken away.

(Page 561b.) No. 196. 45 E. 3. fflynt. fflynt firmed. Heley
(and) Twys, Bai(li)ffs.

Sciant &c. q'd ego Joh'es Le Wolfe Burgens Ville de fflynt dedi &c. totu' ius &c. in Medietate vnus Burgagij in fflynt Jacent Que h'ui de Joh'e le Driver inter terra' Ric'i le Salope ex p'te vnu' Et terra' Que fuit Rogeri le Catchpole ex altera, D'd' de Twys et Margrett' vx' ei's. H'end &c. Redd' inde annuatim vjs &c. His testib' Ada' del Wode, Ada' do Hargrof, Will'o de Hockes, tunc ffirmarijs Ville de fflynt, Joh'e de Heley, Gilb'to de Twys tunc Ballijs ib'm & multis alijs. Dat' die m'tis p'x' p't festu' S'c'i Mich'is 45'o Edw' tertij.

Seal broken, charged with a vine or fig leaf, with only the final word of the legend left: "Thyn". (Query whether Randle Holme had not misread "Twys".)

(Page 561b.) No. 197. 15 R. 2. fflynt.

Presens Indentura testat'r q'd cu' Daudid de fforneby teneatur

p' quodda' scriptu' suum obligatoriu' firmiter obligetur David' de Byrchore & Margarete, Que fuit vx' Rob'ti de fforneby & Executorib' suis, in 100*li* sterling solvend' eid' David' et Margarete vel alteri eor' aut eor' atturn' ad festu' Anunciac'o'is beate Marie p'x' futur' p't dat' presenciu' &c. Nihilonimus pr'd' David de Byrcher & Margareta voluunt & Concedunt pr'd' Executoribus suis q'd si pr'd' Margareta pacifice gaudeat ad termu' vite sue omnia terras & ten'ta in villa de fflynt & infra metas & bundas eiusdem ville Que & Quas Thomas de fforneby dedit pr'fat' Rob'to de fforneby et eid' Margarete in maritaggiu' sicut in Quoda' Carta &c. Tunc pr'd' obligatoriu' cessat &c. Dat xiiij'o ffebr' 15 Ric'i S'e'di.

The seal was broken off the label.

(Page 562.) No. 198. S.D., about 29 E. 1. Redhull in fflynt. Trussell, Just'. Bradford, Const'.

Sciunt &c. q'd ego Joh'es de ffrankeby dedi &c. Hugoni de Brichull Civi Cestr' & Marie vx' sue vna' acra' & dimid' terre Que iacet sup' le Redhull in le Threddeforlonge inter terra' Ric'i de ffrankeby ex p'te vna et Terra' Henrici le Northerne ex p'te altera Habend' &c. His testibus d'no Will'o Trussell tunc Justic' Cestr', Jordano de Bradford tunc Constabulario de fflynt, Will'o de Doncaster, Ric'o de Slep', Galfrido le Daubour, Will'o de le Wode, Ric'o Cl'ico & alijs.

(Page 562.) No. 199. S.D., about 29 E 1. fflynt. Trussell, Just'.

Sciunt &c. q'd ego Joh'es de ffrankeby de fflynt dedi &c. Hugoni de Brichull Civi de Cestrie & Marie vx' sue duas acras terre mee, Jacen' inter terra' Will'i Le Serjeant ex p'te vna & terra' Ric'i de ffra'keby f'ris mei ex p'te altera in le Northefur-longe in le fflynt. H'end &c. His testib' d'no Will'o Trussell tunc Justic' Cestr', Will'o del Wode, Ric'o del Slep', Galfrid' de Daubour, Ric'o Cl'ico & alijs.

(Page 560.) No. 178. S.D., about 29 E 1. Oudeston; fflynt. Trussell, Just'; Bradford, Constab'.

Sciunt &c. q'd ego Gronow fil' Kenewrici Says dedi &c. Hugoni de Brichull Civi Cestrie, Marie vx' sue 7 acras terre due iacent in le Wyrtefeld inter terram d'ni Rob'ti de Hemington ex p'te vna & terra' Nicholai de Wetamstede ex altera p'te; Que quide' due acre h'ui de dono Will'i de Swalnhedale (*Holme was at first in doubt as to this word*) & due acre iacent in Campo

de Redington inter terra' Ric'i de Burchoure ex p'te vna & terra' Stephani le Wolfe ex p'te altera, et due acre iacent in Oudeston inter terra' Jordain de Bradford ex p'te vna & terra' d'e'i Nicho'i le Cat'hpole ex vna p'te & le Rabroke ex altera in le fflynt. H'end' &c. Redd' inde Annuatim vna graun' frumenti in f'o S'e'i Mich'is &c. His testib' d'no Will'o T'ussell tunc Justic' Cestr', Jordano de Bradford, Constabul' de fflynt, Galfrido de Baubour (*sic, but query "Daubour"*), Will'o del Wode, Ric'o de Slep', Ric'o de Byrchoure, Ric'o Cl'ico & alijs.

Seal, an elongated quatrefoil, in the form of a cross, rayonnée with straight lines, and this legend: s' GRONOV FIL' KENEVR' SIESN'G.

This completes the series of abstracts of deeds by Randle Holme, in the collection above referred to, so far as they relate to the town and parish of Flint.

A CONTRIBUTION
TO THE
HISTORY OF THE PRÆMONSTRATENSIAN
ABBAY OF TALLEY.

BY EDWARD OWEN, ESQ.

(Continued from p. 47.)

II.

APART from the incidental references to the Welsh monastic establishments contained in the mediæval chronicles published under the titles of *Annales Cambriæ* and *Brut y Tywysogion*, our sole authority for their condition in the twelfth century, and even for their existence at that period, is Gerald, Archdeacon of St. David's, better known as Giraldus Cambrensis. Gerald's voluminous works abound in allusions to the personages and circumstances of his own day and diocese, and these are rendered doubly valuable by his remarkable knowledge of character and powers of observation. In his *Itinerarium Cambriæ*, an account of a journey throughout Wales, undertaken in company with Baldwin, Archbishop of Canterbury, for the purpose of preaching the crusade, Giraldus makes mention of every one of the monastic houses which we know to have then been in existence. But to Talley there is no reference, either direct or implied. The tour was undertaken in A.D. 1188, and from the silence of Giraldus we are driven to the conclusion that the abbey had not then been founded. Though not upon the direct line of the itinerary—and therefore, had it been standing, it would probably not have been honoured with a visit—it is difficult to conceive, from the ordinary practice of Giraldus, that he would not have chronicled some fact betokening its existence when writing out the account

of his expedition. It had, however, been established some years before his death, which took place in 1223; and it is from his account of an interesting episode in the history of the abbey that we are enabled to approximate very closely to the date of its foundation.

Giraldus' last work, written certainly after A.D. 1200, and probably not long before his death, is entitled *Speculum Ecclesiæ*,—the Mirror of the Church. Its theme is the iniquity of the monastic Orders, whom Giraldus hated with all the bitterness of an active ecclesiastic. Having chastised the Cluniac monks, he turns to the Cistercians, and, in illustration of their covetousness, gives us the following anecdote:—

Of the various Houses of the same [Cistercian] Order established throughout Wales,—oppression of the smaller by the greater.

Passing on to the houses of the same order in Wales, constructed according to the recognised rule, you must know that a certain fresh and raw monk, who, with too great haste, and, as it were, almost out of the novitiate had been raised to the abbacy, being young and vigorous, and already giving way to the before-mentioned inordinate vice of cupidity, stained an ancient and original house (concerning which mention has already been made), the mother and mistress of almost all the other houses of the Cistercian order throughout Wales, with evil dishonour. For, amongst the first efforts of his villany he endeavoured with all his power thoroughly to destroy and expel a poor house of canonical rule, and of the order called

“De domibus ordinis ejusdem variis per Walliam constitutis, semper minoribus, per majores afflictis.

“Ut autem ad domos ordinis ejusdem per Walliam constructas ordine competenti transeamus, sciendum quod dictam domum antiquam et authenticam, de qua mentio facta supra, matrem scilicet et magistram aliarum per Walliam domorum ordinis Cisterciensis fere cunctarum, monachus quidam recens ac novus et quasi pene de novitio præpropere nimis in abbatem assumptus, ideoque mustum nudum existens, et incontinenti jam accessens dicto cupiditatis vitio, male maculando contaminavit. Inter initialia namque facinorum suorum conamina domum pauperem Canonice religionis, et ordinis de Prato-monstrato vocati, non sibi propinquam tamen, immo quasi per dietam unam

Præmonstratensian, though not near his own house, but far distant, about a day's journey, in a rough and sterile spot, surrounded by woods on every side and beyond measure inaccessible, and sufficiently meanly endowed. To this end he first enticed to his own house the abbot of the place, with certain of his canons and brothers, and by varied and artful flatteries, and mild and deceptive talk, effectually persuaded them to give up the canonical habit, and to assume the cowl of the monk. Next, proceeding to the principal man of the province, and patron of the said house, he—as much by prayer as by bribery, offering many things and promising more—effectually worked on his mind by warnings and by counsel, to the end that the poor canons having been thoroughly ejected and uprooted from their place, he could there firmly establish the Cistercian monks, who would soon be rich, and loaded with ample possessions. This having been done, and the convent—wretched and deserving of pity—with the brethren and servants, having been violently ejected from its home in the night time by an armed band of laymen, and also expelled the neighbourhood, the said abbot, who with rash boldness had worked such wickedness and sacrilege, straightway with his monks who had accompanied him for joy of conquest and exultation as well as in token of so manfully acquired investiture, set forth with loud voice and in

longe remotam, in solo sterili hispidoque nimis, ex omni latere valde silvestri et præter modum inaccessibili, satis exiliter fundatam, destruere funditus et totis nisibus evacuare curavit. Imprimis itaque loci ejusdem abbatem cum canonicis suis aliquot et fratribus domum suam attraxit, eisque per assentationes varias et versutas, blandisque verbis et deceptoriiis, habitum suum canonicum abjicere et monachalem assumere cucullam, cum effectu persuasit. Deinde vero principalem provinciæ virum, dictæque domus patronum adiens, tam prece quam pretio, multa præmittens et majora promittens, animum ipsius efficaciter allexit, monens et consulens, quatinus pauperibus canonicis illis a loco suo penitus expulsis et explantatis, monachos Cistercienses opulentos ibidem in brevi futuros, et amplis possessionibus abundantes, eodem in loco stabili plantatione collocaret. Quo facto, et conventu misero quidem ac miserando, cum fratribus et servientibus a domo sua manu laica et armata tempore nocturno violenter ejecto, et a finibus quoque totis expulso, dictus abbas qui tantum facinus fieri tanque sacrilegium perpetrari ausu temerario procuravit, statim eo facto cum monachis suis qui secum advenerant præ gaudio conquestus et exultatione, necnon et [in]signum investituræ tam viriliter adeptæ, sonoritate

lively and joyful measure, the antiphon, *Salve Regina*,¹ beginning with loud-sounding tones, and so continuing unto the end.

Upon which the miserable canons, so despoiled, hastened by daily stages in England to Canterbury, poor and on foot, and laid their tearful and dolorous case before the Archbishop Hubert, who then presided; who, pitying their trouble and unjust expulsion, properly and immediately caused their house and the possessions which had been taken away from them to be restored by ecclesiastical distraint.

But, since panting greed is accustomed reluctantly to restore in full things seized, and especially such as it finds useful for temporal purposes, and profitable; and as poverty and need hardly ever recover in full from riches and affluence those things once taken away—at length, after many and various proceedings on both sides at the Roman court, and costly litigation before delegated judges in England, so great a conflict between the two houses was brought to an end upon the following terms: that the wealthy house retained amongst its possessions that rich grange called Buthelan, which it had seized,—a grange

vocali moduloque jocundo pariter ac lætabundo, tantum emiserunt antiphoniam istam, *Salve Regina*, a vocibus altisonis incipientes et ad finem usque perducentes. Quo perpetrato, miseri canonici sic spoliati per dietas suas in Anglia pauperes et pedites quantum poterant versus Cantuariam accelerarunt, et archiepiscopo qui tunc præsidebat, Huberto, querimoniam suam lacrimabilem nimis et luctuosam deposuerunt. Qui misertus eorum ærumnæ et expulsionis quoque tam injuriosæ, ipsis illico, sicut debuit et decuit, domum suam et possessiones ablatas ecclesiastica districtione restitui fecit.

“Sed quoniam aviditas anhela res occupatas, præsertim autem quas ad usus temporales utiles comperit et fructuosas, in integrum restituere vix et invite solet; et quoniam contra divitias et rerum affluentias paupertas et inopia res semel ablatas ad plenum vix recuperant, post multas et varias ad curiam Romanam utrinque vexationes, et sumptuosas in Anglia coram delegatis iudicibus altercantium litigationes, tandem inter domos duas sub tali tenore controversia tanta quievit; quod apud domum divitem dives illa grangia quam occupaverat Buthelan

¹ “Written by Bishop Peter of Compostella in the twelfth century, or by Adhemar, Bishop of Ruy, who died 1098. It is said that the last words were added by St. Bernard when he heard it chanted in the Cathedral of Spiers. It was sung from Trinity Sunday to Advent.” (Walcot, *Sacred Archæology*, s. v. “*Salve Regina*.”)

situated in a fertile and wheat-growing land, carefully cultivated, with numerous and well-furnished ploughs, and enriched with numberless sheep and cattle in broad pastures. An exchange, however, was made to the poor house of other lands (though not of equal value), yet scarcely arrived at by mutual consent, but, as it were, extorted by force and pressure; and by a sum of money (brought together, and freely contributed for this purpose) paid to the indigent canons by the wealthy monks.

vocata, in terra fertili triticeaque, copiosis aratris et numerosis exulta, necnon et ovibus innumeris et armentis in pascuis amplis fœcundata, resedit; excambium tamen utcunque terrarum aliarum pauperi domui factum, sed non æqua lance pensatum, et per concensum vix adhibitum et tanquam per violentiam et impressionem extortum, perque pecuniam numeratam canonicis egenis a monachis opulentia plenis, adjectam ad hoc et abunde collatam."

This poor house of Præmonstratensian canons can have been none other than Talley, for it was the only house of that Order in Wales; the greedy and avaricious Cistercians came from Whitland; and the weak-minded patron must have been Rhys ap Gruffudd, or one of his sons, either Gruffudd ap Rhys or Rhys Grug. The circumstances related by Giraldus are deserving of close consideration, for they indicate within very narrow limits the period at which they occurred.

Hubert [Walter] filled the see of Canterbury between the years 1193 and 1205, in which latter year he died. If we are right in deducing from the silence of Giraldus the conclusion that Talley was not in existence in 1188 when his journey throughout Wales was undertaken, we have at any rate the period within 1188 and 1205, in which it must have been founded and its first inmates dispersed. Again, if we can regard the words *principalem provinciæ virum* as referring to Prince Rhys ap Gruffydd, and the manner in which he became the tool of the designing Abbot of Whitland as consistent with the character of Rhys, we then narrow the period within which the foundation of Talley must have taken place to 1193-97. It is quite possible that Prince Rhys may have been over-persuaded by the wily Cistercian

abbot, and have been brought to think that greater progress would be made by that Order. The last years of his life were full of activity, and give no signs of failure of mental or bodily powers. It is more probable, however, that the attempt to oust the canons was made directly after Rhys's death, when the patronage of the abbey had passed to his son.

How long the struggle between the Præmonstratensian canons and the monks of Whitland continued it is impossible to say; perhaps the flagrant injustice and wanton disregard of the commonest principles of fair-play that had characterised the action of the latter were so apparent that it brought down upon them the thunders of the Holy See and the irresistible force of the English law in a manner that admitted of no escape. The expedient of appealing from court to court, in the hope of wearing out the patience or exhausting the funds of the poor canons, was adopted in vain, and the judgments against the monks must have been clear and unequivocal. Unfortunately, the above recital is the only record of this interesting controversy, which throws a flood of light upon the attitude towards each other of communities who were supposed to have retired from commerce with worldly affairs, and to be engaged in religious exercises. The persecutions to which the poor canons were subjected probably had their counterbalancing effects in the sympathy and support they seem to have evoked.

How the discomfited Cistercians of Whitland fared we know not. The costs of the various appeals and responses to Canterbury and to Rome must have been heavy, but the monks managed to force a compromise whereby they retained the rich grange of Buthelan.

Though despoiled of this desirable estate, the Præmonstratensian canons hastened to reinstate themselves at Talley, and to proceed with the work of building their abbey. The following document, which is dated A.D. 1208, not only proves their presence in their old quarters, but is ample confirmation of what

we have already learnt from Giraldus—the particular Order of monasticism to which the occupants of Talley belonged :—

“Confirmatione } Johannes Dei gratia etc. Sciatis nos in-
 abbati de } tuitu Dei concessisse et hac carta nostra cou-
 Talletheu } firmasse abbati et conventui ordinis Præ-
 monstratensis de Talletheu unam carucatam

terre cum pertinentibus apud Brunuths quam habent de dono Madauc filius Ivor et quartam partem une carruc' terre cum pertinentibus apud Brunuths quam habent de dono Cadivor fil' Karadauc et quartam partem une carruc' terre cum pertinentibus apud Brunuths quam habent de dono Kinwryc Bochan, habendas et tenendas in liberam puram et perpetuam elemosinam sicut carte predictorum donatorum rationabiliter testantur. Quare volumus et firmiter precipimus quod predicti abbas et conventus de Talletheu habeant et teneant totam predictam terram cum omnibus pertinentibus suis bene et in pace libere et quiete et honorifice in liberam puram et perpetuam elemosinam in omnibus locis et rebus cum omnibus libertatibus et liberis consuetudinibus ad terram illam pertinentibus sicut predictum est.

“Testibus W. comit' Sarr'” etc.

Translation.

Confirmation } John, by the grace of God, etc. Know ye
 to the Abbot of } that We have granted and hereby confirm to
 Talley. } the Abbot and Convent of the Order of Præ-
 monstratum of Talley one carucate of land,
 with its appurtenances, at Brunus, which they have of the gift of Madoe ap Ivor, and one fourth part of one carucate of land with its appurtenances, at Brunus, which they have of the gift of Cadivor ap Caradog; and one fourth part of one carucate of land, with its appurtenances, at Brunus, which they have of the gift of Cynwrig Vychan, to have and to hold in free, pure, and perpetual alms according as the charters of the above donors reasonably testify. Wherefore we will and command that the aforesaid Abbot and Convent of Talley have and hold all the aforesaid lands, with all their appurtenances, well and in peace, freely and quietly and honourably in free, pure, and perpetual alms, in all places and circumstances, with all the liberties and free customs thereto belonging.

Witnesses : W. Earl of Salisbury, Earl Albert de Vere, H. Earl of Hereford, H. de Neville, Gerald de Camville, William de Cantilupe, Thomas Fitz-Adam.

Dated by the hand of H. de Wells, Archdeacon of Wells, at Hereford, the 26th day of June, in the tenth year of our reign [1208].

The lands thus secured to the monastery are situate in the valley of the Towy, in the modern parish of Llanegwad. At a later period they were confirmed to the abbey, and probably added to by the heirs¹ of Madoc ap Ivor, whose grant is recited and confirmed in the *Inspeximus* Charter of 5 Edw. II, already set forth. Neither Cadivor nor any descendant of his is mentioned in the later grant, but the Kenwryc Bochan (Vychan) is probably the Cynwrig of "Wistyn", who, with other grantors, gave (amongst other properties) three perches of land at Bron yr Avallen in Ystrad Brunus. These lands were in possession of the canons at the Dissolution.

The grant just dealt with is again referred to in the following document enrolled upon the Patent Rolls for the year 1209 :—

"Rex baronibus etc. Sciatis quod Abbas de Taleheu reddidit nobis xv marcas de fine quem nobiscum fecit de terra de Brunos pro tres palefredios, et ideo vobis mandamus quod ipse inde [quietus sit]."²

The meaning of this probably is that for the royal confirmation of the grant of the lands in Brunus the Abbot of Talley was called upon to pay a fine of three horses, which was commuted into a sum of fifteen marks. It is clear that this was not an annual payment, but it was a sufficiently heavy one as it amounted to more than £200 of our present money.

In 1215 the Abbot Gervase, or Iorwerth, was elected Bishop of St. David's.² He was probably the abbot during the troubles with the Cistercians, and his success in that affair may have led to his promotion to the bishopric. Giraldus, who hoped to have been

¹ *Rot. Lit. Pat.*, 10 Joh. (1209).

² The royal confirmation is enrolled on the Patent Rolls, 15th June 1215 (17th John).

chosen by the cathedral chapter, but who was not even mentioned, insinuated that Gervase had resorted to bribery, but for this calumny there is no warrant whatever. "Another motive which he (Giraldus) ascribes to the canons", observe the authors of the *History and Antiquities of St. David's*, "has a greater semblance of truth. He thinks that they were afraid of him, as a too zealous enforcer of ecclesiastical discipline, and they expected Iorwerth, being one of their own nation, to indulge them in their national practices. They believed him to be a good plain man, who would not give them much trouble, and was rather inclined to be lukewarm. 'But I hope to Heaven', says Giraldus, 'they may be disappointed, and that they may find him either hot or cold.' How far this aspiration was realised it is not altogether in our power to say. But the fact that the earliest statutes for the government of the Cathedral now extant are due to this episcopate, and that an important step was taken at this time in the development of its constitution, seems to prove that Iorwerth was a more vigilant pastor than had been altogether anticipated." (P. 296.)

Giraldus describes Gervase as having been elected from a poor house of the Order of Canons of Præmontré,—*"pauperis cœnobii cujusdam in Menevensi diocesi, de ordine canonico et Pratomonstrato"*,—the same term he adopts in his account of the quarrel with the monks of Whitland; so that we may consider the original endowments of Talley, even inclusive of the rich grange of Buthelan, to have been inconsiderable.

(To be continued.)

Cambrian Archaeological Association.

MEETING AT LLANDEILO-FAWR.

REPORT OF PROCEEDINGS.

(Continued from p. 94.)

WEDNESDAY, AUGUST 10TH, 1892.—EXCURSION NO. 2.

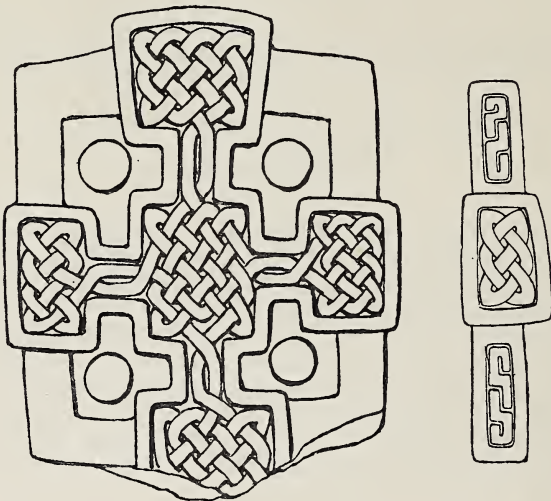
Route.—Members assembled at 9 A.M. at the Cawdor Arms Hotel, and proceeded on foot to Llandeilo Parish Church. At 10 A.M. carriages were ready to convey the party along the north side of the valley of the Towy to Llangathen (3 miles west); crossing the river at Dryslwyn (6 miles west); proceeding to Llanarthney (6 miles west); thence to Middleton Hall (8 miles west); returning again through Llanarthney and along the south bank of the Towy back past Golden Grove (3 miles south-west) to Llandeilo (total distance, 20 miles).

On the outward journey stops were made at Llandyfeisant Church ($\frac{1}{2}$ mile west); Dynevor Castle (1 mile west); Llangathen Church (3 miles west); Aberglasney House ($\frac{1}{4}$ mile west of Llangathen); Grongauer Camp (4 miles west); Cwrt Henry; Castell Dryslwyn ($5\frac{1}{2}$ miles west); Llanarthney Church ($6\frac{1}{2}$ miles west); and Middleton Hall (8 miles west).

On the return journey a stop was made at Golden Grove House (3 miles south-west).

Llandeilo-Fawr.—The best general view of the town of Llandeilo is to be obtained from the neighbourhood of Tregib, on the south side of the River Towy, looking in a north-westerly direction. The river makes an almost semi-circular bend round the foot of the hill, upon which the town is built, and on the map the main street appears as a cord of the arc of the circle formed by the river. Llandeilo is approached from the south by a substantial stone bridge over the Towy. The main street then rises rapidly until the centre of the town is reached, when it commences to descend at a

more gentle slope towards the river, thus crossing right over the ridge of the hill on which the town stands. In the distant view of Llandeilo from the south-east the parish church stands out as the most prominent feature. The roofs of the houses on the steep ascent from the bridge look like large steps, one above the other, leading up towards it, and the remaining houses are picturesquely clustered round, suggesting, what is probably the fact, that the great church of St. Teilo supplies the *raison d'être* of the town it dominates. On the west the well-wooded hills of Dynevor form a pleasing background to the picture.



Llandeilo, Cross-Head, No. 1, Front.

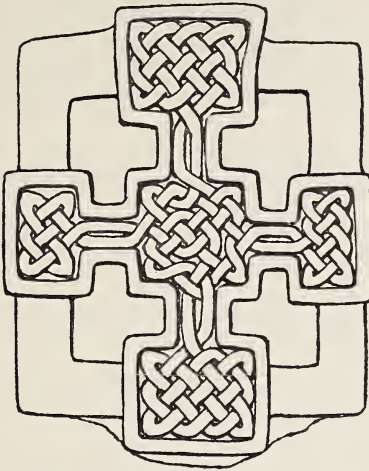
Edge.

With the exception of the parish church, Llandeilo possesses no objects of antiquarian interest. The plan of this building consists of two nearly equal portions, separated by an arcade of five bays, the southern portion being the larger, and having the chancel at the east end and the tower at the west end. The church was restored by Sir Gilbert Scott in 1848. He removed all the original tracery of the windows, and destroyed the ancient character of every part of the church, except the western tower, which still remains much as it always was. Edward Lhwyd, writing from Llandeilo in 1697, mentions an early Christian inscribed stone in the churchyard all trace of which has now disappeared. It was inscribed in debased Latin capitals in two lines, thus—

IACET CVRCAGNVS
VRIVI FILIVS.

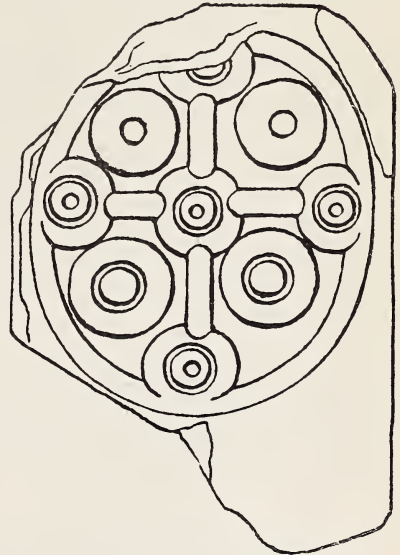
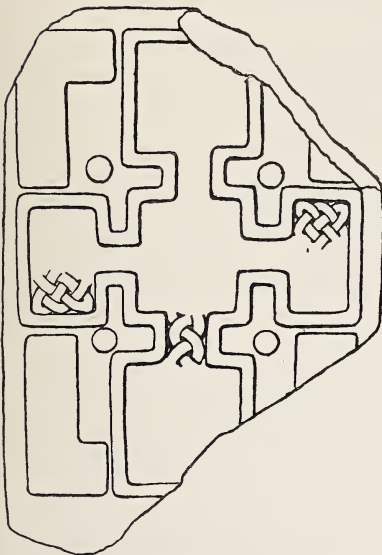
Two very interesting cross-heads, of the ninth or tenth century.

profusely ornamented with interlaced work, are preserved within the church.



Llandeilo, Cross-Head, No. 1, Back.
Scale, one-twelfth full size.

Edge.



Llandeilo, Cross-Head, No. 2, Front.
Scale, one-twelfth full size.

Back.

No. 1 was found in digging the foundations of the chancel of the church.¹ It is a cross-head of sandstone, 2 ft. 4 in. high, by 1 ft. 10 in. wide, by 5½ in. thick, sculptured on four faces thus:—

Front.—A cross with square ends to the arms, and stepped hollows between them. The arms are connected by a square ring, and the spaces between the ring and the arms of the cross are sunk, with a raised boss in the centre of each. The cross forms a single panel of broken plaitwork.

Back.—The same as the front, except that there are no raised bosses in the spaces between the arms, and that the breaks in the plait are different.

Right and Left Sides.—On the ends of the arms a panel containing a four-cord plait; and on the edges of the square ring, above and below, a key-pattern.

No. 2 was recently dug up in the town.² It is a cross-slab of sandstone, 2 ft. 5 in. high, by 1 ft. 5 in. wide, by 5 in. thick, sculptured on two sides thus:—

Front.—A cross of the same shape as that on the front of No. 1, but with the plaitwork much obliterated.

Back.—An equal-armed cross enclosed within a circular ring formed by a bead-moulding. The arms of the cross are also formed by a bead-moulding, and terminate in round, raised bosses ornamented with a circle incised, and a central hole, there being a similar boss in the centre. In the four quadrants between the arms are raised bosses, the two upper ones having a cup-shaped depression in the middle, and the two lower ones an annular depression.

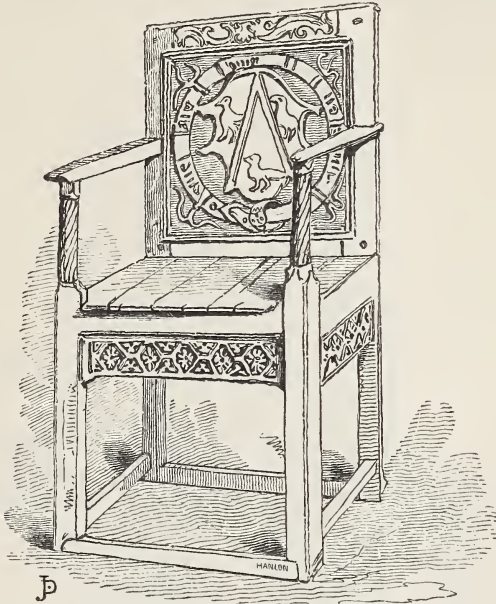
Llandyfeisant Church.—This building belongs to the smaller type of Carmarthenshire church, which has a bell-gable at the west end, instead of a massive tower. Its situation, within Dynevor Park, on a hill-side sloping down towards the Towy, is most charming. The church has been restored by an architect whose ignorance of art appears very conspicuously in the extraordinary jumble of mouldings of different styles in one of the doorways, and whose want of knowledge of the elements of building construction is proved by the fact that most of the new work is already tumbling to pieces. Some of the old tracery, which has been spared, is as sound as ever, and of good character.

The Modern Castle of Dynevor.—The present seat of Lord Dynevor is situated half a mile north of the ancient mediæval fortress of Dynevor. The park surrounding it is well wooded, and its forest glades may fairly be compared with those of Windsor. The view of the old castle across green lawns that have taken centuries to

¹ Prof. Westwood's *Lapidarium Walliæ*, p. 84, and pl. 44, figs. 2 and 3. In Prof. Westwood's plate the cross-head is placed the wrong way on the shaft, and the square ring and the ornament on the sides omitted altogether.

² Can this be the second cross mentioned by Col. Grant Francis as having been found with No. 1?

mature is as fine as anything in the whole of Wales. The appearance of the exterior of the modern residence of Lord Dynevor is the reverse of striking, and contrasts very markedly with the exquisite demesne in which it is situated. On the occasion of the visit of the Cambrian Archæological Association a carved oak chair and a pair of spurs, believed to have belonged to Sir Rhys ap Thomas, were exhibited in the stable yard.



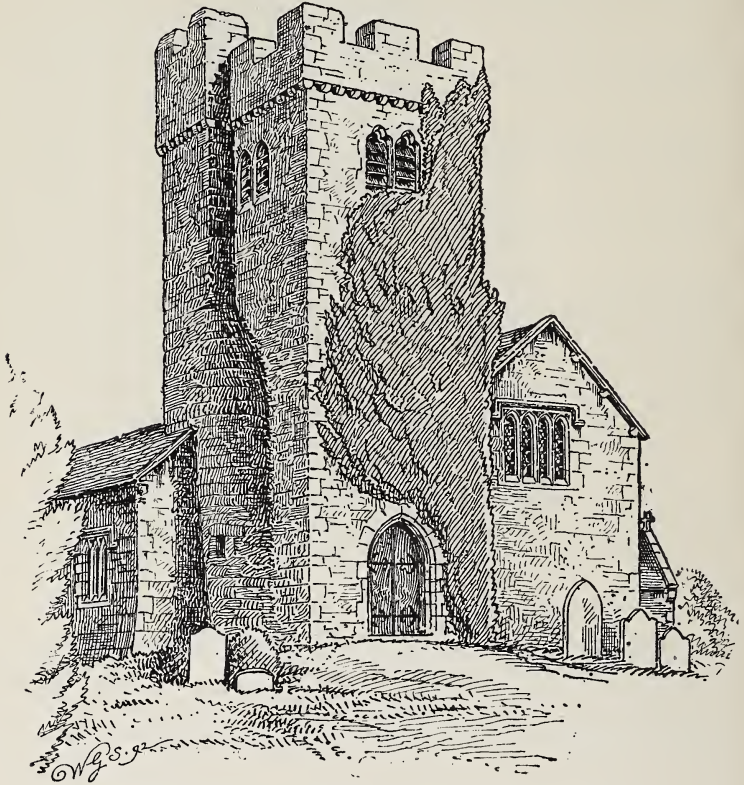
Chair of Sir Rhys ap Thomas at Dynevor.

The Ancient Castle of Dynevor.—The ruins of the mediæval Castle of Dynevor occupy a very strong position on the edge of a steep hill, which juts out into the vale of the Towy on the north side. The most ancient portions do not seem to date back beyond the thirteenth century. The principal feature in the building is a drum tower of large dimensions, not unlike the one at Pembroke Castle, though somewhat smaller. The oversailing corbel course, which is so common an architectural ornament in the Welsh military, domestic, and ecclesiastical structures, is here used with excellent effect. The view from the battlements of Dynevor across Strath Towy is magnificent. The history of Dynevor has yet to be written.

Aberglasney House.—This old mansion, now the property of Mr. F. Lloyd-Philipps, was built by Bishop Rudd. The poet Dyer also lived here. Close to the house is a gateway standing by itself in the garden, and some curious cloisters having a semi-ecclesiastical

appearance, but without any architectural details which would serve to fix their date. Before leaving this interesting old house the members were most hospitably entertained by Mr. Lewis Lewis of Swansea, who is at present residing at Aberglasney.

Llangathen Church.—This church is of the usual Carmarthenshire pattern, and has a characteristic western tower of warm-coloured red stone, partially ivy-clad, with the stair turret dying



Western Tower of Llangathen Church, Carmarthenshire.

off in a peculiar manner where it joins the larger tower at the bottom. The monument to Bishop Rudd and his wife within the building is a remarkable example of a seventeenth century tomb in the style of the Renaissance.

The following account of Llangathen Church was read by the Vicar, the Rev. J. Davis:—

“Although not an ardent antiquary myself, I, nevertheless, have great pleasure in welcoming you to the parish church of Llan-

gathen. As the incumbent of the parish I have been requested to furnish the Society with a few facts which may possibly be of interest. I will therefore endeavour to give you a brief account of what I consider to be worthy of mention, so far as this church is concerned, trusting that, if my language may appear somewhat crude or untechnical, you will extend unto me a gracious pardon, as unto one who has not been blessed with the desire, or even the ability, for penetrating into the deep and hidden recesses of the archæological world. The Church of Llangathen, dedicated to St. Cathen (which, I am told, is the *feminine* of *Cathan*), was erected in all probability in the middle of the ninth century. In the *Taxatio Ecclesiastica* of Pope Nicholas the value of *Ecclesia Langettek* is set down at £4 : 6 : 8.

“The church was restored in the year 1813, when the three arches between the two aisles, and the two small arches in the east pine end, were all taken down, and rebuilt at the expense of the parish. Also the Gothic arch, and that between the chancel and the body of the church, were rebuilt at the expense of Earl Cawdor and Thomas Philipps, Esq., of Aberglasney. Again, about twenty-five years ago, in the time of the Rev. D. Lloyd Isaac, who was then curate of the parish, the church underwent a further process of restoration, when the roof was entirely reconstructed, the gallery near the door pulled down, new seats made, and the three central arches divested of the plastering, which up till then covered the red sandstone now visible. Beneath one of the windows in the south wall is a kind of recess, which indicates a former entrance-door. Adjoining the chancel is what is known as the Aberglasney Chapel, which is of more recent structure than the church itself, and contains a small stained-glass window after the Decorated style. In this chapel are deposited the remains of the celebrated Rudd, Bishop of St. David’s, who died in March 1614. The inscription upon his tomb runs as follows:—

“‘Hic jacet Antonius Rudd, natione Anglus, patria Eboracensis, in Sacra Theologia Doctor, Glocestrensis ecclesie quondam decanus, et Maenevensis ecclesie episcopus vigilantissimus, qui plus minus viginti annis, summā cum prudentiā moderabatur. Qui electissima feminā Anna Daltona equestri Daltonorum familia oriunda, duos suscipit optime spei filios, vixit, aeternumque victurus, Martii nono, Anno Domini 1614, aetatis vero suae, 66.

“‘Hoc monumentum pietatis ergo maestissima conjux posuit, ultimo die Octobris, Anno Domini 1616.’

“Although I am sure many of you, gentlemen, are possessed of greater powers of translating than myself, I will, nevertheless, venture to give you a free rendering of the above:—

“‘Here lieth Antonius Rudd, an Englishman, native of the County of York, Doctor of Divinity; formerly Dean of Gloucester, and most diligent Bishop of St. David’s, who exercised his authority with great prudence for about twenty years. By Anna Dalton, a noble lady of the knightly family of the Daltons, he had two very

promising sons. He departed this life for the life everlasting on the 9th of March 1614. This monument was erected by his sorrowing wife in token of her love, on the last day of October 1616.'

"The Communion Table in this church is said to be the identical one used by Bishop Rudd in his private chapel at Aberglasney.

"The steeple of the church is a strong piece of masonry, measuring about 55 ft. in height, and containing a spiral staircase, which is sadly in need of repair. The bells are three in number, and, as far as quality goes, would not disgrace a nobler edifice than even the Church of Llangathen. On them are the following inscriptions:—

"'1791. David Llvyd, Esq., and John Williams, Gentleman, Churchwardens.

"'Prosperity to this parish.

"'William Evans casted us three.'

"This brief sketch would hardly be complete without an allusion to John Dyer, the celebrated poet, of Grongar Hill, in this parish. Although we are not fortunate enough to possess in our churchyard the remains of the poet himself, yet it is some consolation to us that his brother, Robert Dyer of Aberglasney, is buried here, as may be seen from a weather-beaten tablet inserted in the wall of the Aberglasney Chapel. The latter was born in the year 1697, and was three years senior to his brother. The poet often stayed at Aberglasney, for the beauty of the neighbourhood enchanted him, and ultimately inspired him to sing of its charms in his 'Country Walk' and his immortal 'Grongar Hill'."

Cwrt Henry.—This house has a comparatively modern and extremely cheerful appearance from the outside, there being nothing to suggest the fact, which is soon revealed on examining the interior, that it enshrines a much older edifice, possessing a small domestic chapel of pre-Reformation date. The kindness of Mrs. Saunders in showing the members all the points of interest in this delightful old Welsh mansion was much appreciated. About a mile north of Cwrt Henry, higher up the valley of the Afon-dulas, is the site formerly occupied by the Eudon Cross, now removed to Golden Grove.

Grongaer Hill.—This eminence occupies a commanding position on the north bank of the Towy. It is crowned by an extensive earthwork, which may be a Roman adaptation of a pre-existing British camp. The splendid view from the summit, and the natural beauties of the place, make it a favourite resort for picnic parties. Grongaer Hill inspired the muse of the poet Dyer, whose lines on this theme are well known.

Castell Dryslwyn.—What must once have been a mediæval stronghold of considerable importance is now a mere shell, pierced with

pointed windows, and occupying a prominent position on an isolated hill rising at a steep angle from the Towy on its north bank. The great batter given to the walls by the builders of the castle is very striking when seen from below. The river is here fordable, and is crossed by a foot-bridge. The site of the castle may possibly have been fixed in this place to defend the ford. Its position would also enable it to protect the entrance to the valley of the Afon-dulas. Castell Dryslwyn was probably erected in Edwardian times. It was besieged by Nicholas de Molyn, Seneschal of Carmarthen, in 1245-6; and was attacked by the English under Edmund, Earl of Cornwall, in 1287, whilst in the possession of Rhys ap Imerdydd, Lord of Ystrad Tywi.

Llanarthney Church.—This building does not deviate to any material extent from the usual type of Carmarthenshire church, nor does it possess any architectural features deserving of special mention, but, lying against the wall of the tower, outside the western doorway, is an inscribed wheel cross, the interest of which is quite sufficient to compensate for all other deficiencies. Unfortunately, this valuable example of Hiberno-Saxon, or Celtic, art has not been treated with the care it undoubtedly deserves. The stone is broken into two fragments, and still lies exposed to the weather. A strong opinion was expressed that immediate steps should be taken to join the two pieces together, and place them within the church.

The diameter of the head of the wheel cross is 3 ft.; the length of the shaft is 3 ft., and its breadth 2 ft. Below the bottom of the shaft is a portion 1 ft. 7 ins. long, and 2 ft. 1 in. wide, which was intended to be buried in the ground. The height above ground was 5 ft. 8 ins., and the depth below, 1 ft. 7 ins., making the whole length of the stone 7 ft. 3 in. The average thickness is 8 in.

The cross on the head is enclosed within a circular bead-moulding, and has square-stepped hollows between the arms, with portions sunk, so as to give the appearance of a broad ring connecting the arms. The four quadrants of the ring are ornamented with incised circles having a small hole in the centre. The shaft has upon it a similar circular pattern, some rude decoration resembling interlaced work, forming a broad band in the middle, bounded by an incised line. This band does not extend to the bottom. On the remaining portions of the shaft at each side and below is the following inscription in minuscules:—

On the right side, reading from the top downwards,

merclea - - - cema

On the left side, reading from the top downwards,

Elma(t) (f)ecit cr(u)

At the bottom, reading horizontally from left to right,

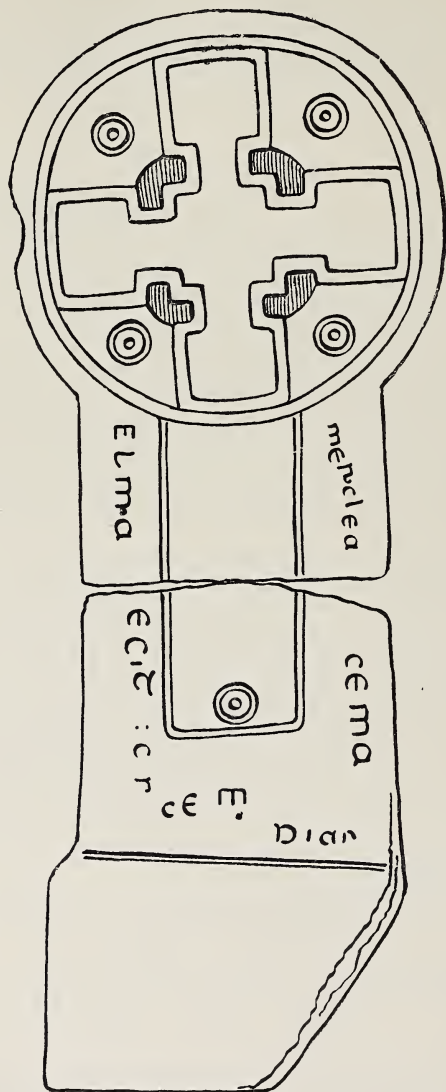
cem (and four more doubtful letters).

The first part of the inscription does not seem to be intelligible, but the latter part shows that the cross was made by Elmat.

The name Elmat is similar to that of Elnat on the cross at Tintagel in Cornwall.

The Llanarthney Cross is not well illustrated in *Lapid. Walliæ*.

Llanarthney Church was described by the late vicar, the Rev. Canon Harris.



Cross of "Elmat" at Llanarthney, Carmarthenshire.
Scale, one-sixteenth full size.

An excellent luncheon, to which the members did full justice, was provided at the Golden Grove Arms at Llanarthney.

Middleton Hall.—This is a noble mansion, named after the original proprietor, David Middleton, brother of Sir Hugh Middleton, the projector of the London New River Water Supply.¹ The estate was bought by the late Sir William Paxton, and on his death it was sold to Edward Hamlyn Adams, Esq., M.P. for Carmarthenshire, 1832. His eldest son assumed the name of Abadam, and the wife of the present owner, the Rev. R. G. Lawrence, is his daughter.

The members were very courteously received by Mrs. Lawrence, who exhibited a most valuable collection of local antiquities formed by her late father, Edward Abadam, Esq., J.P. The Association owes a debt of gratitude to Mrs. Lawrence for generously sending up the bronze implements to London to be examined by specialists and drawn, and also for kindly supplying the following very full and accurate particulars relating to the various discoveries. With regard to Mr. John Griffiths, whose name appears in the accounts, Mrs. Lawrence says: "Most of my father's curios were brought to him by an old man who had been a schoolmaster and bookbinder, and who was himself a curio—very weird-looking."

The Llanwinio Ogam Stone.—(Copy of Memorandum.)—"The above monumental stone is now at Middleton Hall, Llanarthney, in the county of Carmarthen, 4 ft. long, 15 ins. broad, 12 ins. thick. It was found in Llanwinio churchyard by digging a foundation for the new church in the summer of 1846. It was 6 ft. deep, 18 ins. from the foundation of the old wall lying alongside of the old church, west side. It was dug up by Sampson Evans of Cwmllywd; David Thomas, Llanwinio, farmer, in the said parish; also David and William, sen., William, jun., John and Levi, all Edwards and masons. There was also a coffin found near the above, with an embalmed body therein, and taken to the surface, when the cover was taken off it seemed whole, but when it was touched it went to dust. The men were frightened; they buried it immediately. The above was brought to Middleton Hall by

“(Signed) JOHN GRIFFITHS,
“Bookbinder.”

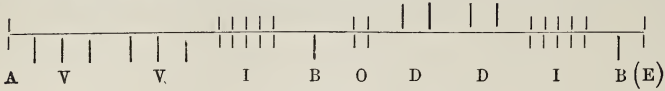
Llanwinio Church is situated ten miles north-west of Carmarthen, and six miles north of St. Clear's Railway Station. The stone belongs to the biliteral and bilingual class of early Christian inscribed monument, which is not uncommon in South Wales, Devon, and Cornwall. The two inscriptions are as follows:—

On the front, in debased Latin capitals, in three lines, reading vertically from the bottom upwards,

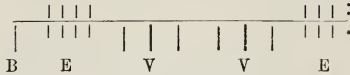
¹ William Spurrell's *Carmarthen and its Neighbourhood*, p. 94.

BIVAD-
 FILI BODIBE
 VE

On the right angle, in Ogam, reading from the top downwards,



On the left angle, in Ogam, reading from the top downwards,



On the sloping face at the top is a cross within a circle, incised.

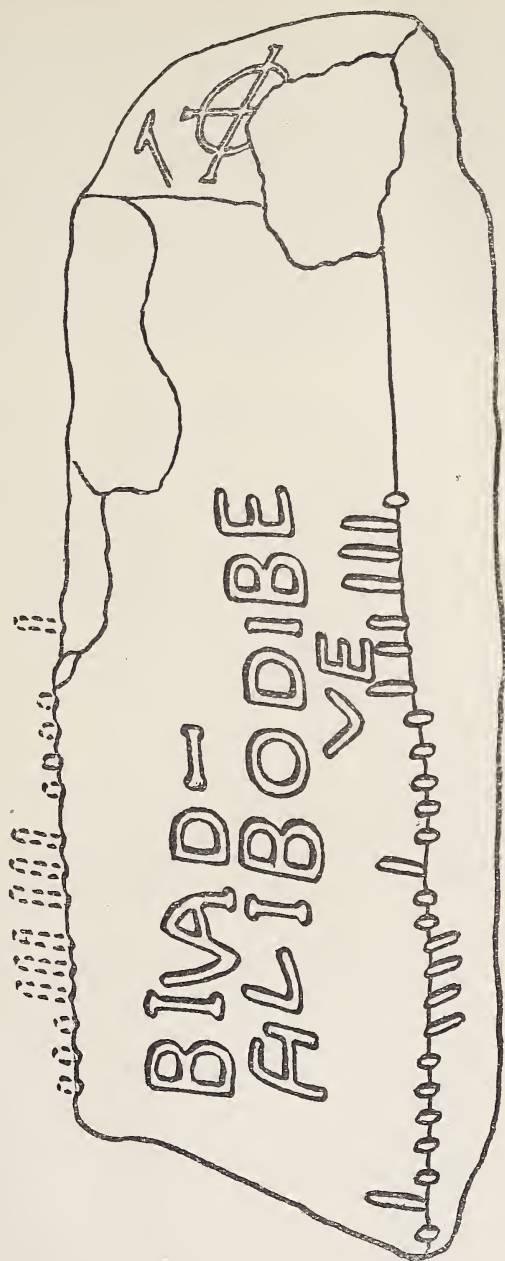
The Llanwinio Stone has been described by the late Colonel Grant Francis in the *Proc. Soc. Ant. Lond.*, Ser. 2, vol. iii (1867), p. 446; by Professor Westwood in his *Lapidarium Walliae*, p. 91, and pl. 47, fig. 2; and by Professor Rhys in the *Arch. Camb.*, Ser. 4, vol. vii (1876), p. 246, and Ser. 4, vol. viii (1877), p. 140.

The stone is now kept in a corner of the billiard-room within the house, where it is quite safe from the effects of the weather.

With regard to the Latin inscription, Professor Rhys has suggested that the first word is BLADI, instead of BIVADI, but we cannot agree with him. The first word in the second line has been read AVI, instead of FILI; but this is also quite untenable. In the Ogam inscription on the right-hand angle the third letter of BODDIB - - - may be either one letter, $\frac{| | | |}{c}$ or two letters, $\frac{| | | |}{d \quad d}$



Matrix of Seal of the Monastery of St. Mary at Kelso in Scotland.— This was found in 1811, by Thomas Lloyd of Cwmdud, in the



Ogam Inscribed Stone from Llanwinio. Now at Middleton Hall, Carmarthenshire. Scale, one-eighth full size.

parish of Conwil Elvet, Carmarthenshire, labourer, in his cottage garden. The seal seems to be a very inferior sixteenth century copy of an earlier and better seal. It has upon it a representation of the Virgin, standing and holding the Saviour in her arms, beneath a Gothic canopy. The figure of the Virgin is surrounded by the stars of heaven. The inscription round the edge is in Roman capitals, and reads:—s'GILLVM CONMVNE STE MARIE DE KELCO.

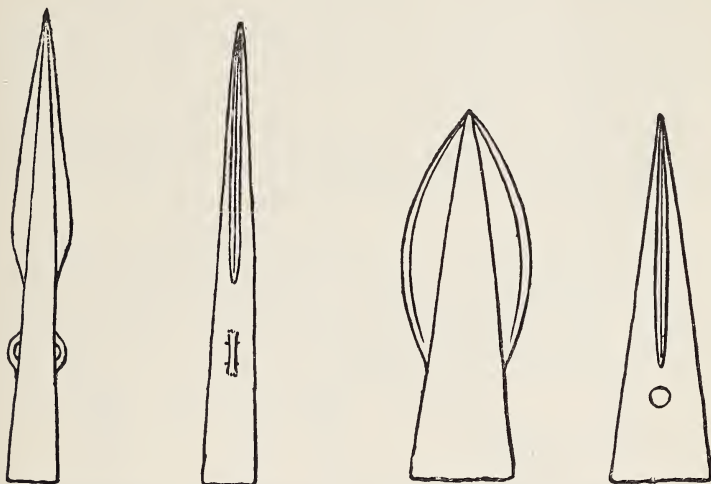
This seal is engraved in H. Laing's *Descriptive Catalogue of Impressions from Ancient Scottish Seals*, Edinburgh, 1850; No. 1060, p. 190, and pl. 25, fig. 4. It is there stated that the original brass matrix is in the Advocates' Library at Edinburgh. Mrs. Lawrence's matrix must therefore be a duplicate. There seems to be no reason to doubt that it was found, as stated, in Carmarthenshire, or that it is genuine.

Bronze Armlet.—(Copy of Memorandum).—"This brass armlet, with its surface ornamented with lines, was found by me, David Davies of Pontfaen, in the parish of Llanddarog, in the county of Carmarthen, labourer, about the year 1848, whilst opening a large drain through a bog called 'Cummins', or 'Common', part of Mr. Abadam's estate (which drain leads from Wernfraith towards Glanryrnys), from 4 ft. to 5 ft. deep, and 4 ft. wide at the top, and 2 ft. wide at the bottom. There was a small pointed ornament fast in the small hole in its flat, circular plate when I found it, and I gave it to Mr. Burnell the jailer, and it was given by him to Mr. Abadam in 1851. In the same year as above I found a human skull on the other side of the brook, while opening a drain through the 'gorse', or bog, of Llwynmawr farm, just opposite."

Small Bronze Spear-head.—(Copy of Memorandum).—"This spear-head was found in a cave running under a lime rock in a field called Cae-dan-y-cwarran, on the farm of Drawsdre Isaf, in the parish of Llanarthney, in the county of Carmarthen, in the year 1797, by David Davies, tenant of the said farm. He and another man went to the rock to dig stones for building a new farmhouse at Drawsdre aforesaid, and, after removing the rubbish, and digging a considerable quantity of stones, they found a hollow place underneath in the middle of the rock, which appeared to them to be a cave, and in a clear place in the cave they found a considerable quantity of ashes and bones mouldered to dust. Also there was visible the texture of some stuff, as of wearing apparel, and, from the extent of the ashes on the bottom of the cave it was their opinion that they were ashes of a full-grown human being. When they tumbled the ashes about to try and find something therein, they found lying at the bottom the spear-head, which Mr. Davies kindly favoured Mr. Abadam with this 26th June, 1851."

Bronze Spear-heads and butt-end of Spear.—(Copy of Memorandum).—"This, the upper half ($4\frac{1}{2}$ inches long) of a broken brass spear-head (10 inches long), with an old hole in one surface; as well as its lower half ($5\frac{1}{2}$ inches long), and two holes for rivetting on to its handle; and a small leaf-shaped brass spear-head ($3\frac{3}{4}$ inches

long); and also a hollow broken piece of brass ($3\frac{1}{2}$ inches long and $\frac{3}{4}$ of an inch diameter), with a closed flat bottom and two holes for rivetting, evidently the handle, or butt-end of some instrument, and all given to Mr. Abadam, were found in the summer of 1862 by Samuel Davies of Pantymaen Farm, in the parish of Clydey, in the county of Pembroke, in a 5 ft. wide and 6 ft. deep open cut he was making on the boundary between Pantymaen Farm and Blaengilfach Farm, in the parish of Kiltrhedyn, in the county of Carmarthen, close to the hedge, whilst deepening a tiny stream, which is also the boundary between the parishes of Clydey and Kiltrhedyn, and which stream runs towards Garreglwyd Farm, about fifty yards to the west



Bronze Spear-head found at Pantymaen, Pembrokeshire.

Bronze Spear-head found at Pantymaen, Pembrokeshire.

Scale, half full size.

of Blaengilfach Tumulus. There was in my memory, about fifteen years ago, another larger tumulus on Pantymaen Farm, about 150 yards from the spot where this spear-head was found, but the tenant has since levelled the larger, or Pantymaen Tumulus. With them he also found other long and short spear-heads. All the long ones were broken, and two pieces of a broken double-edged sword of the same metal, which he sold to Dr. Jones of Lancych, in the parish of Clydey, Pembrokeshire, an extensive landowner and a magistrate, about four years ago. In opening and clearing this cut, Samuel Davies, in 1862, found he had cut through an ancient hole, like a pan, going down perpendicular, like a well that had been filled up with strange earth of a whitish brown colour, not clay, nor lime, nor sand, but something very light. He emptied about 6 ft. deep of this hole. The last part came up in layers or flakes, which astonished him, and he took the last part of

it out with a long pitchfork in layers like plank loaves, and it was not full of water, but dry. He then drove the handle of the fork down into the middle of it, perhaps 2 ft., and, finding no fast bottom, he says he got frightened, thinking there had been burying there, and some weakness took him, and he left it, and turned the brook back, which he had before turned off, and has not touched it since, for he thought he was digging amongst corpses. About 14 years before, in 1848, when he made his first cut in the same place, he found, at about 5 ft. deep, three other spear-heads and a piece of a broken double-edged brass sword, which he lost. The little long meadow, in the upper half of which this pit is, is fenced all round with hedge and ditch, and is called 'Gwaungwair'; and about 15 ft. from the point where the tiny brook enters the said meadow is a spot of waste ground, lying about west thereof, called from the most ancient times 'Henfeddau', or 'Old Graves', which actually presents the appearance of bodies being buried with some regard to order; and the tradition is there was great fighting there, and those killed were buried at 'Henfeddau'. Query, would it not be well to open one or two of these mounds, as there is not the slightest sign of any church in the neighbourhood.

(Signed) "JOHN GRIFFITHS.

"This, the upper part of a spear-head, and three other pieces of brass, or bronze weapons, were received by me on the 21st of December, 1866, from Samuel Davies, farmer, who found them, and I brought them to Mr. Abadam on the 29th of December 1866.

(Signed) "JOHN GRIFFITHS, Bookbinder.

"EDWARD ABADAM, J.P.

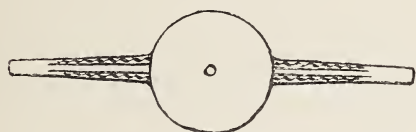
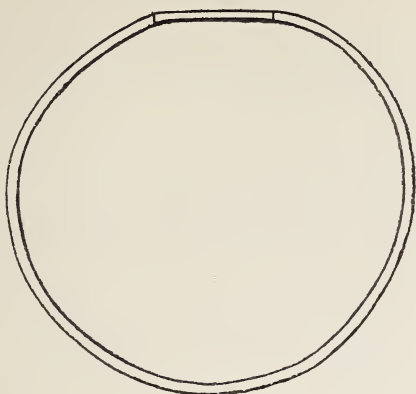
"7 January 1867."

Bronze Celt.—(Copy of Memorandum.)—"This brass battle-axe, or celt, on which there was the rough figure of a crow, or raven, or some such bird, was found on Llanfyrnach Common (formerly on the parcel or part allotted, and now inclosed, belonging to Yetwen Farm, in the said parish, in the county of Pembroke.

"It was found in October 1841, by Mary Nicholas, wife of John Nicholas of Garreg-grocca, labourer, and was given to John Richard (turner), of No. 2, Pentregalar, in the said parish, etc., and given by him to John Griffiths, bookbinder, Godrerhyw Cilcoed, in the parish of Mydrim, in the county of Carmarthen (formerly of the said parish of Llanfyrnach), in June, in the year 1851, and the said John Griffiths forwarded the same forthwith to Edward Abadam, Esq., of Middleton Hall, in the parish of Llanarthney, in the county of Carmarthen.

"The said battle-axe, or celt, was found by the said Mary Nicholas by digging potatoes on the said piece of land. It was about 10 or 12 inches below the surface.

"From five to six yards off the spot where it was found there was a large clegger stone (naturally grown). From three to four



Bronze Armlet found at Pontfaen,
Carmarthenshire.
Scale, half full size.

Butt-end of Spear found at
Pantymaen, Pembrokeshire.
Scale, half full size.



Bronze Spear-head found at Pantymaen,
Pembrokeshire.
Scale, one fourth full size.

Bronze Celt found at Llanfyrnach,
Pembrokeshire.
Scale, half full size.

feet off the said stone there was an earthen pot found, which contained human bones that had been burnt with some charcoal, and ashes also therein. The pot was found a few years after the axe by cultivating the land.

“It was generally thought of the said stone that it might have been a shelter for some eminent warrior who was killed by the enemy, then burnt, and the remains, bones and ashes, buried in the said pot, as many pots of the sort were found at different times in the same neighbourhood, containing such remains as above described.

“I am well acquainted with the said parties, Mary Nicholas and John Richard, since I was young, and found them always civil and honest, and considered by their neighbours with high respects to be truthful parties, as may be proved by many besides me.

“(Signed) JOHN GRIFFITHS.”

“N.B.—The marks on the said battle-axe could not be plainly made out, because of its being rusty with verdigris before the said Edward Abadam washed the same with water, and a few drops of vitriol added thereto.

“Witnesses present:—

“(Signed) JOHN GRIFFITHS,
JOSEPH THOMAS.

“EDWARD ABADAM, J.P.

“15 February, 1867.

“Middleton Hall, Carmarthenshire.”

“At Mr. Abadam’s request, on the 24th December 1866, I went in search of the stone near which the brass battle-axe was found, accompanied by David, the son of John Davies, of Pentregalar (deceased), who was with John Richard the turner (of whom I had the battle-axe in 1851). We found the big clegger stone, and I marked it thus, I.G. with a chisel.

“It lies in an enclosed field called Mynydd Yetwen, which is full of heath.

“The upper or west part of the field has not been cultivated, owing to the numerous large stones thereon.

“The field where the stone is lying is from the highway leading from Llandissilio to Pentregalar, about three-quarters of a mile to the road, and about a mile nearly south of the Union Inn at Pentregalar.

“The clegger stone I marked is near the middle of the field, and has a flattish or slab-like face towards the west, and dipping towards the west. My marks are about nine inches from the top, and on that side.

“In perpendicular height the stone measures about 2 ft. 6 in. by about 4 ft., and my marks are all on a line.

“David Davies was with me when I marked the stone, and knew I had a battle-axe from there, and is about 30 years of age.

(Signed) “JOHN GRIFFITHS.

“EDWARD ABADAM, J.P.

“12 February 1867.”

Besides the Llanwinio stone and the bronzes, Mrs. Lawrence showed the following at Middleton Hall on the 10th August 1892:—

Coins: various.

Three maen magl, or main glain (stones used for curing diseases of the eye).

Seventeen stone cannon-balls found in the neighbourhoods of Carreg Cennen and Dryslwyn Castles; “Hafod Castle”, in the parish of Llangan; Castlebach, a mound near Llanboidy; Brynniwl “Fortress”, near Mydrim; one in Middleton Hall Park, and one at Nelson’s Tower, Middleton Hall; two found in the parishes of Llanarthney and Llanddarog, not far from Porthyrhyd village. The weights vary from $\frac{3}{4}$ lb. to $16\frac{3}{4}$ lb.

Spindle wheels.

Two Jacobite swords.

Plug bayonet found at Carmarthen.

Bullet found embedded 18 inches deep in a large oak tree, which was felled in Glanbrane Park, Carmarthenshire, in 1849.

Etc., etc.

Before leaving Middleton Hall the following paper was read by the Rev. J. J. Beresford, M.A., and listened to with much attention.

MEMORIAL STONES.

“Whence are we, and why are we? Of what scene the actors or spectators?” So cried that gracious soul, Shelley, shortly before he found rest in the Gulf of Spezzia, and was satisfied, we may well believe, by the presence of the All-Father. I propose an attempt, in part, to deal with a portion of his question—that is, in my ten minutes’ paper, to glance at the ten periods into which we may divide the whole history of man since he appeared on our planet. This sounds somewhat ambitious, but I do not despair of partial success, reminding some of you, perhaps, of the Sabine poet’s words—“Nil mortalibus ardui est”. The term of man’s stay on earth falls first into the natural division of the Historic and Prehistoric periods—that is, firstly, the period in which written documents attest man’s progress; and, secondly, that in which we are left to judge of himself and his environment by the evidence of memorial stones, weapons, bones, and pottery. The Historic period may be divided into the five following sections:—(1) Modern European history from our own time to the sixteenth century, when knowledge overtook the West like a flood at the Renaissance. (2) From the sixteenth to the eleventh century (the close of the Dark Ages), which saw the development of the Papal power and of Feudalism, the fall of the Roman Empire in the East, and the discovery of

America in the West. (3) From the eleventh to the fifth century, the Age of Darkness, recording as its most momentous fact the downfall of the "Altae mœnia Romæ", and the consequent beginnings of the French, Italian, and Spanish peoples and languages. (4) From the fifth century A.D. to B.C. 1000, within which limit a small colony on the bank of the Tiber grew into a mighty Republic, and then to an Empire, claiming sway over an area greater than all modern Europe put together. This section will include also the palmy days of Hellas, when her sons, taking the torch of art from the old Egyptian power, made the fastest running in the record of man's progress. (5) From B.C. 1000 to B.C. 2500, the date assigned by scholars to the fourth dynasty of the Pharaohs, the builders of the great pyramid near Memphis. We have arrived now at a point at which, until within the past century, I may almost say the past fifty years, the student was barred further advance. Now, by the aid of the open-eyed and strong-handed giant, Archæology, he may boldly advance into the dim and distant past. There will be in his ears a cry "shivering to the tingling stars"—the cry of generations of men who lived, loved, and hated, and who have passed away forgotten almost as completely as the wave in mid-ocean, which "foams for a moment and falls". But with his "strong-siding champion" the student will hold on his way, through (1) the Iron, (2) the Bronze, (3) the New Stone, and (4) the Ice Ages, to (5) the Old Stone Age. He will not pause till he comes upon Palæolithic man, upon those first artists in the caves of the Dordogne, La Madeleine, and the Thayngen Cave in Switzerland, who have left us their handiwork in the form of delineations of horses, the mammoth itself, and the reindeer, incised upon horn and tusk by means of a sharp flint. These first masters of art flourished, according to competent authorities, 250,000 years B.C., before the greatest cold of the Glacial Epoch, by which they were driven out of Northern Europe for a period probably of 170,000 years. When the great ice-sheet which covered England as far south as Torquay, (making our little isle "set in the silver sea" like unto Greenland; when this great ice-sheet cleared away, man once more, from the sunnier south, sought his old familiar haunts in the north. With his return commences the Neolithic Age, and from this time, some 80,000 years B.C., up to the before-mentioned fourth dynasty of the Pharaohs, B.C. 2500, we are indebted in great measure to memorial stones for information as to the manner of his life and death. "The old order changes, giving place to new." In the course of the centuries since Neolithic man our views and customs in regard to the burial of the dead have undergone a significant alteration. We, stripping our dead of all ornament, consign them to the keeping of Mother Earth, while their property is left behind them, the source of heart-ache and disappointment to jealous heirs. It was far otherwise with the man of the New Stone Age and of the succeeding ages of Bronze and Iron. His nearest and dearest accompanied him to his long home. His possessions might consist

only of flint arrow-heads and of his polished stone tomahawk, but they had been all in all to him in the chase and in the time of strife, and his life was more or less divided between hunting and fighting. His dearest accompanied him, too, for in the long ago there is too good reason to believe that the hunter and warrior's *wives* were buried with him. It is not strange, then, that archæologists should look with special regard upon memorial stones. They point out the place that primitive man *himself* considered most worthy of attention, and, but for them, the remains and weapons of the buried "ancients of the earth" would be undiscoverable to modern eyes. Memorial stones fall into five groups—the Cairn, Dolmen, Cromlech, Barrow, and Menhîr; and all these as modes of sepulture are found in our island. Major Conder, speaking of the cairn, the cromlech, and the menhir, says they are found commonly in South-Western Asia, and in the mountainous and rocky regions of Europe. The cairn is a mere heap of stones, originally intended to protect the body from wild beasts, and the average man had only a sufficient number to defend him from their attack. The great man—he, it may be, who had "waded through slaughter" to his petty throne—was distinguished by a pile "palpable as a mountain". Thus, the importance of the deceased in his life-time may be accurately gauged by the number of stones above him. The Gaelic proverb runs: "I will add a stone to your cairn"—meaning, I suppose, that the speaker sees great promise in the person addressed. There are three cairns upwards of 40 ft. in height in Aberdeenshire, and one still larger on the banks of the Boyne, near Drogheda. It was a cairn, most of us will remember, by which Jacob and Laban ratified their covenant of peace at Mizpah. The development of the cairn into the pyramid was, as we may well imagine, a matter of many centuries, though the former, as in the case just cited, still held its own after the great pyramids had long been built. The curious-eyed American, who to-day looks upon the seventy pyramids at Gizeh, sees in them an illustration of the progress of man. Long centuries must have elapsed (since—"der Mensch knüpft immer an Vorhandenes an") before the unskilled hands, which piled up the cairn of loose stones, had acquired the art, almost miraculous, of rearing that pyramid, near Memphis, 480 ft. in height, and covering at its base twice as many acres as any other monument in the world. Some of the single stones in this structure weigh many tons, and it is still a matter of conjecture how they were raised to their present position. Later than the cairn, and, nevertheless, a very early form of sepulture, is the dolmen, a flat stone placed horizontally on two unhewn uprights. The horizontal stone is often of great weight and size. We have in the Principality, at Pläs Newydd, a dolmen, the flat stone measuring 12 ft. by 10 ft., and weighing twenty tons. This, however, is surpassed by that of Saumur, in France, which is 64 ft. in length, and 6 ft. in height. Many authorities still hold that human sacrifices were offered upon these slabs of stone. One living specialist believes that the dolmen is the

father of the altar-tomb and of the high altar. It will, of course, be remembered that much of the sanctity of the early Christian churches in the eyes of our rude Teutonic ancestors was derived from their belief in the miraculous efficacy of the bones of the saints buried beneath their altars of stone. The cromlech, sometimes used as a synonym for dolmen, represents in this paper a circle of upright stones. They are found, as I have before said, in Syria; the name Gilgal denotes such a circle; and some fine specimens are still to be seen on Dartmoor. A dolmen, or a menhir, is often the centre of these cromlechs. In all probability the stone circles were an adumbration of the temple, seen in its highest perfection of proportion and beauty in the Parthenon dominating the Acropolis at Athens—the “City of the Violet Crown”. The barrow, an earth mound covering often a dolmen, or a chamber formed of slabs of stone, is found in many parts of Europe, not a few on our own South Downs. I will give, by way of illustrating the important part which memorial stones play in the unveiling of the past, the description of the opening of a long barrow by a living authority. For some 20,000 years, according to the computation of this writer, the winds from the sea and the summer suns had beaten upon the mound; the village children who played upon it talked of the giant who lay buried beneath. The first significant “find” was the bones of men and of wild animals above the stone chamber in which the skeleton of the Mongoloid chieftain was found. The body was in a sitting posture, the knees draw up to the chin, in the approved fashion which obtained during the long barrow period—the later part of the New Stone Age; and behind him, in a chamber of less size, were the skeletons of his two wives, whose skulls had been neatly split with a stone hatchet. At the chieftain’s side were found two flint arrow-heads, and a polished tomahawk of greenstone. Here, then, away back in the forgotten centuries, a great man had been borne to his last resting-place, followed by his mourning tribe. After the body of the chief, with his loved weapons and a cruse for water, and a so-called “incense-cup”, containing materials for fire, had been put in the chamber of honour, the wives were slain, that their ghosts might be with him in the new world. Then had followed a tribal feast, in which the flesh of foes and wild game had been consumed. This was the meaning of the remains found above the chamber of the chieftain. I should like to say something of the round barrow situated near the former, and, probably, the burial-place of a princess during the Bronze Age, had space and time permitted. I will only now add, in connection with the barrow, that in some there are obvious evidences that burials took place in them according to the rites of the Stone, Bronze, and Iron Ages. At the top have been found human remains, with implements of iron; below that a cinerary urn, containing the ashes of the dead, and hard by weapons of bronze; below this again, and on the floor of the barrow, a skeleton rested, as before described, and with stone weapons. With the menhir my

task and your patience have reached their limit. The menhîr is a single unhewn stone placed in an upright position. It marks obviously the spot where someone was buried, or where some immemorial rite was performed. Such was Jacob's Pillar at Bethel, and that one placed over Rachel's grave, to mention only two of those referred to in the sacred Scriptures. The most striking example of a collection of menhîrs is that which engaged the attention of your Society in Brittany the year before last. At Carnac two leagues of ground are covered by eleven parallel rows of upright stones varying in height and weight. Among the many conjectures, that thrown out by Mr. Tylor seems the most probable, that these stones were of a sacred character in the far-off past, and were actually worshipped. I cannot now enter upon the part played by sacred stones in the history of the race, but there are numerous instances, from the earliest times down to the seventeenth century, in which in Europe stones have been treated as superhuman, and appeased by libations of wine, oil, and beer. The point to which, in concluding my remarks on memorial stones, I wish to draw your serious attention is this, that the stones at the head of our modern graves are the natural offspring of the unhewn menhîr, wrought upon by Christian art and hands. The Hiberno-Saxon Wheel Cross of our programme is nothing but an elaborated menhîr—that is, a pillar placed to mark the spot where one of our race has fallen asleep. My limit of ten minutes is past. I must conclude by expressing the hope that the good work done by your Society in unveiling the past will go forward and prosper, for it is, I am persuaded, by a more intimate knowledge of the past that we can live wisely in the present, and have larger hopes for the future. I am no pessimist; I count it a privilege (when thinking of the innumerable generations of men who have come and gone since the Post Tertiary Period) to be a humble sharer in the conviction so nobly expressed by the Poet Laureate:—

“That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the Pile complete.”

In conclusion, Mr. Beresford acknowledged his indebtedness for what there is of value in this paper to Charles Kingsley, Mr. J. Hunter Duvar, Professor Tylor, and Mr. Grant Allen.

Archdeacon Thomas spoke very highly of the knowledge of the subject which Mr. Beresford displayed.

Golden Grove.—This is the Carmarthenshire seat of Lord Cawdor, into whose possession it came through the Vaughans, lineal descendants of the Earls of Carbery. The place has associations with Bishop Jeremy Taylor (born 1613, and died 1667). He found refuge here when deprived of his living by the Puritans, and he

entitled his *Manual of Daily Prayers, fitted to the Days of the Week* (1654), *Golden Grove*, in honour of Richard Vaughan, Earl of Carbery, his generous protector during the days of adversity. Jeremy Taylor was rector of Uppingham, in Rutland, in 1637, and was created Bishop of Down and Connor by Charles II in 1661.

As the owners were absent, the house at Golden Grove was not visited. It is situated half-a-mile east of Llanfihangel Aberbythych Church, and about the same distance south of the highroad from Llanarthney to Llandeilo.

In the American Garden, midway between the house and the highroad, stands the Cross of Eudon, removed from Glansannan in 1853.

This beautiful example of early Welsh Christian art in sculptured stone was inspected with great interest by the members. It is surrounded by luxuriant rhododendrons. A paper on the subject was read on the spot by the Editor, and is printed in the last number of the *Journal*.

THURSDAY, 11TH.—EXCURSION No. 3.

Route.—Carriages left the Cawdor Arms at 9 A.M., for Derwydd (three miles and a half south), afterwards making a *détour* past Pant-y-Llyn, in Craig Derwyddon (four miles and a half south), to Llandybie (five miles and a half south), returning by the more direct road to Derwydd, thence turning eastward up the valley of the river Cennen to Castell Carreg Cennen (three miles east of Derwydd, and three miles south-east of Llandeilo in a straight line), and then back again through Derwydd to Llandeilo. Total distance, including *détours*, twenty miles.

Stops were made, on the outward journey, at the Maen Llwyd, near Cefn Cethin (two miles south), Derwydd House (three miles and a half south), Pant-y-Llyn Bone Caves (one mile south-west of Derwydd), and Llandybie Church (five miles south).

On the return journey stops were made at Carreg Cennen Castle (three miles east of Derwydd, Cwrt Bryn-y Beirdd, miscalled Cwrt Pen-y-Banc Mansion (one mile south of Castell Carreg Cennen), and Llwyn Beddau (half a mile south of Castell Carreg Cennen).

Maen Llwyd.—This is a rude menhir standing in the middle of a field on Cefn Cethin Farm, on the west side of the old direct road over the hill from Llandeilo to Llandybie. The modern road follows the east bank of the river Cennen, and makes a considerable *détour* to avoid crossing over the ridge. It joins the line of the old road again close to Derwydd Road Station. At this point the carriages were brought to a standstill, and the party made the ascent on foot of the steep hill, at the top of which the Maen Llwyd is situated.

The name Maen Llwyd signifies "grey" or "ancient stone", and may be compared with the name "hoar stone" given to similar

standing stones in England. The Maen Llwyd is a thin slab of limestone, 8 ft. 6 in. high, and 2 ft. 6 in. wide near the bottom. It tapers almost to a point at the top. The stone inclines very much from the perpendicular, and will probably fall prostrate one of these days unless it is placed upright again.



Maen Llwyd, near Cefn Cethin.
Scale, one-twenty-fourth full size.

Upon the eastern face of the stone is a very distinct representation of a bow and arrow incised, having every appearance of great age. The chord of the arc of the bow measures 2 ft. 5 in. across, and the versine 7 in. The arrow is 1 ft. 6 in. long. The head of the arrow, which is of the Saxon shape, like the one seen at Dolau-Cothy on the first day's excursion, is bent over a little to the right. It might be thought that the bow and arrow were, perhaps, originally a cross within a circle, and that the two lower quadrants of the circle having been obliterated, the arrow-head was subsequently

added ; but this is certainly not the case. The Maen Llwyd is a very remarkable monument, being, perhaps, the only instance in Wales of a menhir bearing a device of any kind sculptured upon it. In Scotland standing stones with incised symbols are of frequent occurrence ; but they probably belong to an earlier period than the Maen Llwyd.

There are instances of the bow and arrow being used symbolically on sepulchral slabs of the thirteenth and fourteenth centuries, in the same way as the sword, to indicate that the gravestone is that of a warrior ; and the sculpture on the Maen Llwyd may possibly have the same meaning. It would be interesting to ascertain whether any local traditions are associated with the Maen Llwyd, and whether ancient remains have been found in its vicinity.

The illustration has been prepared from a sketch by Mr. Worthington Smith, and a photograph by Mr. T. Mansel Franklen.

Derwydd House.—At Derwydd, the fine and very interesting residence of Mr. Alan Stepney-Gulston, the members and their friends were very hospitably and kindly received by Mr. and Mrs. Stepney-Gulston.

This place bears marks of its former associations with royal and other great personages. It is pretty certain that the house was an edifice of an early date, the oldest portion being assigned to the latter part of the twelfth century. Later on it became associated with the great Welsh magnate of Tudor fame, Sir Rhys ap Thomas, K.G., and there remains a fine Tudor porch bearing upon the spandrils his armorial bearings and Tudor rose. In the house is a splendidly carved bedstead, said to have been that of Sir Rhys ; and no doubt correctly so, as it bears his arms. The frieze is carved with figures representing all sorts and conditions of men of the period, executed with an astonishing boldness. The four posts are also exquisitely carved from top to bottom, the arms of the Rhys ap Thomas family appearing surrounded with all manner of curious devices. These form some of the finest specimens of late fifteenth or early sixteenth century carving extant.

The following notes on the carved frieze have been kindly supplied by Mr. J. G. Waller, F.S.A.:—

The general character of the three carvings points to the time of Henry VIII and Francis I of France.

1. Two knights jousting ; between them, but, of course, in front, a dwarf armed with spear. On spectator's right, three armed figures : the first holding a lance over his shoulder, sword and buckler by his side, in trunk hose, breast-plate over short tunic, flat cap, with feather. The second is more fully armed ; besides breast-plate are taces of plat ; he wears a salade on his head, and holds a halbert or pole-axe ; in other respects as before. The third is similarly attired as the first ; but it is difficult to understand what he holds, unless it be a tabor. Behind him is an object like a lantern on a post. The objects on the background are the arms of Sir Rhys



BEDSTEAD OF SIR RHYS AP THOMAS AT DERWYDD

T. M. FRANKLEN, Photo.

ap Thomas encircled with the "Garter" and the Tudor rose. On spectator's left there are two figures behind the knight jousting. The first holds a bow in right, an arrow in left hand; the second holds a cross-bow in right, two bolts in left. The attire is very similar to those opposite in caps, only the trunk hose are parallel in the padding. It is to be remarked that the knight on the right has his horse at a walk, and is receiving the assault of his adversary, whose horse gallops at the charge, although on the ground lies the cast shoe from the off fore-leg of his horse.

2. Here on the left is a standard-bearer lowering his colour, on which is a raven (the cognizance of Sir Rhys), to a knight who is charging, but neither appears to be in armour. Between them is a small figure holding sword over right shoulder, buckler in left hand. I doubt if the small figures are intended to be dwarfs, but rather, on account of space, they are so introduced. Following the knight are two soldiers, each having breast-plates, bearing a lance showing buckler. Then comes an archer going in the contrary direction. Lying before him, or perhaps falling down wounded, is a small figure, not to be interpreted as a dwarf. Then a soldier with lance on shoulder advances towards the archer. Another follows with halbert or pole-axe, buckler, and sword, more fully in armour, and apparently having on a salade or head-piece. Behind him, on a mount, is a curious little figure bending forwards, blowing a war-horn, wearing a scymitar; beneath is a dog or hound. Then comes a knight, fully armed, on horse at the charge, to a castle in front, on top of which is some device not intelligible on cut. Before the castle gate a soldier, fully armed, is drawing his sword.

3. On the left a fully-armed soldier holds a lance in left hand, his right on his dagger. In front of him another with cap, otherwise armed, holding a bow in left, an arrow in right, apparently receiving two women in submission; following them a monk, carrying a bow in left; something in right not visible. After him a soldier carrying two bows and two arrows, also following. All this seems to be an act of submission. Then comes a soldier turned back, with lance or pike at the charge, in arrest of five figures, between whom and him is a fleur-de-lis. The first of these holds a sword, not in attack, however; then one with halbert on shoulder; then one with pike or lance; another with halbert, buckler; and, lastly, a small figure holding a harp. Above his head is a second fleur-de-lis.

The whole of this seems like an act of submission, and the fleur-de-lis has a meaning, if we could arrive at it, as it also separates two parties.

The illustration is from a photograph expressly taken for the purpose by Mr. T. Mansel Franklen, to whom the Association is much indebted.

In taking the visitors through the house, Mr. Alan Stepney-Gulston, whose knowledge of archæology is really remarkable, made some very interesting remarks on the various objects he pointed out. The following brief summary may be sufficient for our present purpose.

The Banqueting Hall.—This hall was (until about ninety years ago, when some forty rooms on the south side were pulled down on account of their ruinous condition) situated in the middle of the old mansion, which then formed three sides of a square, and in front of the tournament-court; and until 1804 was used as the banqueting hall, having been in use as such since the days of Sir Rhys ap Thomas, K. G., 1490.

The mantelpiece was restored in 1644, as shown by the date incorporated with the quaint ornamentation thereon, together with the arms of the Vaughans of Derwydd and the Tewdwr lion.

The “Hoda cum Tewdwr” Cabinet.—In Lewis Dwnn’s *Heraldic Visitation* in 1586, vol. i, p. 156, and in *Baronia de Kemeys*, from the Bronwydd MSS. (George Owen, antiquary, 1591), are given the descent and pedigrees referred to on this interesting and perhaps earliest example of Welsh heraldic carving, *circa* 1416, having upon it the following coats of arms:—

HODA CVM MARTIN
HODA CVM TEWDWR
HODA CVM IVRDAN
HODA CVM KVHYLYN.

Fenton says Martin of Tours conquered the cantref of Cemmaes 1094, and became a Lord-Marcher with Lucas de Hoda or Hood. We are able to illustrate this unique cabinet by means of a reproduction of Mr. T. Mansel Franken’s excellent photograph.

Four early Welsh oak chests: one is dated 1611, and bears adult figures, together with their little son and daughter, each having a quaint representation of crown or coronet.

A fifteenth century Venetian bridal coffer, in silver repoussé iron-work and crimson velvet, which, together with a bridal casket in green velvet and similar ornamentation, were brought from the Isola Bella on the Lago Maggiore in 1874 by Mr. Stepney-Gulston.

Venetian cabinet exquisitely inlaid with cypress-wood and filigree tracery in olive and rosewood, of the early fifteenth century work. Shakespeare, writing in his *Taming of the Shrew* (Act ii, Scene 2), in 1596, where he makes Gremio, while parading his wealth to Baptista, say as a temptation to Katherine:

“First, as you know, my house within the city
Is richly furnished with plate and gold,
Basins and ewers to lave her dainty hands;
My hangings all of Tyrean tapestry;
In ivory coffers I have stuffed my crowns,
In *cypress chests* myriads counterpoints,
Costly apparel,” etc.

Welsh Hunting Knife (or Hunting Sword).—This old Welsh hunting-knife was inherited by Mr. Stepney-Gulston (together with many other relics) from his great-great-grandmother, who with her younger sister were the last and sole heirs of the family of the Stepneys



THE HODA CUM TEWDWR CABINET
AT DERWYDD.

T. M. FRANKLEN, Photo.

of Llanelly. Their crest of a Talbot's head will be observed as forming one of the gills of the haft. The blade has evidently been part of a sword of greater antiquity, it apparently having been shortened down for its present uses in Elizabethan times.

The Stepney China.—This cabinet of a complete dinner, tea, and coffee service, of over 200 pieces, and bearing the splendidly-illuminated coat of arms of the Stepneys, is of the finest Oriental china, and was made in 1740, and executed in China to the order of the sixth baronet, Sir Thomas Stepney, upon his marriage with Eleanor Lloyd, the great heiress of Derwydd and Danyrallt, his wife's armorial bearings being shown on the escutcheon of pretence. There are several additions to the services, no doubt to supplement breakages, which were made at Lowestoft, and the latter must, of course, date from 1762 and afterwards, and are easily recognisable.

Ancient Quern, or Hand-mill.—The upper mill-stone, or "Rider" (Judges ix, 53), found by Mr. Stepney-Gulston near Beighton, Norfolk, 1859. The lower, or nether mill-stone (Job xii, 24), found by Mr. Stepney-Gulston on Carreg Sawdde, near Llangadock, 1871.

Two Jacobean carved oak chairs, with straight backs, and the Tudor rose displayed in solid oak carving for the seats.

An early Tudor carved oak chair.

An old English eight-legged folding table, in thick oak, fastened together with oaken bolts, in fine preservation; also an old English square high stool. Both similar to examples at Haddon Hall.

Library.—A fine specimen of a very early Jacobean ceiling, in first-rate preservation, pronounced by Mr. Stephen Williams, F.S.A., as being "as fine of its kind as he had ever seen".

Four panels of Lombardo-Venetian tapestry, in excellent preservation, representing hunting scenes of the fifteenth century.

Chapel.—The space now used as an inner hall, and containing the old carved oak staircase, was, previous to the Reformation, the chapel of the mansion, and from the outside can still be seen the ancient arched doorway and a curious "three-light window, with ornamental headings", stated by Mr. Stephen Williams, F.S.A., to be purely "Edwardian", of the thirteenth century period, 1272. During the restorations lately undertaken by Mr. Stepney-Gulston, the base of the projection upon which probably stood the altar was come upon, situated on the east side wall to the left of the entrance.

An antique iron crucifix, with dowel base for fitting into a stand; the Christ upon it is modelled in a sadly emaciated and suffering form.

A fine old carved bishop, wearing the triple crown, and in the act of conferring the blessing, the right hand being raised. This is a rare and curious example of early ecclesiastical carving, and Mr. Stephen W. Williams gives the opinion that it probably formed an ornament in the reredos of the chapel.

Porch.—The entrance formerly on the east side of the banqueting hall is formed of two archways, an inner archway of severe chamfered style, keyless, and in shape parallel to an ellipse of the thir-

teenth century work, similar to the archway of the chapel door; and an outer archway of a later date, namely, 1490. It is, like the other arches, constructed of hard red conglomerate of the old red sandstone formation which is found close by, and is a slightly-pointed four-centred Tudor arch, made out of two large stones, meeting in the centre of the arch; the spandrils are carved with the armorial insignia of Sir Rhys ap Thomas, namely, the raven on one side, and the Tudor rose, in honour of Henry VII, upon the other. Of the inner arch, and also of the chapel doorway, there are many similar examples, notably at Merton College, which is a fine sample of early domestic architecture; and also in several arches in Picton Castle, Pembrokehire.

Old Derwydd.—Of the old portion of Derwydd, which has been lately rescued from falling to ruin, Mr. Stephen Williams, F.S.A., is of opinion that most of it is of the twelfth century work, the corbels, string-courses, and batter of the gables strongly supporting the view. It may be noted that the space now occupied by the carriage circle in front of the house was formerly the tournament or tilting-yard, and it was used as lately as 1800 for the purpose of drilling the militia. An old building used as a barracks, besides upwards of forty rooms to the south side of the banqueting hall, were in 1820 pulled down on account of their ruinous condition. The date of the last restoration of Derwydd by the present owner is 1888.

The following objects were dug up during the excavations made in 1888, on the east side of the buildings :

Antler of ten points, at a depth of about 12 ft., found incised in ash and detritus, hardened by oxidisation, pronounced to be, by Mr. E. Laws, a red deer's horn of the Pleistocene or Glacial period.

Iron bullet, $5\frac{1}{2}$ oz., $1\frac{1}{4}$ in diameter, at a depth of nearly 17 ft.

A flint "celt", $2\frac{3}{4}$ in. long by $1\frac{7}{8}$ broad.

Two celts in mountain marble.

Several pieces of Roman pottery and mosaic tesserae and glass. Copper cup of ancient Roman "Libra", 5 in. in diameter; also several bronze fibulae and rings, together with part of a Celtic brass bell.

A formed and hilted spear-head, in indurated grit, $3\frac{1}{4}$ in. long.

A large flint club, $11\frac{1}{2}$ in. by 3 in., very fine. These two last were found near Londonderry, Ireland.

The King's Room.—In 1210, King John stayed at Derwydd after leaving Carmarthen, on his return from Ireland. He passed through Ystrad Towy on his way to Brecon (see his Itinerary). In 1485, Henry Earl of Richmond (Henry VII), while his main forces were marching through Cardiganshire into England, was entertained at Derwydd by Sir Rhys ap Thomas, K.G., whence they left together for the battle of Bosworth Field. In the King's room is a very fine mantel-piece of the early Jacobean style, and a splendid frieze round the old "pendant" ceiling, ornamented with the armorial bearings of the Princes of South Wales—the ravens of Sir Rhys ap Thomas, K.G., the Tudor rose, and many other quarterings. The antique stone archway of the fire-place is fifteenth century early Tudor work.

Sir Rhys ap Thomas's Room.—In 1470, Sir Rhys ap Thomas had just returned from the court of the Duke of Burgundy, where he was brought up, and where he had won his spurs; and, living then principally at Derwydd, he fell under the strong influence of the Abbot of Talley,¹ by whom he was finally persuaded to throw in his lot with the future King Henry VII, by whom in 1505 he was created Knight of the Garter. In Sir Rhys ap Thomas's room is an old mantelpiece of early Jacobean work, in the centre of which is an antique figure representing a primeval Welshman. The ghost of "Gwen" Vaughan is popularly believed to haunt this room, the lady only, it is said, appearing to unmarried men!

Black Letter Book and Goggles: 325 years ago (1892).—This book in black letter of "Ovid, his invective against Ibis" (published in 1577), was the property of Sir Griffith ap Rhys, great-grandson of Sir Rhys ap Thomas, K.G. The Goggles therewith, invented 1557, having been handed down to their present owner, Mr. Stepney-Gulston, never having therefore been out of the possession of a descendant of Sir Rhys ap Thomas.

MS. 1640: MS. book of prayers, written by Dr. Joseph Gulston, D.D., chaplain and almoner to King Charles I. He preached to the King his last sermon on Sunday, November 12, 1648, in Carisbrooke Castle, Isle of Wight, before going to the scaffold. (See Peck's *Desiderata Curiosa*, p. 403.)

Carmen Successioni: Published 1709; this book is bound in leather, with the arms of the Stepneys quartered with those of Sir Rhys ap Thomas, K.G., emblazoned in gold on both sides.

Prayer Book.—This magnificent book, bound in crimson, and bearing the Royal Arms emblazoned on both sides, was presented by King George IV to his "friend", Joseph Gulston, Esq., of Ealing Grove. This book belonged to George III, and was printed in the twelfth year of his reign (1772).

Florentine Dagger and Poison Cup.—The dagger is in fine *alto rilievo* work of the fifteenth century, exemplifying

"Love and Beauty o'ershadowed by Death."

The poison cup is also of fifteenth century, or, perhaps, earlier, being made of moss-agate, mounted in repoussé gold, with agate basework of the Benevenuto-Cellini school.

Æpnochœ; antique Greek glass jug (*Oinochoe*), used for ladling wine from the bowl. Dug up in Oxford, 1865.

Phœnician Oinochoe and Amphoræ (exhumed in 1869).—From the temple of Venus at Paphos (modern Bafa) in the island of

¹ Sir Rhys ap Thomas took as his "leman" Gwenllian, sister to his friend Robert, Abbot of Talley, and by her he left Margaret Ellen, Ellen the younger, Margaret the younger, Maud, William (settled at Sandy Haven, and one time High Sheriff for Pembroke), David the elder, David the younger, Thomas, and Philip. Sir Rhys was twice married, and left children by five others.

Cyprus. The authority of Jacquemart, Dr. Birch, and Drury Fortnum, with moderate certainty, assign these samples of ancient pottery to different epochs, from 700 B.C. to 150 B.C., the most modern being thus over 2,000 years old. (See *Litchfield*, p. 9, Chaffers, etc.)

Antique wine-bottle, and portion of another. Dug up during excavations at Derwydd. Upon the broken portion is the glass seal or stamp, marked "Lady Stepney, 1780".

Several Greek Lychnoi and Lekuthoi.—Lamps and oil flasks, which latter were frequently buried or burnt with the dead. Some Egyptian "mummy figures" brought by Mr. A. Stepney-Gulston from the Temple of the Sphinx, 1869.

A Bold Example of Sixteenth Century Carving.—Probably the lintel of a chimney-piece, discovered in the wall of the library upon the removal of old panelling during restoration in 1888, representing the large sun or Tudor rose pattern.

An interesting collection of arms.

A large collection of porcelain and china, consisting of more than a thousand examples of rare early Chinese, Hispano-Moresque, Gubbio, Della Robbia, Sèvres, Dresden, Chelsea, Bow, Swansea, and Nantgarw, besides Pekin and Nankin, Old Spanish, French, and English of every kind.

Oliver Cromwell's Seal, 1653-58.—This seal (five-eighths of an inch in diameter) has engraved upon it the whole of the "Lord's Prayer", and was presented to Mrs. Stepney-Gulston by Mr. John Cromwell Williams, it never till then having left the family.

Angelica Kauffman's Ring.—This ring, which has the famous artist's portrait (bas-relief) in onyx, was presented by Angelica Kauffman personally as a gift of friendship to Joseph Gulston, Esq., of Derwydd, and is pronounced to be the most admirable likeness of the great lady artist extant.

An antique Roman intaglio: Head of Jupiter.

A collection of Heraldic and Signet Seals.

Abyssinian Curios. Portable Altar.—Incised inscription in Amharic on both back and front, which, although examined at the British Museum, have never as yet been translated. This interesting object was brought from Magdala, together with the other relics, by Dr. Rassam, and presented by him to Captain Anderson, step-brother to Mrs. Stepney-Gulston, in June 1867.

Iron Abyssinian Cross.—This relic of early Christian antiquity was held as extremely sacred, and wherever it was set up the place was at once constituted as sanctified for religious ceremony.

Original Letter (and impression of seal) in Amharic, from King Theodore II to Dr. Rassam, with translation attached. The *seal* itself was presented by Dr. Rassam to the British Museum.

Amharic MS.—Service-book in case. An early copy of the Book of Psalms, which was taken from the dead body of a priest after the battle of Magdala, 1867.

A Pair of Ivory Anklets.—Taken from the body of an Abyssinian

warrior after the battle of Magdala, 1867, together with two relic-holders in fine silver filigree work.

A Sacred Ornament.—Made out of a root, with fleur-de-lis head.

An Oak Casket.—Copy of Eleanor Cross, with carved crosslets of wood. From the Abbey of Blanchland, co. Durham, founded *circa* 1130.

Queen Marie Stuart's Cabinet.—This cabinet, in rosewood, olive wood, and gilded bronze, was the property of the unhappy Queen Marie Stuart of Scotland, and was given by her to Lady Mary Ruthven (who was her "name-daughter"), eldest daughter of William, first Earl of Gowrie, who became in 1579 Countess of Athole. (See Scott's *History of Gowrie*, p. 96.) It has thus descended in the direct line, together with the family honours, to Mr. Stepney-Gulston of Derwydd.

Marie Antoinette's Cabinet.—The unfortunate Queen of Louis XVI, an Archduchess of Austria (daughter to Maria Theresa), was beheaded October 16, 1793. This cabinet of inlaid ivory and tortoise-shell was given to Alan James Gulston of Derwydd by his great-aunt, Miss Eliza Gulston-Stepney, who died 24th November 1857, *æt.* 88, having been born in 1769. She was in Paris during the "Reign of Terror", being then about 24 years of age, when Queen Marie Antoinette was beheaded. Miss Gulston-Stepney received the cabinet as a gift of friendship from one of the Queen's ladies-in-waiting.

Sir Anthony Vandyke's Cabinet, known as "Vandyke's Paint Box".—This *escritoire*, together with several of his paintings, has been handed down in direct line from Sir Anthony Vandyke, Knt., to Mr. Stepney-Gulston, who, through the marriage of Vandyke's only daughter, Justina, to Sir John Stepney, third baronet, is now the senior living representative of Vandyke.

A Large Collection of Oil Paintings.—By Vandyke, Jamieson, Valkenbourg, Stone, Bloomfield, Sir Godfrey Kneller, Opie, R.A., Collings, R.A., Dobson, R.A., Samuel Coates, R.A., West. Larghi, etc., of ancestral and local interest; such as portraits of Sir Anthony Vandyke, Knt., Lady Justina Vandyke, Sir John Stepney, George Stepney (poet and ambassador), Councillor Bevan, Madame Bevan, Dr. Joseph Gulston, D.D., chaplain-almoner to Charles I; Eleanor, only daughter and sole heiress of Thomas Lloyd of Derwydd and Danyrallt; Lord Carbery of Golden Grove; Lady Carbery, ditto; Anne, Duchess of Bolton, their only daughter; Sir Harry Vaughan, Knt., and many others.¹

Amongst other curious and valuable objects too numerous to mention may be named a great quantity of rare MSS., books, snuff-

¹ The carved mantelpiece in the dining-room is interesting on account of the upper portion having been brought, in 1850, from Chepstow. It is dated 1632, although the major portion gives evidence of being of an earlier date. It represents the Garden of Eden, with the Trees of Life and of Knowledge, together with three figures representing the Trinity; the later additions showing Adam and Eve and the Tempter, also the two "Welsh dragons".

boxes, miniatures, articles of vertu, together with many remarkable pieces of furniture.

The following note on Derwydd has been received from Mrs. Dawson:—

“Derwydd was at one time¹ in the possession of the Gwyns, a family who for many generations lived in the neighbourhood of Llandeilo, and intermarried with most of the principal families about them. They claimed direct descent from Griffith ap Rhys, Prince of South Wales, who married Maud, daughter of William de Breos, whose son, Owain ap Gruffydd, is stated by Lewys Dwnn² to have lived at Piode, in the parish of Llandybie. The sixth in descent from Owain ap Gruffydd was Gwylim ap Gwallter of Is Cennen, to whom Lewys Glyn Cothi addressed a poem, in which he described his residence as being opposite to Dinevor Castle on the other side of the Towy, and applies to him the term ‘Gwalch i Henri Dwnn’, i.e., ‘hawk or hero to Henry Dwnn’, from which it would appear that he took some part in the wars under the command of Sir Henry Donne of Kidwelly. He married Joan, daughter of Meredydd Bwl of Cil-y-Bhychen, in Llandybie parish, whose arms were *Argent*, a bull passant *sable*, armed and unguled *argent*. The poet extols both Gwylim and his wife for being charitable and religious.

“Lewys Dwnn gives two pedigrees of the family, who at that time were living at Lletty Cariad, Nant-yr-Arian, in the parish of Llandeilo, and brings them down to William Philip, living 1609, whose wife was Blanch, daughter of John Gwyn of Llanelwedd, and stepdaughter of Sir Gelli Meyrick.

“Their son was John Gwyn William of Derwydd, which estate he acquired by his marriage with Elizabeth, daughter and heiress of Rhydh Howell Bedo of Derwydd; but it does not seem to have remained long in the family, and may very probably have been forfeited to the Commonwealth in the Civil Wars, for the Gwyns were ardent Royalists, and sustained heavy losses in the Royal cause. In recognition of their loyalty, and to compensate them for the loss of their property, Charles II, in the year 1670, created a patent place, conferring on Captain Richard Gwyn the office of Receiver of Fire-hearth and Stove duties for the counties of Glamorgan, Pembroke, Carmarthen, and Cardigan.

“In 1702, Queen Anne conferred another patent on Richard and William Gwynne and their heirs, appointing them to the office of Customer of Cardiff and other subordinate posts. This post was worth about seven hundred a year, and remained in the family till the death of Richard Gwyn, who died a bachelor in 1770, and was buried in St. John’s Churchyard, Swansea.

“Captain Richard Gwyn’s brother, John Gwyn, retained possession of Piode, and married Elizabeth, daughter and heir of Arthur Wogan, by whom he had a son Arthur, the last of the Gwyns of Piode, for his two sons, Richard and Thomas, both died

¹ Apparently only during the latter portion of a single generation.

² Meyrick’s edition of 1846, vol. i, pp. 185, 197, 232.

at Oxford. His youngest daughter Jane married Charles Phillipps of Llandybie, and had an only daughter, who married John Vaughan of Golden Grove. The arms of the Gwyns are thus described in an old manuscript:—

“‘Hee beareth *Gules* a Lyon Rampant or, Langued armed and memberd of ye first within a Border engrailed of the second.’

“Among other relics of the Gwyn family still extant are some MS. pedigrees, the two patents of Charles II, of Queen Anne, a book of Hours belonging to Elizabeth, wife of Captain Richard Gwyn, a series of letters written by the same lady from Swansea in the year 1677 to her husband, who was then in London, and a curious gold trinket of highly-finished workmanship, said to have been Henry VIII’s first present to Anne Boleyn. According to a tradition handed down in the family, it was given by Anne Boleyn, shortly before her execution, to the captain of the guard, who was an ancestor of the Gwyns, with the remark that ‘a serpent it was, and a serpent it had proved to her’.

“All these things are now in the possession of Canon Bevan of Hay, the present representative of the family.”

The Pant-y-llyn Bone Caves.—Mr. Alan Stepney-Gulston conducted the party to the limestone quarry near Derwydd, where the bone caves were discovered, and there delivered the following very interesting address:—

“A Paper on the Craig Derwyddon Bone Caves (near Pant-y-llyn, Llandybie, Carmarthenshire). Read upon the spot on 11th August 1892, by Alan Stepney-Gulston of Derwydd.

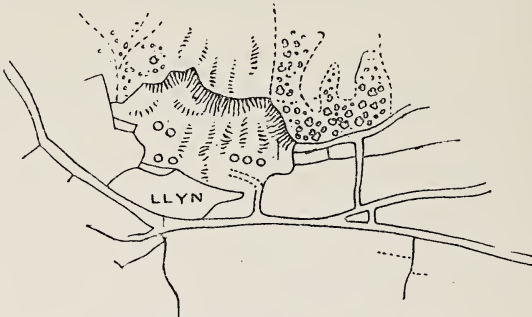
“GENTLEMEN,—I will at once point out the position of the great Craig Derwyddon (Pant-y-llyn) bone cave as it existed before it was almost entirely quarried away, and when this huge cliff of mountain limestone, known by its ancient and significant name of Craig Derwyddon, was still intact.

“‘The fitting domain of the archæologist, his true and proper field of research’, says Sir Archibald Geikie, ‘is the history of man upon the globe’; and here we are brought face to face with one of those, perhaps, neolithic bone caves, which help us to evolve the history of prehistoric man.

“You will observe that where we are now standing, looking towards the north-east, we are on the brink of what is known as ‘the great fault’ in the limestone stratum of these parts, and which was specially noticed in the geological survey made by Sir Henry de la Beche in 1831, and again in 1845; and running in a loop-like form from the smaller cavern, which you see on the south-east side, this great bone cave continued across the spot on which we are now standing, and just under the outer fold of the mass of rock forming, as it were, the wall of ‘the great fault’; thence it ran in a north-westerly direction, and bifurcated twice as it rose under the

upheaval of the strata towards the north, and we are still able to examine those portions which remain of the caves on the face of Craig Derwyddon.

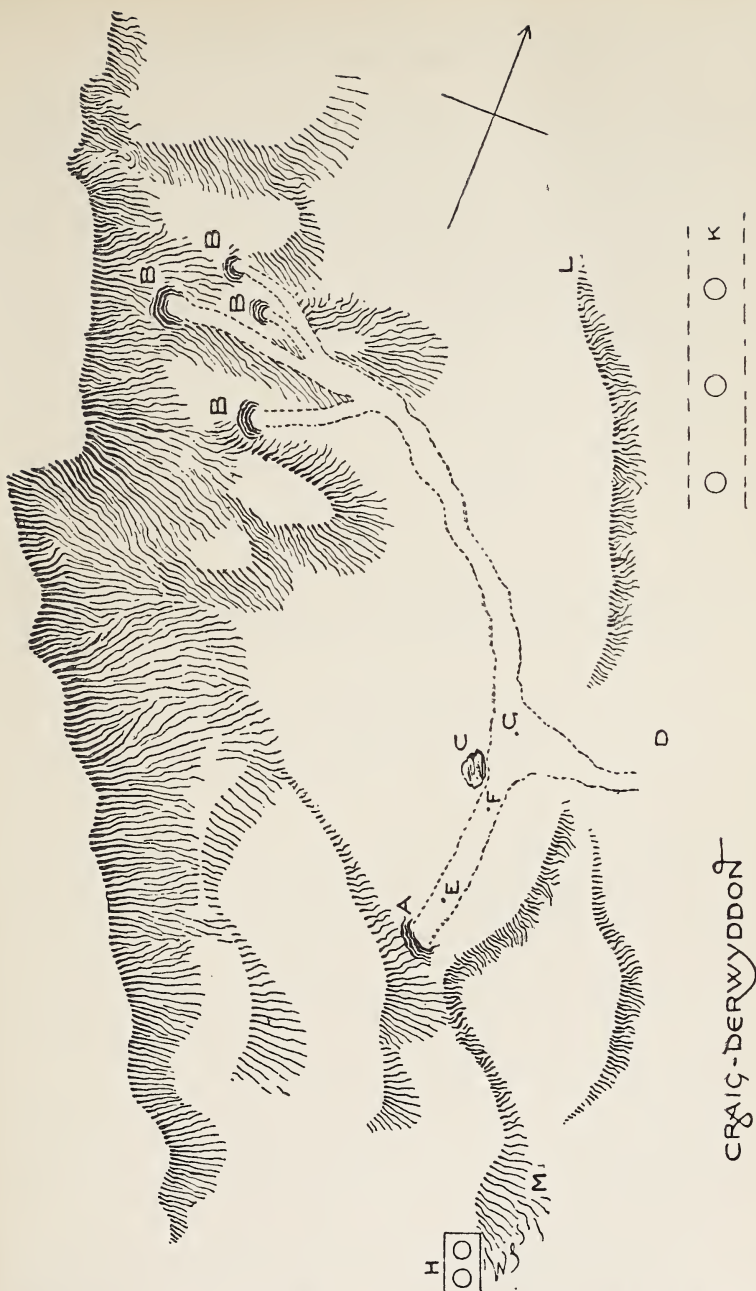
“I have, through the kindness of my neighbour, Mr. Southern of Pant-yr-odin, been able to examine the whole correspondence and papers compiled by the late Professor Rolleston, who in the year 1878 visited these caves, and collected all the information then procurable, and he thus speaks of these prehistoric remains:—‘Many years ago, in fact, in the month of August 1813, ten or eleven skeletons were found in a cave near Llandybie. One skull from the ‘find’ we have in the Oxford University Museum. It is filled with crystalline loaf-sugar-like stalagmite, which has, of course, preserved it in its original outlines. . . . This skull was carried off by the Lord Dynevor of the time being, and by him was transferred to the hands of Dean Buckland, and so into our Museum. . . . The rest of the human bones, together with the bones of elk and wild boar, were reinterred in a pit dug for their reception close by; the site of this pit I hope to identify.’ Professor Rolleston subsequently questioned several old men who had been working the quarry at the time of the ‘find’, but was then unable to come to any accurate conclusions. I have, however, by careful investigation, been able to trace the exact position of this ancient sepulchre.



Pant-y-Llyn Bone Caves.

“This piece of the ‘living’ rock which you see here still standing was, it seems, left as a mark of the whereabouts of the actual site. The vault itself, lying to the north side, was entered by a lateral opening some 30 ft. in length, which had become so entirely blocked up (whether through the silting up action of time, or, perhaps, through the direct action of those who chose this solemn retreat as a sepulchre, must remain a matter of speculation) that the workmen were not aware of even the existence of the cave until they broke into it from above in the ordinary course of their workings.

“A somewhat inaccurate account of the ‘find’ was published in the *Cambrian* newspaper of the 14th August 1813, and it was then reproduced, together with a supposed plan of the vault, in Dillwyn’s



CRAIG-DERWYDDON

A. Entrance to existing South Cave. B, B, B, B. Present entrances to Caves on the face of Craig Derwyddon. C. Portion of "living" rock said to have been left to mark the spot of sepulture. D. Choked up entrance in which teeth and bones of mammalia were found. E. Spot where some of the bones (Sept. 7, 1892) are buried. F. Position of the two larger skeletons (discovered 1813). G. Ovate vault of sepulture with the ten skeletons (discovered 1813). H. Position of lime kilns built in 1823. K. Kilns existing in 1813. L. Plexus, or face, of the great "fault" in the limestone formation. M. Spot where some of the bones (11 Aug. 1892) are buried beneath a deep "Talus".

Contributions to a History of Swansea, p. 52, and by further research I have ascertained that that part of the cavern, which had been used for sepulture, and which was entered from the north side, seems to have admeasured from 16 to 17 ft. in length, by 12 to 13 ft. in width, and was of an ovate form, the irregular vaultings of the roof averaging about 4 ft. high in the centre.

“There were twelve skeletons in all, the first seven lying with their feet towards the entrance, and their heads towards the west; in juxtaposition were three other skeletons, placed transversely, with their heads lying towards the south; and, lastly, at a point about 10 yards further, into that part of the cave that extended towards the south, were two other skeletons of great size, lying also with their heads towards the south. It is remarkable that they all lay with their faces turned upward, and with the heads brought slightly forward on to their breasts, the skulls in every case resting upon a solid ledge of rock some six inches higher than the level plane upon which the rest of the skeleton lay, and the arms extending flat down each side of the body, which was laid straight out and face upwards, the whole of the floor being covered by what is described as fine sand, one of the skeletons only having been subjected to the incrustation of the stalagmite referred to by Professor Rolleston.

“It now only remains for me to tell you what is probably the true story of what has become of these precious prehistoric relics.

“1st. One skull, already mentioned, was taken by the third Baron Dynevor, and given by him to Dean Buckland, by whom it was finally deposited in the museum at Oxford.

“2nd. Several others of the skulls were taken away by a gentleman of the name of Wrey, then living at a place called Thornhill, some four miles distant, which place was sold in 1880 by a Miss Fosset, when all traces of the skulls were lost sight of, a huge stalactite only being still to be seen as an ornament upon the lawn there.

“3rd. A portion of the bones, together with the stalagmite found there, were burned in an old lime-kiln which pre-existed on the site of the present kiln, now marked with a stone, showing the date of 1823, namely, ten years later than the ‘find’.

“4th. The whole of the remainder of the bones, I am told, both of the human remains and also of the elk horns and teeth of the wild boar, which latter were only found amongst the *débris* which stopped up the mouth of the cave, were thrown away, and were gradually covered up by the ‘talus’ or ‘spoil’ from the quarry.

“I have also been informed that certain ‘copper’ utensils were known to have been found, together with the skeletons, and I have great hopes, should this prove to be a fact, that one or more of them may yet be recoverable.

“All the skulls are described as being exceedingly large, and there exists a tradition that, at the time of their exhumation, the hat of the largest-headed bystander proved, upon trial, to be too small for the smallest of the ancient skulls.

“A rumour was set afloat at the time of the ‘find’, and which also found its way into Dillwyn’s *History*, he having copied it from the *Cambrian* newspaper of the day, that the bones (or some of them) were reinterred in the churchyard at Llandeilo; this, however, seems to be entirely mythical, and, I am positively informed, was set going by the quarry people, partly through a superstitious fear, and partly lest the bones should again be disturbed by the numerous visitors, who for a long while continued to enquire about them.

“I may add that the spot where the remaining portion of the bones and horns were shot is situated about ten yards to the north of the two kilns before mentioned, and the superincumbent mass of the ‘talus’ subsequently shot over the same spot would prove exceedingly costly to remove; and it is a question (as says Professor Rolleston), with regard to the digging away of this ‘talus’, whether anyone could be found sufficiently enthusiastic to risk some £500 in a doubtful scientific investigation.”

“*Memo.*, 7th September 1892.—Since the reading of the above I have received further information from an old man who was working in the quarry, and actually was present at the ‘find’, and by his direction, together with the help of his son, a spot some ten yards north of the mouth of the lower or southern portion of the cave, still extant, has been identified as the place where a number of the bones, together with some of the stalagmite found upon them, were reinterred, and which it may be possible to have examined.—A. S.-G.”

Mr. Edward Laws thought they ought to be very grateful to Mr. Stepney-Gulston, who, if he had not succeeded in digging out the remainder of the bones, had at any rate succeeded in digging out some of the old papers connected with the discovery. It was from his (the speaker’s) house that Professor Rolleston started in quest of the bones, and the latter thought it was a most important discovery, and his old friend, Professor Rolleston, would, at the time, talk of nothing else.

Mr. Stepney-Gulston pointed out that on the opposite side of the gap in the ridge the noted cave of Owain Law Goch was to be found. Near the Pant-y-llyn bone caves is a place called Craig Derwyddon, and close by is the scene of the exploits of Owain Law Goch, a character who appears to have absorbed some of the features of Arthurian romance. A cave in the locality bears Owain’s name.

Llandybïe Parish Church.—Here the Rev. David Davies, the Vicar, read the following paper on his church:—

“This church is dedicated to Tybie, daughter of Brychan Brych-ieniog. She suffered martyrdom about the middle of the fifth century, on the spot where the church now stands. Tybie and her sister Heian, who is the patron saint of a church in the adjoining

Pedigree showing the Direct Descent of ALAN STEPNEY-GULSTON of Derwydd, Esq., from SIR RHYS AP THOMAS, K.G.

SIR RHYS AP THOMAS, K.G., created Knight of the Garter = Mabel (Mabli), also called Eva, dau and heiress to Henry by Henry VII, 1505. D. 1525, æt. seventy-six
ap Gwilym

Sir Griffith Rhys, K.C.B. to Prince Arthur. = Katherine, dau. of Sir John St. John of Bletsho, Kt.
B. circa 1479. D. v. p.

Rhys Gruffeth of Carew Castle. = (as her second husband) Lady Katherin, dau. to Thomas Howard, Duke of Norfolk; she was aunt to Ann Boleyn
B. circa 1508. Beheaded 1531

Griffith Rhys of Newton (Dynevor). = Eleanor, dau. of Sir Thomas Jones, Kt., of Abermarles, by his wife, Mary Perrott, née Berkeley "de Thonbury", co. Carmarthen
D. circa 1584

Walter Vaughan of Golden Grove. = Mary Rhys (or Rice), second dau. and third child of Gruffith Rhys of Newton
D. 1597

Richard Vaughan, = Eleanor, dau. of James ap Rudderch of Hawkesbrooke, county living 1641 (see note A)
of Carmarthen

John Vaughan of Derllys, Esq. = Rachel, dau. of Sir Henry Vaughan, Kt., of Derwydd in the county of Carmarthen

John Vaughan (heir to his brother Richard) = Elizabeth, dau. of Thomas Thomas of Panthenry, Esq. of Derwydd and Derllys

Thomas Lloyd (her first husband), third son of = Elizabeth Vaughan (her second husband was her kinsman, John Vaughan, son of Richard Vaughan of Shenfield, and Thomas Lloyd of Danyrallt, Esq.)

Terraced in Carmarthenshire, Esq., who succeeded to the Golden Grove estates under the will of his cousin, Ann Duchess of Bolton, whose son, Richard Vaughan, and grandson together left the above estates by will to John Campbell of Stackpole, who subsequently became first Baron Cawdor

Sir Thomas Stepney, sixth Baronet, of Llanelly = Eleanor Elizabeth Lloyd of Derwydd and Danyralt in the county of Carmarthen

Joseph Gulston, Esq., M.P. 1779, = Elizabetha Bridgetta Stepney, eldest dau., and *coheir* to her father, and *so/e* heir to her mother

Joseph Gulston of Derwydd, etc. = Susanna, dau. of the Rev. James Woodham

Joseph Gulston of Derwydd, etc. = Anna Maria Knowles. Her father, the Rev. James Knowles, was a claimant in the case of the Earldom of Banbury

Alan James Gulston of Derwydd, Esq., etc. = Augusta Catherine Givecn

Alan Stepney-Gulston of Derwydd, living 1892, = Agnes Margaret Anderson, living 1892

Note A.—As far as point A is given in the “Golden Grove Pedigree Parchment Roll”, being the pedigree of the Vaughans, Earls of Carbery, dated 1641. Drawn out by Geo. Owen, Esq., “York Herald”, by whom it is signed, and is countersigned by Thomas Thompson, Esq., Lancaster Herald, 1641; Sir John Borough, Kt., Garter Principal King of Armes, 1641; Sir Edw. Walker, Kt., Garter, 1664; Sir Henry St. George, Norroy “King of Armes”, 1641; Jo. Philipott, Esq., Somerset Herald, 1641, and “Register to the Office of Armes and the aforesaid Yorke Herald”.

Note B.—As far as this point is given upon the “extra” sheet of the above pedigree.

The “Golden Grove Pedigree Roll” is 19 ft. long by 5 ft. wide, upon parchment, splendidly illuminated, and fully emblazoned in the most sumptuous manner.

parish of Llanarthney, are supposed to have lived at a place now called Gellyfrynnon, a corruption of Gellyforwynion, *i.e.*, the Virgin's Grove, at present a farmhouse about a quarter of a mile from the village, near which there is a well, known as Ffynnon Tybie. The church was restored in the years 1856-7, the work being carried out by Mr. J. Harries, Llandeilo, from plans and specifications received from the late Sir Gilbert Scott; and restoration of the tower commenced last year, and was completed in the spring of this year under the superintendence of Mr. Ewan Christian. In the tower there is one peculiarity worthy of notice, namely, the absence of a door or entrance from the west, such as is to be found in towers of similar construction. This seems to point to the fact that the tower was built as a place of refuge and defence, and was adapted for military purposes.

"In the belfry there are three bells, two of which have lately been recast; these bore the date of 1681. There is one there now with the following inscription and date:—

‘ James Howell, Vicar.	}	Churchwardens.
‘ David Hugh,		
‘ William Griffiths,		
‘ 1681.’		

"One of the two recast bore the same date, and a Latin inscription, namely :

‘ Vivat Rex, et floreat Grex.’

"The earliest date to be found in the parish registers is 1695.

"There are several interesting mural tablets and monuments in the church, the earliest being one on the south side near the vestry door: ‘In memory of Elizabeth, the wife of Owen Brigstocke of Llechdonny, in the county of Carmarthen, and daughter of David Llwyd of Castle Howell, in the county of Cardigan, who departed this life ye 3rd day of February 1667.’

"In the chancel on the north side are monuments erected in memory of the Vaughans and Stepneys of Derwydd, and members of the families of Dyffryn and Aberlash, and near the west porch tablets in memory of the Du Buissons of Glynhir.

"Close to the Communion rails there is an elegant monument ‘In memory of Sir Henry Vaughan of Derwydd, Knight-Colonel to his late Majesty Charles the 1st, who died a Member of Parliament ye 6th day of December 1676.’

"The Vaughans were warm Royalists, and consequently both Sir Henry Vaughan and his kinsman, the Earl of Carbery, were pursued by Oliver Cromwell, who, on going to Golden Grove in search of the Earl, sent a detachment to Derwydd with the view of entrapping Sir Harry. The two, however, escaped, and Cromwell succeeded only in capturing a good dinner with Lady Carbery, whose brilliant wit and beauty so influenced him that eventually both the Earl of Carbery and Sir Henry Vaughan were included in the general

pardon, and thus saved their estates from confiscation. According to tradition, Oliver Cromwell and his soldiers remained for a night at Plas in the village when on his way from Golden Grove, after passing through Derwydd to Carreg-Cennen Castle.

“I would invite your attention to the pillar which supports the chancel and chapel arches, as possessing features of interest, and also to the old font now in the tower.”

Llwyn Beddau.—Here the party halted a few minutes to inspect a sepulchral cist, about 4 ft. square, formed of large stones set on edge, the cover being gone. This is now the sole survivor of seventy others stated to have formerly existed on the same spot. Mr. A. Stepney-Gulston remembers to have seen at least seventeen of them.

*Castell Carreg Cennen.*¹—Castell Carreg Cennen, although its ruins are not anything like so extensive as Kidwelly, or even Dynevor, is yet more imposing than either on account of the romantic position it occupies on the summit of a steep limestone crag, rising abruptly from the River Cennen, which flows at its foot on the south side. The distant view, as one approaches it up the valley of the Cennen from the west, is so striking and peculiar that it is difficult to believe that one is living in the world of sober fact, and not face to face with the enchanter's castle of a mediæval romance. Before the days of artillery the stronghold must have been almost impregnable, and its position, overlooking a wide stretch of country, would make it very useful as a watch-tower for the district. The plan is, roughly speaking, a square of about 100 ft. each side. The main entrance is on the north, and is flanked by two towers with octagonal ends. There are other towers at the angles, and a small projecting one on the east side, containing the chapel. The approach to the castle is from the north. On the south the limestone cliff is almost perpendicular, rising to a height of more than 300 ft. above the Cennen. The ground on the two remaining sides (the east and the west) is less precipitous, but still so steep and rough as to form an admirable defence. There are hardly any architectural details now remaining. The little trefoil ornament on the springing of the arch of the principal gateway is worthy of notice. The same thing occurs at St. Quentin's Castle, near Cowbridge, which is no doubt of the same period. It is difficult to assign a date to Castell Carreg Cennen. Roman coins have been found within the enclosed area, and some wild enthusiasts did not hesitate to put down the masonry of the lower part of the walls—which is different from the rest, and better built—as Roman. A more probable view is that it was constructed by the De Londres, Lords of Kidwelly, as an outpost to the larger fortress, in the twelfth century, and was further strengthened

¹ See papers by Archdeacon John Williams in *Arch. Camb.*, 3rd Ser., vol. iii, p. 335, and by Rev. H. Longueville Jones in 3rd Ser., vol. iv, p. 10.

in Edwardian times. The castle was given by Henry VII to Sir Rhys ap Thomas, and eventually came into the hands of the Earls of Cawdor through the Vaughans of Golden Grove.

One of the most interesting features of Castell Carreg Cennen is the remarkable covered way, which leads from a small opening in the south curtain wall down to what is supposed to be a well right in the heart of the limestone rock on which the fortress stands. The first portion of the passage is artificially constructed against the side of the cliff, and descends at a considerable angle in an easterly direction, the wall being loopholed at intervals to admit the light. The roof of the passage is of triangular section near the top, but like a penthouse-roof lower down. The bottom and inner sides of the passage are formed by the solid rock, the roof and outer side being artificial. At the bottom of the descent is a short flight of steps turning sharp round to the left, and leading into a natural tunnel in the limestone, extending for perhaps a hundred yards inwards from the face of the cliff. This tunnel terminates in a perpendicular shaft 6 ft. deep, now perfectly dry; near it is a very poor spring of dirty water, into which visitors, especially ladies, make a point of dropping bent pins, not forgetting mentally to wish for some long-cherished object of desire.

Cwrt Bryn-y-Beirdd.¹—The last place visited was *Cwrt Bryn-y-Beirdd*, an ancient Welsh mansion, now converted into a farmhouse, situated a mile south of Castell Carreg Cennen, on the opposite side of the valley. This portion of the excursion had to be accomplished on foot, as there is only a pathway leading to it in this direction, and the descent down one side of the valley and up the other is very trying, even to pedestrians. *Cwrt Bryn-y-Beirdd* is pronounced by Professor Babington to be "one of the most interesting specimens in existence of a gentleman's house" of the time of Edward II. It contains many architectural details of the Decorated period, including an old fire-place with angle brackets at each side, in one of the upper rooms, and several cusped and pointed windows. Since the previous visit of the Cambrian Archæological Association to this spot in 1855 many ancient features have disappeared, which is much to be regretted.

FRIDAY, 12TH.—EXCURSION No. 4.

Route.—Carriages left the Cawdor Arms Hotel at 9 A.M. for Carn Goch (4 miles north-east), and Llangadock (8 miles north-east).

Thence the party were conveyed by train to Llandovery (12 miles north-east), returning also by train to Llandeilo (total distance by road 9 miles, and by rail 12 miles.) Llangadock, dep. 1.55 P.M.;

¹ See paper by Rev. H. Longueville Jones in *Arch. Camb.*, 3rd Ser., vol. iv, p. 195.

Llandovery, arr. 2.8 P.M.; Llandovery, dep. 5.5 P.M.; Llandeilo, arr. 5.27 P.M.

On the outward journey stops were made at Carn Goch, British fortress (4 miles north-east); Castell Meuric, earthwork ($\frac{3}{4}$ mile south of Llangadock); Llangadock Church (8 miles north-east); Llandovery Church and Castle (12 miles north-east); Llanfair-ar-Bryn Church and Roman Station ($\frac{3}{4}$ mile north of Llandovery); and Llandingat Church and Vicar Pritchard's house ($\frac{3}{4}$ mile south of Llandovery).

There were no stops on the return journey.

Carn Goch.¹—After a stiff climb the antiquaries found themselves within the walls of cyclopean masonry—the great prehistoric Carmarthenshire fortress of Carn Goch. The camp has already been described in the *Archæologia Cambrensis*. In extent it takes in about fifteen acres, being in length nearly 2,000 ft., and in breadth 580 ft. The walls of dry masonry are about 16 ft. high, and are excellently preserved. They are of enormous thickness, and have a number of small chambers, which were evidently used as habitations and storehouses. Nearly in the centre of the camp is a fine pool, an exceptional circumstance that must have made Carn Goch a fortress of great importance, as the supply of water in these prehistoric camps is usually defective. The entrances were arranged in the same manner as at the similar fortress of Tre'r Ceiri, in Carnarvonshire, by long avenues of walling thrown out so as to prevent the enemy from approaching in large numbers. The company having assembled, Mr. Edward Laws, the author of *Little England Beyond Wales*, read the following paper:—“He had, he said, undertaken to describe a city, for such Carn Goch must have been, but he had had no archives to refer to, nor had its secrets ever been laid bare with pickaxe and shovel. We were quite safe in calling these encampments prehistoric, for history they have none. We were also quite safe in declaring that at some period a people using stone cutlery sheltered within these walls, for he had found lying on the surface of the stones a flint chip (which he now exhibited), showing undoubted evidence of human manipulation, and which might either have been a point for a javelin or have been used for scraping purposes. Stone implements were naturally connected with the very ancient people whom ethnologists have christened Neolithic, or new stone folks, in contradistinction to the Paleolithic, or old stone men, with the latter of whom they had now nothing to do. The new stone people were a small race with a narrow head, absolutely ignorant of metals, using sharpened stone and bone for the purpose of cutting, boring, and scraping. They had no wheel-turned pottery, but were clever in making it by hand. They buried their dead, putting with them such articles as were dear to the deceased. He had had some experience in exploring the camps of this people. He had found that

¹ See paper by Archdeacon John Williams in *Arch. Camb.*, 2nd Ser., vol. iv, p. 262.

usually (in West Wales, at all events) they selected a site already fortified by Nature, and supplemented its natural strength by a simple but effective arrangement of bank and ditch where there was a depth of soil, or of loose stone walls where they would answer the purpose better. These enclosures were generally very small, exposed to all the winds of heaven, and scarcely ever supplied with water. The conclusion he drew was that they were not dwelling-places, but refuges for a sparse population who lived in the valleys below, and that when danger appeared the braves of the tribe hurried their women, children, long-faced oxen, hairy little sheep, and great long-legged pigs into these little camps, where they made a stand until relieved by their neighbours. These circumstances were all opposed to the arrangements on Carnedd Coch. There they had an excellent water-supply, gigantic works, which proved the co-operation of a very considerable population, and engineering of a very different order from the little cliff castles. The inhabitants probably lived with their flocks and herds within the walls. Notwithstanding the finding of the little flint chip he thought they must give up the Neolithic people. Next in order of time came a big, sturdy, round-headed folk, differing very much from the Neolithic people, carrying in hand a bronze tomahawk for fighting purposes, but still using stone for common implements. They burned their dead, and smashed such chattels as they placed by the ashes, apparently with the notion that they thus made ghosts of them, and enabled them to go to ghost-land with their spectral owner. They also invented, or at all events introduced, the potter's wheel. Now, the pottery which usually went by the name of the Bronze Age ware, consisted of badly-burned decorated urns, which were apparently actually baked in the funeral pyre. Besides these, he had also found a common rough potsherd, wheel turned and fairly well baked, in association with bronze remains, and a fragment which he had picked up between the camps seemed to be of that nature. Taking into consideration the flint chip and this bit of rough pottery, he was inclined to say that the walls of Carn Goch were put together by the people who used bronze axes, and afterwards bronze swords, spears, etc. The Neolithic people might have had a settlement here also, but he did not think the existing walls were constructed by them.

“ Still, the whole erection might be later, for periods over-lapped each other ; for instance, the last use of stones for warlike purposes in Wales of which he had found record took place only 244 years ago, when Oliver Cromwell was beleaguering Pembroke Castle in 1648. The ship carrying his cannon-balls sank at Sharpness Point, so masons were set to make him limestone cannon balls, with which he bombarded the town. Succeeding generations had dwelt on Carn Goch, and he should not be at all surprised, if they dug within its walls, to find Roman remains turned up, seeing the many relics of that people which still exist in the neighbourhood. The fortification closely resembled certain camps in North Wales, and was exceeded in size by some of them, but it was the largest in the

southern counties. One like it existed on Strumble Head, in Pembrokeshire, but that was inferior to the Carmarthenshire Camp. Were he to dig within the walls of Carn Goch he would clean out the pond that was within them and the interior of the oval inclosure, the curious circular spaces in the walls, and examine the cairn. But all this should be done most carefully by skilled hands, for the man who destroyed relics of the past to gratify a senseless curiosity was guilty of a crime little short of sacrilege."

Castell Meurig.—At a distance of $\frac{3}{4}$ of a mile south of Llangadock, on the east side of the highroad, is a fine earthwork, consisting of a moated mound with a base-court extending from the foot in horse-shoe shape on its outward faces. Traces of masonry have been found on the mound. This earthwork seems to belong to the same class as those at Talley and Twrla, already visited during the excursions. The Rev. C. Chidlow promises a more detailed account of Castell Meurig in a future number of the *Journal*.

Llangadock.—Here the party was supplied with luncheon, and afterwards inspected Mr. Meurig Lloyd's excellent collection of local antiquities, and several ancient documents exhibited by Mrs. Thursby Pelham of Abermarlais. Amongst the most precious possessions of Mr. Meurig Lloyd is a small silver handbell, believed to have belonged to the unfortunate Charles I. Mrs. Thursby Pelham showed a Roman gold ring, set with an intaglio, found at Abermarlais, and another ring with a portrait of Henry VIII. The Association owes a debt of gratitude to Mrs. Thursby Pelham for kindly allowing Mr. Edward Owen to transcribe several documents which were exhibited on this occasion, and will be published subsequently in the *Journal*.

The only building of any antiquarian interest at Llangadock is the church dedicated to St. Cadock. It is of the usual Carmarthenshire type, and presents no features deserving of special notice. A stone built into the south wall of the exterior of the tower, measuring 1 ft. 2 ins. long by 9 ins. high, bears the inscription,

DI. MT. I
M. 1694
EI. IW.

and on the side now concealed from view is an early form of cross within a circle, having the ends of the arms of the cross like a trident, and small circles between the arms. The bell at Llangadock Church is inscribed

THOS. PROTHERO, M.A., VICAR.
W (bell) E 1738.

Mr. Alan Stepney-Gulston has been good enough to supply the above information.



Roman Intaglio Ring
found at Abermar-
lais.

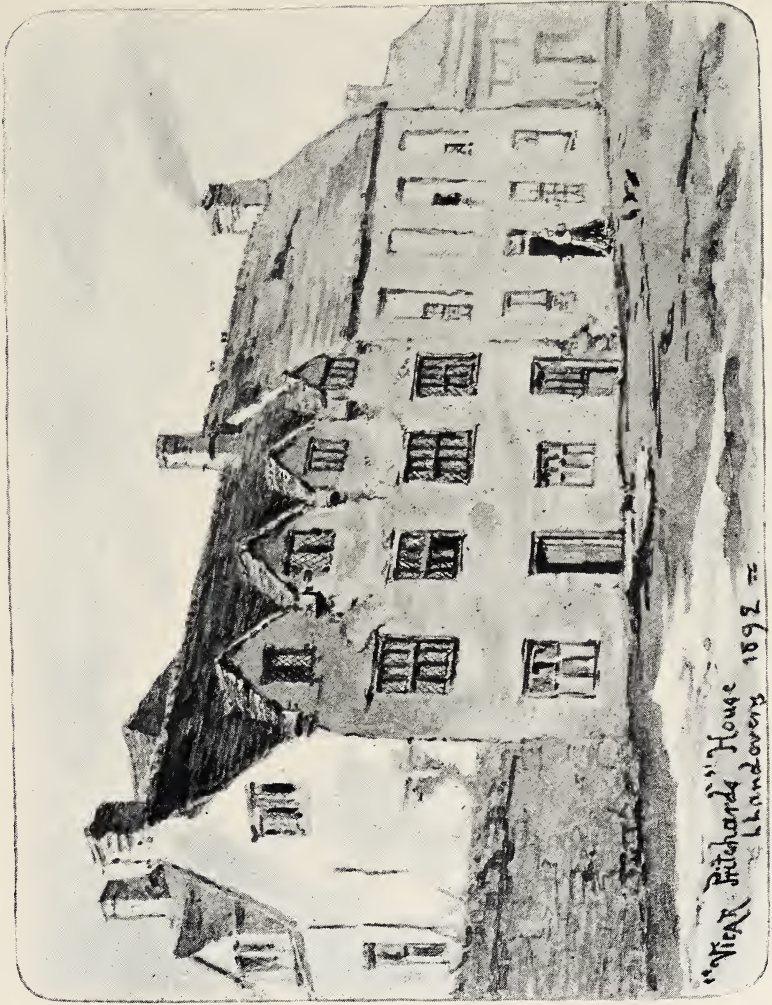
The situation of Llangadock close to the junction of the River Sawdde with the Towy is a pleasant one, and there is a fine village green on the south side. There is a bridge over the Towy a mile west of Llangadock and Abermarlais; the residence of Thursby Pelham, Esq., is just beyond.

Llandoverly.—The town of Llandoverly is situated midway between the two ancient churches of Llandingat and Llanfair-ar-y-Bryn, the

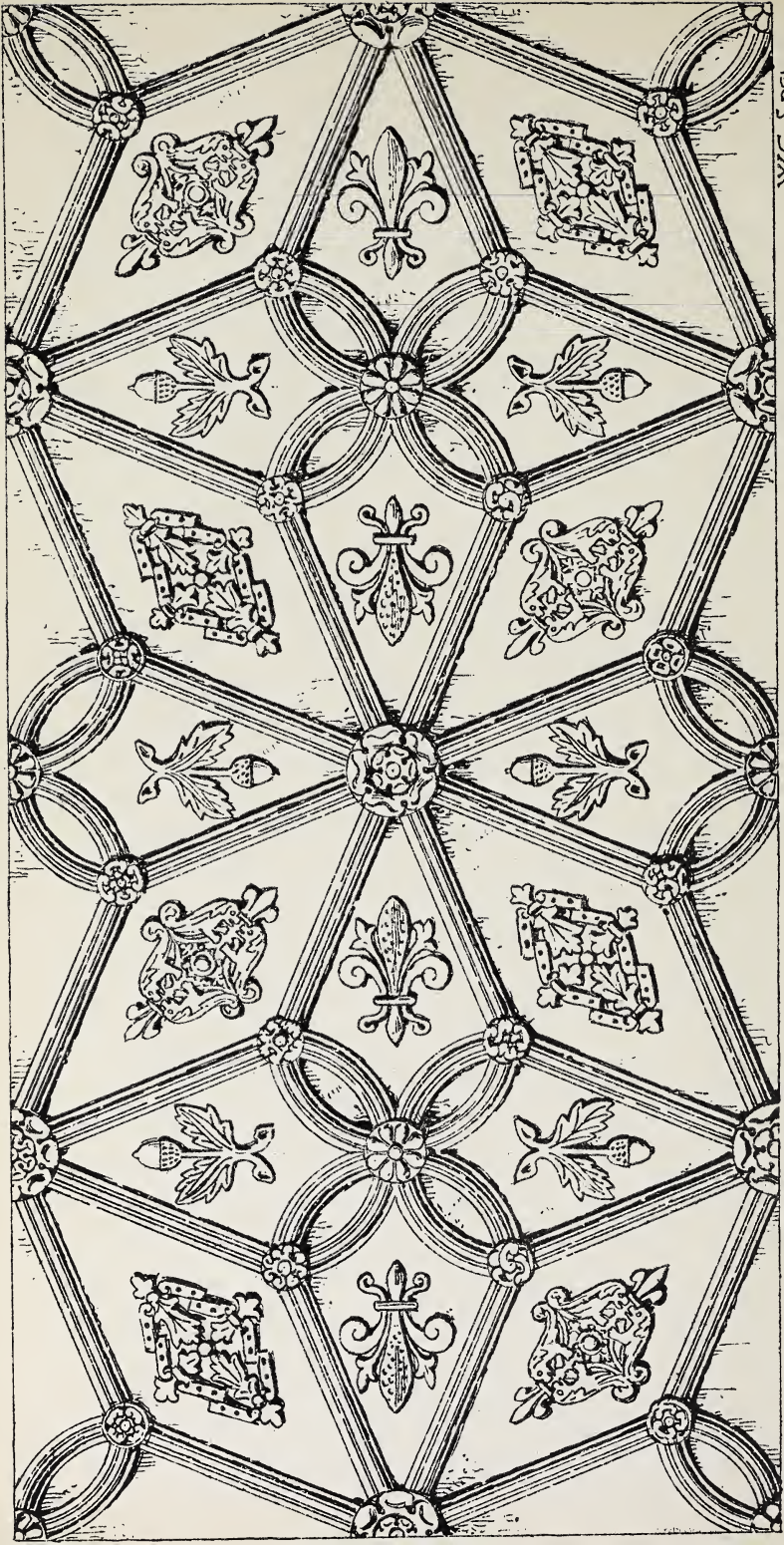


Llandingat Church.

former being half-a-mile to the southward, and the latter almost the same distance to the northward. Llandingat Church possesses more features of interest than is usual in the Carmarthenshire ecclesiastical structures, and these were ably explained by Mr. Stephen Williams, F.S.A. The tower here illustrated, from a sketch made by Mr. Worthington Smith, is one of the best in the district. The churchyard of Llandingat must always be a sacred spot for



VICAR PRITCHARD'S HOUSE, LLANDOVERY.



W. G. J. DEL.

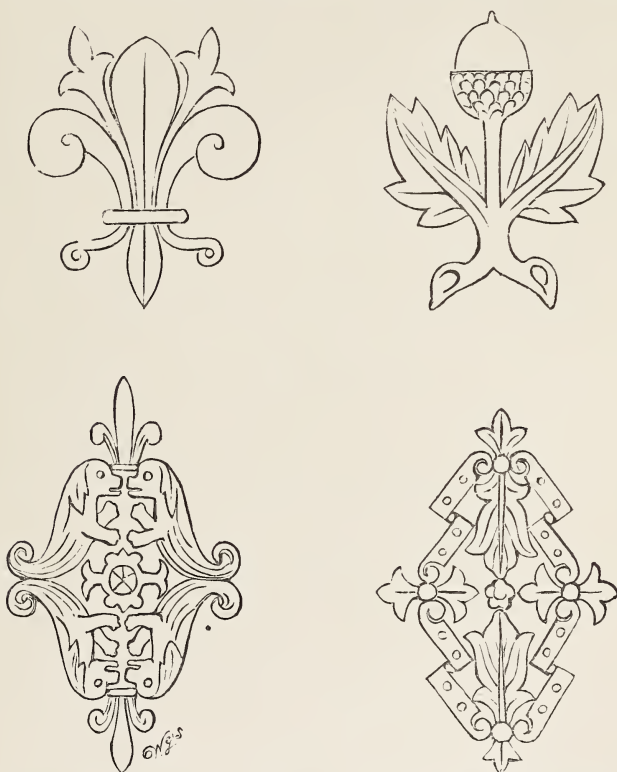
PART OF PLASTER CEILING IN VICAR PRITCHARD'S HOUSE.

archæologists, as containing the grave of Sir Gardner Wilkinson, the great Egyptologist (born 1797, and died 1875).

Llanfair-ar-y-bryn Church has a tower with some curious gargoyles.

Vicar Pritchard's house was visited on this occasion, in regard to which Mr. A. Stepney-Gulston supplies the following note:—

“John Bulmer, the editor of *Beauties of the Vicar of Llandovery, or, Light from the Welshman's Candle*, in his preface to these poems



Details of Ornament on Plaster-Ceiling in Vicar Pritchard's House, Llandovery.

quotes from Malkin, who, speaking in 1804 of his visit to Llandovery, and of the inquiries he made there respecting Vicar Pritchard (*Scenery, Antiquities, and Biography of South Wales*, p. 579), tells us that the Vicar was born at Llandovery about 1575, and that he died in 1644, having obtained the vicarage of Llandovery in 1602; and that 'he was interred in the place of his nativity, though his grave cannot now be distinguished'. Bulmer says, 'The house which was the Vicarage in Rees Pritchard's time is in a dilapidated

condition, and is converted into a granary, or to some other use of that kind. It wears the appearance of something bordering on magnificence, very unlike the character of the Welsh parsonages in general.'

"I may add that the old Llandovery folk in the neighbourhood even now speak of it as 'The Palace'."

Obituary.

PROFESSOR J. O. WESTWOOD.

By the death of Professor Westwood, Hope Professor of Zoology, Oxford loses one of her most distinguished members. Born at Sheffield in 1805, John Obadiah Westwood completed his eighty-seventh year on the 22nd of December last. He received his early education at the Friends' School in his native town, and to these youthful Quaker impressions may in part be attributed his well known antipathy to anything savouring of clericalism. His family subsequently moved to Lichfield, and later still to Chelsea.

In due course he was articled to a firm of London solicitors, and such was his ability, that shortly after he was "admitted" he was offered a partnership in the firm, which he accepted. But although a man of very keen perception, possessed of a remarkable faculty for weighing evidence, and with considerable aptitude for business, the dry bones of the law failed to permanently attract him, and happily for Oxford, happily for science, he began more and more to devote himself to those studies which have since made his name so famous. His various gifts and his remarkable ability may be most easily estimated by considering how divergent were the branches of research in which he was equally distinguished. It would appear at first sight impossible that a single man could be one of the greatest living authorities on Anglo-Saxon and Mediæval MSS. and art, and at the same time the leading entomologist of the day; and yet Westwood was not only the author of such monumental works as *Palæographia Sacra Pictoria*, *Lapidarium Walliæ*, the *Catalogue of the Fictile Ivories in the South Kensington Museum*, and *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS.*, but also of numerous entomological works, one of which, *The Introduction to Entomology*, is known in Germany as the Entomologist's Bible. As an artist he was entirely self-taught; but notwithstanding this, he possessed an extraordinarily facile brush, and could portray with absolute correctness either the peculiarities of an entomological specimen, or the minutiae of a rare illumination. On the Continent he was probably better known than any contemporary Oxford man, except, perhaps, Dean Liddell, late Dean of Christ Church.

In the course of his scientific researches he became acquainted with, and soon won the friendship of, the late Mr. Hope, who presented his valuable collection to the University, and subsequently, in 1861, made Westwood the first Hope Professor. In 1858 the University conferred the degree of Honorary M.A. on Mr. Westwood, who was at that time Keeper of the Hope Collections, and in

1880 he was elected Honorary Fellow of Magdalen College. He received the Royal Society's Gold Medal for entomological research, was Fellow of the Linnæan Society and of the Society of Antiquaries, and was Honorary and Corresponding Member of many other learned institutions both at home and abroad. But there was not one of his numerous honours and decorations of which he was more proud than that of the Rose of Brazil, conferred on him by the late Emperor.

There was yet another side to the late Professor's character, which will leave a blank in Oxford society hard to fill: to young and old alike he was a genial host, a ready sympathiser, and a staunch friend. He married, in 1839, Miss Eliza Richardson, who died in 1882; a lady scarcely less accomplished than himself, who accompanied him on all his archæological tours, and to whom he was greatly indebted for assistance in making sketches and rubbings of the inscribed stones to illustrate his *Lapidarium Walliæ*.

Some idea of the extent of the labours of Professor Westwood in the cause of Welsh archæology may be gathered from the number and value of the papers he has contributed to our Journal. Since the Cambrian Archæological Association was founded in 1846, until the present year (a period of very nearly half a century), hardly a volume of the *Archæologia Cambrensis* has been issued which does not contain one or more learned treatises upon the early inscribed stones of Wales from his pen. The greater part of the information contained in these articles was collected together in the monumental work on the subject with which his name will be for ever associated.

Prof. Westwood used often to attribute his success in the particular branch of archæology which he may be said to have created to the fact that he endeavoured always to concentrate his attention on this one subject, so as to work it out thoroughly; and he used to advise younger men to take up other branches with the same indomitable perseverance. It is only when we lose a man of Prof. Westwood's calibre that we realise how rare it is to find any one endowed with those mental qualities which enable him to strike out a line for himself early in life, and stick to it with such tenacity year after year that before the appointed span of human life is passed he reaches the goal of his ambition.

Until the death of his wife the Professor was a constant attendant at the annual summer Meetings of the Association, where his genial society and the contagious nature of his enthusiasm for anything ancient contributed greatly to the success of these gatherings. It was, perhaps, not altogether a drawback that he was unable to "beat the drum ecclesiastic", as there were generally others present who could do it for him. A good story is told of his having answered upon a memorable occasion, when questioned as to what religious sect he belonged, "Sir, I am an *insectarian*!"

Prof. Westwood's archæological labours were chiefly confined to the palæography and ornamentation of the early Christian monu-

ments of Wales, and of the Irish and Saxon MSS. When the story of the introduction of Christianity into Great Britain comes to be written from the point of view of art and archæology, the materials he has collected together will form the groundwork of it.

MORRIS CHARLES JONES.

All Welsh antiquaries will learn with deep regret that Mr. Morris Charles Jones, F.S.A., of Gungrog Hall, Welshpool, died on Friday, the 27th of January 1892.

Mr. Jones was born on May 9th, 1819, in Montgomeryshire, and received his education at Bruce Castle School, Tottenham. He was a member of the firm of Messrs. Jones, Paterson and Co., Solicitors, of Liverpool, for upwards of forty years.

Mr. Jones retired from practice in 1880, but for a long time previously he had devoted much of his leisure to archæological pursuits. He was elected a F.S.A.Scot., in 1864, and a F.S.A. Lond. in 1870. His chief services to Welsh archæology have been in connection with the Powys-land Club, founded in 1867, and the Powys-land Museum and Library, founded in 1873, in the establishment and carrying on of both of which enterprises he took a leading part. He edited in a very able manner the *Montgomeryshire Collections*, issued by the Powys-land Club, and was the author of numerous antiquarian articles, amongst which may be mentioned "The Abbey of Valle Crucis" and "The Feudal Barons of Powys". Through Mr. Jones's instrumentality the Powys-land Museum and Library was transferred by deed of gift to the town of Welshpool in the Jubilee year, and has since become the Welshpool Free Public Library. Mr. Jones recently collected a sufficient sum of money to enable the whole of the ground plan of Strata Marcella Abbey to be explored under the direction of M. Stephen W. Williams, F.S.A., the results having been published in the *Transactions of the Powys-land Club*.

It will not be easy to fill the place left vacant by the death of so accomplished an antiquary as Mr. Morris Charles Jones, but it is sincerely to be hoped that his mantle may fall on the shoulders of some one worthy to carry on successfully the enterprises which owe their existence chiefly to his genius and untiring energy.

Reviews and Notices of Books.

ST. PATRICK; HIS LIFE AND TEACHING. By E. J. Newell, M.A., Head Master of Neath Proprietary School, author of "A Popular History of the Ancient British Church." London: S.P.C.K.

It has been said that "there is no Saint of whom more lives have been written, or fables told, than of St. Patrick, the Apostle of Ireland." Mr. Newell therefore has had no lack of material upon which to work, but he has needed much careful discrimination in the use he made of it; and it is pleasant to record that within the compass of two hundred and thirty small octavo pages he has given us a succinct and handy account of the greatest of the Christian heroes of the Island of the Saints. His method of proceeding he thus explains in the Preface: "I have consulted modern authorities, and have illustrated the customs of St. Patrick's age and Church from all sources at my command, but have based my narration of his life and conception of his character upon his own writings and upon ancient records." Under the former head he expresses his special obligations to the late Rev. Dr. Todd's *St. Patrick, Apostle of Ireland*, Dr. Whitley Stokes' edition of *The Tripartite Life of Patrick*, and to Haddan and Stubbs' *Councils and Ecclesiastical Documents*; and under the latter, the Saint's own "Confession" and his "Epistle to the Subjects of Coroticus", and to the two Lives written respectively by Muirchu, c. 680, and Tirechan, c. 656. But among the many authorities quoted, we find no allusion to Prof. G. T. Stokes' vivid and important work on *Ireland and the Celtic Church*. Perhaps this had not been published at the time Mr. Newell compiled his Life; anyhow, we heartily commend its bright and picturesque descriptions as a set-off to the necessarily somewhat dry compendiousness of this one.

Although St. Patrick was not the actual founder of Christianity in Ireland, the light thrown upon the religious and social condition of the country in his time, and its special interest for students of early Celtic Church history—whether in Ireland, Scotland, or Britain—absorb the attention as we follow Mr. Newell through the xv chapters into which he divides his book, viz.: i, The Birth and Boyhood; ii, Captivity and Escape; iii, Training by Adversity; iv, The Source and Date of his Mission; v, The Religions of Ireland; vi, Landing in Ireland and Early Successes; vii, St. Patrick at Tara; viii, Work in Meath and Journey to Tirawley; ix, Training of Pupils and Founding of Churches; x, Work in Connaught; xi, Completion of the Great Journey, Founding of Armagh, and his Death; xii, The Writings of St. Patrick; xiii, The Two Patricks:

Historical and Legendary; xiv, The Teaching of St. Patrick; and xv, St. Patrick's Church.

No little confusion has arisen as to the mission and work of our Saint, from the fact that Palladius, who preceded him and had been sent from Rome by Pope Celestine, but whose mission proved a failure, was also called Patrick, and so credited with much of the success and honour due to his greater namesake. Again, as time rolled on, and the reputation of *the* St. Patrick grew in later ages, it became encrusted over with a mass of mediæval legends, and Mr. Newell has done good service by indicating some criterion by which the historic and the legendary Patrick must be discriminated.

Some interesting points of comparison in Celtic Church history deserve to be noticed here, however briefly. In discussing the pagan religions of Ireland, he tells us of the ancestor worship that prevailed, of the three great Solar Festivals on the 1st day of May, of August, and of November, of all of which we have some survival still; of the adoration of stones, and how St. Patrick appropriated those at Mag Selce by inscribing Christian symbols upon them. Again, he suggests that when the Saint was "reading letters and alphabets" to his converts (p. iii), he was reading to them religious epistles and primers—a suggestion which he might have offered more confidently had he known that the corresponding words in Welsh (*llythyrau* and *wyddorion*) exactly confirm this conjecture.

In like manner, when the tablets in the hands of St. Patrick and his disciples were mistaken by the pagan mob for the short straight swords of the Irish, and conjectured to have been wooden staves, he would have found in the *peithynen* the required connecting link. Again, when it is argued from the measurement for the oratory or church of the Ferta being given in one dimension only that it was probably circular, it derives no little corroboration from the circumstance that the same thing is done in the Laws of Howel Dda with reference to churches, and that many, if not most, of our oldest churchyards are nearly circular.

A very interesting account of Lomman's endowment of the See of Armagh "throws a light upon one of the curious customs" not only of the ancient Irish, but also of the early British; of which Giraldus Cambrensis complained loudly in his *Itinerarium Cambriæ*, *i.e.*, succession by inheritance, of which I cannot do better than copy Mr. Newell's quotation from Dr. Todd's *St. Patrick, Apostle of Ireland*, p. 149. It "apparently had its origin in the laws which regulated the tenure of land and the relation between chieftain and clansman or vassal, in ancient Ireland. The land granted in fee to St. Patrick or any other ecclesiastic by its original owner, conveyed to the clerical society of which it became the endowment, all the rights of a chieftain or a head of a clan; and these rights, like the rights of the secular chieftains, descended in hereditary succession. The *com-arb* or *co-arb*, that is to say, the heir or successor of the original saint who was the founder of the religious

society, whether bishop or abbot, became the inheritor of his spiritual and official influence in religious matters. The descendants in blood, or 'founder's kin', were inheritors of the temporal rights of property and chieftainship, although bound to exercise those rights in subjection or subordination to the ecclesiastical co-arb."

It will suffice to add that the volume forms one of the handy and serviceable series of "The Fathers for English Readers", which the venerable Society for Promoting Christian Knowledge has supplied and places within the reach of every seeker after knowledge.

CATALOGUE OF THE MANX CROSSES WITH THE RUNIC INSCRIPTIONS, AND VARIOUS READINGS AND RENDERINGS COMPARED. By P. M. C. KERMODE, F.S.A.Scot. 2nd edition. London: Williams and Norgate. (Date of publication not given.) 8vo.; pp. 60. Six illustrations (all borrowed).

We welcome a second edition of Mr. Kermode's excellent *Catalogue of Manx Crosses*, the first edition of which was reviewed not long ago in the *Archæologia Cambrensis*. It is very gratifying to find that a work of this kind succeeds sufficiently well to induce the author to bring out a second edition so soon, notwithstanding the fact that there appears to have been a loss instead of a profit on the sale of the first edition. This is the sort of enterprise which the Government, or such a body as the Society of Antiquaries, might very well subsidise; and it is highly improbable that in any country in Europe, except England, would an author of so valuable a work be allowed to suffer pecuniarily for it.

We have so high an opinion of the usefulness of Mr. Kermode's book that we trust he will pardon our pointing out what appears to us one or two inconsistencies, and criticising some of the details of the arrangement.

The book is entitled a *Catalogue of Manx Crosses*, and yet it is made to include such stones as the "Aviti" slab at Santon, and many others which are not crosses at all. Again, the Ogam inscribed stones are omitted in the first part of the *Catalogue*, and placed amongst the inscriptions at the end. The difficulty about the title of the book might be got over by calling it a "Catalogue of Early Christian Monuments in the Isle of Man."

The number of monuments catalogued is eighty-four, and this includes not only the highly ornamented crosses and cross-slabs, but also stones with plain crosses incised, and in relief. To these should be added the four Ogam inscribed stones at Arbory and Ballaqueeny, making altogether eighty-eight. The number of inscriptions is as follows: in Runes, twenty-four; in debased Latin capitals, one; and in Ogams, six (two of the latter being on the Mal Lumkun Rune-inscribed cross at Kirk Michael).

Instead of using his critical faculty, and selecting the most cor-

rect reading of each inscription, Mr. Kermodé gives several alternative readings, many of which are obviously wrong, thus leaving the uninitiated entirely in the dark as to which to choose. There is really no reason why every casual visitor to the Isle of Man, or writer to the *Academy*, should have his readings immortalised.

To Welsh scholars the most interesting monuments in the Isle of Man are those having Celtic names in the inscriptions, those having Celtic forms of ornament, and those with debased Latin or Ogam lettering. Mr. Kermodé tells us on p. 32, that "out of a total of thirty-four names (leaving out the name "Jesu Christ"), thirty-two are those of men, eight of women, and four are nicknames. Of man's (*sic*) names, nineteen are Norse, nine Celtic, three doubtful, and one Pictish. Of woman's (*sic*) names, six are Norse, and two Celtic.

Mr. Kermodé does not distinguish between what is Celtic and what is Scandinavian in the ornament on the Manx crosses; but, no doubt, he will do so when his long-promised, illustrated book on these monuments is forthcoming. As instances of stones exhibiting typically Celtic characteristics in the ornament and figure-subjects, the stones at Bride (No. 22), at Lonan (No. 46), Maughold (No. 68), and at the Calf of Man (No. 81), may be instanced; and amongst those with peculiarly Scandinavian features are three stones with representations of Sigurd and Fafni at Andreas (No. 5), Jurby (No. 39), Malew (No. 47), the two crosses with dragonesque ornament at Kirk Braddan (Nos. 16 and 17), a fragment at Kirk Michael (No. 76), together with a large number of others.

When Mr. Kermodé brought out the first edition of his *Catalogue* he seems to have had a vague idea that some of the figure-subjects were taken from Scandinavian mythology; but he was unable to recognise the story of Sigurd Fafni's Bane as portrayed upon the Kirk Andreas Stone (No. 5). We do not, however, notice any acknowledgment of the source whence he obtained his information as to the true meaning of this subject, nor does he mention a paper on the "Early Christian Monuments of the Isle of Man", read before the British Archæological Association,¹ in which the import of the sculpture on this stone was for the first time explained.

Mr. Kermodé is at present engaged in getting casts taken of the crosses in the Isle of Man, for which purpose he will be glad to receive subscriptions from those who appreciate the importance of such a work. He is also doing his best to make the Manxmen understand the value of their national monuments, and take some steps for their protection. Mr. Kermodé's example may well stimulate us to further exertions in the same direction in Wales, where our ancient monuments yet remain uncatalogued, and for the most part exposed to the weather.

¹ *Journ. Brit. Arch. Assoc.*, vol. xliii, p. 240.

Archaeological Notes and Queries.

ANCIENT REMAINS IN THE PARISH OF LLANDYSSILIO, CARMARTHENSHIRE.—Professor J. Rhys writes: “I have received a Welsh letter which you may think worth publishing in the Journal, so I take the liberty of translating it into English as follows:—

“Lan, Clynderwen, R.S.O., S. Wales.

“6 March 1893.

“To Professor Rhys.

“Dear Sir,—Permit me to address a few words to you. I live in the parish of Llandyssilio, namely in the upper portion of it which belongs to Carmarthenshire. There are in this part of the parish many ancient Druidic remains. I have never seen a parish like it as regards their number, though I ought to say that a portion of them are situated in the parishes of Cilmaenllwyd and Llanglydwen. Most of them, however, are contained within a single square mile. But it is the works on a farm called Llwyn-yr-Ebol that have attracted my attention principally. There one finds six mounds within a quarter of a mile of each other; and below these six mounds there is a small camp measuring about 20 yards in diameter, with two stones standing on the enclosing dyke. Old people say that they remember twenty such stones standing on it, but that they have been carried thence to serve as gate-posts. Above this camp, within a distance of 200 yards, stand two large stones, with only just room enough for a man to pass between them, and they point towards the circular enclosure. There are traces of a way from these stones to the circle. To the south from this circle are situated the six mounds, all within a quarter of a mile. They vary in size, but one of them is very considerable, and at its base there used to stand twenty stones of moderate size a few years ago, but not a single stone is to be seen there at present.

“Above this mound is another mound, which has been cut into by the high-road from Cardigan to Narberth; and lately, as I came opposite the mound, my attention was attracted by a white substance coming out under the treading of a horse's feet. I saw bones protruding, and ashes. I searched, and I found an earthen pot of ancient manufacture, and of about a foot in height. The vessel had a slate covering it; but the former had been broken by the horse. I have bits of the vessel still in my possession. It has clumsy scratchings on its outside.¹

¹ Mr. T. Evans gives a rough sketch in his letter, from which it is evident that the urn is of the usual type associated with Bronze Age burials.—J. R. A.



SEAL OF THE ABBEY OF THE AUSTIN CANONS OF SONNEBECA,
IN THE DIOCESE OF YPRES.

(Enlarged to twice natural size.)

“What do you think of them? It is certain that cremation had taken place there. Was it the sacrifices that were buried in these mounds, or were the mounds public burial-places? If it was the custom to bury in this way, why should instances of it be not found oftener in the country? I should like to have your opinion. I have walked in all parts of Wales, but I have not seen as yet so many ancient works anywhere as there are in Llandyssilio, Cilmaenllwyd, and Llanglydwen.

“Space will not allow of my enumerating in this letter the mounds, camps, and the stones to be seen in the three parishes which I have named. They have not had the attention which they deserve at the hands of archæologists.

“I remain, yours truly,

“‘THOMAS EVANS.’

“These remains seem to me certainly to deserve examination, if they have not already been examined.

“J. R.”

SEAL OF THE ABBEY OF SONNEBECA, IN BELGIUM.—The matrix of the seal here engraved was found, some years ago, in a field in the parish of Bangor, and is now in the possession of a gentleman in that locality, by whom it was kindly sent to the Editor of the *Arch. Camb.* for examination. Mr. W. de Gray Birch, of the British Museum, was good enough to have an impression taken from the matrix, from which the accompanying plate was reproduced and enlarged by photography. Mr. Birch has been able to identify the seal as that of the Abbey of the Austin Canons of Sonnebeca, in the diocese of Ypres in Belgium. This Abbey is described in *Gallia Christiana* (Paris, 1731, vol. v, p. 352) as being an Abbey of the Canons Regular of St. Augustine in the archbishopric of Malines, and in the diocese of Ypres, from which place it is two miles distant. The Abbey was founded by Fulbold, Castellan of Ypres, in A.D. 1072, enlarged by his son Theobald, and destroyed in 1578.

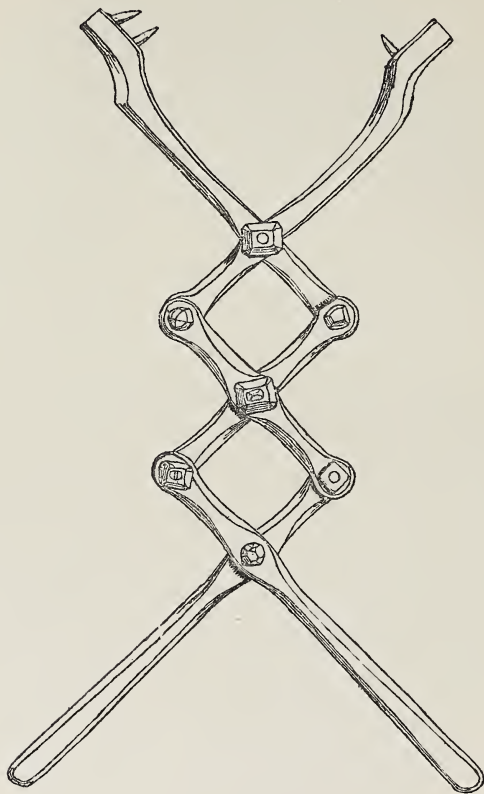
The seal itself is a very beautiful specimen of thirteenth century workmanship. The inscription round the edge is in Lombardic capitals, and reads as follows :

+ S. BEATE . MARIE .
DE . SIANEBECCA

The seal is in the shape of the *vesica piscis*. In the middle is the Virgin enthroned, sitting on a cushion, with the Holy Infant seated on her lap, and holding a fleur-de-lys in her right hand. The Infant Saviour carries a book in the left hand, and gives the benediction with the right. Beneath the Virgin's feet is the head of a beast. On each are the Alpha and Omega surmounted by a cross, and placed sideways, + < C +. The Virgin is crowned, and both figures have the nimbus round the head.

J. E. GRIFFITH.

DOG-TONGS AT BANGOR.—Herewith I send you a rough sketch of the dog-tongs that I have found belonging to Bangor Cathedral. It is made of oak, and is gone quite black, and a little worm-eaten. The bolts and nuts are made of oak, except one that is made of iron.



I fancy somebody replaced it some time ago. The teeth are made of oak. I have never seen any made of oak before; they are generally made of iron. I am going to have an oak glass case made for it, and nail it fast to the wall of the Cathedral.

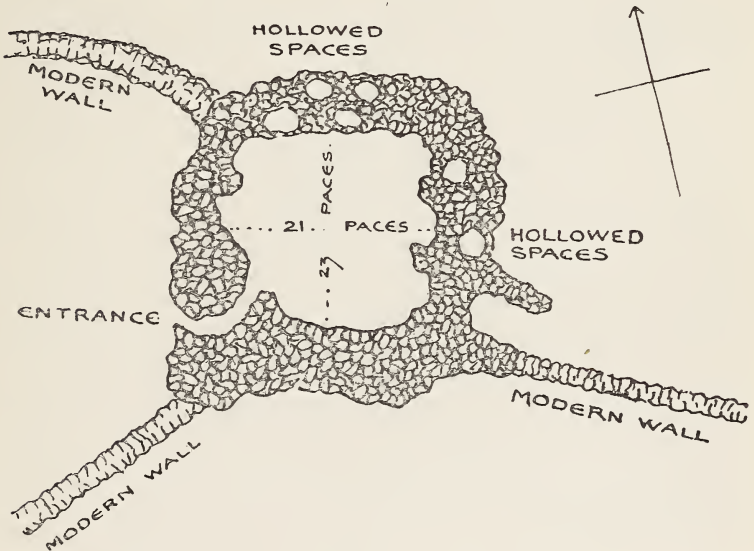
J. E. GRIFFITH.

LLANDANWG CHURCH lies upon the sea-shore, about two miles and a half south of Harlech. It has lately been roofed, after having been roofless for many years, and exposed to the fury of the elements. It is of one piece, and measures about 17 yards in length by 5 in breadth. At the west end are two old beams stretching across the nave, probably the supports of a gallery. The beam for the support of the rood-loft also remains. Under the window in the north wall,

near the rood loft, is a stone cill (slate) in which, in ancient characters, is the imperfect inscription, E9VETTRI NOMINE. There is a north window in the chancel (now blocked up), which is of peculiar form. It is of two lights divided by a stone mullion, the head of which forms, with the jamb-heads, a very uncommon arrangement. The east window is of three lancets. The lych-gate is at the east side of the churchyard. The drifting sands have filled up the churchyard already to the top of the south windows, and will in a few years bury the church altogether. The yard is still used for interments.

C. H. DRINKWATER.

MURIAU-Y-GWYDDELOD.—Such is the name given on the Ordnance Map to a very noticeable relic of ancient times within a mile of Harlech. Whether it was intended for a fortification, or merely a refuge for cattle, it is not easy to say.



Two members of the Cambrian Archæological Association being at Harlech on the 1st of June, determined to visit the place and examine the remains. It lies nearly to the south of the Castell, on the hill-side. It is in form an irregular square, with the four sides nearly facing the cardinal points. As measured from north to south it was 23 paces (perhaps 22 yards), and from east to west 21 paces. It might have been originally about 22 yards square. The surrounding wall is about 5 yards wide, and the general height about 4 ft. It is composed of rough, unhewn stones, not cemented, not even carefully built. The present entrance is at the south-west

corner, about 4 ft. wide. This is not directly across the wall, but winds a little. The surrounding wall was carefully explored for indications of chambers, but nothing was found. Hollow spaces were, indeed, found, but they seemed to have been formed by those who removed the stones to form the neighbouring fences. At the south-west corner a projecting spur of the wall seems to form, with one of the fences, a small enclosure which may have been a dwelling.

I subjoin a rough plan which may be of some help to future visitors. There is nothing within the enclosure, which is of the same level with the surrounding ground, to give any clue to the time of its erection. I incline to the belief that it was a hasty fortification thrown up *pro re nata*, and never intended for a permanent camp, though it has survived perhaps a thousand years.

ROMAN REMAINS AT CARNARVON.—I went over yesterday to inspect the Roman remains recently found at Carnarvon. They lie near, or possibly upon, the supposed site of Segontium. My visit being but a hurried one, I can only give the following few particulars.

The field on which the find was made is about to be built upon, and in preparing the ground the workmen came across a paved roadway, which had been entirely destroyed when I saw the place. I picked up several fragments of Samian ware, and what appeared to me to be the handles of an oil or wine-jar (or *amphora*). The builder, who was a very affable man, said that a very large quantity of Samian ware had been found in the soil: some very beautiful specimens, all of which had been carried away by curiosity hunters I suppose. I impressed upon him the necessity, in future, of collecting all fragments of pottery, etc., that might come to light, and of placing them in a box, under lock and key, as soon as they were found, until they had cleared the ground, which he promised me faithfully to do; and if the objects found on the completion of the work be of sufficient interest, I will again write. From the appearance of the ground it may at any moment develop into an important find.

The portion shaded in red indicates the spot where the Roman remains were found.

No. 1.—A well, about 42 ft. from the road, of which I send a section, and full description of contents.

No. 2.—A smaller well, about 2 ft. 6 in. in diameter, now filled in. When opened it was found to contain a quantity of charred wood; or some such material in very small fragments, mixed up with earth, bones, and fragments of Samian and coarser ware.

No. 3.—Small well, now filled up.

No. 4.—Small well, about 12 in. in diameter, now filled with water.

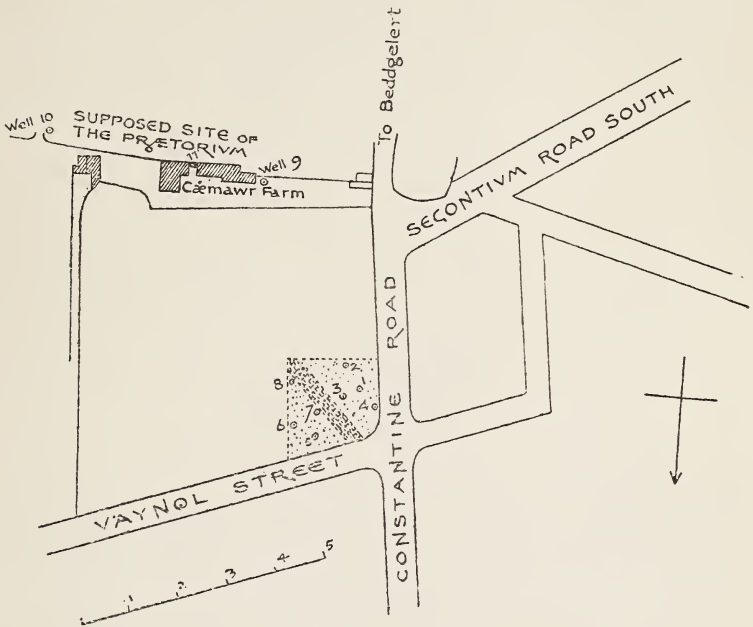
No. 5.—Not yet explored.

No. 6.—Square well not yet explored.

No. 7.—Well not yet explored.

No. 8.—Circular well, same as Nos. 3, 4, not yet explored.

The above were discovered owing to their contents being softer and more yielding to the spade of the excavator than the hard marl which surrounded each. None of them had any indication of stonework inside. I doubt whether I am right in calling them wells. The only reason I can give for their being called so was owing to the fact that as their contents were removed they became filled with surface-water; hence they were supposed to be wells.



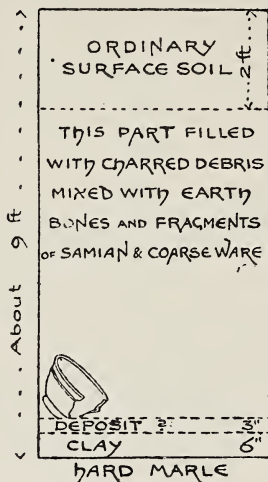
No. 9.—This is a circular well, 2 ft. 9 in. in diameter, about 19 ft. deep. It was filled with water when I saw it, but was informed that it had been emptied a few days back, when the sides were discovered to be faced down to the bottom with stonework nearly as regular as brickwork.

No. 10.—Another well, now used by the occupants of Caemawr Farm, and covered over with modern brickwork for protection.

No. 11.—A portion of a Roman wall consisting of the usual concrete work (*opus incertum*), and, from a small portion remaining of the outer casing, was faced with the usual regular square blocks of stone, which I suppose might be termed *opus quadratum*.

Roadway.—The shaded roadway traversing the site of the excavations was first discovered. The stones with which it was paved had been nearly all removed when I visited the place; but the builder who was working on the spot indicated the course to me, as shown on the accompanying plan.

Well No. 1.—This was one of the first discoveries. It measures about 9 ft. in depth. The contents, starting from the top, were as follows:—1st, about 2 ft. of ordinary surface-soil. Below this, for about 6 ft., soil filled with a large quantity of fragments of Samian and coarser pottery, with several layers, like miniature coal-seams, of charred matter running across it; also a quantity of bones, all too brittle to handle; but judging from the few teeth found I thought



they might be those of oxen. Under this there was a firm layer of a deposit about 3 in. thick. Then, lastly, a deposit of clay, about 6 in. thick. Then came the hard, stony soil, the same as the sides. At the bottom of this well (as shown in the section) an earthenware bowl was found embedded in the soil, with one side broken. It must have either fallen or been thrown down, as the fractured side was beneath when discovered. I have not seen the vessel, but am informed that it is a kind of coarse ware.

D. GRIFFITH DAVIES.

Bangor, Feb. 5, 1893.

Archæologia Cambrensis.

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THE TEILO CHURCHES.

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

No class of reading is usually so “flat, stale, and unprofitable”, as the record of ancient ecclesiastical controversies. Modern writers thus regard the dispute, that lasted for some three centuries, as to the jurisdiction of the South Wales Bishops. They consider the question as to the limits of Celtic episcopal authority neither of past interest nor of present importance; yet in the history of the subjugation of South Wales by Latin ecclesiastics the story of the Teilo churches is both important and interesting: important, for, if the documents are genuine, it brings into strong relief the mode of Saxon interference in Celtic Church matters, and illustrates how Saxon interference led to Romish aggression, and how Romish aggression was followed by Papal rule. Interesting, for it shows the connection existing during the first half of the 12th century between Rome and Wales, and gives a clue to the reasons for Papal interference in Welsh ecclesiastical disputes.

The Bishops of Llandaff carried on, from the tenth to the twelfth centuries, a struggle with different persons as to the exact limits of their alleged jurisdiction. This so-called jurisdiction was twofold. The confusion that has grown up round the matter has not been lessened by these two portions being usually treated as one. The first part (probably the most modern of the two)

was a dispute with the Bishops of St. David's and Hereford as to the territorial boundaries of their respective dioceses. As soon as the idea was established that a bishop was an official with jurisdiction over a defined area, such disputes were inevitable to a greater or lesser degree. The second part (probably the most ancient) was as to the right of the Bishop as representing the Church of Llandaff to certain churches that were admittedly situate in the diocese of St. David's, but which the Bishop claimed as his property. Such a claim was opposed to all the recognised ideas of the Latin Church, though not to those of the Celtic.

Although there is no real, historical evidence of the fact, yet in accordance with both English and Welsh tradition, Llandaff is, except perhaps Caerleon, the oldest Christian settlement in South Wales. It is doubtful whether such settlement existed before, but it certainly came into existence during, the 6th century. What the exact nature of such a settlement was I have endeavoured to show when considering the early Welsh monasteries;¹ how they in time expanded into bishoprics, and their rulers, from being abbots of the monastery, developed into bishops of the diocese.

The difficulties that surround this question are very great; but it is only reasonable to infer that a truer explanation can be obtained by a reference to the Celtic rather than to the Latin Church; by referring to authorities who held identical ideas on Church matters rather than to the usages of those who were aliens to the Celt in race, in ritual, and in religion.

The first fact that furnishes a clue to understand the Llandaff claim is, that the churches over which her Bishops claimed jurisdiction were nearly all churches that, if not dedicated to, at least bore the name of, the great Llandaff Saint, Teilo. It must be borne in mind that the territorial name, "Bishop of Llandaff", was not the ancient title of the holders of the see. The earlier name is the personal one, "Esgob Teilau". While the

¹ See *Arch. Camb.*, 5th Series, vol. viii, p. 276.

claim of a Bishop of Llandaff to churches outside his diocese may seem preposterous, the claim of the Bishop of Teilo to the churches of Teilo is by no means so.

If the Irish mode of evangelising the country was the one adopted in Wales (and the probabilities are that it was), then the mother Monastery of Teilo sent forth bands of missionaries who obtained grants of land from the local rulers, where they formed religious settlements. To use the Irish term, these colonies would form part of the possessions of "the tribe of the Saint", that is, of the monastery to which the missionaries belonged; and so wherever Teilo monks went, Teilo churches, part of the possessions of the Teilo Monastery, grew up. These settlements would be considered to belong to the Monastery, quite apart from any territorial division of the country that then or afterwards might exist. To most of the Teilo churches this view furnishes a reasonable explanation of the Bishop of Llandaff's claim, except as to that important group of them in Pembrokeshire. To these this explanation seems hardly applicable; and as to these, another explanation must be sought.

So far as we know, the controversy as to the Teilo churches did not begin before the middle of the tenth century; not until the idea of the bishop's personal jurisdiction had become merged into that of his territorial jurisdiction.

One of the earliest extant documents we have, relating to the dispute, purports to be an entry in the *Liber Landavensis*.¹ The entry begins by stating that Edgar being "Rex totius Britanniae", that Huwel Da and Morgan Hen, "isti duo tamen erant subjecti Regi Edgardo". The two Welsh Princes were disputing as to the boundaries of their kingdoms. Edgar called them to attend before him, and settled the matter by taking Ystradiw and Ewyas from Huwel, and giving them to Morgan, making them part of the diocese of Llandaff. This very remarkable historical

¹ *Liber Landav.*, p. 237; H. and S., i, 284.

document is of extremely doubtful authenticity. Conceding for the moment that Edgar was the feudal lord of South Wales (an admission that is opposed to all reliable existing evidence), the dates present insuperable difficulties. Edgar became King of Mercia in 955, and of England in 958. The acts recorded here must, therefore, be subsequent to 958, as the statement that Edgar was "Rex totius Britanniae" can hardly apply to him as King of Mercia. Huwel Da died in 948 or 952.¹ It is, therefore, difficult to see, even if Edgar summoned him to attend, how he could have attended when he had been at least eight years in his grave.

Again, the language of the document presents grave difficulties. The term "*Parochia Landaviae*" as synonymous with, and used for, "*Episcopatus Landaviae*", is certainly not a term that would be looked for in a genuine Welsh document of the 10th century. It is rather an expression that a Norman ecclesiastic might have used. There would be nothing strange in a Norman ascribing to an Anglo-Saxon King rights he did not possess; but it is very doubtful if a Welshman of the 10th century used Latin ecclesiastical terms not then in ordinary use in the sense used; and still more strange that he should have placed on record the subjection of Wales to Edgar.²

The next document, in point of time, purports to give the boundaries of the Llandaff diocese. From internal evidence its date must be about 993. Its contents are remarkable. After referring³ to the election of a king of Morgannuc, it adds that "an assembly of all the clergy and people of Morgannuc, between the mouths of Taratyr on Guy and the mouth of Tywi, was held when Bledri was consecrated Bishop of Llandaff, and the staff (*baculus*) given him in the royal court,

¹ *Brut y Tywysogion*, Rolls ed., p. 22.

² It is also curious that in the *Liber Landavensis* the document is said to be inserted because the substance on which it was written was almost worn away from its *great age*. Charters purporting to be much older are noticed.

³ *Liber Land.*, 241; H. and S., i, 287.

Ethelred, King of the English, and Alfric, Archbishop of Canterbury and Metropolitan, being present.”

Here also the genuineness of the document is very questionable, for even if the boundaries of the diocese are accurately given—(1), the alleged election of a bishop by a *mixed* assembly of clergy and laity was a method not in use in the Latin or Celtic Churches; (2), an Anglo-Saxon King, as the feudal lord, giving to a Welsh Bishop the staff, the symbol of authority over a Welsh diocese; (3), the allegation that in 993 the Archbishop of Canterbury exercised jurisdiction as Metropolitan over South Wales,—are each statements opposed to all existing authorities.

If the boundaries here given were the real limits of the see of Llandaff, some of the Teilo churches in Carmarthenshire were hardly outside the diocesan limits, and a new state of things arises; but it is most likely that the zeal of the Norman scribe led him to amplify the boundaries of the diocese, and to forget that the claim to the Teilo churches was not dependent on the extent of the diocese.

Forty years later in the period (between 1022 and 1031), a document in the *Liber Landavensis* boldly puts forward the Llandaff claims to the Teilo churches. Rhydderch ap Jestyn had seized on, and professed to be King of, all South Wales. He ruled over it (if the term can be properly applied to the time he claimed to exercise the government) for the nine years from 1022 to 1031. During that period the Llandaff scribe alleges that Rhydderch executed a charter¹ confirming the church of Llandaff in all its possessions. The charter states that the boundaries of the diocese were, “*Diocesim suam dividente Tyugui occidentali plaga, Guy vero in hostio Taratyr in parte orientali sequestrante Angliam.*”

Having thus given the diocesan limits, the document goes on to clearly state the claim to the Teilo churches outside the diocese,—“*Verum etiam infra episcopatum*

¹ *Lib. Landav.*, 242; H. and S., i, 289.

Sancti Daudid per totam Demeticam regionem et Cantref Mawr et Brecheniauc et Eluail. Et de omnibus subscriptis vestita fuit ecclesia Landaviæ simul et Episcopus Joseph pace quietâ et tranquilla tempore regnantis Riderch per totam Gualiam et ammonitione Ælnoth Archiepiscopi Cantuariensis simul cum litteris commendatiis Cnut regnantis Angliam."

A list of thirty-seven churches follows, which are the Teilo churches. It will only be necessary here to refer to them generally. They may be divided into eight groups: 1, the Carmarthenshire churches,—five churches in the Cantref Mawr, in the hundreds of Caio and Catheiniog; 2, the Taff churches,—six churches in the Cantref Gwarthaf, in the western corner of Carmarthenshire and the eastern part of Pembrokeshire; 3, the Tenby group,—eleven churches in the west of Pembrokeshire, near and round Tenby; 4, the Rhos group,—two churches in the hundred of Rhos, Pembrokeshire; 5, the Castle Martin group,—two churches in the hundred of Castle Martin; 6, the Dewsland group,—two churches in the north-west corner of the county; 7, the Brecknock group,—five churches in that county; 8, the Elfail group,—two churches in that district of Radnorshire.

The explanation given above, that these churches were monastic establishments founded by monkish missionaries from the Teilo Monastery, and so formed part of the possessions of the Monastery, will serve to account for all these churches but those of the West Pembrokeshire groups, 3, 4, 5, and 6. These were all situate too far from Llandaff, and too near St. David's, to make such an explanation probable. The reason why these were Teilo churches depends on other considerations.

With regard to one of these groups, the church of Guiniau, that belonged to it (which Rees conjecturally identifies with Gumfreston, near Tenby),¹ the *Liber Landavensis* states it was where St. Teilo was born; hence, probably, this group of churches was situate on either Teilo's own land or on that of his tribe, and his owner-

¹ *Lib. Land.*, p. 522.

ship of the group was derived from his ownership of, or his relationship to, the owners of the tribe-land.

With regard to the other Pembrokeshire churches of St. Teilo, it is difficult to give any satisfactory reason for the Llandaff claim, except, possibly, that as Teilo was Bishop not only of Llandaff, but also of St. David's (assuming that Teilau, the third Bishop of St. David's, and St. Teilo were identical), these churches were colonies made from St. David's while Teilo held the see; and so either from the fact that he sent out the colonies, and being then the head of the tribe of the Saint, they were regarded as his; or that the colonies were settled on land either the property of the Bishop of Teilo, or of the tribe to which the Bishop of Teilo belonged; or because, as Bishop of both sees, he allowed a Teilo colony to settle there, such colonies came to be regarded as Teilo property, and as his, he being the head of the tribe of the Saint; so that in one of his different capacities he became the owner of all the colonies of the tribe.

Although this is only conjectural, yet it gives a reasonable explanation¹ for an otherwise inexplicable fact, why Teilo colonies should be founded nearly in sight of, and almost under, the walls of St. David's.

Joseph, Bishop of Llandaff, to whom Rhydderch made the grant, died in 1046. Herewald, his successor, was the last Welsh Bishop of the see. His episcopate lasted from 1056 to 1104. Somewhere between the years 1056 and 1064 Gryffydd ap Rhys, "King of Britain" as the compiler of the *Liber Landavensis* calls him (adding, "et ut sic dicam totius Gualixæ de fine ad finem"), granted to the church of Llandaff² all the territories of its diocese (*parochia*) from Taratyr, on the banks of the Wye, to the banks of the Tywi. The entry in the *Liber Landavensis* thus continues:³

¹ Rees (*Welsh Saints*, p. 244) argues that the whole of the diocese of St. David's was annexed to Llandaff during Teilo's episcopacy, and that the Teilo churches date from that period.

² *Lib. Land.*, 257; H. and S., i, 294.

³ *Lib. Land.*, 258.

“Et insuper terras ejusdem Llanteliau mawr videlicet et Penualun cum multis aliis ecclesiis et telluribus suis omnibus et cum illis in Brecheniauc pluribus ut in cirografo demonstratur quæ habentur extra Diocesim in Episcopatu Sancti Deuui et cum toto privilegio ut melius fuit tempore predecessorum suorum quæta et tranquilla ab omni regulo servitio nisi tantum oratione quotidiana pro animabus regum et principum Britanniaë.”

This document of Gryffydd's is the last statement of the Llandaff claim while the see was in Welsh hands. It clearly recognises that the Teilo churches are outside the diocese. It claims them as the property of the church of Llandaff, thus plainly showing it was not merely the right of presentation to the churches that was claimed, but the property,—the absolute property in them,—and their lands freed from all royal or temporal services; or, as a Norman lawyer would say, to hold them in “frankalmoign”.

If this document is genuine, it is an ample justification for the claim Urban afterwards made; but its genuineness is most doubtful. It looks, on internal evidence, very like a composition of a later date for a particular purpose; for (1) it is very doubtful if Gryffydd ever called himself “Rex Britanniaë”, the usual way of describing a king at that date being as king of the people, “king of the Britons”; not as king of the land, “king of Britain”. In the *Brut y Tywysogion* Gryffydd is described as “Brenhin y Brytanyeit”,¹ not as King of Britain.

(2.) The document speaks of St. Peter as one of the patrons of Llandaff,—“Llandaviae ecclesiae Petri apostoli et sanctorum confessorum Dubricii Teliaui et Oudocei.” This patronage of St. Peter is very unlikely to have begun so early, especially in the face of the following passage in the *Liber Landavensis*,² describing Urban's rebuilding of the Cathedral in 1120:—

“Consilio” (it says) “Radulphi Cantuariensis ecclesiae Archiepiscopi et totius cleri et populi ejusdem coepit monasterium

¹ Rolls ed., p. 45.

² *Lib. Land.*, p. 82.

majus construere in honore Petri Apostoli et sanctorum confessorum Dubricii Tiliavi Ondocei.”

The passage cited from Gryffydd's grant has a very strong verbal resemblance to this account of the rebuilding of the Cathedral. It is also probable that a Welsh scribe of the tenth century would have spoken of the three Llandaff patrons by the local term of "Saint", and not used the more strictly accurate ecclesiastical term, "Confessor". On the probabilities it is far more likely that a Latin Bishop would add the name of a Latin Saint, when building a new church, than that a Welsh Bishop would have done so for no apparent cause. We know that at St. David's the dedication of the Cathedral to a Latin Saint, St. Andrew, was the work of a Norman Bishop; and the inference is very strong, that the dedication of the Llandaff Cathedral to a Latin Saint, St. Peter, was due to the same cause.

The importance of this document requires that its genuineness should be most carefully sifted. It purports to be witnessed by Bishop Herewald and by Mormarch, Merchbui, and Tutnerth, *canonici Landaviae*. If an establishment with canons (using the term in the Latin sense) existed at Llandaff as early as the time of Gryffydd ap Rhys, it proves that the hold of the Latin Church on South Wales before the Conquest was far greater than is usually supposed. But the existence of the "canons" at Llandaff, in our modern sense (the Latin sense) of the term, is most doubtful. It is true that canons of Llandaff are mentioned in an earlier grant during the episcopate of Bishop Joseph, who died in 1046,¹ and also by Urban in his letter to Pope Calixtus,² where he says that the number was twenty-four, and that the canons were in existence in the time of Rufus; but these statements of Urban are coupled with assertions so astounding, such as, "that from the coming of Augustine, Metropolitan of the Church of Canterbury, the Church of Llandaff was always subject

¹ *Lib. Land.*, 253.

² *Ibid.*, 84.

to the Archbishop of Canterbury and to the King of England"; "that the Church of Llandaff was originally founded in honour of St. Peter, and was mistress of all other churches in Wales, as the deed of its own patron, St. Teilo, testifies",—that it is obvious they are the concoction of a Norman scribe in the time of Urban; most likely written to make evidence of certain facts required by Urban in his case. In the very next document¹ the same three persons are witnesses, but they do not call themselves canons; and two of them are witnesses to the next document,² and are not called canons. Again, canons were not established at St. David's until the time of Bernard, and the appointment is mentioned as most remarkable by Giraldus.³ The existence of canons of Llandaff in Celtic times must be proved by other evidence before it can be accepted as historical.

This document completes the case for the Teilo churches as it stood before Urban became Bishop. That case may be thus stated. The Bishops of Llandaff claimed as their property certain groups or families of churches in the diocese of St. David's. Most of these churches were either dedicated to, or called after, St. Teilo. When Urban put forward his claim he based it on the alleged grant of the lands to the Church (that is, the Monastery) of Llandaff by the local Welsh chieftains, and averred that Llandaff, having once got the property, claimed to retain it, alleging that the subsequent division of the country into dioceses did not affect her property rights even outside the boundaries of her diocese.

At first sight, arguing on Latin grounds, it is difficult to see the basis of the Llandaff claim; but taking the Celtic view, and remembering that the grants were made to the Monastery or Church of Llandaff, that they formed part of her possessions (part of the property of the tribe of the Saint), and that their depend-

¹ *Lib. Land.*, 260.

² *Ibid.*, 261.

³ *De Jure et Statu Eccl. Menev.*, Rolls ed., Op. iii, 153.

ent existence was really a Celtic survival, the claim does not seem unreasonable or preposterous. It must also be remembered that the claim does not depend on the genuineness of the documents in the *Liber Landavensis*. The documents there are only the mode the Norman Bishop used to prove his case: the claim itself was far older than either the documents or their compilers. This Celtic explanation may not be the right one; but it at least gives a reasonable explanation of the claim, which all others, drawn from merely Latin sources, have as yet failed to do.

The second part of the story relates to the mode in which Llandaff enforced her claim.

Bishop Herewald died in 1104.¹ Henry I being entitled to the receipt of the temporalities of the see during a vacancy, kept Llandaff and several other bishoprics vacant for a long time. At last, yielding to Anselm's request, on the 11th March 1107, Urban was appointed Bishop of Llandaff.² He is said, in the *Liber Landavensis*, to have been the Archdeacon of Llandaff, "*Landavensis ecclesiæ Archidiaconus*"; but this is very doubtful, as it is not by any means clear that there was at that date any such office. It is true an Archdeacon of Llandaff is mentioned in Huwel Dda's Laws,³ and another is stated to have witnessed Gryffydd ap Rhys' charter;⁴ and the office is referred to on other occasions. But the passage in Huwel Dda's Laws that mentions the Archdeacon ("*Archdiagon Llanndaff*") occurs only in the Dimetian Code, in an account of the mode the Laws were compiled, and of an alleged journey of Huwel's to Rome to get the Laws confirmed by the Pope; in all probability a later interpolation by some mediæval copyist, for the words are wanting in some of the MSS.; and in others the expression is not "*Blegewryd, Archdeacon of Llandaff*", but "*Bledrws vab*" Bleiddvd.

This is also the only place in the Welsh Laws where

¹ *Brut y Tyw.*, Rolls ed., p. 81.

³ *Ancient Laws of Wales*, i, 342.

² *Lib. Land.*, 268.

⁴ *Lib. Land.*, 259.

the word "Archidiagon" is used; from which it may be inferred that the office was not in existence in 928, and we find no trace of its institution between this date and Urban's consecration.

At the same time Urban was elected to Llandaff, Henry filled up the other sees then vacant,—Winchester, Salisbury, Exeter, and Hereford. On the 11th August 1107 the five Bishops were consecrated at Canterbury, in the presence of, and with the assistance of, Gerard, Archbishop of York; Maurice, Bishop of London; Gundulph of Rochester, Radulph of Chichester, Robert of Lincoln, Robert of Chester, Herbert of Norwich, Radulph of Durham, and John of Bath. This ceremony was as striking a contrast to the alleged election of Bishop Bledri to Llandaff, by the assembly of Welsh clergy and laity in 983, as can well be imagined. Whatever may have been the case on previous occasions, here there was no room for doubting but that this was the consecration of a Norman Bishop, according to the rites of the Latin Church, to a Norman see, of a suffragan of Canterbury by his Metropolitan. The profession rolls of Canterbury leave no doubt on this point, as on them is to be found (for they are still in existence) the following profession by Urban,—

"Ego Urbanus electus et a te consecrandus Clamorgatensis Ecclesiæ antistes quæ in Walis sita est canonicam obedientiam tibi promitto et omnibus successoribus tuis tibi canonicè succedentibus O Anselme Sanctæ Dorobernensis ecclesiæ Archiepiscopo et totius Britanniæ Primas."¹

This was the first occasion, so far as our existing evidence goes (notwithstanding the statements in the *Liber Landavensis* and elsewhere), that a Bishop of any Welsh see formally, and in terms, surrendered himself to the jurisdiction of Canterbury, and admitted the authority of the Latin Church in Wales; and it is a coincidence not to be lost sight of, that now the Welsh name of the see disappears; its old personal title

¹ H. and S., i, p. 303.

“Teilo”, being replaced by a territorial designation, either “Glamorganensis” or “Morganwe”, or “Llandaff”.

At this time the see of St. David’s was occupied by Bishop Wilfred. This Prelate’s lines did not fall in pleasant places. On all sides he was attacked, and the bishopric of St. David’s and its possessions were regarded as something to be scrambled for among its neighbours. On the north, Martin of Tours had formed the seignory of Cemaes; on the south, Arnulph de Montgomery and Gerald de Windsor had founded the earldom of Pembroke. Gerald de Windsor was establishing himself in the lordship of Dewisland; Cenarth, in Emlyn, Lawrenny, and Ucceton, were also taken away from the Bishop.¹

To an energetic ecclesiastic like Urban, it, no doubt, seemed that a fitting time had arrived to press the claims of Llandaff to her ancient patrimony. Somewhere between 1107 and 1115 Urban revived and pressed forward the claim of St. Teilo. The claim was resisted, and its validity came before some kind of legal tribunal, for forty-eight men (twenty-four chosen from each diocese) are said to have decided against Llandaff.²

Urban was not a man to sit down under a reverse. He continued to press his point; and if he had had to deal with the weak Wilfred, might have been successful; but Wilfred died in 1115, and, like Llandaff, St. David’s had now to submit to a Norman Bishop. The vacant see was filled by Queen Matilda’s chaplain, Bernard. He was consecrated in Westminster Abbey; two of the Bishops assisting at such consecration were Urban of Glamorgan (Urbanus Glamorgacensis) and the Irish Bishop of Limerick.³ Like Urban, Bernard made a profession of canonical obedience to the see of Canterbury; thus both the South Wales Bishops became admittedly suffragans of that see, or, to quote the Gwentian *Brut*

¹ Jones and Freeman, p. 270.

² See recitals in a Bull of Honorius II (*Lib. Lanl.*, p. 51).

³ H. and S., i, p. 307.

y *Tywysogion*, "the Bishop of St. David's lost his privilege, which was taken by the Bishop of Canterbury."¹

With Bernard's consecration, Urban's chance of establishing his right to the Teilo churches was gone. Whatever Bernard's faults may have been, he was not the man to allow one inch of the territory of his see to slip from his hands. We have no details how or when the quarrel began; but most likely the death of Godfrey, Bishop of Hereford, in 1119, seemed to Urban to give a good opportunity to assert his rights. At first Urban acted on the defensive, and appealed to the Pope against the treatment to which he was subjected. The terms of his appeal are set out at length in the *Liber Landavensis*.²

After referring to the antiquity of the Church of Llandaff; the injuries it had sustained in the time of Bishop Herewald, especially during the reign of William Rufus, Urban goes on to say, "Not only is the church desolate and impoverished by having its territories taken from it, but also by being deprived of its tithes and of the clergy of the diocese, both by the robbery of the laity and the monks, and by the great invasion of the territory and diocese by our brethren the Bishops of Hereford and St. David's." Nothing is here expressly said as to the Teilo churches. Urban only states his case in general terms.

This appeal to the Pope gave rise to a new state of things. When Urban sent it in he was most likely with Henry in Normandy, and his knowledge of the Pope's position, and of the circumstances in which he was placed, may have led him to take this step at that time.

The scene now shifts from Wales to the Continent; from the petty struggles between local prelates for jurisdiction over a few acres of barren land, to the mighty struggle between Pontiff and Kaiser for the

¹ *Arch. Cam'.* edition, p. 96.

² P. 83; H. and S., i, 309.

jurisdiction over Western Christendom, for the supremacy of the temporal over the spiritual power.

The Emperor Henry V had, in 1118, practically compelled the then Pope, Gelasius II, to leave Rome; an anti-Pope had been elected, and the position was becoming one of difficulty. Gelasius bowed before the storm, and retired to the great Abbey of Cluny to die. Around his deathbed it was agreed, both for reasons of state and reasons of fitness, that his successor should be Guy of Burgundy, Archbishop of Vienne. Gelasius died on the 29th January 1119. Guy was at once elected the new Pope as Calixtus II. A better selection on behalf of the spiritual as against the imperial power could hardly have been made.

Guy was the son of William-Tête-Hardie, the great Count of Burgundy. He was related to the King of Castile, the Queen of France, and the King of England. On them he hoped to rely for support and help in his contest with the Emperor. He wanted the support of all; he could not afford to lose the help of any.

On the 9th Feb. 1119 Calixtus was crowned by the Bishop of Ostia in the Cathedral of Vienne. In the midst of his daily increasing difficulties Urban brought before him the case of Llandaff. Nothing shows better the consideration given by the Pope to the details of ecclesiastical affairs. While he was engaged in a vital struggle with the Emperor, he could yet consider such an inconsiderable matter as the Teilo churches. A great Council was to be held at Rheims on the 20th October 1119, and to that Council Urban's claims were referred.

On the 16th October Calixtus was at Soissons. He there issued a Bull¹ receiving the Church of St. Peter and the holy Confessors, Dubricius, Teilo, and Oudoceus, at Llandaff, into the protection of the apostolic see, and ordaining, by his apostolic authority, that "whatever by the gifts of bishops, the liberality of princes, the offerings of the faithful, or other lawful modes, are

¹ *Lib. Land.*, 85.

alleged to be the property of the Church of Llandaff, should be preserved to it safe and entire for ever." Then follows a list of churches said to belong to the see,—a list that differs very materially from that of the charter of Rhydderch. It does not cover the diocese, nor mark the boundaries, nor specify the Teilo churches.

Urban and Bernard had both been summoned to the Council at Rheims. On the 16th Oct. the Pope was at Soissons, on his way to Rheims. From a comparison of the dates it would seem that while Henry allowed all the Bishops with him to go to the Council, Bernard and the Archbishops of York and Rouen going to Rheims direct, Urban went round by Soissons to see the Pope. Whether this was a dodge of Urban to get over the Pope, or a device of the Pope to get rid of Urban, and prevent his raising troublesome questions at the Council, is hard to say. Whichever it was, it looks as if Urban had the first turn with the Pope; for in addition to the Bull taking Llandaff under protection of the Papacy, Urban obtained from the Pope at Soissons, on the 16th October, a letter to Ralph, the Archbishop of Canterbury,¹ ordering him to render justice to the Church of Llandaff against those who detained her property, especially against the Bishops of Hereford and St. David's, who are said "unjustly to hold her lands and parishes (*parochias*)."² A letter of the same date,³ from the Pope to the Norman nobles of the diocese, by name, ordering them to restore the land taken from the Church of Llandaff. Another letter of the same date,³ to the clergy and laity of the diocese, informing them of the danger their souls were in on account of their spoiling the Church of Llandaff; ordering them to obey Urban, help the Church of Llandaff, and give what was due to the other churches in the diocese, for their rebuilding and restoration. Having obtained these practical results from his visit, Urban went on to Rheims.

The Council began on Monday, Oct. 20th, 1119. No

¹ *Lib Land.*, 88.

² *Ibid.*, 89.

³ *Ibid.*

less than sixteen archbishops, two hundred bishops, and the same number of abbots, were present. Urban was not the only suitor. The King of France, the Countess of Poitiers, and others, as well as Urban, sought for justice. The Council met in the nave of the Cathedral of Notre Dame ("ante crucifixam"), before the rood-loft. The crowd of ecclesiastics was so great that the scene was said to resemble the Day of Judgment. After celebrating Mass, and preaching a sermon, the Pope proceeded to discuss the questions between him and the Emperor; and, although pressed to do so by the King of France, refused to consider any matter until they were settled. Probably Urban's dispute was not considered of the highest importance, for the only result of the Council as to it was a letter to Henry of England, dated the 22nd of October.¹ The date is remarkable as that day was wholly taken up with the discussion as to whether the Pope should go to Mouzon to meet the Emperor, and with his preparations for his journey. There could, therefore, have been no real consideration of the matter. It is more than probable that the Pope thought he had done enough for Urban by the Bull and letters sent from Soissons; and this vague, general letter to Henry, begging him to defend and protect the church of Llandaff, was sent rather to appease Henry than to please Urban.

There was also another reason. Calixtus could not afford to make enemies, and if he had given Urban a triumph at the Council, he would have angered Bernard, and Bernard was not a person to be offended. He had been the chaplain of the English Queen, Matilda. He probably had some influence both with the English King and the Emperor, so could not be lightly slighted or humiliated at any time, more especially at this. Calixtus had given Urban what he wanted, and it is probable he did not send Bernard empty away. One of Bernard's great sources of revenue was David's

¹ *Lib. Land.*, p. 88.

shrine. Calixtus is always said to have canonised St. David. Calixtus was Pope for not more than five years, from 1119 to 1124, and this Council was the only time he was brought into personal relationship with Bernard. It is no improbable conjecture, that to gratify Bernard, and to retain his influence at the English and Imperial Courts, Calixtus either now canonised St. David, or agreed to do so; and so, when in 1123 he granted certain privileges to Bernard and the see of St. David's,¹ it was not considered there was any necessity for, or, rather, anything to be gained from, a further formal canonisation. This would explain what it is always so difficult to understand, how it is that in the Menevian records there is no trace or mention of the formal canonisation of St. David. It will be noticed that in this document Calixtus describes David as *Saint* David, and does not speak of him as he usually does of Dubricius, Oudoceus, and Teilo, as Confessors; thus giving more strength to the view that the canonisation had taken place before 1123.

The see of Hereford was not filled up until 1120, when Richard de Capella, one of the King's chaplains, and Deputy Keeper of the Great Seal, was appointed to it. Urban, meanwhile, kept quiet. The Archbishop of Canterbury, Ralph, granted, in 1120, an indulgence to those who would contribute to rebuilding Llandaff Cathedral. The relics of Dubricius were removed from Bardsey, and deposited "in tumbam ad hoc aptam"² at Llandaff, on the 23rd May 1120. Rebuilding his Cathedral seems to have occupied Urban for the next three or four years, until a change occurred in the Papacy.

In December 1124 Calixtus died, and Lambert, Bishop of Ostia, succeeded him as Pope under the name of Honorius II. He sent John of Crema as his Legate to England, who held a court in London in 1125. To this court Urban was summoned,³ and seems to have

¹ H. and S., i, 315; Harl. MSS. 1249, p. 128.

² *Lib. Land.*, 82.

³ H. and S., i, 317; Wilkins, *Conc.*, i, 408.

utilised his opportunities, for he obtained from the Cardinal a Brief confirming the indulgence granted for the restoration of Llandaff Cathedral.

In the same year, 1126, Urban and Robert Consul, Earl of Gloucester, came to an agreement as to various property-rights belonging to the lord of Glamorgan and the Bishop of Llandaff, the full text of which is given in the *Liber Landavensis*.¹

In May 1127 William de Corbeuil, Archbishop of Canterbury, held a synod at Westminster. Urban, Bernard, and Richard, Bishop of Hereford, were all present, and Urban again brought forward his claim against the Bishop of St. David's. It is not quite clear whether both as to the boundaries of the diocese as well as to the Teilo churches, but certainly to the Teilo churches. The Council decided against Urban, so he in Feb. 1128 set off to Rome to appeal against this decision. Richard, Bishop of Hereford, had died 15th Aug. 1127, between the decision of the Council and the time of Urban going to Rome. Archbishop William de Corbeuil, during the vacancy of the see, administered the temporalities, and Urban complained that the Archbishop was acting more harshly towards Llandaff than ever Bishop Richard had done. Roger de Bethune, the new Bishop, was not consecrated until 1131, a lapse of four years from his appointment.

Urban's journey to Rome seems to have been successful. Honorius, on the 18th April 1128, wrote from Rome² to the clergy and laity of Ergyng, Ystradyw, Gower, Kidwelly, and Cantref Bychan, stating that Urban had cited Bernard and Richard, Bishop of Hereford (who Urban knew was dead), that they had not come, nor sent any one to appear for them, so the Pope gave the Teilo churches to Urban, and fixed the middle of next Lent (1129) for Bernard and Richard to appear. Till then the people were to obey Urban.

On the 18th of April Honorius wrote to the people of

¹ P. 27.

² *L.b. Land.*, p. 56.

Llandaff, advising them to obey Urban, and restore to the Church of Llandaff the property they had taken from it.¹ Honorius then, by a Bull dated the 19th of April 1128,² took the Church of Llandaff into his apostolic protection, and confirmed to it all its possessions, the names of a number of which are given in the Bull; some of them not in dispute, and others seem to be selected almost at random.

On the same day, 19th of April 1128, the Pope wrote to the King that he had given judgment in Urban's favour, as the Bishops of St. David's and Hereford had not appeared; that he had given next Mid-Lent for them to appear, and meanwhile he begged the King not to allow Urban to be disturbed in that portion of his diocese that he, the Pope, had invested him with.³ The Pope also sent a similar letter to the Archbishop of Canterbury, William de Corbeuil, ordering him not to allow Urban to be disturbed by any one, especially not by the Bishops of St. David's and Hereford.⁴ The Pope sent a similar letter to the monks, chaplains, canons, and Norman barons in the diocese, ordering them to desist from plundering the Church of Llandaff.⁵

So far it would seem that Urban's triumph was complete; but it is impossible not to suspect that the Pope was trifling with Urban, or Urban with the Pope. It is not conceivable that the Pope was ignorant of the Bishop of Hereford's death. The whole affair appears to have been an elaborate device either to gain time by avoiding a decision, or to get more money for fresh Bulls.

Nine days after this elaborate series of Bulls and letters, on the 28th of April 1128, Honorius wrote⁶ to Urban that William, the Archdeacon of St. David's, had come to Rome, and told him that Urban had taken a church which had been granted and confirmed to the Archdeacon by an instrument in writing, and the Pope

¹ *Lib. Land.*, p. 38.

⁴ *Ib.*, p. 34.

² *Ib.*, p. 31.

⁵ *Ib.*, p. 36.

³ *Ib.*, p. 35.

⁶ *Ib.*, p. 30.

ordered Urban to restore it. The matter, therefore, was at large again until the 24th of March 1129 (Mid-Lent Sunday) the time fixed for the disputants to appear before the Pope to have the question settled.

On the 7th of October 1128, the Pope wrote to the Archbishop, William de Corbeuil, ordering him to assist Urban to come to Rome to carry on his appeal.¹ A letter of the same date was sent to Henry, asking him to permit Urban to come to Rome to transact his business. Permission was given, and in the spring of 1129 Urban went to Rome.

On the 4th of April 1129, the Pope, as the Bishops of St. David's and Hereford did not appear, issued a Bull² granting to Urban Gower, Kidwelly, Cantref Bychan, Ystradyw, and Ergyng. On the same day, the 4th of April, the Pope wrote to the Archbishop of Canterbury, ordering him to enforce the judgment in Urban's favour;³ to the King,⁴ begging him to see the judgment was carried out; and to the clergy and laity of the diocese, directing them to obey the judgment.⁵ On the 5th of April 1129 the Pope issued another Bull specifying certain places as the possessions of the Church of Llandaff.⁶

The same devices that had been used in the previous year were repeated. The Bull had been issued on the 5th of April 1129; on the 27th the Pope wrote to Urban informing him that Bernard had appeared, bringing letters from the Archbishop of Canterbury, the King, and certain English barons, and fixing the Feast of St. Luke in the next year (Oct. 18th, 1130) as the day for the decision of the dispute.⁷

It seems very doubtful if the Pope and the Archbishop were not working for their mutual advantage, as the see of Hereford was kept vacant; the Archbishop was administering the see, and taking the profits, and corresponding with the Pope. But whatever

¹ *Lib. Land.*, p. 38.

³ *Ib.*, p. 44.

⁵ *Ib.*, p. 46.

² *Ib.*, p. 39.

⁴ *Ib.*, p. 45.

⁶ *Ib.*, p. 41.

⁷ *Ib.*, p. 57.

may have been the cause of the conduct of Honorius, he was not destined to decide the dispute. He died on the 14th of Feb. 1130, and Gregory, Cardinal of St. Angelo, was elected Pope as Innocent II.

The new Pope at once took up the Welsh dispute. On the 25th of Feb. 1130¹ he wrote to the people of Gower, Kidwelly, Cantref Bychan, Ystradyw, and Ergyng, ordering them to obey Urban. In March the Pope wrote to Bernard² that Urban had twice been to Rome, and had been ordered to come again in October, but being weighed down by sickness, old age, and poverty, he was not able to do so. The Pope, therefore, had granted him three years, till Mid-Lent 1133, at which time Bernard was to attend and be prepared to answer for certain of the Teilo churches mentioned in the letter (Llantelïau Maur, Llantelïau Pimpseint, Cair Caiïau, Llanteilau Mainaur, Llann-toulidauc ig Cairmrirdin, Llanteilïau Penntuin, Llanteilïau Pennlitgart, Llanteilïau Cilretin in Emblin, Llannisann, Brodlann, and Llangufrït), all of which by right seem to belong to the Church of Llandaff, as the Bishop claims."

This is the last formal statement we get of the Teilo churches. It will be noticed that the claim, as stated here, is much narrowed down to what it had been previously. It is still for churches outside, and wholly unconnected with, the diocese, but by no means what it was in the earlier times.

It seems likely that the plea of old age, sickness, and poverty, that Urban put forward was due to the advice of two of his friends at Rome. John of Crema, Cardinal of St. Chrysogonus, wrote to Urban³ advising him to stay at home for the present, telling him Bernard's messenger had not been able to do anything; and Gregory, Cardinal of St. Sergius and Bacchus, wrote to Urban asking for help, and promising assistance in turn.⁴

The anti-Pope, Anacletus, drove Innocent from Rome.

¹ *Lib. Land.*, p. 53.

² *Ib.*, p. 54; H. and S., i, 336.

³ *Ib.*, p. 56.

⁴ *Ib.*

In August 1130 Innocent was at Genoa, and wrote from thence, on the 12th, to Henry, asking him to protect Urban and his churches;¹ and on the same day he wrote to Archbishop William,² who was administering the see of Hereford, calling his attention to Urban's complaints that inhabitants of Archenfield, excommunicated by Urban, were admitted to Communion at Hereford, and also that the Archbishop proposed to consecrate a person in Urban's diocese (Roger de Bethune, Prior of Llanthony) Bishop of Hereford. The Pope ordered the Archbishop to abstain from this. The Archbishop must have got round the Pope, for on the 17th of Jan. 1131, writing from Chartres, Innocent orders Urban to cease obstructing the appointment and consecration of Robert de Bethune.³ Urban seems to have paid a somewhat grudging obedience to this, as he delayed the consecration of Bethune as much as possible.

On the 14th of March 1131, the Pope wrote from St. Quintin to the Archbishop to protect Urban's rights until the suit is decided.⁴ On the 7th of April 1131 the Pope wrote to Bernard from Compiègne, that the appeal would come on for decision on the 18th of Oct. 1131, and ordering him not to interfere with Urban in the meantime.⁵ A similar letter, on the 11th of May 1131, is sent to Urban, ordering him to appear on the Feast of St. Luke, prepared to answer for Gower, Kidwelly, Cantref Bychan, Ystradyw, and Eiwas, as well with respect to the said churches as concerning Talybont.⁶

Urban seems to have made many enemies. On the 26th of May 1131 the Pope wrote to the Archbishop from Compiègne, ordering him to protect Urban from Rabel de Tankerville, who had seized St. Teilo de Llanerwalt.⁷

On the 12th of August 1131 Innocent wrote to Urban that the suit will be decided at the Council of Rheims on the 18th of October 1131, which would save

¹ *Lib. Land.*, p. 55.

² *Ib.*, p. 58.

³ *Ib.*, p. 61.

⁴ *Ib.*, p. 58.

⁷ *Ib.*, p. 57.

⁵ *Ib.*, p. 58.

⁶ *Ib.*, p. 60.

Urban the cost of going to Rome.¹ At the Council of Rheims Bernard attended, and wanted to go on with the case; but three delegates from Urban stating he was too ill to attend, the case was delegated to be tried in England by William de Corbeuil, Archbishop of Canterbury, the Archbishop of York, and the Archbishop of Rouen.²

On the 21st of Nov. 1131 the Pope wrote to Urban from Beaajeu, ordering him to attend before the Archbishops;³ and sent Urban, on the 13th of Feb. 1132, a second summons to appear before the Commission on the second Sunday after Easter.⁴ On the 7th of March 1132 the Pope wrote to the Archbishop of Canterbury, directing that Urban's clerks were to have free access to him until the time for hearing the case.⁵

On the 24th of April 1132 the Commission met in London.⁶ No decision seems to have been arrived at, for they met again in London on the 8th of Feb. 1133, when their decision was adverse to Urban.⁷ Against this decision Urban appealed to the Pope, and set off for Rome. Worn out by fatigue and worry and litigation, on his way to (or, as some say, at) Rome, Urban died shortly after.

Thus ended the great contest. "Æterno fine sopita est", says William of Malmesbury,⁸ "tot enim ad curiam Romanam appellationibus tot itinerum expensis tot causidicorum conflictibus multis annis ventilata tandem aliquando morte Urbani apud Romam soluta vel potius decisa est."

The question of the Teilo churches was never decided on the merits. Henry, to prevent its revival, kept the see of Llandaff vacant for six years, till 1140. In 1132 Robert de Bethune was consecrated to Hereford, and before there was a successor to Urban the Bishop of Hereford and the Bishop of St. David's had made

¹ *Lib. Land.*, p. 63.

² *Ib.*

⁶ H. and S., i, 343.

⁷ *Ib.*

³ *Ib.*, p. 60.

⁴ *Ib.*

See Henry of Huntingdon, vii, 385.

⁵ *Ib.*, p. 62.

⁸ *Hist. Mon.*, i, 7.

good their title to the disputed churches and territory, on the basis of *beati possidentes*.

Robert de Bethune, successor at Hereford of Gilbert Foliot (1148-63), wrote to David, the successor of Bernard at St. David's, asking him to meet the Bishop of Llandaff at Hereford, to talk over boundaries; but it does not appear that anything came of it. A century later (1236) the Pope wrote to the Bishop, Archdeacons, and Dean of Worcester, appointing them, on the complaint of the Bishop of Hereford, to mark out the boundaries between the dioceses of Hereford, St. David's, Llandaff, and St. Asaph: in other words, the ecclesiastical division between England and Wales. But there is no further trace of the Teilo churches, or the proprietary claims of the Church of Llandaff. These claims were allowed to sleep, and are usually regarded not as a trace of the existence of the ancient Celtic Church, but, to use the words of William of Malmesbury, "nam et Apostolicus æquitate rei perpensa religioni et justitiæ Menevensis Episcopi qua decebat sententia satisfecit."¹

¹ *Hist. Mon*, i, 7.

EXTRACTS FROM THE STATUTE-BOOK OF ST. DAVID'S CATHEDRAL.

BY THE REV. CANON BEVAN.

Statute of Bishop David Martin authorising the Appointment of a Rector and a Vicar for the Church of St. Edmund the Martyr, Crickhowell, Breconsire.

THE following document presents several points of interest, some of a local, others of a more general character. It supplies an example of an early subdivision of a large parish; it shows the freedom with which endowments could be dealt with under the joint action of the patron of a benefice and the bishop of the diocese; and it explains the intention of the arrangement whereby parishes were occasionally provided with two incumbents, a rector and a vicar.

Down to the time of this statute (A.D. 1303) Crickhowell was included in the parish of Llangattock, the church of which is situated on the other side of the river Usk. Even to this day the parish of Llangenney, lying beyond Crickhowell on the same side of the river, remains attached to Llangattock.

Chapels-of-ease (as we should now call them) had been established from an early date in the outlying parts of the parish, and frequent mention is made, in the following document, of a chapel dedicated to St. Mary (Llanfair, as it was named in the Welsh language), in what is now the parish of Crickhowell. This was situated about a mile from the town, by the side of the road leading to Brecon, on a farm which still bears the name. It ranked as a *capella baptismalis*, which placed it above a *capella* simply so called, inasmuch as the sacrament of baptism and other offices might be administered within its walls. It thus attained a position of partial independence of the mother-

church, the minister being entitled to the offerings presented at it.

In addition to this chapel there was a private chapel in the Castle of Crickhowell, for which the incumbent of Llangattock was responsible.

Such was the state of things when Dame Sibyl Pauncefoot,¹ then lady of the manor of Crickhowell, undertook to build a church in a more convenient site, and on a larger scale, for the use of the inhabitants of the town, which, growing up under the protection of the Castle, was already of sufficient importance to have received the privilege of holding fairs and a weekly market. The church was dedicated to St. Edmund the Martyr; not apparently from any predilection on the part of the founder for that Saint, but out of compliment to the Bishop, who had appended to his proper name the title "*de Sancto Edmundo*".

The Bishop, by the following deed, ratifies the arrangements proposed by Dame Sibyl, with the consent of her two sons, Sir Grimbald Pauncefoot, her heir, and Master Emmeric Pauncefoot, then Rector of Llangattock. The revenue of the church was to be divided between the rector, the vicar, and a comportionist, each receiving a third part of the tithe; while the offerings made both at the church and the chapel were to be divided between the two former, with the exception of such as were made at the altars, which were reserved for the rector exclusively. The rector and vicar held very much the same relative positions as an incumbent and his curate in the present day, and their duties are defined in the following deed. No duties were assigned to the comportionist,² nor is it even specified that he

¹ This lady was the daughter of Sir Hugh Turbervil, from whom she inherited the manor of Crickhowell. She married Sir Grimbald Pauncefoot, and their descendants continued in possession of the property until the reign of Henry VI, when Sir Hugh Pauncefoot dying without issue, bequeathed it to the King.

² The term "comportionist" means one who has a share of the income of a benefice. In many cases the comportionist takes a share in the duty, either for a portion of the parish, or for a portion of the year in the same church.

should be in Holy Orders ; but it was clearly intended that he should reside within the parish, inasmuch as a portion of the glebe was assigned to him for a house.

At the time of the Reformation the income of the benefice was divided, as we learn from Henry VIII's *Valor Ecclesiasticus*, between the rector, vicar, and comportionist, in the proportions of £5:9:8, £3:17:10, £4:14:7 respectively ; the comportionist somehow receiving a larger portion than the vicar, though the latter had a share of the offerings in addition to the title.

Down to this period the rector may have continued to take his fair share in the duty of the parish ; but subsequently to the passing of 21 Henry VIII, c. 13, he could not be compelled to reside, and consequently his office lapsed into a sinecure, and was held as a separate piece of preferment by a clerk in Holy Orders until 1851, when it was united with the vicarage. The comportionist's tithe was alienated from the church after the Reformation, just as monastic tithes were, and became the private property of the patron.

The baptismal chapel of Llanfair fell into disuse, and so into disrepair, from the time when the whole duty of the parish devolved on the vicar. Portions of its walls survived down to the commencement of this century ; but these have since disappeared, and no vestige of the building now remains.

“ Universis sanctæ Matris Ecclesiæ filiis ad quos præsentēs literæ pervenerint *David* permissione divinâ Menev. Episcopus Salutem æternam in Domino Universitati vestræ notum facimus per præsentēs quod nos ad honorem Domini nostri Jesu Christi et ad laudem gloriosæ Virginis Mariæ ejus matris et pro cultu divino in Ecclesiâ Dei ampliando quandam ordinationem salubrem utilem et proficuam circa statum et rerum promotionem Ecclesiæ beati Edmundi de Cruhowel Parochiâ de Capellâ beatæ Mariæ ejusdem de consensu nobilis mulieris Domine Sibillæ Pancefort viduæ Domine et Hæredes de Cruhowel ac veræ patronæ dictæ Ecclesiæ Sti. Edmundi et Ecclesiæ de Lancadoc necnon et de consensu Domini Grimbaldi militis filii et hæredis ejusdem expresso ac item de consensu et concordi

voluntate Capituli nostri Menev. ordine qui sequitur auctore Domino duximus adhibendam

“ In primis Ecclesiam Sti. Edmundi præfatam per nos dedicatam et consecratam in Dei nomine constituimus Parochialem et item Baptismalem Capellam beatæ Mariæ predictam propter exilitatem ejusdem Ecclesiæ Sti. Edmundi tanquam membrum et filiam nexu filiali eidem subjiciendo et item in omnibus annectendo Insuper ordinantes et statuentes ut cum dicta Ecclesia Sti. Edmundi et Capella sua prædicta Rectore vacaverit Presbyter idoneus et honestus per prædictam Dominam et Patronam vel ejus hæredes nobis vel alio Diocesano in Rectorem dictæ Ecclesiæ canonicè admissus in ejus admissione jurabit continuam residentiam in dictâ Ecclesiâ facere personaliter

“ Præterea ordinamus et statuimus quod quilibet Rector dictæ Ecclesiæ Sti. Edmundi et Capellæ suæ prædictæ qui pro tempore fuerit habeat secum unum Vicarium probum virum providum et honestum residentem personaliter in eâdem cui de tertiâ parte omnium fructuum et obventionum dictæ Ecclesiæ matris et Capellæ ejusdem excepto dominico¹ Sanctuarii ejusdem Ecclesiæ et suæ Capellæ et exceptâ quâdam portione per Magistrum Emmericum Pancefort Rectorem præfatæ Ecclesiæ de Lancadoc aliquo tempore retentâ et postmodum per eundem in manu nostrâ resignatâ nomine Vicariæ ad prædicti Vicarii sustentationem volumus et disponimus provideri Et ne prædicta Capella beatæ Mariæ debito in divinis officiis defraudetur obsequio statuimus et ordinamus ut in quâlibet hebdomade viz. Die Dominicâ Die Mercurii et Die Veneris Missa celebretur in eâdem quandoque per Rectorem quandoque per Vicarium alternis vicibus prout inter eos melius viderint expedire Nihilominus proviso quod deserviat per eosdem Capella castri prædicti loci prout ab antiquo fieri consuevit Et quod Rector et Vicarius dictæ Ecclesiæ et suæ Capellæ omnia onera episcopalia Archidiaconalia et quæcunque alia ordinalia et extraordinaria pro ratâ portionis cujuslibet eorum omni tempore sustinebunt Adjicientes quod Rector dictæ Ecclesiæ Sti. Edmundi solus habeat totum dominicum prædicti sanctuarii dictæ Ecclesiæ Sti. Edmundi et suæ capellæ cum suis libertatibus et pertinentiis nullâ communione factâ de eodem dominico cum Vicario Ecclesiæ antedictæ Ad hæc cum corpora omnium descendentium apud Capellam de Lanveir et item apud villam dicti Castri de Crugh aliquo tem-

¹ The term “dominicum”, as here used in connection with “sanctuarii”, apparently refers, not to the *fabric* of the chancel, which is its more usual sense, but to the offerings made at the celebration of the Mass, or at other offices celebrated in the chancel.

pore in dictâ Ecclesiâ de Lancadoc consueverint sepeliri ac præfatus Mr Emmericus Rector ejusdem Ecclesiæ de Lancadoc fuisset in possessione vel quasi percipiendi omnia mortuaria oblationes et legata occasione prædictorum mortuorum quoquo modo provenientia nec non ad tertiam partem omnium decimarum majorum et minorum viz. cujuslibet generis bladi fœni pullanorum vitulorum porcellorum agnorum lanæ caseorum et cujuscunque albi seu lacticinii mellis hortorum seu curtilagii et gurgitis positi super Uscam juxta Crugh unâ cum totali decimâ molendini loci ejusdem de locis prædictis quomodolibet provenientium extitissetque in possessione habendi et recipiendi quatuordecim denarios ad solvendum Procuratorem Archidiaconi Brechoniæ et quinque denarios ad solvendum Synodalia nomine contributionis annuatim de Capellâ de Lanveir memorata dictus tamen Emmericus advertens quod loca prædicta de quibus præmissa percipere consuevit constituta non sunt infra limites Parochiæ Ecclesiæ suæ prædictæ et quod non potuit ea diutius sine gravi periculo animæ retinere unde prædicta omnia et singula in manu nostrâ libere resignavit nos requirens humiliter et devotè ut de omnibus illis et singulis ordinarem prout secundum Deum salubrius videremus ordinanda sicut in literis resignationis ejusdem de his omnibus plenius continetur Unde nos providâ deliberatione statuimus et etiam ordinamus ut tota hujusmodi portio prædicta in manu nostrâ per dictum Magistrum Emmericum ut præmittitur resignata exceptis mortuariis et oblationibus defunctorum per nos et successores nostros cum vacaverit conferatur alicui Presbytero idoneo quem dicta Domina et Patrona vel ejus hæredes ad ipsam portionem sub prædictis particulis limitatam nobis seu successoribus nostris duxerint præsentando qui jurabit in nostrâ præsentia vel nostrorum successorum quod residebit personaliter et continuè ad celebranda divina officia et Missarum solemniam in dictâ Ecclesiâ Sti. Edmundi juxta dispositionem et ordinationem dictæ Dominæ et Patronæ et Hæredum ejusdem Prædicta verò mortuaria et oblationes defunctorum superius per nos excepta prædictis Rectori et Vicario Ecclesiæ Sancti Edmundi ad eorum relevationem assignamus inter eos pro ratâ portionis utriusque communiter dividenda Pecuniam vero prædictam superius resignatam in usum et utilitatem dictorum Rectoris et Vicarii pro ratâ portionis cujuslibet eorum statuimus fore convertendam Cæterum volumus et ordinamus quod prædicti Rector et Vicarius et item comportionarius quilibet pro tertiâ parte pro se tantum Parochianis conferant et contribuant de bonis suis ad reparationem et cooperationem Capellæ beatæ Mariæ antedictæ De manso vero seu areâ dictæ Ecclesiæ Sti. Edmundi per prædictam Dominam

et Patronam ad ædificandum in eâdem collatâ disponimus et item ordinamus quod Rector dictæ Ecclesiæ medietatem dicti mansi habeat pro ædificiis construendis vel areæ et quod cæteri duo viz. Vicarius et Comportionarius antedicti alteram medietatem habeant inter ipsos secundum arbitrium bonorum et fide dignorum dividendam in quibus locis sic divisus præcipimus et statuimus ædificia competentia per prædictos fieri et honesta In cujus rei testimonium sigillum nostrum unâ cum sigillo communi dicti Capituli nostri Menev. præsentì ordinationi duximus apponendum Datum apud London Die Dominicâ proxime post festum beati Laurentii Martyris anno Domini 1303 consecrationis nostræ octavo”.

TRANSLATION.

David, by Divine permission Bishop of St. David's, to all sons of Holy Mother Church to whom these presents come, eternal salvation in the Lord. We make known to you all by these presents that we, for the honour of Our Lord Jesus Christ, and the praise of the glorious Virgin Mary His Mother, and for the advancement of Divine worship in the Church of God, have thought fit, the Lord guiding us, that an arrangement sound, useful, and beneficial, should be made concerning the state and advancement of the Church of the Blessed Edmund of Crickhowell and the Chapel of the Blessed Mary of the same place, with the consent of the noble lady, Dame Sibilla Pauncefoot, widow, lady and heiress [of the manor] of Crickhowell, and true patroness of the said Church of St. Edmund and of the Church of Llangattock, with the express consent of Sir Grimbald, son and heir of the same, and likewise with the consent and hearty good will of our Chapter of St. David's, as here follows :

First, we, in the name of God, constitute the Church of St. Edmund, dedicated and consecrated by us, to be a parish church ; and on account of its poverty we constitute the aforesaid baptismal Chapel of the Blessed Mary a member and daughter of the Church of St. Edmund, by subjecting it to the same in a filial bond, and annexing it in all things : moreover ordaining and establishing that when the said Church of St. Edmund and its Chapel aforesaid shall be without a rector, a fit and proper priest, having been presented by the aforesaid lady and patroness, or her heirs, and canonically instituted by us or some other Diocesan, shall make oath that he will constantly and personally reside in the [parish of the] said church.

Further, we ordain and resolve that the rector for the time

being of the said Church of St. Edmund and its Chapel aforesaid, shall have with him an upright, prudent, and worthy man as a vicar, personally resident in the same, for whose support we will and ordain to set aside the third part of all the income and fees of the said mother-church and its chapel, with the exception of the offerings of the sanctuary of the said church and chapel; and also with the exception of a certain portion formerly held by Master Emmeric Pouncefoot, Rector of the said Church of Llangattock, and now given by him into our hand under the title of the vicarage. And in order that the Chapel of the Blessed Mary may not be slighted in the offices of religion through indolence we resolve and ordain that on Sunday, Wednesday, and Friday in every week Mass be celebrated in the same by the rector and vicar alternately, as they themselves see fit to arrange. Provided, nevertheless, that the chapel in the Castle of the aforesaid place be served by them, as was wont to be done in past times; and that the rector and vicar of the said church and chapel shall at all times bear all episcopal, archidiaconal, and other charges, ordinary and extraordinary, in proportion to each of their shares. And further, that the rector of the said Church of St. Edmund shall alone have the offerings of the sanctuary of the said church and chapel, with its liberties and properties, the vicar not having any share in those offerings. Moreover, since the bodies of all who die in the chapelry of Llanfair, and in the town of the said Castle of Crickhowell, had heretofore been buried in the said Church of Llangattock, and the aforesaid Master Emmeric, Rector of the said church, had been in the possession or receipt of all the mortuary fees, oblations, or legacies of the said deceased, in whatever manner they came; and also of the third part of all the tithes, both great and small, viz., of all kinds of grain, hay, colts, calves, pigs, lambs, wool, cheese, all produce of milk, honey, of gardens or curtilage, and of the mill-stream above the Usk near Crickhowell, together with the whole tithe of the mill of the same place, howsoever arising from the aforesaid places; and whereas he had been in receipt of fourteen pence to pay to the Proctor of the Archdeacon of Brecon, and five pence to pay synodals,¹ as an annual contribution from the Chapel of Llanfair, nevertheless the said Emmeric, perceiving that the places from which he was wont to receive the above-mentioned amounts do not fall within the boundaries of his own parish aforesaid, and as he could not any longer retain those amounts without grave

¹ Synodals are payments due to the Bishop out of the revenues of a benefice.

peril to his soul, therefore he has freely resigned into our hands all and each of the aforesaid, humbly and loyally requesting us to order, concerning each and all of them, what we might deem best according to the will of God, as is set forth more fully in his letter of relinquishing them. Wherefore we, after careful consideration, resolve and ordain that all such portion aforesaid relinquished, as set forth, into our hand by the said Master Emmeric (the mortuary dues and offerings of the dead excepted), be conferred, whenever a vacancy occurs, upon some fit priest whom the said lady and patroness shall bring and present to us or our successors for that same portion, limited in respect to the aforesaid particulars ; who shall make oath that he will personally be in continual residence in the parish of the said Church of St. Edmund to offer Divine worship and the rites of the Mass, according to the arrangement and ordinance of the said lady and patroness and her heirs. Moreover, we assign to the said rector and vicar of the Church of St. Edmund the above mortuary dues and offerings of the dead, as excepted by us, for their maintenance, to be divided between them in proportion to each one's share. Moreover, we decree that the money relinquished as aforesaid be applied to the use and enjoyment of the said rector and vicar, in proportion to the share of each. We further will and ordain that the aforesaid rector and vicar, and also any comportionist, do contribute out of his property, in proportion to his third portion for himself alone, to the parishioners, for the repair and support of the aforesaid Chapel of the Blessed Mary. Concerning the glebe or enclosure belonging to the said Church of St. Edmund, and given by the aforesaid lady and patroness for dwelling-houses, we decide and ordain that the rector of the said church have one half of the said glebe or enclosure for building, and that the other two, namely the vicar and comportionist aforesaid, have the other half between them, to be divided according to the decision of good and trustworthy men ; in which places, so divided, we direct and order that suitable and seemly residences be erected by the aforesaid. In witness whereof we have thought fit that our seal, together with the seal of our Chapter of St. David's, be affixed to the present ordinance. Given in London on the Sunday next after the Feast of the Blessed Laurence, Martyr, in the year of Our Lord 1303, and in the eighth year of our consecration.

A CONTRIBUTION
TO THE
HISTORY OF THE PRÆMONSTRATENSIAN
ABBEY OF TALLEY.

BY EDWARD OWEN, ESQ.

(Continued from p. 128.)

III.

THE desirable estate of "Buthelan", for whose possession the Cistercians of Whitland had schemed and sinned, was situated in the fertile vale of Aeron, almost equidistant from both Talley and Whitland. The return of the possessions of the latter Monastery, made in the year 1291, contains the following entry: "The Abbot also has at *Redelantowy* and Thirnewe, Crucheir, Hancyron, and Blaynbedin (*al.* Glainhedin), nine carucates of land, with rents and mills in divers places, and other commodities, £6."

In the *Valor Ecclesiasticus*, compiled in A.D. 1534, the same estate is returned as "the Grange of Rydlan Deyby", and valued at £29:8:2, by far the largest item in the return of the possessions of Whitland. A "mill of Rydlan Deivy" also brought in £2 a year, and "a fulling mill at Ridlan Deivy" was worth half a mark.

Giraldus's work, the *Speculum Ecclesiæ*, in which the name of Buthelan is found, has been preserved to us in but one MS. (British Museum, Cott. Tib. B xiii). The capital letter is much more like a B than an R, though it is not so unmistakably the latter as to remove the doubt that the scribe intended it to represent the former. However that may be, there can be no question that this emendation of the text is required, and it is

gratifying to be able to locate the source of so interesting an episode in the monastic annals of Wales.

If the Ordnance Map of Cardiganshire be consulted, the parish of Lampeter will be found to be divided between the townships of Rhyddlan Ucha and Rhyddlan Issa, and the name is also perpetuated in a farm in the parish. This is, no doubt, the site of the grange the name of which Dr. Brewer read as "Buthelan". A small stream flows into the Teivy, upon the banks of which were situated the mills of "Rydlan Deivy".

The name of Rhyddlan or Rhuddlan is found in several parts of the Principality, the best known being the castellated town in Flintshire. This is usually Anglicised by mediæval scribes as "Rothelan". In the same way the Carmarthenshire Drysllwyn becomes Drosselan or Drusselane; and following the like analogy, the grange of Rhyddlan became to Giraldus Ruthelan, or, to his scribe, Buthelan.

The election of Gervase, Abbot of Talley, to the see of St. David's in A.D. 1215, has been already noticed. He is said by Leland (and the statement is repeated by all the later authorities) to have appropriated the churches of Llandeilo Fawr and Llanegwad to the Abbey. The fact is antecedently probable, and Leland had, no doubt, good authority for it; while the following document proves that the canons had, by some means or other, obtained possession of both churches:

"Omnibus Christi fidelibus presentes literes inspecturis vel auditoris frater Gruffinus Abbas de Talelechu et ejusdem loci totus conventus æternam in Domino Salutem. Notum facimus quod cum venerandus pater Dominus Anselmus Menev' Episcopus et ejusdem loci capitalum coram Domino Wygornien' Ep'o et Collegiis suis auctoritate Apostolorum contra Nos movissent questionem super Ecclesiis de Llanteylauvaur et de Llanogautvaur et super terra de Penloyn-hou et de Kylarzun¹ sita in parochia de Lanegautvaur quæ omnia dicebant et asserebant ad jus et proprietatem Eccl'ie Meneven' pertinere. Tandem post multas altercationes coram dictis et aliis iudicibus inter nos

¹ In margin, "Kilarthy".

habitas Nos de bonorum virorum Consilio habito prius super hec diligenti tractatu propter bonum pacis totam terram predictam integraliter eum finibus et divisis suis beate David et Ecclesiæ Meneven' simpliciter et pure nullo retento duximus restituendum imperpetuum cum bona pure et amore possidendam Obligantes nos et Monasterium n'rum nichilominus eidem Episcopo et Capitulo ad solutionem sex marcarum annuæ pensionis videl't trium marcarum in Pentecoste et trium in Natale D'ni pro predictis Ecclesiis de Lanteylavaur et Lanegautvaur quas predicti Dominus Ep'us et Capitulum nobis et Monasterio nostro ad proprios usus imperpetuum possidendas concesserunt. In cujus rei testimonium et perpetuam firmitatem Nos presentes literas patentes sigillis n'ras sigillatas p'dicto D'no Episcopo et Capitulo duximus concedendas. Data anno gratiæ millesimo ccmo trigesimo nono [1239] apud Brechon die Veneris in hebdomada Paschæ. Valeat universitas vestra in Domino."¹

The church and vill of Llandeilo Fawr first belonged to the bishopric of Llandaff—the see of St. Teilo—but by the commencement of the twelfth century, by some unknown means, it had passed into the diocese of St. David's. Gervase, as Bishop of St. David's, possessed large estates in the vale of Towy, including the town of Llandeilo, with the pleas and perquisites of its court and the dues of its inhabitants. Amongst the unpublished documents at the Public Record Office is a petition to the King and Council, without date, in which the Bishop complains that the governor of the adjacent castle of Dynevor (then in the hands of the Crown) had collected the customary payments for the brewing of ale, to the injury of the Bishop. When the church and its revenues, together with some adjacent land, were annexed to the Abbey of Talley, it was inevitable that the question of jurisdiction should arise. As we do not know the circumstances under which the abbey had become possessed of the churches, we are unable to pass judgment upon the above agreement. We know that it continued in force during the existence of the monastery, as the receipt of the Abbot of Talley's "pension" of £4 is annually recorded in the

¹ Brit. Mus., Harl. MS. 1249, fo. 143.

Custumal Book of St. David's. It is, however, highly improbable that Bishop Gervase was the donor of these two churches. The *Inspeximus* Charter of A.D. 1325 distinctly ascribes the gift to Rhys ab Gruffudd, the founder, or to his son Rhys Gryg, which is corroborated by a document in Harleian 1249. This is a collection of deeds and instruments relating to the bishopric of St. David's, and though itself compiled in the seventeenth century, was unquestionably drawn from earlier, perhaps original, materials. At folio 88 is an agreement, dated A.D. 1222, entered into between Bishop Gervase and Rhys, whereby the latter acknowledged the right of the Bishop to the entire commot of Llan-teilow Mawr, and surrendered various portions of the same, "excepting the lands of the canons of Tallech which he [Rhys] or his had given to the church of Lanteilau Maur or to the lord of Talelech in free and perpetual alms, with the good will of the bishop and assent of the chapter of St. David's." Therefore Gervase's share in the appropriation of the two churches to Talley was probably limited to approval of the action of Rhys Gryg.

We are unfortunately left in total ignorance of the numbers and constitution of the convent at any period of its existence save at its close, but it would seem that at the date of the document just referred to (A.D. 1222) the house contained the usual staff of a small and well-conducted monastery. Amongst the witnesses, besides the Abbot, are the prior and a canon; and the presence of a prior infers a properly ordered distribution of the usual monastic offices.

In 1226 the Abbot of Taleleghan received a grant of twenty shillings from the Exchequer by gift of King Henry III, probably towards the completion or enlargement of the house.

In Mr. Clark's valuable collection of Glamorgan Charters are two documents, one of which is specifically stated to bear reference to the Prior of Talley. It appears that in 1261 a dispute arose between the

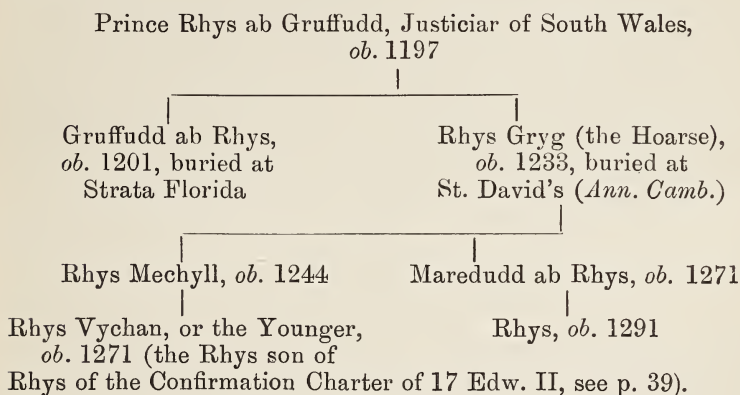
Abbots of Gloucester and Margam (both Cistercian houses) respecting the tithes of the church of Llan-carvan. The Prior of Talecho, as commissary of the Abbot of Wigmore, and a canon of Llandaff, were delegated to hear the cause, which they proceeded to do on the Wednesday after the feast of St. Agatha, A.D. 1262, in the church of St. John at Cardiff (*Charters*, vol. i, p. 121). Three years later (1st August 1265) we have a letter from the Dean of Gronith to the Prior of Talleletho, commissary of the Abbot of Wigmore, and to the same canon, informing them that he has warned the Abbot of Gloucester, under pain of ecclesiastical censure, of his debt of £100 due to Margam Abbey (*Charters*, vol. iii, p. 516).

I have been altogether unable to identify this Prior of Talecho or Talleletho, who was commissioner for the Abbot of Welbeck, but I do not think he could have been connected with Talley. In the first place, it is highly improbable that the abbot of an English Cistercian house would have as his agent the second official (for the head of Talley was an abbot) of a small house situate in a distant and inaccessible part of Wales; and secondly, it was not usual in disputes between two houses of the same Order to delegate the settlement of the dispute to the head of a house of another Order. On the other hand, the name is similar to the mediæval forms of Talley, where we know a prior existed.

The patronage of the Abbey of Talley had continued either in the branch of the family of its founder, Rhys ab Gruffudd, which continued to occupy its ancestral seat of Dinevwr, or in the offshoot whose stronghold was the neighbouring castle of Drysllwyn. Nevertheless, the supremacy, perhaps the superior sanctity, of the Cistercian houses of Strata Florida and Whitland is evidenced by the fact that we have record of only one member of the Rhys ab Gruffudd family being laid to rest within the conventual church of Talley. The *Brut y Tywysogion*, under date 1271, has the following

record :—“In the ensuing year (1271), the sixth day after August, died Maredudd, son of Rhys the Hoarse, in the castle of Dryslwyn, and was buried at Whitland in front of the great altar. Three weeks later died Rhys the younger ap Rhys Mechyll [ap Rhys the Hoarse] in the castle of Dinefwr, and was buried in Tal y Llycheu.”

The following sketch-pedigree sets forth the relationship between the personages whose deaths are thus recorded, and shows their descent from Prince Rhys ap Gruffudd :



The absence of sepulchral monuments or inscriptions from the disinterred remains of Talley forbids any dogmatic opinion upon the subject ; but it may, I think, be questioned whether we can implicitly accept the above statement of the Welsh annalist. The Latin scribe of the *Annales Cambriæ* does not record the death or sepulture of Rhys Vychan, though his silence goes for nothing in opposition to the direct statement of the writer of the *Brut*. But amongst the papers of the Treasury of the Exchequer was once a document of which I think there now remains only the following brief abstract of its contents, “Litteræ Abbatis Præmonstrat. de Missis et Orationibus Mereduco fil. Res, etc.” This is no more than the entry in a Calendar made about the year 1328, and as there is little reason

to hope that the document itself has survived, we are unable to state with certainty that the letter announcing the due performance of the services for the soul of Meredydd ap Rhys emanated from the Præmonstransian Abbot of Talley, or whether it was a notification from the head house of the Order at Præmontré. Most probably it was the former. If such be the case, it almost certainly follows that Meredydd ab Rhys was buried, not at Whitland, but at Talley. The Welsh chronicler of the *Brut* was a Cistercian monk, probably contemporary with the circumstances he records, as his chronicle ends with the year 1282, and the appropriation of the bones of a powerful Welsh chieftain may have been a "pious fraud", in continuation of the much less justifiable attempt of nearly a century before.

Some half century later we find the Abbot of Talley occupying the curious position of arbitrator in an ecclesiastical dispute, which is thus referred to by Archdeacon Thomas in his excellent *History of the Diocese of St. Asaph* (p. 43):—

"About the year 1273 there commenced, between Bishop Anian [of St. Asaph] and the Abbot of Valle Crucis, an important controversy relative to the patronage of those churches, the great tithes of which had been granted by his predecessors to the foundation. The Abbot held that, having become canonically possessed, from early times, of the church of Llangollen, with its *capellæ* of Wrexham, Ruabon, Y Waun (Chirk), Llansaintffraid, and Llandegla, one vicar in the mother-church was sufficient for the whole. The Bishop, on the other hand, insisted upon appointing a vicar in each of the *capellæ* also. From this the Abbot appealed to the Pope, whose delegate, the Abbot of Tallyllochau, or Talley in Carmarthenshire, gave sentence against the Bishop, condemning him to pay £5, and the vicars £60, by way of restitution to the Abbot; and on Anian's appeal to the Archbishop of Canterbury, he excommunicated him. The Abbot of Tallyllochau is hereupon admonished by the Archbishop to revoke the sentence of excommunication, and the Archdeacon of Anglesea is appointed his substitute in the case. Finally Anian concedes his sequestrated benefices to the Abbot and Convent at a Visitation holden by him at Album Monasterium (Oswestry)."

The different expeditions of Llywelyn ap Iorwerth

and Llywelyn ap Gruffydd to South Wales, and the disturbances connected with the last struggle of the Welsh, appear to have passed Talley by unscathed, though it would be rash to assume this merely from the silence of the annalists. There is no record of the destruction of Whitland Abbey, the ancient rival of Talley, but an unpublished petition of the Abbot solicits the royal generosity because of the damage done to the monastery during the recent wars. It is its misfortune and ours that Talley found amongst her canons no chronicler of her simple annals or of her title to remembrance.

The disorder of the times had, nevertheless, infected the inmates of the convent. In 1285 Talley was placed under the "paternal jurisdiction" of the Abbot of Welbeck, the premier English house of the Præmonstratensian Order, for the better maintaining of right rule and honest conversation. A copy of the document is to be found in the Cartulary of Welbeck (Harl. 3640), but the following is taken from the Charter Roll, 13th Edw. I, No. 129, at the Public Record Office :

"P' Abb'e et Conuentui
de Wellebek' de pat'nitate
Abb'ie de Talaghkan in
Wall'

Rex Archiepiscopis etc. salutem.
Qualiter auctore Domino terra nos-
tra Wallie nobis ac progenitoribus
nostris Anglie Regibus a tempore
non modico feodali jure subjecta

nunc non tantum virtute potencie set via justicie tanquam capiti membrum ad dominicum nostrum et heredum nostrorum unita est ad memoriam reducentes sedule cogitam' ut in eadem terra nostra viventes in habitu regulari non solum heritu set in sancte religionis observacione jugiter altissimo famulenter. Hinc est quod cum Abbaciam nostram de Talaghkan de ordine Premonstratense Menevense Diocesi dudum opulentam tam pro defectem regiminis quam honeste conversacionis eandem regencium adeo depauperatam invenerim' et destructam quod expediens extitit ut nos de domus illius relevacione providere curaremus. Nos inde sollicite cogitantes et ipsam Abbaciam caritate bonorum operum religiosorum virorum Abbatis et Conventis de Wellebeck ejusdem ordinis in Anglie tam in spiritualium plenitudine quam temporalium uberitate relevaturam esse sperantes paternitatem ejusdem Abbacie de Talaghkan, predictis

Abbati et Conventui de Wellebeck et eorum successoribus pro nobis et heredibus nostris quantum in nobis est concessimus et carta nostra confirmavimus. Volentes et concedentes quod predicti Abbas et Conventus de Wellebeck et eorum successores imperpetuum possint in predicta Abbacia de Talaghkan paternam jurisdictionem pacifice sine impedimento quociens exigente necessitate voluerint et expedire viderint in omnibus et pro omnia paternitatem illam contingencia juxta sui ordinis exigenciam exercere. Quare volumus et firmiter precipimus pro nobis et heredibus nostris quantum in nobis est quod predicti Abbas et Conventui de Wellebeck et eorum successores habeant et teneant paternitatem Abbacie predicte de Talaghkan, et quod imperpetuum possint in eadem Abbacia paternam jurisdictionem pacifice sine impedimento quociens exigente necessitate voluerint et expedire viderint in omnibus et pro omnia paternitatem illam contingencia juxta sui ordinis exigenciam exercere sicut predictam est. Hiis testibus Venerabilibus patribus R. Bathon' et Wellen' et Thomas Meneven' Episcopis, Edmundo fratre Edmundo Com' Cornubie, Gilberto de Clare Com' Gloucestrie et Hertford', Rogero Le Bigod Com' Norfolk et Marescallo Anglie, Henrico de Lacy Com' Lincoln, Ottone de Grandisono, Joh'e Vescy, Roberto de Tybetot et Roberto fil' Johannis, et aliis. Datum ut supra [per manum nostram apud Bristoll' secundo die Jan']”

The relationship of Talley to other Præmonstratensian houses will be better discussed at a later period. The fact of its subjection to Welbeck is here referred to solely with the view of preserving the chronological sequence of its history.

In A.D. 1291 we obtain the first valuation of the abbatial property, included in what is known as the Taxation of Pope Nicholas. The entry relating to Talley is as follows :

DIOCESE OF ST. DAVID'S.

Archdeaconry of Cardigan and Carmarthen.

The Abbot of Calelleze has the grange of Mardresse [Maerdrev], with a rent of	£	s.	d.	£	s.	d.
	1	0	0			
Also he has the granges of Dolhenwel and Brunhes, two carucates of land, and other commodities	0	18	0			
Also Porthkenny and Killawen	0	8	0			
	<hr/>			2	6	0

The Abbot of Taleleze has at Lantelecanaur [Llandeilo Vawr] and Lanecros [Llanycrwys], in rents	£ s. d. £ s. d.
	0 11 6
Also he has at Traileneygan [Traethnelgan] one carucate of land, with rents	0 15 6
Also he has at Oskernant and Kenmionez, Brez- ka [Brechva], and Coytegrue, in rents one carucate of land and one mill, and another mill at Trathleneygan	1 15 0
	<hr/> 3 2 0

Deanery of Sub-Ayron.

Portion of the canons of Thaleleken in the church of Llangoydmaur	2 0 0
Ditto, Blaenanerch	1 6 8

Diocese of Llandaff.

The Abbot of Daliclaln (<i>al.</i> Taluclaln) has at Ridehill, of annual rent from Geoffrey Cle- ment, at Bergaveny	0 1 10
	<hr/> £8 16 6

It will be observed that in this computation the churches of Llandeilo Vawr and Llanegwad Vawr, which had been annexed to the abbey, are not included. Nor are several other churches which are mentioned in the Confirmation Charter, 17th Edw. II, though they appear in the return of 1291. Llandeilo Vawr was valued at £13 : 6 : 8; Llanegwad Vawr, £6 : 13 : 4; Berwick, £4; Penbryn, £16; Cynwil Gaio, £13 : 6 : 8. Whether an omission, accidental or intentional, has been made in the return it is of course impossible now to determine, but it is difficult to conceive that it should have occurred in several instances. At any rate thirty years later they had become the avowed property of the abbey, so that we may regard the income of the canons, when they obtained the royal confirmation from Edward II in 1324, as amounting to at least £65 *per ann.* of the money of that period. It is a circumstance of some interest that while the *Taxatio* shows the Cistercian houses to have been largely engaged in sheep and cattle rearing, the canons of Talley

do not appear to have been engaged in that profitable branch of agriculture. They probably confined themselves to husbandry after the loss of the valuable grange of Rhyddlan.

The Record Office Parliamentary Petition, No. 3122, is a highly interesting document, without date, but of the early part of the reign of Edw. I. It is a petition to the King and his Council by Rhys ap Meredydd ap Rhys Gryg, who was executed in 1291 as a rebel. The petition avers that the castle of Dynevor belongs to Rhys as of right, it having been promised to him by Sir Payn de Chaworth, on its capture from Rhys's kinsman Rhys Vychan, but the promise had not been fulfilled. He goes on to say that his father Meredydd ab Rhys, being founder of the Abbey of Talley, had always received the homage of the Abbot, but that the King's bailiffs of Dynevor had diverted the suit done by the Abbot from the said Rhys, for which he prays justice.

Now this claim of founder of the abbey could only mean that Meredydd ab Rhys was of the founder's family, and that he claimed to be the patron of the house. In the same way, in other unpublished documents, the Abbots of Whitland, Strata Florida, and St. Dogmael's entitle the Kings of England "founders" of those houses.

In 1343-4 a Commission traversed Wales, receiving the homages due to the Prince of Wales (the Black Prince), who in that year was invested with the Principality of Wales by his father. A Rees ap David of Talleghu took the oath at Cardigan for the Cardiganshire property of his house, and again at Carmarthen for the abbey possessions in this county. The entry enables us to add one more to the scanty list of the Abbots of Talley.¹

It is probable that the severe period of depression and the dislocation of the English social system which

¹ *Orig. Docs.*, p. 160, where, in a footnote, the Abbey is incorrectly styled Benedictine.

resulted from the great plague of 1348-9 told prejudicially upon Talley. Monasticism had long passed the zenith of its popularity, and was declining both in usefulness and in public favour. How the canons of Talley managed their estates, whether by farming them themselves or by letting them out at annual rents, we know not. But whichever was the plan adopted—and it was probably a combination of both methods—the canons must have suffered severely from the great depression of prices which marked the latter half of the fourteenth century. Incomes derived from land were everywhere curtailed, and the result was perceptible in the unrepaired buildings of the abbey. Lawlessness was rife, and a place so far from the reach of protection as Talley was sure to fall a prey to the spoiler. That this really happened we learn from an entry on the Patent Roll of the fifth year of Ric. II (1382). But the well-intentioned efforts of the King for the restoration of peace and prosperity to the abbey do not appear to have been successful. Ten years later the royal mandate was again issued.

LIST AND INDEX OF MONUMENTAL EFFIGIES ILLUSTRATED AND DESCRIBED IN THE ARCHÆOLOGIA CAMBRENSIS FROM 1846-92.

BY STEPHEN W. WILLIAMS, ESQ., F.S.A.

Ser.	Vol.	Page.	Description.
I	i	405	Brass in Clynnog Church, Carnarvonshire, inscribed "Here lyeth interred y ^e body of William Glynne, the eldest son of William Glynne of Lleyar, in the Covntie of Carnarvon, gent., and of Jane his wife. Hee departed this life y ^e 22nd of September anno d'ni 1633, being aged 2 yeares."
I IV V	i vii iii	469 34 333	Effigy of Abbot Adam de Kermerdin, in Court Herbert grounds, near Neath. A small woodcut showing no detail; a much better plate facing page 34, vol. vii, 4th Series. Date, probably thirteenth century. Also see Report of Swansea Meeting, 1886.
I	ii	85	
I III	ii i	193 80	
I	ii	233	Tombstone with semi-effigy of Joan Princess of Wales, wife of Prince Llewelyn ap Iorwerth; now in the park at Baron Hill, Anglesey; originally in church of Monastery of Llanvaes, Anglesey. (See p. 316, vol. ii, Ser. I.) The lower part of this stone is entirely filled with foliated work, with a dragon at foot biting stem. Date about 1240.
I	ii	233	Effigy of Bishop William de Brewsa at Llandaff Cathedral. Died 19th March 1286-7. Inscribed ✠ WILLELM'S : DE : BREWSA : EP'S : LA' : (see p. 331, vol. viii, Ser. IV, reporting destruction of this inscription). This effigy described p. 33, vol. x, Ser. IV, in paper by late Mr. Bloxam on the sepulchral effigies in Llandaff Cathedral; also see p. 149 same vol.

Ser.	Vol.	Page.	Description.
I	ii	241	Effigy of Iorwerth Sulien in Corwen Church, inscribed ✠ HIC : JACET : IORWERTH : SVLIEN : VICARIVS : DE : CORVAEN : ORA : PRO : EO. Probably fourteenth century.
I	ii	249	Monumental stone, with slightly raised effigy of St. Vetterinus, at Llanvetherine, Mon. Is inscribed on middle of figure, and partly on book, s. VETTERINVS, and on right-hand angle of slab, IACOB PSONA. This appears to be an early effigy of a priest, which has been inscribed at some later period.
I	ii	252	Fragment of recumbent figure, probably an ecclesiastic, in a niche over the eastern window of the south aisle of Rhuddlan Church, whither it was brought from Rhuddlan Priory by Dean Shipley.
I	ii	253	Figure (part of an effigy), said to be a knight, but this seems very doubtful, placed vertically in the wall of a farm-building at Rhuddlan Priory. Probably late thirteenth century.
I	ii	289	Effigy of St. Iestyn (Yestyn), in low relief, at Llaniestyn Church, Anglesey, inscribed "Hic Jacet Sanctus Yestinus cui Gwennllian filia Madoc et Gryffyt ap Gwilym, optulit in oblac'o'em istam imaginem p' salute animarum s'." Slab in low relief, in good preservation. Probably fourteenth century. See p. 324, vol. ii, Ser. I; also p. 217, vol. v, Ser. IV, where it is described by the late Mr. Bloxam.
I	ii	318	Low altar-tomb with semi-effigy; lower part a Calvary cross; at east end of Llanfihangel Church, Glamorganshire; inscribed "✠ Devs resipit annimosorum in misericordiam"; outside of which, on three sides of the stone, is the following inscription in double lines, "✠ Heare lyethe in grave the bodye of Griffithe Grante sone to Richard Grant and Marget Vetrifis a.... deceased the 4 daye of May Anno Domini 1591."
I	ii	319	Gravestone at Llantwit Major, Glamorganshire; a coped stone having along the centre

Ser.	Vol.	Page.	Description.
I	ii	319	or ridge a row of fifteen lozenge-shaped compartments terminating above in a quatrefoil depression, within which is a bare head with large ears and shut eyes. On the left hand side of the stone is a series of twenty-one interlaced rings, above which is a ribbon-knot. On the right side is a foliated ornament, and on the edge the following inscription, NE PETRA CALCETUR QUE SUB JACET ISTA TUETUR. Ascribed to the thirteenth century.
I	ii	317	One of three tombstones at Llanfihangel Aber Cowin, Caermarthenshire, near St. Clears. This is a semi-effigy tombstone of rude workmanship, uncertain date. The lower half looks as if it had traces of knotwork upon it.
I	ii	320	Tombstone with cross and two heads, male and female, on the floor of the north aisle of Llandaff Cathedral. Inscription around edge partially illegible. Not noticed in Browne-Willis' <i>Survey</i> , nor in Mr. Bloxam's paper, <i>Arch. Camb.</i> , vol. x, Ser. IV, p. 33.
I	ii	321	Tombstone, with head and defaced inscription, dug up on the north side of Kidwelly Church, 7th Aug. 1846; similar in type to the one at Llandaff above mentioned.
			<i>N.B.</i> —On p. 321, vol. ii, Ser. I, Professor I. O. Westwood mentions an altar-tomb in Penally Church, Pembrokeshire; on it two heads a little raised, and a cross below with a marginal inscription to "William de Raynoor et Isemay sa femme"; and in Newport Church, Pembroke, is a gravestone, raised a little from the floor, having a head embossed upon it, much defaced, with a cross fleury the whole length of the stone.
I	iii	36	Tombstone stated to be lying close to the high altar, Brecon Priory Church (1848), very much defaced; contains representation of the Crucifixion, cross omitted; two angels at the upper angles of the stone censing the head of the Saviour; at his sides, figures of St. Mary and St. John; and beneath them four figures kneeling, assumed to be the persons to whose

Ser.	Vol.	Page.	Description.
I	iii	46	<p>memory the stone is dedicated. Date uncertain.</p> <p>Inscribed sepulchral slab with an effigy of an archbishop, at Rhuddlan Priory, Flintshire. "The slab is embedded vertically in the walls of the southern building. The execution of the slab, form of letters, and details of dress, indicate the thirteenth century; and the person represented is an archbishop, known by his crozier, but not habited in the pall. His right hand is raised in benediction; on his left he bears a richly decorated maniple, and wears a chasuble over his other robes. In the corners, about his head, are traces of angels bearing censers. His mitre is depressed in form." The inscription has been read as follows:</p> <p style="text-align: center;">✠...PVR : LALME : FRERE : WILLAME : FRENEY : ERCHEVESHE : DE : RAGES</p> <p>(See <i>Reliquary</i>, vol. 26, p. 116.)</p>
I	iii	60	<p>On p. 60, vol. iii, Ser. I, is an account of the Vaughan monument in Kington Church, Herefordshire, read at Aberystwith in 1847.</p>
I	iii	280	<p>Four illustrations (from <i>Historical Memorials of Northampton</i>, by Rev. C. H. Hutchinson, 1848) of statues of Queen Eleanor upon the monumental cross at Northampton. Interesting studies of female costume of the period of Edward I.</p>
I	iii	327	<p>Two recumbent effigies, a knight and lady, upon altar-tombs in the churchyard of Penant Melangell, Montgomeryshire, much mutilated and defaced. Male figure may be of thirteenth century; the female apparently more recent, probably fourteenth century.</p>
III	i	253	<p>Three quarter-length views of recumbent effigies (knight and lady) on altar-tomb, Beaumaris Church, Anglesey. Middle of fifteenth century. Described by the late Mr. Bloxam, p. 329, vol. iv, Ser. IV.</p>

Ser.	Vol.	Page.	Description.
III	ii	312	Brass in Beaumaris Church, of the latter part of the fifteenth century (also described by the late Mr. Bloxam, p. 332, vol. iv, Ser. IV), commemorating Richard Bulkely and Elizabeth his wife.
III	iii	241	Effigies of knight and lady in New Radnor Church, apparently much weathered, and showing little detail. The knight is in mail, with circular shield, resembling in that respect the effigy in Great Malvern Church. Probable date, early thirteenth century.
III	iii	249	Effigy of lady on altar-tomb at Dirinon in Brittany, called the tomb of Ste. Nonne; probably of the fifteenth century.
III	v	25	Recumbent effigies of knight and lady upon altar-tomb in Penmynydd Church, Anglesey. End of fourteenth century, or early in the fifteenth. This plate is admirably drawn and engraved. The tomb commemorates some member of the Tudor family and his wife.
III	v	170	Brass of Marcelie Lloyd in Llanwenllwyfo Church, Anglesey. Date, 1607-9.
III	v	204	Effigies in Llanarmon in Yale Church, Denbighshire; an ecclesiastic, and the effigy of Griffith ap Llewelyn ap Ynyr; the latter more fully illustrated and described in vol. ix, Ser. V, p. 284, by S. W. Williams, F.S.A.
III	vi	97	Three recumbent effigies of Rhys ap Meredydd, his wife, and son, at Ysppyty Ifan Church, Denbighshire; late fifteenth century. <i>N.B.</i> —My vol. of <i>Arch. Camb.</i> does not contain this plate.
III	xiii	148	Effigy of a lady in Brampton Bryan Church, Herefordshire, said to be that of Margaret Harley, daughter of Brian de Brampton. Probably late thirteenth century.
IV	iv	404	
IV	i	259	Illustrations copied from <i>Mankind, of All Ages, in Western Europe</i> , by Thomas Wright. Interesting examples of mediæval costume.
		262	
		263	
		264	
IV	ii	1	Effigies of Thomas Vaughan of Hergest, and Ellen Gethen his wife, on altar-tomb in King-ton Church. Date, 1469. Described on p.

Ser.	Vol.	Page.	Description.
IV	iv	270	<p>24, vol. ii, Ser. IV, by the late R. W. Banks, Esq. ; also see vol. iii, Ser. I, p. 61.</p> <p>Incised effigy of a priest in Newborough Church, Anglesey, inscribed ✠ HIC : IACET : DNS : MATHEVS : AP : ELYAS : CAPELLANVS : BEATÆ : MARLÆ : NOVO (?) BERI : QVIQVE : CES..... V : AVE : MARIA : HA : Date, probably fourteenth century.</p>
IV	v	112	<p>Effigy of King Pabo at Llanbabo Church, Anglesey, in low relief; partly incised; inscription in Longobardic letters, imperfect. Date, about the middle of the fourteenth century. See description by the late Mr. Bloxam, who describes this as a monumental effigy executed centuries after the decease of the monarch commemorated.</p>
IV	vii	1	<p>Bishop Gower's tomb in St. David's Cathedral. Date, 1360.</p>
IV	vii	215	<p>Two rudely incised slabs, with male and female figures, at Bryngwyn Church, Radnorshire; and a sepulchral slab. The late Mr. Bloxam ascribes these to the early part of the seventeenth century.</p>
IV	vii	230	<p>Brass and inscription, with shield of arms, to Meredith ap Ivan ap Robt., in Dolwyddelan Church, Carnarvonshire. The inscription reads, "Orate pro a'iabus Meredith ap Ivan ap Robt. Armigeri et Alicia uxore Qui obierunt xviii° die Marcii Anno d'ni m°v°xxv°. Quarum animabus propicietur Deus : Amen." This effigy was described by the late Mr. Bloxam, who noted certain peculiarities in the armour, which he observed in other Welsh effigies.</p>
IV	xii	245	<p>Effigy of a knight in mail, neglected and overgrown with moss, lying under the north wall of Nash Church, Upton, Pembrokeshire. This effigy, seventy or eighty years ago, was originally on an altar-tomb at the north end of an aisle then taken down, and since that time has been lying outside the church! Date, thirteenth century.</p>
V	v	125	

N.B.—In the chapel of Upton Castle, Pem-

Ser	Vol.	Page.	Description.
			brokeshire, there is a recumbent effigy of a knight (fourteenth century), supposed to be a Malefant; also the effigy of a female, probably late fourteenth or early fifteenth century. In the chancel, on a flat stone, is the head of a priest, with a floriated cross running along the slab, and an inscription.
IV	xiv	128	Effigy of Gruffydd ap Davydd Goch in Bettws-y-Coed Church, Carnarvonshire, described by the late Mr. Bloxam. Inscription, ✠ HIC : IACET : GRVFDYD : AP : DAVYD : COCH : AGNVS : DEI : MISERERE : ME. Date, fourteenth century. A notice of this effigy also appears in vol. v, Ser. IV, p. 128.
IV	xiv	253	Sepulchral effigy of a pilgrim in St. Mary's Church, Haverfordwest. Described by the late Mr. Bloxam, and ascribed by him to the earlier part of the fifteenth century.
V	i	81	Effigy of Sir Richard Glynne, Bart., in Hawarden Church, 1874 (modern).
V	i	97	Myddelton brass in Whitchurch Church, Denbigh. Date, 1575. There is in this church a fine altar-tomb of alabaster to Sir Thomas Salusbury and his wife, 1578.
V	ii	192	Effigy of a knight in Llanuwchllyn Church near Bala, Merionethshire, described by the late Mr. Bloxam. It is dated 1370, and is identified as the monument of "Johannes ap Gruffit ap Madoc", fifth in descent from Rhirid Flaidd, lord of Penllyn, etc.
V	ii	289	Statue standing on a bracket beneath a canopy in the middle stage of the tower of St. Woollos' Church, Newport, Mon. This figure is in the armour of the latter part of the fifteenth century. The head is wanting. It is believed to be a statue of Jasper Tudor, Duke of Bedford, and uncle to Henry VII.
V	iii	52	Effigy of a lady in Bangor Cathedral, in low relief, with this inscription on the verge of the slab, in Lombardic letters, ..IC : IACET EVA : QVE : FVIT : VX..... ANVEL : CVIVS : ANIMA : PROPICIET..... This effigy may be compared with the one to a lady in Northop

Ser.	Vol.	Page.	Description.
			Church (see <i>Arch. Camb.</i> , Ser. V, vol. ix, p. 221), and would probably be late fourteenth century or early fifteenth century. Mr. Bloxam considers that it was the work of the same sculptor who executed the monumental effigy of King Pabo in Llanbadarn Church, Anglesey.
V	iii	126	Three grave-stones in the churchyard of the ruined church of Llanfihangel Abercowyn, about three miles from St. Clears, locally known as "Pilgrims' Stones." Two of these stones have rude representations of the human figure; the third is a coped stone with cable-moulding. Date doubtful.
V	iv	117	Rough sketch of an effigy of a pilgrim in Llangynning Church, much mutilated. Date uncertain.
V	iv	156	Sculptured sepulchral effigy of a priest in St. Mary's Church, Swansea, described by the late Mr. Bloxam, and stated to be probably of fifteenth century date.
V	iv	271	Semi-effigy from the Carmelite Priory at Denbigh. Fragment of inscription illegible. Date uncertain, probably fourteenth century.
V	v	175	Grave-stone with a human head in relief, in a garden near Llanrhidian Church, Glamorganshire, inscribed PER ... GVST YCI DIEV SA ALME EYT M[ERCI] AM[E]N. Probably thirteenth century.
V	v	383	Altar-tomb with recumbent effigies of knight in plate-armour, and his lady beside him, placed in a recess in the north wall of St. Bride's Church, Glamorganshire, with a window behind it, commemorating a member of the Le Botiler family. Of early fifteenth century date. <i>N.B.</i> —This plate is from a photograph by Mr. W. H. Banks. In this church is the very interesting incised coffin-lid to Johan le Botiler, illustrated in vol. vii, Ser. V, p. 195, on which is the following inscription, IOHAN : LE : BOTILER : GIT : ICI : DEU : DE : SA : ALME : EIT : MERCI : AMEN.

Ser.	Vol.	Page.	Description.
V	v	399	Recumbent effigy of a knight in mail-armour, at Ewenny Priory, conjectured to be the monument of Sir Paganus Turbervill, or Sir Roger de Remi. Date, early thirteenth century.
V	vi	270	The Howard tomb at Rudbaxton, Pembrokeshire. This remarkable seventeenth century monument is described in the late Sir S. R. Glynne's "Notes on the Older Churches in the Four Welsh Dioceses" (see Ser. V, vol. v, p. 133).
V	vii	178	Effigy of a mail-clad knight in Tremerechion Church, Flintshire, wearing leathern gauntlets. Late thirteenth century.
V	vii	182	Effigy of a civilian in the north wall of St. Hilary Church, Glamorganshire. Probably late thirteenth century.
V	vii	182	Effigy of Thomas Bassett of Beaupré, in St. Hilary Church, who died 14th December 1423.
V	vii	186	Effigy of Wenllian, the wife of the second Sir Payn Turberville, at Coychurch, Glamorganshire. Date, late thirteenth century.
V	vii	188	One of the Berkerolles' tombs in St. Athan's Church, Glamorganshire, bearing upon it the recumbent effigies of a knight and his lady, and is probably to the memory of Sir Roger Berkerolles and his wife. Date about 1351.
V	vii	193	Effigy of a civilian in the disused western portion of the church of Llantwit Major, Glamorganshire. Date about 1350.
V	vii	194	Effigy of lady and child, also in Llantwit Major Church. Date probably about 1580.
V	vii	195	Sepulchral slab, cover of a stone coffin, in St. Bride's Church, Glamorganshire, the incised effigy of Sir Johan de Botiler. Date about 1285. This plate is reproduced from a rubbing by the late Rev. T. I. R. Laugharne, Vicar of Rhayader.
			<i>N.B.</i> —The above eight plates are described in a paper on "Some Monumental Effigies in Wales", by S. W. Williams, F.S.A., in the July No. of <i>Arch. Camb.</i> , 1890.

Ser.	Vol.	Page.	Description.
V	viii	69	Effigy of a nun in Caerwys Church, Flintshire, carved in low relief upon a thick slab. There is a local tradition that this is the monument of the daughter of David, the last Prince of Wales. It is described at p. 275, vol. ix, 5th Series.
V	ix	215	Effigy of a knight in Northop Church, Flintshire. Person commemorated unknown. Date from 1395 to 1405.
V	ix	221	Effigy of a lady in Northop Church, dated 1382, with mutilated inscription. This monument much resembles that in Bangor Cathedral (see Ser. V, vol. iii, p. 52).
V	ix	223	Effigy of Ithel Vychan ap Bleddyn Vychan in Northop Church. May be compared with the dated effigy in Llanwchlylyn Church, A.D. 1370, with which it is almost identical in character; and consequently the date of the Northop effigy may be between 1380 and 1390. <i>N.B.</i> —See a paper by Mr. Edward Owen, "Notes on the Northop Effigies," Ser. V, vol. ix, p. 293.
V	ix	277	Effigy of a mail-clad knight in Wrexham Church, Denbighshire, with inscription on shield. Probably late thirteenth or early fourteenth century.
V	ix	281	Two plates of the effigy of Gruffydd ap Llewelyn ap Ynyr in the church of Llanarmon yn Yale, Denbighshire, said to have been removed from Valle Crucis Abbey. This is one of the most perfect and interesting monumental effigies in Wales, executed probably about the close of the thirteenth century.
V	ix	285	
V	ix	288	Effigy of a knight in mail, with <i>ailettes</i> on the shoulders, in Gresford Church, Denbighshire, inscribed "Hic jacet Madoc ap Llewellyn ap Gruff," who died, according to Penant, in 1331. <i>N.B.</i> —The above seven effigies are described in a paper on "Some Monumental Effigies in Wales", by S. W. Williams, F.S.A., in the July and Oct. Nos. of <i>Arch. Camb.</i> , 1892.

LIST OF EFFIGIES IN SOUTH WALES.

COMPILED BY MRS. THOMAS ALLEN.

PEMBROKESHIRE.

- Boulston Church.—In chancel, a child, 2 ft. 3 in. by 6 in.
- Langum.—In chancel, a Crusader; right hand on sword, left holding a shield; helmet with crest of bird; short coat or jupon; armour for the neck, mail or ring-work; arms and legs, plate-armour very plain. Represents one of the De la Roche family.
- Lawrenny (see *A. C.*, Ser. V, vol. v, p. 137).—A knight in armour, legs broken off; right hand on sword. Placed under a canopy by Miss Jessie Allen, 1890 (?).
- Upton Chapel.—A lady.
A warrior in complete mail-armour; round the neck, reticulated or chain ornament. Supposed to be a Malefant.
- Nash (*A. C.*, Ser. V, vol. v, p. 125).—Crusader, much mutilated; helmet of fifteenth century; hand on his sword. Lady Catherine Allen caused this figure to be placed within the church, but it has since been removed to Upton Chapel.
- Carew.—Crusader in full coat of mail. John de Malyn of Park.
Priest.
A child, similar to the effigy in Boulston Church.
In the Carew Aisle, on an altar-tomb, Sir John and Lady Carew, 1637.
- Angle.—In the churchyard, a priest, much neglected.
- Stackpole Elidur.—Under a stone canopy a Crusader in mail-armour, cross-legged; right hand on sword, left bearing a shield. Represents Elidur de Stackpole.
South side of chancel, a lady.
- Slebech.—Formerly in the old church, now placed in the new church on Narberth Road, male and female figures in alabaster. Male in rich armour with collar of Golden Fleece; head rests on his helmet. Supposed to be Sir Roger Barlow, who served in Spain under Charles V. Female in flowing robes, of earlier date.
- Manorbier.—Crusader, under a canopy, north side of church, in ring-armour, with a mixture of plate-armour. Shield charged with Barri arms.
- Haverfordwest, St. Mary's.—A pilgrim with sack, on which are three scallop-shells.

Pembroke, Monckton.—Headless figure of a priest or abbot.
Nolton Church, St. Bride's Bay.—Crusader, mutilated and white-washed.

Tenby.—North-west door, a skeleton under a canopy, supposed to be Tully, Bishop of St. David's.

East side of north door, a female.

Altar-tomb in chancel, two male figures in long robes; caps on their shoulders, purses in their girdles. The Whites.

St. David's Cathedral.—Giraldus Cambrensis (edition 1806). Two figures in armour,—Lord Rhys, Prince of South Wales, and his son Rhys Grug. Arms, *or*, a lion rampant *gules*, within a bordure engrailed *azure*.

Several effigies of bishops.

Crusader, remains of, north side of the south aisle, at the entrance to Bishop Vaughan's Chapel.

These effigies are of fourteenth century date, and though probably commemorating descendants of Prince Rhys ap Gruffydd, are too late in style to have been erected at the period of his death or of his son Rhys Grug.—S. W. W. (See Jones and Freeman's *History of St. David's*.)

St. Bride's.—Effigy of priest.

CARMARTHENSHIRE.

St. Peter's, Carmarthen.—Sir Rhys ap Thomas and wife, an altar-tomb.

Laugharne.—A palmer in Palmer's Aisle.

Llanmihangel Aber-Cowin.—Ruined churchyard.

Three pilgrim-graves.

One half-figure.

GLAMORGAN.

St. Hilary, Cowbridge (*A. C.*, Ser. V., vol. v, p. 379).—Sir Richard Bassett on altar-tomb, in plate-armour.

(*Ibid.*)—A civilian holding a glove in his right hand; left, resting on breast.

Flemingstone.—Dame Joan of Flemingstone, with inscription,

MERCI : KI : DU : P : LALME : PRIERA : CARANTE : IVRS

DAME : IHONE : FLEMENG : GIVT : ICI : DEV : DE : LALME : EIT.

Llantrythid.—A civilian, recumbent effigy; hands folded in prayer; head tonsured; feet resting on greyhound.

Altar-tomb, Sir Anthony Mansel, A.D. 1544; Lady Elizabeth, his wife, A.D. 1596. Old helmet hung by T. M. Franklen, Esq.

Llansannor.—Crusader in full armour.

St. Athan's (*A. C.*, Ser. V, vol. v, p. 382).—Altar-tomb under a canopy. Knight in plate-armour, with dagger-belt; wife by his side. Berkerolles of East Orchard Castle.

St. Bride's Major.—Crusader (incised slab), chain-armour.

Dunraven.—"John le Botiller ... git ici

Dev de sa Alme Eit. merci Amen."

Crusader under a rich canopy.

SIR ARNOLD BUTLER OF DUNRAVEN.

Oxwich (Gower).—Knight in plain armour, and lady under a canopy. De la Meres.

Swansea.—Altar-tomb, Sir Matthew Cradock and wife.

Coy-Church.—Two effigies in the north transept. Female in flowing robes; hair banded. Inscribed,

... DE PAYN TURBE VILLE GIT ICI

DEU DE LALME EI.....

Also a child.

Margam Abbey.—Torso of knight (supposed to be the founder), now in the ruins.

In church, several recumbent figures, on altar-tombs, of Sir Edward Mansell, etc.

Ewenny Priory.—A mutilated figure of a knight, supposed to be Sir Paganus Turbervill.

Llantwit Major (*A. C.*, Ser. V, vol. vii, p. 193).—Civilian, like that at St. Hilary; long garment; holds a glass in his left hand.

A lady; embroidered dress, ruff, and high hat.

Llangenith, W. Gower.—Recumbent knight in chain-armour. De la Mere.

Neath Abbey.—Adam de Caermyddan, Abbot, in a field near.

Llandyfodwg.—In low relief, on slab, a pilgrim; scallop of Compostella on his right shoulder; at either side of his head a Maltese cross, and at the left side crossed keys; on the breast are three other keys; left hand holds a bâton. (See *Daily Graphic*, May 6, 1892.)

BRECKNOCKSHIRE.

St. Mary's in Builth, Llanfair Ymhnalt.—Effigy of John Lloyd of Towy, 1585.

Crickhowell.—South wall in chancel, knight, formerly cross-legged; arms on shield. Pauncefote.

Opposite, a female habited in the costume of the time.

Llanhamlwhch.—Female figure in a recess on the north side of the chancel.

The corrected inscription, copied from the stone, is as follows: "Here lieth the body of Jan., vz. Humfry Standley, Earle of Darby. She married Phyllip, sonne of Sir William, sonne of Sir John Walby, Knight, and Marget, vz. John ap John, Baron of Seethrogg and Penkelly. This Jan. was mother of Sir Eliot Walby."

This female effigy is probably of the fifteenth century. The inscription dates from the end of the sixteenth or early part of the seventeenth century,—S. W. W.

Note—The lists of monumental effigies and sepulchral slabs, by Mr. S. W. Williams and Mrs. Allen, are of a preliminary nature, and therefore more or less incomplete. They are published with a view of obtaining such further information on the subject as will enable a complete catalogue of the sepulchral monuments of Wales to be compiled. Members who are willing to assist in collecting the required information, or who know of undescribed examples, are requested to communicate with the Editor.

FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

(Continued from p. 119.)

V.—MOLD.

MR. BASIL EDWIN PHILIPS, of Rhûal, has permitted me to make these abstracts from deeds in his possession, which he generously lent me for that purpose:—

1554-5, January 2nd. Will of Rys ap Gwyn ap Gruffith, of the parish of Mould. My body to be buried within the church of Mould. To “Sir” David ap Llewellyn, my curate, 3s. 4*d.*, to pray for my soul and all Christian souls. To Alyce, my daughter. Recites deed of 16th October, 1 and 2 Philip and Mary, by which he had assigned his lands in trust to Rees ap David ap Rees, Ithell ap Edward ap David, and Thomas ap Edward ap David, and the said lands are bequeathed to the testator’s wife, Gwen verch Edward ap David, and her heirs for ever; and he also leaves her the rest of his lease under the Right Hon. Lord Edward, Earl of Derby. Residue to said wife Gwen, executrix. Witnesses: David ap Llewellyn, clerk, curate there; Thomas ap Edward and Nicholas ap Llewellyn ap Ievan Tege. Ithell ap Edward to be overseer. Proved 25th January 1554-5, before Master John Hughes, LL.M., surrogate, and letters of administration granted to the relict and executrix. Debts due to the testator: Rauff Byrked, clerk, 7*li.*; Gruffith ap Pelyn ap Jenkyn, 26s. 4*d.*; and of that to be received by “Sir” David ap Llewellyn, my curate, and David ap Rees ap Gruffith ap Howell. The original is endorsed with a copy of the deed of the 16th October 1554 (referred to in the will), by which the testator had settled his lands in Dolvechles, Gwernaffild, and

elsewhere, in the county of Flint, comprising six acres. Witnesses: Nicholas ap Pel' ap Jer', Thomas ap John ap D'd, Reynald ap Gruff' ap John, Edward ap Jenkyn ap Dio, Nicholas ap Ll'n ap Jeuan, and Jeuan ap Hugh ap Jenkyn.

1593, Feb. 26th. Will of Margaret verch John, of the parish of Mould. Toward the reparation of the church of Mould, 40s.; to my ghostly father, Ellice Nichlassen, clerk, 20s.; to David ap Howell ap Rees, 12*d.*; to Agnes verch John, 40s.; to Rinald ap Gruffith, 4*li.*; to Ithell ap Gruffith, 4*li.* Residue to John ap Gruffith ap Nicholas, my natural (*i.e.*, "*natural and lawful*", as opposed to the "*ghostly*" or *spiritual*) father. She declares that she and her father have sold the house wherein the latter dwells, and the lands, to her uncle, Rinald ap Gruffith ap Nicholas, for 40*li.* Witnesses: John ap Evan ap David, David ap Howell ap Rees, Ithell ap Gruffith ap Nicholas, Ellis Nicholasson, and others.

1544, Jan. 16th (35 Henry VIII). Bond by Gruffith ap John Davis, of Arddûnwent, in the lordship of Mohuntsdale (*Mold*), county of Flint, to Jevan ap David ap Rees of the said lordship, gentleman, in £40, for peaceable tenure of two parcels of land in the town of Rualle, in the same lordship, which he had sold to the said Jevan by an indenture. *Seal, the initial W.* Witnesses: William ap Edward Lloyd, William ap Howell ap David, Robert ap Nicholas, and others.

1534, October 16th (26 Henry VIII). Bond by John ap David ap Llewellyn ap Gruffith ap Jevan to Jevan ap David ap Rees ap Rynald in £10, for the quiet enjoyment of two parcels of land in the town of Rualle in the lordship of Mohuntsdale (or *Mouldsdale*), the first of which lies in length between the lands of the said John and those of the Lord, and in breadth from the River Alyn to the ditch leading to the mill of Ridgale;¹ and the second of which lies in length between the lands of the said Jevan and the said mill-

¹ Rhyd-galed, where the mill and ditch still are,

ditch, and in breadth between the lands of the said Jevan on both sides, which were leased to him by the said Jevan for four years from next Martinmas. *Seal indistinct, possibly the initial I.*

1533, October 12th (25 Henry VIII). Deed of sale for £20 by Edward ap Jevan ap David ap Rees of Ruall, county of Flint, gentleman, to John ap John Frances, and Agnes verch John, his daughter, of a tenement formerly in the occupation of Rees ap John ap David ap Jer', deceased, with its appurtenances, and six acres of land in the town of Nerthcowys (Nerquis), county of Flint. Witnesses: Robert ap John Frances, Thomas ap Howell, and John ap Robert.

1540, March 21st (31 Henry VIII). Deed of conveyance by Owen ap John ap David, Rees ap Jevan ap Llewellyn ap Howell, and Gruffith ap Nicholas ap John (feoffors of the said Owen), to Gruffith ap John ap David and David ap John ap David, two parcels of land in Ruall, in the lordship of Mohuntsdale (the first of which lies in length between the lands late of John ap David ap Llewellyn and those of the Lord; and in breadth from the River Alyn to the ditch leading to the mill called "Coly Mylne", and the second of which lies between the lands of Jevan ap David ap Rees and the said mill-ditch, and in breadth between the lands of the said Jevan on both sides). Witnessed by Sir William Stanley, Knight, steward of the said lordship, and Edward ap David ap Rees and Rees ap Jevan ap John, "Ringild" (*i.e.*, *Constables or Collectors of the Rhyne-toll in the lordship*), with many others, and executed at Mold. *Seal indistinct, possibly the initial O.*

1527, November 2nd (19 Henry VIII). Bond entered into by Edward ap David ap Rees ap Rynallt, Gruffith ap Howell ap Dieg, and Ric' (Riceus = Rees) ap Jevan ap Gruffith Dio, to Jevan ap David ap Rees ap Rynallt, for £200, for the performance of the covenants of a deed of fee simple of 6th October preceding, by which the said Jevan had assigned all his lands in the

lordship of Mohuntzdale [except a parcel of land in the town called yr Huall (Rhual), commonly named Erw Waryng], to the said bondsmen, in trust to his own use for life, with remainder to his heirs male, with remainder to his issue female, with remainder to his own right heirs for ever. Seals not heraldic.

1461, July 4th (1 Edward IV). Indenture between Llewellyn ap Raynald ap Gruffith and Rys ap Raynald ap Gruffith, by which they agree to the terms of an award by David ap Llewellyn ap Gruffith (an officer of the lordship) as arbitrator in a dispute between them. They pay in 100 marks, of which a third goes to the Lord of Mohuntzdale, and the remainder they shall take as a division of their father's (Raynald ap Gruffith's) inheritance, "like as Bleth' ap Jor' ap Gwili', David ap Llewellyn ap Gruffith, Llewellyn ap David ap Gron', and Gruff' ap David ap Gron', made between the said parties." *Seal, the initial D.*

1528, February 1st (19 Henry VIII). General discharge by Rees ap Llewellyn ap Rynallt, brother and heir of Morgan ap Llewellyn ap Rynallt, deceased, of all claims against Jevan ap David ap Rees ap Rynallt, either in his own name, in that of his said late brother Morgan, or their father David ap Rees ap Rynallt, in respect of a tenement and lands in the town of Gwesane (Gwysaneû) in the lordship of Vallis Mo'tz Alti—(Mohuntzdale or Mouldsdale, thus: *Vallis* = dale, and *de Monte Alto* = Mould). *Seal, the initial R.*

1625, November 30th. Draft agreement between "me" (the then tenant of Rhûal) and Mr. David Wyn, by which the former foregoes his costs in an action in the Consistory Court of St. Asaph and the Court of Arches in London, as to "a void place in the church of Mould", on which a pew "seven feet in length and seven in breadth" is to be erected for Rhûal, while the remainder is to be used by David Wyn. Endorsed: "My discharge to David Wyn."

1520, July 5th (12 Henry VIII). Grant by Llewellyn ap Pellyn ap David to Jevan ap David ap Rees of his

interest in a parcel of land, lying in breadth between the lands of the said Jevan on both sides, and in length between the lands of the said Jevan and the road leading to Mould, in the town of "irrualle" (Rhual), in the lordship of "Moulisdall," held under the Lord. Witnessed by James Stanley, steward of the lordship, Edward ap David ap Rees, and William ap Robert Lloid, "Ring'" (Constables), Rees ap Llewellyn ap Rinallt, Gruffith ap Madog ap Gruffith ap Howell, and many others. Executed at "irrovhalle" (Rhual). Seal indistinct.

1493, September 29th (9 Henry VII). Lease for four years granted by John ap David ap Llewellyn ap Gruffith ap Jevan to David ap Rees ap Rynallt, of two parcells of his land in the town of Huall (Rhual), in the lordship of Mohuntsdall, one of which lies in breadth between the ditch leading to the Mill of Ride Geli (Rhyd-galed) and the river called the Alun (Alyn), and in length between the lands of the Lord at one end and those of the Lord and of Llewellyn ap Gruffith ap Jevan at the other; and the other parcel, called Keytkay yr fennon dessilio, lying in breadth between the lands of the said David on either side, and in length between the lands of the said David at one end and the said mill-ditch at the other. Witnessed by Peter Dutton, steward of the lordship, David ap Rees ap Rynallt, and Hugh Mott, "Ryngyld (Constables), David ap Gwyn ap Madocke, John ap Gruffith Goch, Rees ap Llewellyn ap Rynall, and Gruffith ap David Llwyd, with many others. Executed at "Mohunteddall". Seal, *fretty*.

1527, October 6th (19 Henry VIII). Grant by Jevan ap David ap Rees ap Rynald, a free tenant in the lordship of Mountsdale, to Edward ap David ap Rees ap Rynald, Gruffith ap Howell ap Dieg, and Ric' (Rees) ap Jevan ap Gruffith ap Dio, of all his lands in the lordship of Mouldsdale (except a parcel of land called Erw Waryng in the town of "yrrul" or Rhual), subject to the rights of the Lord. Witnessed by James

Stanley, Esquire, steward of the lordship, Edward ap David ap Rees and Gruffith ap Eign' ap Gruff', constables of the same, Gruffith ap Madoc ap Gruffith ap Howell, Rees ap David ap Gwyn, Llewellyn ap Gruffith ap Ybady, and Gruffith ap David ap Gwyn, with many others. Dated at the town of "Mohuntz" (Mold). Seal without any particular device.

1523, October 1st (15 Henry VIII). Bell' ap Jevan ap Ybadi, of the town of Gwesane, in the lordship of Mouldsdale ("Vall' Mont' Alt"), grants to Nicholas ap Bell', his son, all his lands in Gwesane, which had devolved upon him by the death of his brother David ap Jerworth, to hold to the said Nicholas and his heirs under the Lord. Witnessed by James Stanley, Esquire, steward of the lordship of Mouldsdale, Edward ap David ap Rees and Gruffith ap Eign' ap Gruffith, "Ringildes" of the same, Gruffith ap Jenkyn ap Bellynn, Howell ap Madoc ap Llewellyn, Madoc ap Eign' ap Gruffith, and Llewellyn ap Gruffith ap Ybadi, with many others. Dated at the said town of Gwesane. Seal without any device.

The preceding abstracts are taken from fourteen deeds (in a most perfect state of preservation) contained in a small leather-covered box of seventeenth century manufacture, measuring $5\frac{1}{2}$ in. by $4\frac{3}{4}$ in. by $2\frac{1}{2}$ in., to which is tied a parchment label, evidently of the same date as the box, inscribed "Ancient Deeds of Rhual, from the year of our Lord 1331." Each deed was endorsed on being placed in the box, but the dates were nearly all misread; the year "1331" does not refer to any of the documents, and it will be seen that they comprise Gwysaneû as well as Rhûal deeds. There are two other items in the same box, but unconnected with Flintshire; the first is a sheet of rough notes of a law-suit in the time of King George III, between the Right Hon. John, Earl of Sandwich (with Thomas Clerk, Esquire) and Ralph Griffith, Gentleman, as to certain messuages and lands in the parishes of Llanvilling and Pennant, county of Montgomery. It is men-

tioned that the said Ralph called to warranty Thomas Griffith, Esquire, who appointed as his attorneys George Robinson and John Jones, Gentlemen, while Thomas Parry and T. Ashbey acted for the other parties.

The second document is a small original parchment deed (with a seal—the legend of which is only partially legible—charged with an equestrian figure), dealing with lands in the parish of Wrexham, county Denbigh, and the following is an abstract:

1443. Tuesday next, before the Feast of St. Michael (22 Henry VI), Matilda verch David ap Jenkyn appoints Tudur ap Jevan ap Llewellyn and Edward ap David ap Jenkyn as her attorneys, to take from Gwilym ap Gronow livery of seisin of a tenement and lands in the town of Esclusham, late in the tenure of Madoc Voel, which had been conveyed by the said Gwilym to her for life.

The second leather box is of a somewhat earlier date, measuring 7 in. by 5 in. by $2\frac{1}{2}$ in., but the label has been written by the same hand, "Very Ancient Writings and two Wills made in Times of Popery." It contains sixteen original parchment deeds, but no wills, and it is evident that the contents have been disarranged. One of the deeds I have described in the article on "Hope".

1583, October 12th (25 Elizabeth). Bond in £40 entered into by Edward ap Jevan ap David ap Rees of Ruall, county of Flint, Gentleman, and William ap Rees ap Thomas of Nerthcowys (Nerquis, then in the parish of Mold), Gentleman, for the performance of the covenants of a deed of fee simple, by which they had granted to John ap John Frances and Agnes verch John, his daughter, a tenement and lands in Nerquis, formerly in the occupation of Rees ap John ap David ap Jer', deceased. Witnesses: Robert ap John Frances, Thomas ap Howell, and John ap Robert. Signed with the marks of the two bondsmen, but the seals have been torn off.

1574, September 13th (16 Elizabeth). Bond in the

form of a counter-security by Edward ap John ap Rees of Gwernaffild, county of Flint, Gentleman, and Ithell ap Edward ap John ap Rees, of the same, Gentleman, to Edward ap Jevan ap David ap Rees in £30, discharging Reynald ap Gruffith ap Nicholas from a security of £16, which he had entered into with the bondsmen for the said Edward ap Jevan. One seal with initials T. W.

1585, August 31st (27 Elizabeth). Indenture of lease granted by Edward ap Jevan ap David ap Rees of Ruall, county Flint, Gentleman, to Llewellyn ap David ap Gruffith Weyn (Wynne), in consideration of the sum of 26s. 8d., of a tenement and appurtenances in the township of Nerquis, late in the occupation of Rees ap John ap David ap Jer', deceased. The grant was for the lessee's life at an annual rent of 40s. Witnessed by John David Lloid, Jevan ap Reignald, and Hugh Edwardes. Seal broken off.

1528, November 4th (20 Henry VIII). Bond in £10 entered into by Jevan ap David ap Rees, Gruffith ap Howell ap Dieg, and Edward ap David ap Rees, for the performance of the covenants of a lease granted by the first named to Howell ap Llewellyn ap Jevan Tege, namely, that the latter and "his heris and assignes may and shaulle quietely and pessably haue, howlde, occupi, and enyoy to his moste p'fette wille and desire a mysse plase w^t his app^rtinans the qwich on Gruff' ap D'd ap Jur' (Jerworth) dwilles in", and a close of land called "Cay Eng' ap Edm' lunge", in the town of "irhwall" (Rhual) in the lordship of Mohuntzdale. Seal torn off.

1583, March 10th (25 Elizabeth). Bond by Rees ap Jevan ap David ap Rees of Lessewood (Leeswood), county of Flint, Gentleman, Edward Evans, otherwise ap Rees ap Jevan of the same, Gentleman, and Ithell ap Rees ap Jevan of Hope Owen, Gentleman, as counter-security for £1,000, to Edward ap Jevan ap David ap Rees; recites a similar bond entered into by the latter, and by David ap William Lloyd, Edward ap Robert ap Nicholas, and Robert Parker (together with the present bondsmen), for performance of covenants of a marriage

settlement between the said Rees ap Jevan and Edward Evans of the one part, and one Hugh Lloyd of Denbigh, Gentleman, of the other part. Signed by "Ed'd Evans", with seal, *an eagle close, between two initials T on the dexter, and another on the sinister* (effaced). The other seal torn off. Witnesses: Jevan ap Ithell, Edward ap Robert ap Nicholas, Edward ap Ithell, Ellice Nichlasson, clerk, and others.

Reviews and Notices of Books.

THE ARCHITECTURE OF THE CHURCHES OF DENMARK. By Major ALFRED HEALES, F.S.A. London: Kegan Paul, Trench, Trübner and Co., 1892, 8vo., pp. 138, with numerous illustrations.

OF all the different phases of Gothic architecture which prevailed on the continent of Europe during the Middle Ages, perhaps the least known to us in this country is the Northern or Scandinavian style, which is all the more extraordinary, considering the amount of Danish, Swedish, and Norse blood that runs in the veins of most of us, even of those who pride themselves specially on being of pure Celtic descent. In order to understand the relationship of the ecclesiastical architecture of Great Britain to that of the surrounding countries, it is necessary to be acquainted with all the influences that could possibly have helped to modify our national style. Up to the present time the influences of France, Italy, and even Spain, have been considered sufficient to account for any foreign peculiarities noticeable in English Gothic, and the idea that Scandinavia can have taken part in its development seems never to have been entertained. This may be in some measure due to the fact that there are so few books available on the subject of Northern Gothic. We are, therefore, glad to be able to add to their number so important a contribution to our knowledge as Major Heales' *Architecture of the Churches of Denmark*.

The author tells us in his Introduction that "The arrangement adopted for the work is to describe separately and briefly the larger town and monastic churches which cannot well be classified; and these are set in the order which an English traveller would probably visit them. Then the country churches of the typical form. Next the examples of eccentric ground plans, keeping those of Bornholm as a distinct class. Notes on the fittings, etc., which, whether the churches be large or small, may be conveniently grouped together. And, finally, a short account of the monuments."

The larger churches of Denmark will not for one moment bear comparison, either for beauty or interest, with those of England; the Cathedrals of Lund and of Viborg being the only ones which possess any merit whatever as architectural compositions. From the smaller parish churches, on the other hand, there is much to be learnt.

Major Heales says that "Denmark reminds one, in some respects, of our own Eastern Counties. The country is pastoral in the first place, and next agricultural; the towns few and small, consequently

the population is sparse. And yet, notwithstanding this, the number of ancient churches as compared with the population and the extent of the land is singularly large. And the churches seem to be all old ; a new one, or one rebuilt, can scarcely be found ; and so quiet, so simple is everything, that the Demon of Restoration has hardly seized hold upon a single example ; in fact, matters have not yet gone beyond the Churchwarden stage, and a fresh coat of white-wash, or sometimes even a repainting of the figures on the pulpit or front of the western organ-gallery, is the highest modern development of ecclesiastical art in Denmark. As an antiquary, and one who strenuously believes in the antiquity of our own Church and its architecture, one can only add the remark, 'Happy are the people that are in such a case !'

We most heartily endorse all that Major Heales says with regard to the silly and wicked craze for restoration, which has worked such havoc in every county in Wales. It is a great pity that an architect (the more eminent the better) cannot be hanged occasionally *pour encourager les autres*. We should really be thankful if, like Halvard Solness, our "Master Builders" would turn their attention from churches to "homes for human beings" ; but even then the memory of their past delinquencies in the way of restoration would enable us to remain unmoved whilst Hilda Wangel egged them on to their well-merited doom.

Major Heales makes some instructive observations with regard to the materials available for building in Denmark, and points out in what way the architecture of the churches was affected thereby. We learn from him that, "in the case of the larger churches of towns and those built by monasteries, during the whole of what we call the Norman period, bricks were constantly used as the building material ; and it is specially noteworthy that in form and proportion, and in colour, they differed little from the best yellow bricks in use in England at the present time ; consequently, they bore no resemblance to those in England of the same date, when, in the rare case of bricks being used here, they were much like the form and material introduced into this country by the Romans, and continued long after their departure. The Danish bricks must have been admirably manufactured, since, without exception, they are still so perfectly sound that they look quite new, and unfortunately devoid of the picturesque beauty which elsewhere is invariably the appurtenant of age."

For the smaller churches in the remote districts Providence provided a cheaper and more easily obtainable material in the granite boulders, which were distributed all over the surface of the country by glacial action in remote ages. After the middle of the fifteenth century, however, possibly on account of the growing scarcity of boulders, red brick became the fashion, and soon developed a very noteworthy style of its own. The most common arrangement of ground-plan for the parish churches of Denmark consists of a rectangular nave and chancel, with a tower at the

west end, and a small semi-circular apse at the east end; but examples are also given of round churches, not altogether unlike the well-known specimens in England at Little Maplestead, Cambridge, Northampton, and the Temple in London. The round church of Bjernede, near Sorö, in Zeeland, is illustrated by a plan and section, showing its construction. There are four massive round columns within the circular nave, arranged at the corners of a square. These serve the double purpose of supporting the vaulted roof and also the central lantern above.

A still more remarkable type of round church is found in the island of Bornholm, having three vaulted stories to the circular nave, with a huge central pillar, and the whole surmounted by a conical roof.

The chapter on the fittings and furniture of the churches is full of interest, and contains several illustrations of early fonts, some of which bear a striking resemblance to those of our own country. Many of the choicest examples of church furniture, such as the wonderful Tvensdrap altar frontal have found their way to the Museum of Northern Antiquities at Copenhagen. The sculptured decorations of the fonts, and other architectural details of the churches, appear to be of the simplest kind, possibly because of the hardness of the granite from which they are made. One or two pieces of figure-sculpture, however, are illustrated, and others are mentioned in the text.

Major Heales gives us just sufficient information about the churches of Denmark to whet our appetite for more. A country which has as yet escaped the presence of the restoring architect must be a veritable paradise for the ecclesiologist and the artist.

WELSH FOLK-LORE: a Collection of the Folk-Tales and Legends of North Wales; being the Prize-Essay of the National Eisteddfod, 1887. Revised and enlarged by the Rev. ELIAS OWEN, M.A., F.S.A. Part I. Oswestry and Wrexham: Woodall, Minshull, and Co.

The same, Part II. The same, Part III.

As yet the first three Parts only have been issued of Mr. Owen's book; consequently it is premature to judge it as a whole. The sub-title, however, shows that too large a title has been chosen for it. Welsh folk-lore comprehends much more than the folk-tales and legends of North Wales, much more even than the folk-tales and legends of the whole Principality; for it includes traditional customs, songs, proverbs, and other sayings and doings, which Mr. Owen does not propose to touch. But while the title covers a wider area than the contents, the contents cover a wider area than the sub-title. This is equally unfortunate; and it does seem a pity that in a book intended only as a collection of the folk-

tales of North Wales, the author should have taken up so much space, on the one hand, with stories from South Wales (quoting at length from Professor Rhys' collection, and the Rev. Edmund Jones' *Apparitions*), and on the other hand with dissertations which are hardly up to the level of the latest scientific researches.

We would not grumble, however, at being supplied with more than the author in his sub-title leads us to expect, if we thought that this redundant matter had not crowded out something of real value from Mr. Owen's collection of stories hitherto unprinted. He is a painstaking and accurate collector, who knows what to collect and how to collect. It cannot be too often repeated, that the greatest service a collector of traditions can render to science is to set down the stories in the exact words in which they were told to him, to reproduce every one containing important variations from stories already published and accessible, and to note every variation in the stories which he does not reproduce in full. Slight, and apparently trivial, are often the indications that lead to discoveries of value in folk-lore as well as in other branches of knowledge. As an example of the need of collecting every variant, we may cite the divergencies as to the name of the fairy bride, which often appears as Penelope. We may be quite sure that its original form was not Penelope. Perhaps we may never discover what it was. Assuredly the only way we can hope to arrive at it is by multiplying records of the tale from the mouths of the people. It may be that in some out-of-the-way corner of Carnarvonshire, or one of the adjacent counties, there may linger on the lips of the peasantry a form of the name that, rightly handled, may prove a clue. This may seem an unimportant question, yet it is not without its bearing on the larger question of the racial descent of the Welsh. Mr. Owen goes too far in endeavouring to identify the fairies with an archaic people conquered and vanishing before the invading Celts; but it is possible, if not likely, that traits of real populations have been attributed to the fairies; and among these traits may have been a name that philologists may yet trace to some non-Aryan tongue.

One of the best portions of the book is the third Part, containing stories of the Devil and of ghosts. Some of the Devil-stories are comparatively modern, testifying to the myth-making influence exercised by the Methodist revival. Others are much older. Wales, like England and other countries of Europe, contains a number of legends of the mysterious removal of churches. The devil, or some other supernatural power, willed that they should be built elsewhere. Mr. Owen quotes, with qualified approval, Mr. A. N. Palmer's suggestion as to the origin of these tales, namely, "that they are in most cases reminiscences of an older church which once stood on another site". In some cases this solution may be correct; but it is far too narrow to include the greater number. Two examples in the Gloucestershire Extracts, issued last year by the Folk-lore Society, will illustrate this. In the one, the origin of the tradition has been discovered to lie in the fact that the stones to build the church were

brought from a Roman villa, on the site assigned as the one where the church was to have been built. This tradition thus preserves the memory of the historical fact of the removal of the stones. Accordingly it is an ancient tradition. The other applied to the church at Churchdown, built on the top of a hill, where there can be little doubt stood a fortified village, whose rampart yet remains. The modern village is at the foot; and the tradition accounting for the position of the church could not have arisen until the existence of the former settlement on the top had been forgotten. Therefore, though recorded as a tradition more than a hundred years ago, it cannot be very old. The truth is that such legends have their origin in local circumstances and local history. It is impossible to generalise upon them in Mr. Palmer's way: every case must be examined separately.

Mr. Owen ventures the opinion that the stories of ghost-laying "imply that transmigration was believed in by our forefathers". Here we cannot follow him. Transformation was believed in; but that is not the same thing. What the people, who told the interesting stories given by Mr. Owen, believed was, that the frog and the fly, and the other shapes mentioned, were themselves the ghosts, just as Æneas saw the manes of his father Anchises in the serpent that glided from the tomb and took the proffered food, and just as to-day the Zulu sees the manes of *his* father in the snake that lurks near his kraal. This is not transmigration. Transmigration is a philosophical doctrine, not an archaic belief. It may have grown out of the archaic belief in transformation; but it is to be carefully distinguished from it. Nor are we aware of any evidence in folk-lore that the ancestors of the modern Welsh believed in transmigration.

There is one point of view from which Mr. Owen is probably right in not confining himself to the task of recording the stories, but mingling them with comments. If he is to interest his fellow-countrymen in their folk-lore, it is necessary to be more than a mere collector. For this purpose, however we may differ from his conclusions, he has done wisely in discussing the meaning of the fairy tales, the origin of the church-building legends, and the beliefs implied in ghost-laying stories. Indeed, we wish he had in many cases gone further. He has drawn attention, for instance, to the connection between tales and customs. We wish he had done this more fully, and at first hand, from his own researches and observations. Many valuable illustrations of the fairy-bride stories might have been drawn from the customs of courtship and marriage, the old Welsh laws of husband and wife, and the Welsh clan-system. Mr. Owen has referred to bride-capture; but he has left untouched many other points, such as the hiding of the bride, the dowry, the divorce, the ceremony of *confarreatio* apparently hinted at in the Van Pool story. It would be no grateful task, however, to insist on these deficiencies in a work whose merits are so undeniable. They are deficiencies probably traceable to its origin

as an essay written for the Eisteddfod. And, after making all deductions for them, Mr. Owen is a collector and an enthusiast who has done much to promote the cause of science, and to whom, not for the present publication alone, but also for other products of his labour, students of Welsh folk-lore will always be greatly indebted. *Welsh Folk-Lore* is a work deserving the warmest welcome from all who are interested in Welsh antiquities. It will add to its author's reputation; and it cannot fail to arouse interest in the traditions of the Principality.

CARTÆ ET MUNIMENTA DE GLAMORGAN. Curante G. T. CLARK.
3 vols. (Privately printed.)

THOUGH these volumes are not procurable from a bookseller in the ordinary manner, the courtesy of Mr. Clark has placed a set at our disposal, and we should consider ourselves wanting in our duty towards our members did we not intimate to them the existence in print of an enormous collection of documents that are imperatively necessary to anyone who would seek to understand the course of Glamorganshire history.

Volumes I and II contain a series of documents drawn from various sources, stretching in regular chronological sequence from A.D. 1102 to A.D. 1721. During the arrangement and printing of these volumes fresh material kept turning up in unexpected quarters, so that volume III, though the bulkiest, is in some respects to be regarded as supplemental to its forerunners, as its contents cover the periods already dealt with.

It is difficult for a Cambrian archæologist, when called upon to appraise any work of the *doyen* of his Association, to restrain his laudation within the bounds of reason and good taste. In face of the present volumes he can but find it still more difficult to temper his admiration with sobriety; for be it observed that these documents, which practically cover the whole range of Glamorganshire history, are presented without note or comment, save that here or there a short *addendum*, usually genealogical in character, sets forth the history of the personage commemorated in the document to which it is appended. Of speculations, theories, or views of what history might have been we have none. These *obiter dicta*, supported though they might be by the name of the greatest authority, at their best would be but partial; but, concerning the value of the records themselves, as Mr. Clark himself observes, there can be no doubt whatever.

These volumes form an almost inexhaustible treasure-house whence the student may draw forth things both new and old. Take, for instance, the history of the monastic foundations of Glamorganshire, a subject that has hardly been broached. This collection of documents proves that Margam was not behind many of the great English houses in dignity and importance, as is evidenced by the number of officials whose names and functions are recorded. In

addition to the abbot there was a prior, sub-prior, cellarer, and all the usual administrative staff of a wealthy and well-appointed monastery. The same was the case at Neath; and for both these houses it would be possible to draw up an almost complete list of abbots from these volumes alone. The towns, too, have their history elucidated, and the inquirer into the development of our municipalities is brought face to face with many riddles that are difficult of solution.

Each volume is provided with an admirable index. Amongst so many proper names, disguised with all the ingenuity of mediæval scribes, there must perforce be a certain percentage of errors, but a diligent inquiry has gone to show that they are comparatively few. Such an one is the misreading "Ewladis" instead of "Gwladi[y]s". For the complete removal of these little imperfections we would suggest that the proof-sheets of any future volumes should pass under the eye of a Welsh scholar; for, like *Oliver Twist*, we cry for more, and so long as material for future volumes exists, we trust Mr. Clark's zeal will continue unabated. The British Museum contains some Glamorganshire documents that have not yet been garnered, and the inexhaustible wealth of the Public Record Office has hardly been touched.

Mr. Clark's enlightened liberality has laid every student of Cymric history under a deep debt of gratitude to him for his valuable contribution to the stock of human knowledge; we therefore, with all the more boldness, beg of him to continue to employ his wealth and his energies in a direction in which he has, alas! but few rivals. We wish we could impress upon the nobility and wealthy men of Wales that one of the surest methods of linking their names with the future is by constituting themselves the patrons and the helpers of men of letters; and if it is possible to make Mr. Clark's example contagious, we shall be only too happy to direct such newly awakened activity into fields where it would find plentiful scope, and would contribute an illustrious page to the history of Welsh scholarship.

"THE ANTIQUARIAN LIBRARY SERIES." Messrs. Swan Sonnenschein and Co. 1892. 8vo. 3s. 6d. each vol.

FOUR volumes of the "Antiquarian Library" have already been issued, namely,—

- (1) *Monumental Brasses*, by the Rev. H. W. Macklin.
- (2) *Symbolism in Christian Art*, by F. E. Hulme.
- (3) *Heraldry*, by F. E. Hulme.
- (4) *The Stone, Bronze, and Iron Ages*, by J. Hunter Duvar.

Messrs. Swan Sonnenschein and Co. have apparently been unable to resist the inevitable tendency of the age for publishers to supply homœopathic doses of knowledge to their clients, in the form of a series of small volumes, sometimes facetiously called a library.

The first of these is far and away the best of the series. It is really a capital, practical guide to the study of monumental brasses, well arranged, sufficiently illustrated, and containing nothing that could be omitted without detracting from the value of the work. We may single out for special praise the chapters on "Making a Collection" and on "Distribution". The latter gives a very complete list of English brasses, arranged in counties, and classified chronologically.

Mr. Hulme's *Symbolism in Christian Art* is disappointing in the extreme. With the works of Didron, Martigny, Garrucci, Cahier et Martin, and a host of others to crib from, we are certainly entitled to expect something better. The subject is one of the most fascinating in the whole range of archæological research, and there are endless fields for original research connected with it, which are practically unexplored, yet Mr. Hulme has neglected all the splendid opportunities that were open to him, and by dishing up old materials with no great amount of skill, has produced a book "of no importance", as Mr. Oscar Wilde might possibly call it. We are reminded, by Mr. Hulme's style of writing, of a story told of a Scotch minister who in an unsuspecting moment asked one of his parishioners what he thought of the sermon preached on the previous Sabbath by his *locum tenens*, and received this outspoken reply, "Aweel, sir, it was rather o'er plain and simple for me. I like a discourse that baith jumbles the joodgement and confounds the sense. Od, sir, I never saw ane that could come up to yoursel' at that!" There are, no doubt, many persons of the same way of thinking as this honest Scot, to whom Mr. Hulme's book will be quite an intellectual treat. The illustrations of the Irish crosses on p. 86 are a gross libel on these beautiful examples of early Celtic art.

Mr. Hunter Duvar's *Stone, Bronze, and Iron Ages* is a useful little book in its way, and will, no doubt, do good service in giving the general reader some idea of the main facts of prehistoric archæology. We must, however, dissent most emphatically from the theory which Mr. Hunter Duvar gives considerable prominence to, namely, that the instincts or intellect of primæval man differed hardly at all from those of the animal creation, as expressed in such a sentence as the following (p. 10): "If we catalogue the instincts that are inherent in man, we shall find them few, and covering little beyond cunning to acquire, and ferocity to defend. Most other qualities are offshoots of these." There is not the faintest evidence to show that the brain of the prehistoric differed in any way from the brain of the most highly civilised races of the present day, nor that there were not, from the earliest times, highly civilised peoples living side by side with more barbarous ones. All advance in the culture of the human race has been due to accumulated stores of knowledge. Notwithstanding this difference of opinion we are glad to be able to agree heartily with the statement on p. 95, that "many years' close observation, and many observers, will be required before attaining clear and comprehensive results. But may we venture to believe

that the clue to man's early migrations will be found by tracing and following up the comparative degrees of ornamentation."

It is a sign of the great revival of interest in the important science of heraldry that new text-books are rapidly succeeding one another for the benefit of the many readers whose intelligent interest in the subject is raising it to the degree of popularity enjoyed before the time of the Georges. Mr. Hulme's treatise is interesting reading, and has been compiled with care, though its numerous misprints should have been detected when under revision. With the exception of a few of the late Mr. Utting's wood-blocks, taken bodily from *English Heraldry* by Charles Boutell, M.A. (1867), and similar works, the illustrations are very weak indeed; and this is a grave fault in the book. The prevailing taste for mediæval design in heraldic art, the collecting of book-plates, and the general excellence of the work of modern heraldic painters, have so educated the public, that it is absolutely necessary that a fresh manual should contain artistic drawings, specially designed. It is chiefly through the eye that a person will acquire a sound knowledge of the technicalities of the herald's work.

It is not correct to speak of Garter, Clarenceux (not "Clarenceux"), and Norroy (not "Norry"), as *Kings-at-Arms*. We speak of a gentleman *at arms*, and a sergeant *at mace*, but of a *King of Arms*. On page 99 a dragon is illustrated as a griffin, which is a totally distinct monster; and one is tempted to ask whether this error was not committed under the delusion that the dragon placed on the Temple Bar monument, as one of the City supporters, is a griffin, as indeed it is so often called. It is not correct to say that animals of mythical forms are more ordinarily met with as supporters, for their use in arms is far more frequent. Mr. Hulme makes a slip in dealing with the ram, for the family of Yea (pronounced *Yaw*) bore a ewe, as a canting or punning charge in their shield. On page 176 are given the various labels of the princes of the Royal blood, and in this context it might be added that the Duke of York bears a label of three points (altered from one of five, which he bore during his elder brother's lifetime) charged on the centre point with an anchor *azure*, and that the late Duke of Clarence bore a similar label charged with a Cross of St. George. So many mistakes are made on this point, that the author has done well to set out the details with such exactitude. It should have been also stated that each princess has her distinctive label, and that there are different coronets for each degree of blood-royal.

It is wrongly asserted, at page 204, that "no two families can bear identical arms", for there are very many instances to the contrary; and it is also misleading to assert that "several families are found to bear the same supporters". There are one or two isolated instances, but neither Athole (a savage and a lion), Morton (two savages with clubs on the ground), Perth (two savages decorated with oak-leaves, with bâtons over their shoulders, and standing on caltraps), Elgin (two savages with laurel), Sutherland (a wolf

and a savage), Kinnaird (two savages holding garlands), nor Strathallan (two savages decorated with oak-leaves, holding clubs over their shoulders), are cases in point, for in each instance the technical differences constitute distinct supporters. Of the names given by the author, only Roxburghe and Elphinstone form the coincidence referred to.

The ground of the Turkish standard is properly given, on page 269, as crimson, while on page 183 it is mentioned as scarlet.

It is not in accordance with history to refer to merchants' marks as having been *granted*, for the heralds had no power to issue patents for such a purpose, although they sometimes took cognizance of the assumptions of those marks.

The statements in this book, as to the colours of mantling, are very loose, for although but little regularity was observed in former days, it is now the fixed custom in English heraldry to blend the chief metal and colour, whether in the case of peers or commoners, the only exception being the Royal achievement, where the lambrequin is of gold and ermine.

Subject to the correction of such points as these in a future edition, and the revision of the clerical errors, Mr. Hulme's book will prove an acceptable addition to a heraldic library, though its general tenor is not sufficiently precise to permit of its acceptance as an authority. The volume is well printed and neatly bound, though the illustration on the cover might have been original, instead of which it is taken from the frontispiece of a former work.

Archaeological Notes and Queries.

CAREW CHURCH, PEMBROKESHIRE.—Lately an important restoration of two windows in the chancel of this church has been carried out as a memorial to the late Mr. Thomas Allen by his family. The original windows in the south wall of the chancel were said to be the work of Bishop Gower, and similar to those at Hodgston, a neighbouring parish, and also to those at Lamphey Palace. These windows had been built up from time immemorial; but happily the original tracery remained protected by the ivy, which completely covered them. The tracery was removed bit by bit, and copied in the most exact manner. The work was ably accomplished, by the permission of the Very Rev. the Dean of St. David's, by the chief mason of the Cathedral works, Mr. J. Morgan.

ADDITIONAL NOTES UPON SOME MONUMENTAL EFFIGIES IN WALES, BY STEPHEN W. WILLIAMS, F.S.A.—During my visit to Cardiff, on the occasion of the recent meeting there of the British Archæological Association, I had the opportunity of inspecting the Berkerolles effigies at St. Athan's Church, upon which I wrote some notes that appeared in *Arch. Camb.*, 5th Series, vol. vii, pp. 188-93. In that paper I merely described, from the drawing prepared by Mr. W. G. Smith, the altar-tomb which is placed against the south wall of the south transept; in the south-east angle, and parallel to the east wall, rests the other altar-tomb, which once stood in the centre of this transept, and upon it are lying a male and female figure.

With reference to the tomb which I have already described, I have to add the following notes:—

The entire tomb is of Caen stone, and has been coated with "gesso" and painted. The camail of mail, which in the drawing appears plain, still shows traces of the impressions in the "gesso" coating of the mail rings. The camail falls over the cyclas, which is laced up the sides, and covers the entire front of the body like an apron. It has no fringe. The four garments worn by knights in armour at this period are very distinctly traceable on the monument,—1st, the cyclas; 2nd, the cote gamboisé, or pourpoint, with its ornamented and fringed border; 3rd, below that the coat of mail; and 4th, the haqueton.

The arms are protected by hinged rere and vambraces fastened by straps and buckles on the inside. The straps and buckles are secured to the plates by studs. The cuffs of the gauntlets, which are very long, are similarly fastened round the wrists; each has two

straps. The back of the hand was covered by a single plate, and the fingers and thumb are protected by laminated plates; the knuckles ornamented with slightly raised gadlings.

The feet are encased in chausses of mail. The spurs are of the goad-form, and the spur-straps are partially covered by the greaves or jambes, which are so formed as to protect the instep and ankle-joints, and are ornamented round the lower edges with a row of studs. They are very elegant in shape.

The lady wears a wimple, veil, and close-fitting bodice; over all a super-tunic, or bliaus. The sleeves of the bodice fit round the wrists; there are no traces of buttons, but these might have been shown in the "gesso" coating.

The second tomb, which has not yet been illustrated, but which I trust may some day appear in the pages of *Arch. Camb.*, in design and costume very nearly resembled the one already described. It is, unfortunately, more dilapidated; and both these interesting monuments are at present in a very dirty and neglected condition. The figures are those of a knight and lady. The dress of the latter is very much like the costume of the lady upon the tomb which has been illustrated. She wears the wimple, veil, and bliaus, over a close-fitting bodice with light sleeves with a row of buttons from elbow to wrist.

The knight wears a bascinet and camail of mail, which is attached to the bascinet by means of a lace passing through staples, the lace passing all round the face. He wears his shield slung by a strap over the shoulder. It bears the Berkerolles' arms, a chevron between three crescents. His gauntlets are similar to those already described, with long cuffs hinged and strapped round the wrists. The arms are also similarly covered with protective plates hinged and strapped. In the cyclas, or outer covering, there is a slight difference; the lower part is open down the front, and is not, apparently, laced at the sides. The other under-garments appear identical in every respect. There are no roundels protecting the armpits, or elbow-joints, as in the other effigy. The elbows are protected by *coudières* of simple form. The sword-slings and the scabbard of the sword are ornamented with lions' heads similar in design to the other example, but the arrangement of the sword-slings slightly differs. The figure below the knees has been destroyed, therefore there are no means of comparing the armour of the legs and feet.

The figures themselves have been carved in Caen stone, but I could not trace any appearance of their having been coated with "gesso", and from the appearance of the details I am inclined to think this monument had not been so treated.

The base is of a fine-grained sandstone. At its angles are kneeling figures dressed in close-fitting jerkins with buttons down the front, and belt low down on the hips, a short sword or dagger hanging therefrom in line with the buttons, resembling the figure in the third panel upon the tomb of Sir Roger de Kerdiston in Reepham Church, Norfolk, who died in 1337 (see Stothard's *Monumenta*

Effigies, first ed., 1832, p. 54). The panels each contain two figures holding a book. Those in the panels on the west and north sides are females; and those on the south side are figures in armour; the east side is concealed.

The workmanship of this base is much ruder and poorer art than the base of the other tomb. It appears to be of local manufacture, and the design a poor copy, apparently of later date, and certainly not equal in quality to that of the figures that surmount it.

It is possible that these effigies may have been moved from some other part of the church after the conversion of the south transept into a mortuary chapel for Sir Roger Berkerolles, who died in 1351. There can be no doubt that the architecture of the south transept and the tomb of Sir Roger Berkerolles, standing against the south wall, are of one and the same date; and there can be no doubt that the effigies now lying against the east wall are those of Sir William and his wife, who died in 1327, as the slight differences in the armour and costume in the two monuments indicate that the last described is the earliest in point of date.

I am, therefore, now able to confirm the opinion expressed by Mr. G. T. Clark, F.S.A., in vol. xv, 3rd Series, *Arch. Camb.*, p. 76, as to the identity of these monuments, and to withdraw what I stated in my paper in vol. vii, 5th Series, *Arch. Camb.*, p. 193, that the monument that was there illustrated was the monument of Sir William Berkerolles who died in 1327.

At Margam Abbey, just outside the chapter-house, there is lying the fragment of an effigy of a mail-clad warrior, of which there only remains the right arm perfect from the shoulder; the head and part of the left shoulder are gone, a portion of the shield broken away, and about half the legs below the knees have disappeared. This fragment is much damaged by the action of the weather upon the soft, oolitic stone out of which it is carved, but sufficient of the details still remain to show that this must have been a very fine monument of about the earlier part of the thirteenth century.

The figure was entirely clothed in mail; the right arm hangs down straight from the shoulder; the hands appear to be covered with gloves of mail, with divided fingers; the left arm carries the shield, which is long and acutely pointed, reaching from just below the line of the shoulders to the knee, suspended by a broad shoulder-strap. The body is covered by a hauberk of mail descending to the middle of the thigh. Over this is worn a long, flowing surcoat couched round the waist. The sword is suspended on the left side by a broad strap. The knees are protected with knee-guards, probably of leather.

On the lower part of the monument, and near the outer edge, there is a very spirited representation of a dragon with the point of the shield in his mouth, which he is apparently biting. The introduction of the dragon upon monumental effigies of the thirteenth century is a very interesting feature which requires further investigation.

Since my paper on the Llanarmon effigy was in print I have been favoured by Mr. W. G. Smith with some additional detailed sketches of the Llanarmon effigy, which he has recently visited a second time. "The coif of mail", seen at the side of the face, described on page 285, as mail, is not shown as such on the effigy; it is apparently of some quilted material, probably leather.

The sleeves of what Sir Samuel Rush Meyrick calls "rustred armour", are apparently leather scales with metal bosses. Mr. J. G. Waller, F.S.A., to whom I am indebted for valuable information as to this effigy, showed me some illustrations from early painted glass, of Saracenic armour, exactly the same as that worn by Gruffydd ap Llewelyn ap Ynir on his arms; and he must have obtained this peculiar equipment during his expedition to the East. Mr. W. G. Smith has also furnished me with a sketch showing how the mail was fastened over the foot by a strap passing under the toe of what appears to be a leathern shoe with a thick sole; he also informs me that the painting appears to be as old as the effigy itself.

STEPHEN W. WILLIAMS.

SOME MONUMENTAL EFFIGIES IN WALES.—Referring to the interesting article by Mr. Stephen W. Williams, bearing the above title, in *Archæologia Cambrensis* for October last (1892), and confirming the statement that the tomb of Madoc ap Llewelin is in the *south* (not in the *north*) aisle of Gresford Church, I should, at the same time, like to point out that the inscription on that tomb, quoted from Pennant, is incorrect. I made a rubbing of this inscription, taken at a time when the pews in front of it were temporarily removed, and found it to read thus:—HIC IACET MADOC AP LLEWELIN AP GRIFFRI. The inscription also, as Mr. Worthington Smith's excellent sketch shows, is not round the verge of the shield, as Pennant says, but in a single line beneath the effigy.

The inscription on the tomb in the north aisle of the church is also neither accurately nor fully given. That part which runs round the verge of the shield is as follows: HIC IACET GRONW F. IORWERTH F. DD. CVY. AIE. DS, the rest of the legend being in two lines above the shield thus

ABSO
LWAT

Mr. Williams does not mention a coffin-lid, now standing at the east end of the south aisle of Gresford Church (removed from Pant Iocyn in recent times), whereon is a lion rampant, and around its verge the legend: . . . C IACET GRIFRI AP V . .

So far as this church is concerned Mr. Williams is dependent for his reading of inscriptions on others, and therefore this part of his article is not so trustworthy as the rest.

As to the inscription round the verge of the effigy in Wrexham Church, I can, having taken several rubbings of it, confirm the accuracy of Archdeacon Thomas's reading. I do not know who Cynwric ap Howel was, but it may be worth while recording a fact

I have lately discovered, namely, that at the court of the rhaglotry, or bailiwick of Wrexham (that is, the commote of Maelor Gymraeg), held on Monday, on the morrow of the Holy Trinity, in the fourteenth year of the reign of Edward the Fourth, Llewelyn, Griffith, and Madoc sought seisin of the hereditry of Cynwric ap Howel, their father, and yielded their heriot, namely, seven shillings and sixpence, and seisin was made to them. This Cynwric ap Howel may have been a quite different person from that one commemorated by the effigy, but the date of his death agrees with the probable date of the effigy.

On page 282 of the afore-mentioned article, Mr. Williams speaks of Gruffydd ap Llewelyn ap Ynyr as *brother* to Llewelyn ap Ynyr, Bishop of St. Asaph. But it is obvious that, if the Bishop really was the son of Ynyr, and was closely related to Gruffydd ap Llewelyn, the latter must have been the Bishop's *nephew*, and not his brother. On the other hand, if the two were really brothers, the Bishop's name could not have been Llewelyn ap Ynyr. He was generally called "Llewelyn of Bromfield". I mention this statement as to the two being brothers, because I have seen it made before, and it has often puzzled me.

Wrexham.

ALFRED NEOBARD PALMER.

CAPEL TRILLO.—On Thursday last, in company with the Rev. J. Griffiths, Curate of Llandrillo, I visited the curious little oratory called Capel Trillo. It stands, or rather as much as remains of it, close to the shore, opposite the weir, in the parish of Llandrillo yn Rhos. I was sorry to find that the vaulted roof had fallen in, that the well inside the chapel was covered over with the *débris* from the roof, and that the whole structure and its surroundings presented a ruined and uncared for aspect.

It is singular that the people of Colwyn Bay should be so indifferent to the preservation of this unique relic of former days. A few pounds judiciously spent would put it into its former condition. I do not know whether the land on which the remains stand is private or public property, but to whomsoever it belongs it becomes them to keep intact this ancient building. Steps should at once be taken in the matter before it is too late. I noticed that a new drive or road was being made just above the building, and the workmen will, unless stopped immediately, tip the earth they are removing over the chapel, and thus cover and hide it for ever from view. Such an ending to a building of the kind will be greatly deplored. At present the existence of the chapel is known to antiquaries and others interested in the preservation of old buildings, and the careful restoration of such a building will induce many to visit the beautiful town of Colwyn Bay. The curious sightseker will take a walk along the shore to contemplate the simple chapel, which possibly was the first religious edifice in the whole district. Self-interest suggests its preservation.

If the building be restored, as I trust it will, I would suggest that the walls should not be tampered with, but that the stone roof be rebuilt, just as it was fifty years ago, the well cleared out, and a walk made to the chapel from the road now being made in its neighbourhood. Everything should be as it was. Colwyn Bay has modern buildings in abundance, and it can well afford to allow this oratory to stand in contrast to the many structures which are being erected along the shores of this remarkably beautiful bay.

I trust that the authorities will take the matter up in good earnest, and see that their ancient oratory is not destroyed. I am persuaded that, if the property belongs to individuals or to a private gentleman, he or they will have such regard for antiquity as will secure from further desecration the chapel called after the name of their patron saint, Capel Trillo.

Efenechtyd Rectory, Ruthin.

ELIAS OWEN.

Dec. 31, 1892.

GLAMORGANSHIRE INSCRIBED STONES AND DECORATED CROSSES.—A lecture was given to the Literary and Philosophical Society at Bath, on January 20th, upon "The Pre-Norman Inscribed and Decorated Stones and Crosses of Glamorganshire", by T. H. Thomas, R.C.A., of Cardiff. The lecture was a commentary upon a series of fine slides, chiefly from photographs by T. Mansel Franklen, Esq. The lecturer explained the peculiarities of the epigraphy in Roman, Ogam, and Minuscule, to be observed in the monuments treated, and the nature of the Celto-Byzantine ornament which those of the seventh to the tenth centuries exhibit. He called attention to the labours of the late Professor Westwood and Mr. J. Romilly Allen, F.S.A.Scot., especially to the exact descriptions and analyses of Celtic art which have been given by the latter gentleman. The remarkable groups of crosses, fragmentary and complete, existing at Llantwit Major and at Margam Abbey were carefully described; and other examples scattered in the county were also brought before the audience by means of Mr. Franklen's photographs, such as the decorated base at Bridgend and the monument at Llandough, near Cardiff; and the relation of the carvings to the art seen in Celtic illuminations was pointed out, and the interesting symbolism involved was noted. Great interest was evinced in the lecture.

ROMAN REMAINS AT CARNARVON.—The following communication has been received from Sir Llewelyn Turner:—"I chanced to be staying with the owner of Segontium, Mr. Assheton Smith, when the foundations of two houses were commenced, and was unluckily delayed there a day or two by illness.

"When I got to the place an excavation of the surface required for two houses had been made to a depth of about four feet. There

were quantities of small fragments of pottery, broken handles, etc., and some small fragments of tiles.

“The contractor said he had found the curb-stones of footways of streets, but on examination I noticed that what he really had got hold of was the side of flagged drains, as several of them consisted of rough, slatery flags about three feet long with two sides, bottom and cover.

“There were four excavations which he thought were wells, but which, no doubt, were cesspools, to which the drains carried down the refuse.

“When further houses are erected, the base of the buildings these drains belonged to will probably be found. I have already arranged to be informed prior to any future excavations. I am going to take the things I got to the owner; they are very fragmentary, but I hear that a person has got rather a complete *bowl*. Having plenty of books on the subject—Ackerman, Fosbrooke, etc.—I will compare the bowl, when I get to see it, with the delineations of Roman vessels, and will send you a short description of the whole affair.

“It is most difficult in these parts to get information of discoveries of anything ancient, owing to the absurd belief in uneducated bards, who are referred to, rather than those who have better means of knowing, and the dogmatic assertion that everything is British is exceedingly ludicrous. Fortunately, the owner of Segontium knows my love of antiquities, and has given orders to afford me in future early information.

“Alas, during a severe illness I had a few years ago, several streets were built on Old Segontium without my seeing them.

“Parkia, Feb. 9, 1893.

“LEWELYN TURNER.”

DISCOVERY OF ANCIENT REMAINS AT CARDIFF.—Mr. J. Storrie, Curator of the Cardiff Museum, writes: “Since I showed the mediæval tiles found in the excavations in High Street, for the site of Lloyd’s new bank, at the meeting of the British Archæological Association in the Town Hall, I have been able to procure from the same source quite a number of interesting specimens, which, although of little intrinsic worth, are valued by those who care for the early history of the town. The nine tiles which the Rev. Father Norris refers to in the current number of *Notes and Queries* are a good sample of about five dozen now at the Museum, all of which are Broseley ware of about 1320-60 A.D. They are about 5 in. square, with the various devices formed of a white slip which fills an impressed pattern in an ordinary clay tile, and which has been afterwards glazed. The glazing is a good deal worn off in some of the specimens, showing that they had been used for a considerable time before they were thrown aside. Ten are whitish cream-coloured passage tiles, twelve dark green passage tiles, and thirty ornamented with arms, one or two of which are of local families, but most are

of that general design which seems to have been often used in thirteenth century churches in this neighbourhood, as also at the Blackfriars in the Castle grounds, at Cleeve Abbey, and Woodspring Priory, Somerset. One curious tile shows a mitre on the corner with three crossed crosslets: but, unfortunately, part of it is broken, and the whole design is not at present known. About a dozen of the tiles were removed to Birmingham, and I have to thank Mr. Bernard Matthews that they all did not go the same way. I am not aware whether there were any of them of a pattern we have not represented at the Museum.

“Even more interesting than the tiles are the fragments of mediæval pottery, some of which are of the rudest possible character, and also some of a much better class of ware, the glaze and colour of which it would be extremely difficult to imitate.

“Amongst the pottery was a mediæval jug in rough earthenware, rather elegant in shape, the ornamentation being done by pinching with the finger and thumb as a cook does pie-crust. The body is of a light gritty clay, with a green glaze, probably produced by an ore of lead containing a trace of copper, as it is found occasionally in the mountain limestone. It is very evident that the colour of this glaze was not premeditated, but was wholly dependent on the quantity of copper which was present in the sample of ore used, as out of scores of examples, scarcely two are alike in the shade of colour of the finished ware, and vary from a very dark brownish bronze-like green to cream colour with only the slightest tinge of green; in fact, some of the pieces of this same ware have no colour at all.

“A part of a mediæval jug of a more ornamented pattern and richer glaze was dug out of the foundations of the Castle Street Arcade.

“Another curious object was a small two-handled cup, about 4 in. in diameter, very much like what is called a quaih in Scotland, and, no doubt, a degraded representative of the handsome Roman dish after mentioned. There are about forty more or less interesting fragments of early ware, dating back certainly to pre-Norman times, besides many other later pieces, reaching down almost to the present day. Among the things found was a piece of a Bath-stone stoop, 10 in. high, indicating a diameter of about 12 in. A curious object was found about 20 yards away, on the premises of Mr. James, the draper, next door, about six months ago, and was brought to my notice by Mr. Linton, solicitor, and was the cause of my bargaining with the labourers engaged in clearing away the old bank to get possession of anything found there. When it first came into my possession I was inclined to think it was one of the old stone mortars used in the manufacture of gunpowder, more especially as a 4 lb. cannon-ball was found with it, and another ball was found a few yards further west four years ago. Immediately under the mediæval remains, however, were found the most interesting specimens, lying on the top of the unmoved gravel which had once

formed the surface. The first turned up was a piece of a patera in Roman Samian ware of good quality, about $5\frac{1}{2}$ in. in diameter, and stamped in Roman capitals O F P R I M.

“Next was part of the cover of a vessel in red Samian, with a zig-zag ornament round it, and also some odd pieces of Samian, unornamented.

“A Roman patera of the black pottery known as Upchurch ware, perfect and in good condition, was found on top of the gravel and under all the disturbed earth. It measured $5\frac{1}{2}$ in. in diameter, and is quite unbroken.

“A fragment of red Samian ware had the figure of a hound upon it. Fragments of exactly similar kind and quality to this were found at Caerleon and Charterhouse-on-Mendip. In fact, a specimen from the latter place, presented to the Museum some time ago by Mr. C. Waldron, can hardly be distinguished from it, and is of so exactly the same pattern and workmanship that it might be thought they were parts of the same dish. There were also large pieces of Roman black ware, ornamented and unornamented, enough to show that it was not a mere case of an odd broken vessel that was thrown out, but pieces of over fifty different dishes.

“A bronze cup was also found in the same place as the other Roman remains. It measures about 3 in. in diameter and 2 in. deep. No ornament was observable. It is much corroded, and its use is not yet ascertained. The only coin found was a second brass of the Emperor Trajan in fairly good condition. The way in which these Roman remains were scattered about more and more confirms me in the belief that the Roman town was bounded on the east by the wall lately found in the North Road, and a continuation of it in a direct line which passed through the premises now occupied by Mr. Freke's studio, through the High Street Arcade, near the bend, and the Arcade Vaults in Church Street, and had the south-east bastion where Messrs. Cross's premises are, and impinging on the market. From this the southern wall turned west to the river at a point a few yards south of the corner of Westgate and Old Quay Streets. At all of these points at different times I have seen, more or less, traces of Roman work when drainage or building works were in operation. The principal street was nearly coincident with Duke Street and Castle Street as far as Womanby Street, and with the principal gate in the immediate neighbourhood of Mr. Marment's shop. The other gate was near the site of the clock tower of the Castle, and nearly, if not quite, coincident with the Norman Westgate. The *Decuman* gate was, no doubt, where the present gate leading from the wall behind the keep to the Cooper's Fields now stands, and the *Prætorian* gate not far from the old Market Cross of Cardiff, and near the present Post Office. I may also say that, despite all that was said at the meeting of the British Archæological Association to the contrary, I hold that the lower part of the old walls, opened out by Lord Bute in North Road, are the undoubted walls erected by the Roman builders; and that however much they

may have been repaired and altered by the Normans, the north and east sides remain on the original foundation, and that the wall behind the shops in Duke Street is of quite a different character, and is the Norman wall erected when it was necessary to fence off the castle from the town. I am also of opinion, as I have before stated, that the building which stood on the site of the present *South Wales Daily News* Office was Roman, but not a part of the town wall, but that of the fort that defended the landing-place, and that its present name of 'Golate' is merely a survival of the old name slightly corrupted, as the advantage of catching a boat 100 yards or so down the river would be a very trifling one indeed, and quite insufficient for naming a street from. The mounds of earth which cover the Roman walls, I believe, were thrown up about the time of the Commonwealth, as I found embedded in the mounds, and not more than two feet above the Roman remains, the greater part of an old grey-beard jug which certainly could not be older than the Stuart age. That the North Road wall is Roman is proved to my mind by the fact that, wherever the drifts by Lord Bute to prove the character of the wall were driven, a distinct black stratum was found in the side of the drift, which clearly represented the ancient ground level. Had the walls been of Norman age the black stratum would have been cut through for their erection; but such was not the case, as I examined the whole of the five drifts with that object in view. In this black stratum the following distinctly Roman articles were found by myself two years ago:—

"1. A piece of a mortarium, cream-coloured body, with the small pink and white siliceous pebbles embedded in it showing considerable tear and wear. It has marks of wheel-turning on the side, and the bottom shows the marks of the string or thong used to sever it from the potter's wheel. The bottom is about $3\frac{1}{4}$ in. diameter, and the body is not more than a quarter of an inch in thickness.

"2. A piece of large mortarium, with body more than double the thickness of the last; light brick red bottom about $5\frac{3}{4}$ in. in diameter; siliceous grains as in the last specimen.

"3. Six fragments of Roman black pottery, probably part of a bowl about $5\frac{1}{2}$ in. in diameter; two inches under rim plain, below that ornamented with lines in diamond pattern, the diamonds 1 in. in extreme length by half an inch in width.

"4. Fragment of bowl of Samian ware, which had formed part of a bowl about $7\frac{3}{4}$ in. internal diameter; outside plain, inside with two incised lines about two inches from rim. There is a rivet-hole broken through in this piece, showing that it had been mended. The ware is of the best red Samian.

"5. Half of bottom of Samian bowl, $2\frac{1}{2}$ in. in diameter; not ornamental; slight mark in centre; of good quality.

"6. Small fragment of rim of Samian bowl; plain; good quality.

"And a miscellaneous collection of fragments of brown, red, and black Roman ware.

“These were all found in the second drift from the south-east corner of the Castle Green. A series of five drifts had been made, under the orders of the Marquess of Bute, to prove the existence of the wall and its character. Part of an old crucible, in which gold had been smelted, and from which, by pounding and fusing, I obtained the specimen now at the Museum, was found. Duke Street, therefore, now occupies the site of the Julia strata, which ran through the centre of the Roman town, and when it got westwards it seems to have deviated northwards slightly. Near the site of the old bridge, when some masonry was cleared away in levelling the green, a Roman lamp and lachrymal bottle were found by the labourers employed, and afterwards sold to the late Mr. Phillips, of the Greyhound Inn, and presented by him to the Museum about eight years ago. I subsequently questioned the labourers about it, but they told me that they did not know of anything else being found.”—*Western Mail*, Oct. 20th, 1892.

ROMAN INTAGLIO RING FOUND AT ABERMARLAIS, CARMARTHENSHIRE.—The intaglio (Venus Victrix), set in a gold ring, illustrated on p. 175 of the present volume of the *Arch. Camb.*, was exhibited in 1851 at the Tenby Meeting (*Arch. Camb.*, New Series, vol. ii, p. 335) by Captain Arengo Cross, an ardent agriculturist, who occupied Abermarlais as tenant to Lady Lucy Foley, widow of Admiral Sir Thomas Foley, G.C.B. (younger brother of the Squire of Ridgeway, Pembrokeshire), who commanded the Goliath at Trafalgar. The ring was found about a foot below the surface, embedded in a clay-field which Captain Cross was draining. The superincumbent clay did not appear to have been previously disturbed, so that it would seem that the ring had sunk the 12 in., or thereabouts, during the centuries which had elapsed since the Roman occupation.

THE DEAN OF ST. DAVID'S.

EARLY CHRISTIAN INSCRIBED STONES AT ST. DAVID'S AND ST. EDREN'S, PEMBROKESHIRE.—It is gratifying to learn that three of the Pembrokeshire inscribed stones have recently been placed under cover from the weather, in such positions that they will be practically safe from injury for some time to come. The stones thus protected are as follow:—

(1.) The tombstone of the sons of Bishop Abraham, found in the western gable of the Lady Chapel of St. David's Cathedral (*Arch. Camb.*, 5th Ser., vol. ix, p. 78), now fixed in the south transept of the Cathedral, in a modern wall enclosing a small chapel on the eastern side.

(2.) Cross-slab inscribed with A Ω, IHC, XPC, formerly lying in St. Edren's churchyard (*Arch. Camb.*, 4th Ser., vol. xiv, p. 263), now fixed against the north wall of the chancel of the church, inside, together with a small cylindrical fragment having a double incised line upon it.

(3.) Cross-slab with rounded top, having traces of A and Ω at each side of the upper arm of the cross, formerly lying in St. Edren's churchyard (*Arch. Camb.*, 4th Ser., vol. xiv, p. 263, now fixed against the south wall of the chancel of the church, inside.

This good work has been carried out by the Very Rev. the Dean of St. David's, in the case of the St. Edren's stones, with the co-operation of the Rev. J. Bowen, St. Lawrence's Rectory, Wolf's Castle.

When I visited St. Edren's for the second time, last summer, I was fortunate enough to detect traces of the letter ω on the second cross-slab, which had escaped my notice when I was there before, with the Dean of St. David's, in 1883. The Rev. J. Bowen also indicates the letter on a sketch he has since forwarded.

J. ROMILLY ALLEN.

EARLY CHRISTIAN INSCRIBED STONE AT LOCOAL-MENDON.—This curious monument was visited during the Brittany Meeting of the Cambrian Archæological Association in 1889 (*Arch. Camb.*, 5th Ser., vol. vii, p. 74). It is a round pillar, 7 ft. 6 in. high, and 2 ft. in diameter at the bottom, tapering to 1 ft. 3 in. at the top. The inscription is in minuscules, in two vertical lines, and reads

croux
prostlon

Monsieur C. de Keranflec'h has already described the cross of Prostlon in the *Arch. Camb.* (3rd Ser., vol. iii, p. 369), but the engraving given by him is so inaccurate that we have thought it expedient to give a more correct representation from the facile pencil of Mr. Worthington G. Smith.

HERALDIC JURISDICTION IN WALES.—The Welsh nation have ever been known, for the admirable constancy with which they cleave to their records and traditions, as the most ancient nation of these kingdoms. Our country is full of historical associations, our place-names redolent of those whose memory is preserved in the ancient records of the people. Differing, as we do, from our kinsmen of the great English nation, even after a fusion of some centuries, every student of the earlier history of Wales, and the monuments of its people, must feel how inadequately the custodians of the English records, however well intentioned, are able to deal with Welsh heraldry and genealogy.

As one to whom these subjects have been an object of study and care for many years, I, through your pages, call the attention of all Societies connected with Wales and its people to the great desirability of a separate jurisdiction, in matters connected with heraldry and genealogy, for Wales and the Marches, or to give a more distinct geographical limit for the country lying to the western side of



THE PILLAR OF PROSTLON
LOCAL-MENDON
BRITTANY

WORTHINGTON, G. SMITH DEL.
LOCAL-MENDON
AUG. 1889.

the Severn and Dee. If the Welsh Societies, which so well represent its people, would unite in a petition for such an object, they could scarcely fail to obtain their request.

HENRY F. J. VAUGHAN.

30, Edwardes Square, Kensington, W.

17 June, 1893.

OSWESTRY MEETING.

THE forty-seventh Annual Meeting of the Cambrian Archæological Association will be held at Oswestry, Shropshire, on Monday, Aug. 21st, and four following days. Mr. STANLEY LEIGHTON, M.P., F.S.A., will be the President.

Amongst the chief places to be visited are Old Oswestry, Chirk, Whittington, Pennant Melangell, Valle Crucis, Ruabon, Brogyntyn, and Llangedwyn.

An illustrated programme of the excursions will be issued shortly.

In order to facilitate the preliminary arrangements of the Local Committee, members intending to be present at the Meeting are requested to inform the Rev. R. Trevor Owen, F.S.A., Llangedwyn, Oswestry.

It appears that the Annual Meetings have been wrongly numbered since 1872. The first Meeting was held at Aberystwith in 1847, and the twenty-fourth Meeting at Holyhead in 1870. The next Meeting, at Hereford, in 1871, was a failure, and is not reported. The Brecon Meeting, in 1872, should have been numbered the twenty-sixth, but instead of this it is called the twenty-seventh. The error, which thus commenced in 1872, has been perpetuated ever since. The Meeting at Oswestry, in August 1893, is the forty-seventh, not the forty-eighth, and the Jubilee Meeting will be in 1896.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

Treasurer's Account of Receipts and Payments for the Year ended 31st December 1892.

	£	s.	d.		£	s.	d.	
1892.				<i>Cr.</i>				
Feb. 25.	Balance handed over by Mr. Banks, the late Treasurer	315	9	6	Mr. J. Romilly Allen, salary as Editor, and disbursements	10	10	6
"	29. Mr. G. T. Clark, donation	20	0	0	Mr. W. H. Banks, quarter's salary and disbursements	7	4	0
Mar. 18.	Amount of subscriptions received from English and foreign subscribers	66	3	0	Mr. A. E. Smith, illustrations	14	18	6
	Ditto, ditto, in respect of North Wales	90	6	0	Messrs. S. and H. Jewell, cabinet-makers, for mahogany cabinet of drawers	8	15	0
	Ditto, ditto, in respect of South Wales	105	0	0	Proprietors of <i>Buildey</i> , half cost of blocks	1	9	6
	Ditto, in respect of the Marches	13	13	0	Mar. 4. Amount invested in Consols	200	0	0
	Amount received from Mr. C. J. Clark for books sold	7	4	2	" 14. Mr. C. J. Clark, printing	54	6	11
"	Subscription from Miss Talbot	1	1	0	April 2. Mr. A. E. Smith, illustrations	15	0	0
May 25.	Cheque from Rev. R. Trevor Owen for Indexes	8	5	0	" 5. Mr. J. R. Allen, quarter's salary and disbursements	10	12	0
July 6.	Dividend on Consols	1	8	1	May 4. Rev. R. T. Owen, quarter's salary as Secretary	2	10	0
Oct. 6.	Ditto, ditto	1	8	1	" 9. Rev. C. Chidlow, grant in aid of the explorations of Talley Abbey	10	0	0
Nov. 8.	Sir James Williams Drummond, Bart., donation	5	0	0	" 28. Mr. C. J. Clark for General Index	79	16	6
	Balance of Local Meeting at Llandeilo £22 2 3	22	2	3	Ditto, for printing circulars, etc.	42	3	9
	One subscription	1	1	0	Mr. A. E. Smith, illustrations	15	6	0
	Back Nos. and Index	0	19	6	Mr. J. R. Allen, quarter's salary and disbursements	10	9	0
	Bank interest	24	2	9	Mr. C. J. Clark, printing	35	4	11
		0	5	10	" 24. Rev. R. T. Owen, two quarters' salary as Secretary	5	0	0
		24	2	9	" 29. Mr. J. R. Allen, quarter's salary and disbursements	10	10	0
		0	5	10	Oct. 24. Mr. A. E. Smith, illustrations	19	19	6
		24	2	9	Nov. 24. Mr. C. J. Clark, printing	50	8	8
		0	5	10	Dec. 24. Mr. J. R. Allen, quarter's salary and disbursements	10	9	0
		24	2	9	" 27. Rev. C. Chidlow, expenses as General Secretary	1	18	6
		0	5	10	" 30. Mr. A. E. Smith, illustrations	15	0	0
		24	2	9	Cheque-books	0	4	0
		0	5	10	Bank-charges and commission	1	14	7
		24	2	9	Balance in Treasurer's hands	25	15	7
		0	5	10		£659	6	5

Examined and compared with the vouchers and the bank-book, and found correct.

April 25th, 1893.

D. R. THOMAS, Chairman
S. W. WILLIAMS.

Archaeologia Cambrensis.

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NOTES ON SOME EARLY INSCRIBED STONES IN SOUTH WALES.

BY PROF. J. RHYS.

IN May 1892 I was able to visit one or two old inscriptions in South Wales, which I had not previously seen. One of these is the Eglwys Cymmun Stone, of which Mr. Treherne gave an account in the *Arch. Camb.* for 1889, pp. 224-5, accompanied by a reading of mine. The Roman capitals are there correctly given as making

AVITORIA
FILIA CVNIGNI.

The Ogam, which I read from the rubbings submitted to me, as *Inigina Cunigni Avittoriges*, I find to contain an inaccuracy, the correct reading being

*Inigena Cunigni
Avittoriges.*

I do not know how the error crept in: I expressed misgivings at the time as to the third vowel, which I expected to be *e*, and on inspecting the stone I find that it is *e*. In fact, this old monument is one out of very few in Wales, which leaves one in no manner of doubt as to any single character implied, whether Roman or Ogam. The interpretation of the Ogam has just been dealt with in a recent paper of mine on "The Inscriptions and Language of the Northern Picts", pub-

A word as to the position of the stone. It stands in the old churchyard at Llandeilo, but it is so near another standing tombstone that it is very difficult to get a good look at the writing. In a more favourable position it would be possible, I think, to arrive at greater certainty as to the legend.

Lastly, the name *Andagell-i* has also been read on the Gelli Dywyll Stone, near Newcastle Emlyn,¹ and the name has long reminded me of that of the leader of the British exiles in the Irish story of the Destruction of Bruden Daderga in the *Book of the Dun Cow*, where it is given as *Ingecl* or *Ingcél*; but I never could account for the *c* in that spelling. The other day, however, I stumbled across this name in a list of the Kings of Ossory in the *Book of Leinster* (fol. 40^e), where it is written *Ingel*. That I have no doubt represents the same name as *Andagell*, the *ll* of which prevents me from treating the name as *Andagél*, *Ingél*, and Welsh *Anwyl*: in fact, I have not hit upon any exact Welsh equivalent. I cannot help thinking, however, that the prevalence of the name in the district of South Wales indicated above, fixes, roughly speaking, the portion of *Alba*, or Britain, to which the Irish story of Bruden Daderga refers.

In the course of the same rambles I visited the Egremont Stone, and found the reading in the *Arch. Cambrensis* quite correct, namely, CARANTACVS, with a minuscule *s*, and an initial *C* which is mostly gone. The stone is built into the wall of the church, but it would be the better for being placed under shelter. The church is close by a farmhouse, which I was interested to find called *Llandrè* (for a longer *Llandref*), which has in Cornish place-names sometimes been accurately translated into *Churchtown*.

Before closing these remarks I may mention that I took another look at the bilingual stone preserved at Middleton Hall, near Llanarthney, but found at Llanwinio,

¹ Rhys' *Lectures on Welsh Phil.*, p. 388.

is the question how the *Bivv* or *Bevv* of the second line ended. I should, for reasons about to be explained, suggest that BIVADI is possibly a variant spelling of *Bivaidi*, and that the last name in the Ogam should be read *Biv-voidi*. But the three equally spaced notches with which the name now ends favour an *e*, making the name, perhaps, into *Bivedi* instead of *Bivvoidi*. This would allow us to regard the person commemorated by the Ogam as being the same as the *Bivad-i* of the other legend. In other words, his name was *Bivad* or *Bivaid*; but he is described in two ways: in the Latin legend he is "son of *Bodibev*", while in the Ogam he is "Descendant of *Bocibev*", which gives probably his clan-name. In any case, *Bocibevv* cannot be read *Boddibevv*, and equated with BODIBEV—in the Latin, except on the supposition that the Ogam-cutter has committed a blunder, of which I see no evidence.

Now as to the name *Bivad-i* or *Bived-i*, one can hardly hesitate in equating it with the Irish name given in the *Martyrology of Donegal*, pp. 216, 240, as *Beoaidh* (genitive *Beoaidh*), and the *Tripartite Life of St. Patrick* (i, p. 160), as *Beoáed*, which the Editor, Dr. Stokes, treats as *Beo-aed*, as he does also in his *Calendar of Oengus*, where it is written *Beoæd* (March 8). If one may attach any weight to the genitive *Beoaidh* in the *Donegal Martyrology*, one can hardly suppose *Beoæd* to be a compound of *Aed*, which makes *Aeda* in the genitive. The same thing would seem to follow from equating our BIVADI with *Beoæd*; that is, as a Goidelic name, the genitive ended in *i*. The name, however, was probably not Goidelic in point of origin, but Pictish, and as a Pictish name its genitive appears to have been *Bivaidon*, whence an early Goidelic genitive, *Bivaidon-as*, on one of the Ogam stones at Ballaqueeney in the Isle of Man. Compare *Dovaidon-a[s]* on the other Ballaqueeney Stone.

This is not all, for we seem to have an instance without the early Goidelic case ending *-as*, in the slightly modified form of *Bivodon* in an Ogam inscrip-

Lughaidh, son of Ith. The Beoaedh mentioned in the *Tripartite* was also Bishop, and he was left by St. Patrick to look after the church or churches which the latter had founded at Dún Croon, west of the river Bann, in co. Londonderry. Dún Croon (on which see a note to the *Four Masters*, A.D. 1206, and another to Reeves' *Adamnan*, p. 96) is given by Stokes as reading *Dún Cruithne* in the original: that means "the fort of the Pict".

These remarks will serve to show that the name *Bivad-*, *Bivod-*, *Bived-*, *Beoaedh*, was not only widely spread, but also probably non-Celtic and Pictish in point of origin.

April 1, 1893.

[*Note*.—I visited the Eglwys Cymmun Stone on the 11th of June 1889, and the only letter in the Ogam inscription about which there appeared to be any doubt was the third vowel of the word *Inígena*. The sketch I made at the time shows four strokes, or *e*, but I have marked it in numbers four or five. The rubbing distinctly gives five strokes, or *i*, so that I think there is still some uncertainty on this point.—Ed.]

THE SIGNORY OF GOWER.

BY G. T. CLARK, ESQ., F.S.A.

(Continued from p. 16.)

HENCLIFFE, a reputed but doubtful manor, said to be held of Swansea.

HENLLYS, or Hentelles, one of the fourteen principals of 1306. Specified in 1353 as one knight's fee. Held under Swansea, in 1583, by Henry Mansel, and in 1650 by his heir, as one fee.

HORTON, a sub-manor of Penrice, held by the service of half a knight's fee. Probably the original seat of a family of that name, whose heiress married Cradock. The manor was held by the Penrice family as early as 1394, and descended to Sir Rice Mansel.

ILSTON, Iltwiteston, supposed to be the Llancynwalan of the *Book of Llandaff*, if not Llantwit or Llanyltidston, was held, with Brynaveil, of Swansea as one fee. The parish is a considerable one, and includes parts of the manor of Kittle and Llanon as well as of Brynaveil. It was held by Neath Abbey (therefore held afterwards *in capite de coronâ*), and was granted to Sir George Herbert.

In 1583 Sir William Herbert held it as half a fee. It seems to have descended to his niece, Mary Doddington, and so to her great-grandson, Lord Brook. Finally it was purchased by Major Penrice, and now belongs to his nephew. Park-de-Breoz, in this manor, is mentioned in a De Braose charter of 1306. It was probably broken up, for the Villa de Llewitteston of 1353 contained a fee and a half.

KITTLE HILL, Kutshulle, Knitehull, or Kychull, a sub-manor of Pennard, lies mainly in that parish, but extends into Ilston. Its boundaries are—the Bishop's land on the east, Lunnon Fee and Trinity Well on the west, Monklake and Sheepwalk on the north and

south. The lordship was in the chief lord, who held a court-baron there, and it has so descended. In 1353 the chief lord held there half a fee, and ... carucates of land. Kittle Hill was long the seat of the Benetts, of whom John Benett died in 1734, and left it to his mother, who left it to Thomas Popkin of Forest, whose son was John Benett Popkin. The Bowens afterwards had Kittle Hill.

LANGROVE, held of Swansea at half a fee. Thomas Denys, Chivaler, held it in 1432-3.

LEESOR, or Leycester, held of Swansea as one fee. Probably this was the Laysanteston which John Turberville confirmed to David de la Bere, Isabel his wife, and Peter their son, in 1304 (?), and which, as Leyshanston, held in 1353 a castle and one knight's fee. Sir Edward Herbert had it in 1583.

LANCIOG was held of Swansea.

LLANCOMBE, held of Swansea, 35 Edward I.

LLANDEILO-TAL-Y-BONT. So called from its position near an early bridge over the Lwchwr. The manor was held of Swansea by Neath Abbey, by the service of a fee and a half, and in 1583 was in the Crown, and in 1650 held of it as one fee by John Price. The parish is extensive, and is mentioned in the *Book of Llandaff* as given to the church of Llandaff by Meurig ap Tewdrig, King of Glamorgan, when it extended into Caermarthenshire. It is mentioned in the Bulls of Calixtus II and Honorius, 1119 and 1129. In 1131 a Bull of Honorius shows it as a subject of dispute between Llandaff and St. David's. The parish contains the sub-manors, or reputed sub-manors, of Cwrt-y-Carw, Cwrt-Carnau, Tir-y-Brenhin, and Gwyn Vae. In the inquisition on William Braose (13 Edward II) appears the Tower of Talebot with 24 acres of arable and 8 of meadow land. There was also a Welshery in Llandeilo attached to Supra-Boscus.

LLANDEWI, a manor held of Swansea. The parish included a part of Paviland, Scurla Castle, and probably Llynon. It was a parcel of the Neath Abbey estate,

and held as one fee of Swansea. A paper without date bears the following :

“ *Ecclesia de Llandewi.*

	£	s.	d.
“Item feodum Thom. Hascod Senescalli manerii cum membris	1	0	0
Feodum sive vadum ejusdem Thome custodis portus et castri de Llandewi cum membris	0	13	0
Galfrid Marmion [tenet] unam carucatam terre.”			

There seems to have been a castle near the parish church, which in 1639 had long been demolished. The Bishop of St. David's probably obtained the manor, and leased it to the Mansels, who held the demesne-lands on three lives, of whom, in 1639, Miss Susan Mansel was the last. Colonel Philip Jones probably had a grant of the manor from Cromwell. In 1546 Thomas ap John of Llandewi paid 6s. 8*d.*, ward-silver, to Cardiff, but this could scarcely have been on account of Llandewi.

LLANDIMOR, a large manor containing the whole of the parishes of Llanmadoc and Cheriton, and parts of Llanrhidian and Rhosili, and including some parcels of land dismembered or detached from the manor, and holden of that of East Greenwich. The manor was held as one knight's fee, and came into the possession of Llewelyn ap Iorwerth, who was connected with Gower by the marriage of two of his daughters with two members of the De Braose family, 1215-19. He is said to have granted the manor to Morgan Gam of Avan, whose daughter Maud carried it in marriage to Sir Gilbert Turberville of Coyty.

With the manor passed a not inconsiderable castle, the possession of which strengthened the position of the Turbervilles, already very considerable people in Glamorgan ; and in the same degree excited the jealousy of William de Braose, then lord of Gower, who seems to have forced a sale to Sir Robert de Penrice, and in other ways to have broken up the property, until the manor fell into the hands of the chief lord, in

the person of Thomas de Mowbray, Duke of Norfolk, from whom it came, probably by grant, to Sir Hugh Johnnys, who married a Cradock, and repaired the castle.

Among the inquisitions respecting alienations in Gower, taken 13 Edward II (No. 32), was one upon 15 acres held by John Voyl, probably in Llandimor. Henry VII granted the manor to Sir Rhys ap Thomas, whose grandson was attainted *temp.* Henry VIII, and the manor fell to the King. Sir Edward Herbert had it, as had William Earl of Pembroke, *temp.* Edw. IV, and his heirs in 1650. It was held of Swansea, with Rosilly, as one fee, by the payment of a pair of gilded spurs, or 20s. At one time Lady Catherine Edgecombe held it by gift, with the manors of Weobley and Cae-gurwen, from Henry VIII, for life. It was upon her death that it came to the Herberts. The tenures were free, demesne, and customary.

Llandimor-supra-Boscum, with two mills and Black-Pwll Mill, a messuage with 40 acres of arable land, appears in the schedule of William de Braose, 13 Edw. III. This was probably demesne land.

The manor is not to be confounded with a place still called Llan-y-mor, a mile west of Swansea.

There was a castle known as Bovehill here, which was the residence of Sir Hugh Johnnys.

The De la Beres held land here in the fourteenth century, and their heiress, Elizabeth, conveyed Cherton and her other land to her husband, David Cradock, a cadet of the Swansea family, about A.D. 1500. They were here for six generations, and resided at the Great House, of which a fragment remains.

LLANGENYDD, East and West, were held as half a fee of Swansea. The two divisions were known also as Easton (or Priorston) and Weston. Easton was the prior's fee of the alien priory here established; but the whole of Llangeneth is set down in 1353 as one and a half knight's fee. Llangenydd is probably the Llan-cinell, or Llangenei, or Conmoy, of the *Book of Llandaff*, which records a gift there by King Meuric ap

Tewdrig of 6 modii of land (54 acres) to the church of Llandaff. Roger, the second Earl of Warwick, who died in 1153, is the reputed founder here of a small priory annexed to St. Taurinus of Evreux, to which the church of St. Mary, Swansea, was attached by William de Braose; and which, *temp.* Richard II, was let on farm, with the alien Priory of St. Clair, to Thomas Faywode, and was granted, 7 Oct., 2 Henry IV, by the King, for £20 *per ann.*, to Henry Morton, the Prior of Ewenny. When, later in the reign, the alien priories were reduced, the Abbot and Convent of St. Taurinus appointed Richard Day as Prior; and on a vacancy, Richard ap Morgan, who, on the suppression, was allowed to retain his office, but paying £20 yearly to the Exchequer. There was also a writ to the Prior of Llangenydd to pay *vadii* to John Goch, who by letters patent had the custody of all priories of South Wales, and received nothing from those of Llangenydd, Bergavenny, Pembroke, and Monmouth.

This Priory was granted, 6 July 1423, to Robert Brideport, who in 1431 had paid £100 for it to Sir Hortouk van Clun, Kt., on the presentation of the Abbot of St. Taurinus; and afterwards William and Robert Collinglow had custody of the same, and were to appear in Chancery, and show cause why the grant should not be revoked. In 1432-3 it was held by John de la Mare.

In 1441 the Priory was finally dissolved, and granted to All Souls' College, Oxford, Richard Hoo and John Mathew having at that time its custody. At the Dissolution the manors were annexed to the Crown.

John de la Mare, probably the original holder of the manor, gave to Neath the land which had belonged to Osman Gross, which his mother held in dower. This was confirmed by King John. Also John Labulie sold to Robert de Penres all he had in fee in Llangenydd, viz., the land which the Penrice ancestry had held of the De la Mares. John de la Mare witnessed a charter here in 1318, and William, the younger, was a juror

in 15 Edward II. He married Catherine, sister of Robert de Penres; and Robert, their son, witnessed a charter, 11 Henry VI.

There was also a hermitage or chapel attached to the church. 27 Nov., 7 Henry VI, William Bernard had a grant of the Hermitage of St. Kenydd-atte-Holm, in Gower Land.

Easton and Weston are elsewhere noticed.

LLANGEVELACH, otherwise Llangewi, held of Swansea as half a fee. This is the name of an extensive parish and of a modern hundred. The parish abuts, northwards, upon Brecknock; eastwards on Llansamlet, Ynys-y-Mond hamlet, Cilibebill and Llanciwg parishes, and Cilvae manor; westward on Llandeilo; and southwards on the liberties of Swansea and the parish of Llchwyr. The greater part of the parish is occupied by all or part of the manor of Caegurwen; but it contains the manors of Supra-Boscum, and of Gower Wallica, Trewydfa, and Clas Langevelach. Brân Mill, in Llansamlet, is also reputed to be attached to one of the Llangevelach manors.

In the reign of Elizabeth was a chancery-suit (Rice ap Owen, plaintiff; Robert John ap Owen, David ap Rosser, Janet Davis his wife, John Bankleu, Hopkyn ap Hopkyn, Robert Morgan, Thomas Hopkyn, Gwalter Jenkyn *alias* Gore, David Morgan, and John Williams, defendants), the subject being a claim, by descent, for lands in Llangevelach, called Tire Bougan, Kellyn Bloyden, and Keven-y-Forest, conveyed by the Earl of Worcester to Owen ap Jenkyn.

LLANGUICK, probably Llanciwg, a parish in Cilvae, is also reputed a manor, but said to be subject to the lordship of Glamorgan, and owing service to Cardiff. Much of the parish is in Gower Wallica. The Englishry in Llanciwg is in Gower Anglica.

LLANMADOC, or Llanvedoc. The manor, held as one knight's fee, coincides with the parish. Margaret, Countess of Warwick, with the consent of William and Henry, her sons, granted in 1156, to the Templars, the

vill of Llanmadoc with appurtenances. This was certified by Richard the Bishop, Philip Bishop of Bayeux, Waleran Earl of Meulan, Robert and Galfred de Novo Burgo, her sons; and they were confirmed by William de Breos at Swansea, 6 May, 1300, and witnessed by Rob. de Baliol, Vicecomes de Glamorgan, and John de Hodleston.

At the Dissolution the manor passed to the Crown, and was held *in capite*, as one fee, by Anthony Mansel of Llantrithyd, by grant from the Prince of Wales, and thence it descended, through the Bassets, to the Aubreys and their heirs. Sir John Aubrey held it in 1650, and a later Sir John in 1826.

LLANRHIDIAN, a manor held as one knight's fee, forms a part of the parish of the name. The De la Bere family were its early lords. The manor was seized by the Crown in the reign of Edward IV, and granted to the Herberts, of whom Sir Edward held it in 1583, and in 1650 the heirs of the Earl of Pembroke.

In the reign of Elizabeth was a suit in Chancery for lands and tenements here, between Jenkyn Harrys, plaintiff, and Morgan David Merrick and Morgan ap Jevan, defendants.

In the twelfth century Llanrhidian was the scene of a reputed miracle, when a spring gave forth milk of such richness that butter was made from it.

LLAN-Y-NANT, a reputed manor in the parish of Llangevelach.

LLWCHWR, a manor held by Henry de Newburgh in 1099, and probably granted by the chief lord of Gower to Henry de Villiers, together with the Tower, a castellet, which stands upon a mound partly artificial, and which seems connected with a Roman camp, and possibly was the site of the Roman *Leucarum*, evidently the Latinised form of the Welsh name. It was granted, with the demesne-lands, a grange, and a Chapel of St. Michael, by Henry de Villiers to Neath Abbey,—a grant confirmed by Henry Earl of Warwick, and again confirmed by King John, 6 Jan. 1207-8.

In Pope Nicholas' *Taxation*, in 1291, the grange of Lluchwr belonged to Neath, and was in the archdeaconry of Caermarthen. There were a fair and market, and a court-leet held yearly, and the vill has a corporation.

The Tower, ruined by Rhys ap Griffith in the spring of 1215, was restored by Hugh le Despenser probably when, for a short time, he held Gower.

A charter recited by John Lord Mowbray in 1334, mentions the Chapel of St. Michael de Carnu as in the fee of Talbot; and in 1353 the "villa de Louchwarne" contains a castle and one knight's fee.

John Swayne, or perhaps Owain, an officer of the Court, 15 Edward II, died seized of the castle and vill and 5 *modioli* of land. His heirs were Alice and Dionysia, aged five years, daughters of Nicholas his brother. Other accounts made Alice the daughter of William Rokulf. William Earl of Pembroke, 9 Edward IV, no doubt by royal grant, died seized of the manor and castle, from whom they have descended to the Duke of Beaufort.

In the *Valor* of 1535 the grange is entered at 15s. *per ann.*, as the Grange of Cwrt-Carno, Glyn Lughern, at £6, and the tything of Cwrt Carno at 40s.

Lluchwr was anciently called Aber-Lwchwr, and sometimes Traf-avane, from the beavers there.

Until 1834 the only bridge over the river was some way up, at Talybont, and the passage lower down was worked by a ferry. In 1834 a bridge of timber was constructed at the expense of the two counties of Glamorgan and Caermarthen. It rested upon sixteen rows of piles, and at the east end was a swing-bridge; all which still remain, maintained by the two counties. In 1850-2 a second, a stone and iron bridge, a few yards lower down, was constructed by the Great Western Railway Company, also with a swing-bridge.

LLWYN-Y-BACH, a manor held by the service of half a fee, conjointly with Scurla Castle.

LLYNON, or Lunnon. See Haman.

MAELES, a small, reputed manor in Oystermouth parish.

MILLWOOD, East and West, are two manors which belonged to the Priory of St. John of Jerusalem, and were attached to the Commandery of Lebeck by the service, under Swansea, of one fee. They seem to have lain in several parishes, and to have been seized by the Crown at the Dissolution. In 1353 Milwodesketty contained 10 carucates of demesne lands. They were next granted to the Mansels, and held in 1650 by Bussy Mansel. They lie in the parish of St. John, Swansea.

MORETON, or Moorton. See Bishopston.

NICHOLASTON, Necleston, mentioned as one of the principal Gower lordships in 1306, and held at half a fee, but in 1353 held at one fee. Of it were held the sub-manor of Scurla Castle and Llandewi, and Burry in Cheriton, manors probably causing Sir E. Mansel to be entered, in 1583, as holding Nicholaston as one fee. The boundaries are—on the north, Cefn Bryn; on the south, Oxwich Barrows, and at one point the sea; on the east and west are Penmaen and Penrice.

William de Barri by charter granted to Neath Abbey 30 acres between the mountain of Cefn Bryn and the way leading through the wood of Barri to the vill of Penmaen, afterwards confirmed by King John.

Manselfield, a detached hamlet, belongs to this parish, if not to the manor.

OXEDON, a very doubtful manor, said to be held of Swansea.

OXWICH, one of the fourteen lordships of 1306, is a manor co-extensive with its parish, and was held of Swansea by the service of one fee. It seems to have been held by John de Braose of Llandinas, brother of William, lord of Gower. His grand-daughter and heiress, Agnes, married Robert de la Mare, whose effigy, with that of his wife, are supposed to be those seen upon an altar-tomb in a recess in the north wall of the chancel of the parish church. Their daughter and heiress mar-

ried Sir Robert Penrice of Penrice, and their great-grand-daughter, Isabel Penrice, married Sir Hugh Mansel, ancestor of the present lady of the manor.

What is called the Castle is a dwelling begun about 1550 by Sir Rice Mansel, and never finished. Over the door are the letters R. M. and a quartered shield:— 1 and 4, Mansel; 2, per pale indented, Penrice; 3, Barry of six. Crest, an eagle's head, per pale indented, for Penrice. There was, however, an older castle, which in 1553 was held, with the vill, at one and a half fee.

The Knights of St. John held 10 acres in Oxwich, the gift of Robert de Morra; confirmed in 1176-97 by Peter de Leic'.

OYSTERMOUTH, sometimes called Caertawy, was a manor held with the Castle, and ten marcs of rent, in demesne by the chief lords. In 1650 its boundaries were described as: on the east and south, the Bay of Swansea and the open sea; on the west, Caswell Brook, Manselfield, and Bishopston; on the north-west, the Lordship of Philip Earl of Pembroke; and on the north and north-east, the Rhyd y Devaid brook; which also are the boundaries of the parish. The tenures are free, copyhold, and patent. The manor also includes the Portmeads in Gower Wallica. Unlimited rights of common are claimed on Cline Moor, Mumbles Cliff, West Cliff, Summer Cliff, and Norton Burrows. The inhabitants of Manselfield, Norton, and Oystermouth have intercommune of pasture on Cline Moor. The estate of a freeholder dying on his freehold is liable for a heriot of the best beast, if valued at above 5s. If he dies out of it, 5s. A heriot is due on the alienation of the whole of a freehold; and though the freeholder die seized of more than one, but one heriot is due. No reliefs are payable. Customary tenants held by the verge, to them and their heirs, and are subject to heriots as freeholders. They are to grind at the lord's mill all the corn grown and consumed within their customary lands. Strangers pay to the lord $\frac{1}{2}d.$ per stone for wool; for coal, laden or unladen, 6d. per

boatload ; and 2*d.* per ton, as tron, keelage, or toll, is due at the Mumbles Quay. The lord has a quarry of limestone on Mumbles Cliff, worth about £10 *per ann.* Neath Abbey, in 1291, held a carucate of land, two mills, and divers rents, in the fee of Oistremons.

There is a sub-manor of Maeles or Mayles. The lord's meadows are in *Supra Bosc'*; and there are parcels of land in Mansfield and Old Castle thought to belong to St. John's, Swansea.

The Castle, still existing as a venerable and very interesting ruin, is attributed to Henry de Newburgh, and was held by the lords of Gower, under whom, 25 Nov. 1, Edward IV, Hugh John fined for confirmation of his patent from John Duke of Norfolk for the office of constable of Oystermouth Castle and steward of the manor, with 40 acres of land there ; and also for letters from the Duke granting to the same Hugh and Maria his wife an annual life-rent of 20 marcs.

8 Edward IV, the Castle and manor were held by William Earl of Pembroke ("Black Will") and William his son. 38 Henry VIII they were leased to the Earl of Pembroke of the new creation, who in 1560 had the reversion of this and other manors in Gower on payment of £3,000. The manor, however, came to Edward Earl of Worcester as representing the older Earls. It was then seized by Cromwell : but at the Restoration was recovered by the Earl of Worcester, and is now held by the Duke of Beaufort.

Among the landowners in the parish, in the time of Henry VIII, appear David ap Jenkyn, John Hoskyn, Antony Smith, John Robyn of Newton, Thomas Seys of Newton, John Seys, William Franklen, and Thomas Hopkyn. Richard Seys had then a lease of the Castle.

At Thistleboom was a seat of the Shewen family. Cline Wood is said to have divided the English quarter from the Welshery.

PAVILAND MANOR was held of Swansea as one fee. It lay in the parishes of Llandimor, Penmaen, and Port

Eynon. It is a compact manor, having the sea on the south, Pennard and Ilston on the east; on the west, Nicholaston and Cefn Bryn; and on the north and north-east, Llanrhidian. In 1291 the grange of Paviland was in the fee of Cnoyl, and held by Neath Abbey, and in the *Valor* of 1535 it stands at 15s. *per ann.* A tenement, part of the manor, but in the parish of Llandewi, was held, probably by grant from Queen Elizabeth, of the manor of East Greenwich. Paviland Manor was sold by Lord Talbot of Hensol to Mr. Penrice, and is now in that family.

PENMAEN, one of fourteen principal lordships, in 1306 was held of Swansea as half a fee; but in 1356 this is stated at a fee and a half, and part of Paviland is reputed to have been held under it. Kittle and Llynon are said to have been connected with it, which may account for its having been held as a fee and a half, in 1583, by Sir William Herbert, Jenkin Franklen, and John Bowen.

Temp. Henry III, by a final concord, William and Philip Hardy made a partition of whatever they could acquire of the estates of their ancestors, Ricardus and Terricus Hareng, in England; and soon afterwards, 12 Mar., 25 Henry III, William de Braose is to give Philip Hareng seizin of the manor of Penmaen, of which his father was disseized owing to the war between the King of England and the Prince of North Wales.

The Harengs seem to have been followers, in Dorset, of the Newburghs, who were connected with the Gower family. They also appear in Yorkshire, when, 16 Edward II, Walter Hareng obtained one-third of Pontefract manor by marriage with Margaret, second daughter of John Abel. (*Hutch., Dors., i, 340.*)

Thain Blantagmel gave 40 acres of arable land to Neath, which was confirmed by King John. This grant was in Port Mayn, which may be Port Eynon or Penmaen. A parcel called "Panton's Land" is known in Penmaen. At one time Sir Mathew Cradoc held Penmaen, and the Cradoc heirs seem to have held it jointly

with the Earl of Worcester. In 1610 it was held by Richard David.

In the reign of Henry VI mention is made of Pedwen or Pedweden, probably a tenement in Penmaen, held as a quarter-fee.

PENNARD (possibly the Llanarth-Bodu of the *Liber Landavensis*) was a member of the signory, and descended with it. It was held, 1469-70, by William Earl of Pembroke, and is still held by the Duke of Beaufort. It does not appear in any list of fees, but in 1353 the "Villa de Penarth" contained a castle, and the chief lord has there, probably in demesne, 3 carucates of land and 2 acres of wood. Upon it depended the mesne-manor of Trewyddfa in Llangefelach, Llynnon in Ilston, and Kittle, which was partly in Pennard parish, and partly, it is said, in Bishopston. The sea forms its southern boundary. On the east, Pwll Ddu divides it from Bishopston, as on the west does Pennard Pill; and its other boundaries are Penmaen and Ilston, within which is Fairwood Moor. It terminates northwards in an acute point.

Each freeholder is to appear at the court-baron, or be fined 3*d.*; if a customary tenant, 3*d.* These held by the verge. There are no copyholders. Transfers and surrenders are made in open court, which gives seizin and inheritance for ever. When a whole tenement is surrendered, the lord has a heriot of 5*s.* No heriot is claimed on less than a tenement; and when less, the rent is to be proportioned.

Widows with children inheriting hold the land during widowhood, and on death are not liable to a heriot. A customary tenant may claim, on a writ of right, a trial by a jury of twelve indifferent men. The steward's fee is 1*s.* for a copy of the plaint, and 8*d.* for that of the protest. If, after challenge, there are less than twelve jurors, the steward may import others from any other lordship within the signory. No customary can implead another customary in any strange court for any cause under 40*s.*, on pain of a fine to the lord; only, however, when the manor-court is duly kept.

The tenants have common of pasture and two wastes on Pennard Cliff, paying 13s. 4*d.* *per ann.*; and on Pennard Moor, for which the inhabitants of Pennard and Kittle pay 13s. 4*d.* *per ann.* Those of Bishopston have the same right on Pennard Moor, at the same payment. The tenants had the same on Pennard Burrows, now covered with sand, and on Llynon Moor. This was claimed in 1650, but refused by the late lord.

The tenants pay toll-corn at the Manor or Park Mill for all corn grown and consumed on the land. The lord has the usual royalties and right of wreck. He is to hold an annual court-baron and courts-leet in May and at Michaelmas, when the jury present two customary tenants for every fee, of whom the steward swears in one as reeve for the year.

Kittle Hill, probably a manor-house, was long a seat of the Bowen family. Highway and Norton were seats of local gentry, and at Wyddiat dwelt a family of that name.

Park-le-Bruce (Braose), afterwards Park Price, was a park of 500 acres, probably attached to the Castle, but disparked at an early period. Park Place, probably the Price seat, stands in Ilston parish and Llwynon Manor.

Long Oaks, a family seat, belongs to Pennard, though in Penmaen parish.

A grant of 80 acres in Pennard, made to Neath Abbey by Roger Earl of Warwick, was confirmed by Peter de Leic' (Breviat of *Domesday*). 13 Edward II, William de Braose died seized of two messuages and 24 acres in Pennard; but of the fees of Kitehull and Trewatheva. 43 Edward III, Thomas Earl of Warwick held Pennard; and 13 Henry VI, Elizabeth Mowbray has in jointure the manors of Pennard and Kitehulle. 11 Henry IV, John Duke of Norfolk was seized of Pennard *alias* Penyarde Castle; and 9 and 10 Edward IV, William Earl of Pembroke was or had been seized of Kethall, Trewydna, Lunon, and Pennard manors. In 1514 the Earl of Worcester had the last.

The bold, abrupt cliff of rock occupied by the Castle, and indicated by its name, rises about 150 ft. above the water, and, in common with all the east or leeward side of the bay, is capped by a deep deposit of blown sand. This sand, not now in progress, widens out into extensive burrows, parts of which are covered with short but fragrant herbage, while the remainder is arid sand, contrasting sharply with the fertile grass and woodland which occupy the west and more favoured side of the bay.

The Castle is an oblong, rather irregular enclosure, about 108 ft. east and west, by 84 ft. north and south, at its longest and widest. The sides are flattened, and the west end rounded. It is composed of a single court or ward, enclosed by a curtain-wall, upon which are the gate-house and one mural tower.

The gate-house is out of proportion with the court, and occupies much of the east end. It is rectangular in plan, 40 ft. in front by 23 ft. deep, having two half-round towers, 15 ft. in diameter, between which is the entrance-gate of 10 ft. opening. The sides and rear are rectangular. The entrance is beneath a flat drop-arch, backed by the remains of a vaulted roof, in which are the chase and usual grooves for a portcullis. On either side are loops; but the lodge-doors, now broken down, were in the rear wall, towards the court. The towers have a basement and a low first and lofty second floor, with three loops outwards, 2 in. broad, and of the unusual length of 6 ft. There are also lateral doors opening upon the curtain. In the centre is the portcullis chamber, and above it the usual battlement. The floors were of timber, and there do not appear to have been stone stairs. There are no traces of a drawbridge, though the ditch shows one probably to have existed. The rear parts of this gate-house are in ruins.

There is one peculiarity about the portcullis worthy of notice. The lateral grooves, about 5 in. square, stop abruptly about 2 ft. below the spring of the arch, and 6 ft. above the cill; so that the grate must either have

remained suspended at the upper level, which is improbable, or have been constructed with two shoulders, so that the lower 6 ft. would be about 8 in. narrower than the upper part, and be deprived of the steadiness given by lateral grooves. It does not appear, from the ruinous state of the entrance, what other defences existed besides this one portcullis.

The gate-house is not in the centre of the end, but has 12 ft. of curtain on its south wing, and 30 ft. on its north.

The curtain is about 3 ft. 6 in. thick, and 20 ft. high, within, to the rampart-walk. The battlement is of unusual height, about 8 ft., so that the wall outside is at least 28 ft. high. The embrasures are far apart, the merlons being very broad, and some of them are pierced by a loop. The curtain remains tolerably perfect from the gate-house along the north side, and round the north-west corner. A short piece also remains on the south side. The rest is gone.

On the curtain, near the north-west end, is the sole mural tower, half round, about 12 ft. diameter outside, and closed by the curtain, in which is the door. The upper floor was open in the rear, and entered from the rampart-wall. There was no stone stair, and the roof was of timber.

Close east of this tower, in the curtain, is a small high recess with a segmental arch.

There is a garde-robe on the inner ground-level. Its place is marked, exteriorly, by a flat pilaster-buttress, in which is the shoot, opening at the foot of the wall. It is probable that a second shoot descended from the ramparts.

Outside, and against the north-west corner of the curtain, has been added a rectangular building, 18 ft. deep, and 20 ft. broad within, with walls 3 ft. thick. This is of one floor, of less height than the adjacent ramparts, and it had two large windows,—one to the south, and one to the west. In another position it might have been a chapel. It was probably some kind

of hall, added when the country was at peace, though its position on the cliff would render it moderately secure.

The Castle, on the north and west faces, is protected by a steep cliff. Towards the south and east was a ditch, now partially filled up by sand. There were probably lean-to dwellings round the court, in one place indicated by a loop. There are, however, no remains of buildings.

The material is the quartz conglomerate known as millstone-grit. The workmanship is very inferior rubble only partially coursed. There is no trace of ashlar, and probably, save over the gateway, never was any.

The Castle enjoys the rare, if not singular, distinction of being omitted in the otherwise perfect inch Ordnance Map. The general plan, and such details as remain, refer it to the reign of Henry III or Edward I, probably the former.

(To be continued.)

A CONTRIBUTION
TO THE
HISTORY OF THE PRÆMONSTRATENSIAN
ABBAY OF TALLEY.

BY EDWARD OWEN, ESQ.

(Continued from p. 237.)

As the document throws considerable light upon the condition of affairs at Talley at the close of the fourteenth century, I append a copy and translation:—

Patent Roll, 15 Ric. II, p. 1, m. 21.

“P” abbate de Tallum in Wallia.—R. dilectis et fidelibus suis Thome de Percy, chevaler, justiciario nostro Suth Wallie, Rogero Wygmore, camerario nostro ibidem, Willelmo Gwyn, locum tenenti ipsius Thome, de Kermerdyn, vicecomite nostro de Kermerdyn et senescallo nostro de Cantrefmaure, et eorum omnibus, ac quibuscumque justiciariis, camerariis, vicecomite et senescallo nostro ibidem quem pro tempore fuerint servicio, salutem.

“Sciatis quod cum Abbatia de Tallum in Wallia que de fundacione progenitorum nostrorum principum Wallie et nostro prioratu existit et que de diversis teris redditibus et possessionibus ad honorem Dei et pro sustentacione cultus divini per ipsos progenitores nostros dotata fuit jam per negligenciam et incuriam Abbatum et presidencium ibidem qui dictam Abbatiam in corrodiis et ere alieno oneraverunt ac per diversa dampna gravamina et oppressiones eidem Abbati facta per homines parcium illarum quem diversa redditus possessiones et bona ejusdem Abbatie subtraxerunt et detinuerunt ac alias diversimodo taliter destruita et collapsa existit. Ita quod eidem Abbatie pro hujusmodi dampna et incomoda finalis destructio et dispersio versimiliter dinosciter evenire nisi per auxilio et relevamine ejusdem remedium in hac parte celerius apponere curemus. Nos ob reverenciam et honorem sanctæ ecclesiæ volentes pro salvacione et relevamine abbatie predicti, et ut iidem abbas et canonici quietius possint altissime famulari manus ad hoc ut tenemur apponere adjutrices suscepimus et per presentes

suscepimus in protectionem et defensionem nostram specialem dilectem nobis in Christo abbatem¹ domus predicte ac omnes et singulos canonicos servientes et tenentes abbacie predicti necnon omnia terras tenementas molendina ecclesias capellas curias jurisdictiones reditiis bona catalla et possessiones quecumque ubicumque existencia. Et quia pro certo sumus informati quod diversi homines versus ipsos abbatem et canonicos in diversis locis et curiis nostris Wallie infra dominia nostra sepius sine causa resonabili maliciose prosecuntur, ita quod ipsi magnam pertinentem bonorum suorum per hujus injustas prosecutiones indes amittunt, et partem hec intantum fatigantur quod divinis obsequiis intendere nequiunt ut deberent, Volumus et concedimus per presentes de gratia nostra speciali quandum in nobis est quod si aliqui versus ipsos abbatem canonicos seu eorum tenentes vel servientes termino presentui durante in aliquibus Curiis nostris prosequi voluerint coram nobis et consilio nostro seu coram justiciario nostro Suthwallie qui pro tempore fuit vel ejus locum tenente in sessionibus suis tam prosequant' ubi fiet partibus justicie complementum. Volumus eciam et vobis et cujuslibet vestram injungimus et mandamus ut omnia et singula terras tenementas molendina ecclesias capellas curias jurisdictiones redditus bona et catalla et possessiones ipsorum abbatis et canonicorum et dictam domum nostram qualitercumque pertinentes vel que de jure pertinere debent in quorumcumque manibus fuerint sine dilatione capiatis et seisatis in manum nostram et insuper de quibuscumque exitibus proficuis et emolumentis inde provenientibus vel de eisdem emergentibus eisdem abbati et canonicis pro eorum sustentacione necessaria ac pro reparacione et emendacione ecclesiarum domorum et edificacionem dicti abbacie fidelite et integre responderi fac'. Vobis eciam mandamus quod tam per informaciones legitimas et omnibus viis et modis quibus melius poteritis diligenter inquiri faciatis super statu domus nostre predicte et qua de causa et pro cujus defectum dicta domus depauperata et collapsa existit et qualiter et quo modo et de omnibus et singulis oppressionibus destructionibus dampniis gravaminibus et excessibus eidem domui per quoscumque et qualitercumque factis vel illatis ac de omnibus et singulis bonis et catallis et aliis rebus a dicta domo elongatis et apportatio et per quos et per quem et qualiter et quo modo ac eciam de nominibus omni et singulorum qui hujus dampna et destructiones fecerunt seu aliqua bona vel possessiones dicti domus et eadem domo indebite vel injuste elongaverunt abstulerunt et apportaverunt et ea detinent et elongant in

¹ The name of Rhys ab Ieuan is inserted in the document of 1382.

presenti, ac de precio et vere valore bonorum et catallorum predictorum, et de omnibus aliis articulis premissa tangentibus omnia et singula oppressiones destructiones dampna gravamina et excessiis eidem domui facta prefato Abbati sine dilatione reformari, et omnia bona et catalla per quoscumque sit elongata et apportata dicto Abbati restitui et omnes illos quos sic inveneritis hujus oppressiones destructiones et dampna intulisse et bona et catalla predicta sic abstulisse et oportasse ad reformationem et restitutionem hujusmodi faciendas viis et modis omnibus quibus melius poteritis compelli et distringi faciatis. Ita quod non oporteat ipsum Abbatem pro defectu justicie erga nos prosequi infutur', et de premissis ac de toto facto vestre in hac parte nobis in Cancellariam nostram sub sigillis vestris vel duorum vestrum distincte et aperte ad cicius quo commode poteritis certificietis. Et vos omnes et singuli committimus et divisimus circa premissa facienda et explenda cum omni diligencia intendatis et ea facta et exequamini in forma predicta. Damnis autem universis et singulis justiciariis, senescallis constabulariis vicecomitibus maioribus ballivis ministris et aliis fidelibus nostris in tota Wallia tenore presencium in mandatis quod vobis et omnibus vestrum in premissis omnibus intendentes sint consulentes et auxiliantes quotiens vos vel aliquis vestram eis seu eorum alicui scire feceritis vel fecerit ex parte nostra. In cujus &c. pro decem annos duratur.¹ Teste Rege apud Castrum de Wyndesore, quinto die Octobris [1391].

"Innovatur per breve de privato sigillo quare alias videlicet octo die Januarii anno ipsius Regis sexto fuit configurat' per consimile warant'.²

TRANSLATION.

For the Abbot of Talley in Wales.—The King to his very dear and faithful Thomas de Percy, Knight, our Justice in South Wales; Roger Wygmore, our Chamberlain there; William Gwyn, Lieutenant of the said Thomas, of Carmarthen, our Sheriff of Carmarthen and Steward of Cantrefmaure; and to each of them, and to whomsoever our justices, chamberlains, sheriff, and steward there, who for the time shall be, greeting. Know ye that whereas the Abbey of Talley, in Wales, which is of the foundation of our progenitors, Princes of Wales, and of our patronage, and which is endowed with divers lands, rents, and

¹ The former mandate was of two years' duration.

² The first writ is dated from Westminster, and is issued "per ipsum Regem et consilio."

possessions, to the honour of God, and for maintaining the divine knowledge, by our progenitors, now by the negligence and carelessness of the abbots and presidents there, who burdened the said Abbey with corrodies and a foreign tax ; and by divers harms, burdens, and oppressions done to the same Abbey by the men of those parts, who have withdrawn and detained divers rents, possessions, and goods of the same Abbey ; and otherwise, in divers ways, is so destroyed and fallen away, so that by such damages and inconveniences final destruction and dispersion are deemed likely to happen to the same Abbey unless we take care quickly to apply a remedy for the aid and relief of the same in this behalf. We, on account of reverence and honour to the Holy Church, wishing for the salvation and relief of the aforesaid Abbey, and that the same Abbot and the canons may be able more quietly to serve the Highest, as we are bound to apply helping hands hereto, have taken, and by these presents do take, into our protection and special defence our very dear in Christ the Abbot of the house aforesaid and all and singular the canons, servants, and tenants, of the Abbey aforesaid, also all lands, tenements, mills, churches, chapels, courts, jurisdictions, rents, goods, chattels, and possessions, whatsoever and wheresoever being. And because we are informed for certain that divers men, often without reasonable cause, maliciously prosecute against the said Abbot and canons in divers places, and in our courts of Wales, within our dominions, so that from day to day they lose a great part of their goods by such unjust prosecutions ; and besides this, they are so much wearied that they are not able, as they should, to aid at the divine obsequies, we will and grant by these presents, of our special grace, as much as in us lies, that if any shall wish to prosecute against the said Abbot and canons, or their tenants or servants, during the term of these presents, in any our courts, they shall only prosecute before us and our Council, or before our Justice of South Wales who for the time shall be, or his lieutenant, in his sessions, where fulness of justice shall be done to the parties. We also will, enjoin, and command you, and all and each of you, that without delay you do take and seize into our hand all and singular the lands, tenements, mills, churches, chapels, courts, jurisdictions, rents, goods, chattels, and possessions of the said Abbot and canons, to our said house, in what manner soever pertaining, or which of right ought to pertain, in the hands of whomsoever they shall be. And, moreover, do you cause faithfully and entirely to be answered for, whatsoever issues, profits, and emoluments, arising therefrom or emerging from the same to the said Abbot and canons, for their necessary susten-

tation, and for the repairing and mending of the churches, houses, and edifices of the said Abbey. We also command you that, as well by lawful informations, and by all ways and means which you the better may be able, you shall cause diligently to be enquired concerning the state of our house aforesaid, and for what cause, and by whose default, the said house is impoverished and fallen away, and how and in what manner, and concerning all and singular the oppressions, destructions, damages, grievances, and excesses, by whomsoever and in what manner soever done or inflicted on the same house; and concerning all and singular the goods, chattels, and other things, removed and carried away from the said house, and by whom, and how, and in what manner; and also concerning the names of all and singular who have done such harms and destructions, or unduly or unjustly removed, taken, and carried away, the goods or possessions of the said house, and from the same house withhold and remove them at the present time; and concerning the price and the true value of the goods and chattels aforesaid, and concerning all other the articles touching the premises; and do you cause all and singular the oppressions, destructions, harms, grievances, and excesses, done to the same house to be reformed to the same Abbot without delay; and all and singular the goods and chattels, by whomsoever so removed and carried away, to be restored to the said Abbot; and do you cause all those whom you shall so find to have inflicted such oppressions, destructions, and damages, and to have taken and carried away the goods and chattels aforesaid, to be compelled and distrained to make such reformation and restitution by all ways and means which you shall be the better able; so that it may not be necessary for the said Abbot, for default of justice on our part, to prosecute in future; and you shall certify us distinctly and openly, as quickly as you conveniently can, concerning the premises, and the whole of your deed in this behalf in our Chancery, under your seals or [the seals] of two of you. And do you all and singular, jointly and severally, be aiding about doing and completing the premises with all diligence, and do and execute them in form aforesaid. And we give command to all and singular justices, stewards, constables, sheriffs, mayors, bailiffs, ministers, and other our faithful men in the whole of Wales, by the tenour of these presents, that to you and every of you they be helping, consulting, and aiding, in the premises as often as you or any of you shall cause them, or any of them, to know on our behalf. In [witness] whereof, &c. To last for ten years.

Witness the King at Windsor Castle, the 5th day
of October [A.D. 1391].

It is renewed by writ of Privy Seal because heretofore, that is to say, on the 2nd day of January in the sixth year of the said King, it was sealed by a like warrant.

Talley, in common with the other monastic houses of Wales, had fallen upon evil days; the strength of monachism had long been spent, and it was totally unable to adapt itself to the changing conditions of the times. It is also probable that the troubles attending the Glyndwr revolt increased the difficulties of the establishment at Talley, though the fitful course of that turbulent chieftain does not appear to have led him to pay it an unwelcome visit.

According to a list of the abbots in the Cole MSS. in the British Museum, the early part of the fifteenth century saw a rapid succession of abbots, the names of three being recorded within a period of ten years. In the 8th Henry VI (1429), a charter confirming that of Edward II was obtained. It sets forth the original in full, and also the confirmation of Edward III: but it adds nothing to our knowledge of the history or possessions of the house.

The hundred years between 1430 and 1530 constitute the greatest breach in the history of Talley, and during the whole of this time there is hardly a fresh fact to record. The poems of Lewis Glyn Cothi, who must have been well acquainted with the Abbey, and who seems never to have tired of singing the praises of several generations of the Abermarlais family, contain no reference to Talley or its inmates. Evidently the abbots were not in the habit of feasting strolling bards, and consequently have missed the cheap immortality that has been achieved by some of their more hospitable brethren. It is clear that Talley was never a popular house with the bards, and Dafydd ap Gwilym's last visit to the Abbey, when his bones were laid to rest beneath the shade of a beautiful yew-tree that grew within the Abbey precincts, seems also to have been his first.¹

¹ The evidence of Talley being the burial-place of Dafydd ab

At the commencement of the fifteenth century a question seems to have arisen between the two Præmonstratensian houses of Welbeck and Hales Owen as to their respective claims to jurisdiction over the Abbey of Talley. At this time the chief of the Order in England was Richard Redman, Abbot of Shap, in Westmoreland, and Visitor-General of all the Præmonstratensian houses in this kingdom. He became Bishop of St. Asaph in 1471, continuing to hold his abbacy *in commendam*, was translated to Exeter in 1491, and afterwards to Ely in 1507.

The original charter of Edward I (A.D. 1285), placing Talley under the "paternal jurisdiction" of the Abbot of Welbeck, because of certain irregularities that had invaded the proper discipline of the convent, has already been given (p. 233). The following documents, which have been extracted from the Peck Collections in the British Museum (Addit. 4935), by Sir James Williams Drummond, and courteously handed over by him to the present writer, carry the story of the subjection of Talley a little further:—

"G[illermi] Abbatis Premonstratensis et Capituli sui, Regi Edwardo, de sterilitate et inhonestate conventus de Thalesken, multum conquerens epistola; et ut prebeat auxilium abbatibus de Newhous et Halys (ad visitandum dictam ecclesiam) eidem exorans. (19-20 Ed. I, 1291.)"

"1. Magnifico et serenissimo Domino R. [rectè E(dw. I)] Dei Gratia Regi Anglie illustri, G. ejusdem Patientia Premonstratensis Abbas et Abbatum ejusdem Ordinis Capitulum generale, illam quam Rex Regum et Dominus Dominantium Regibus dat salutem et cum suarum orationum munere paratam ad sua bene placita voluntatem.

"2. Cum Ecclesia de Thalesku, nostri Ordinis, diu expectata ut fieret religionis terra fructifera, a malitia inhabitantium in sterilitatis et inhonestatis salsuginem adeo sit conversa, quod ad religionis fructum non potest adjicere ut resurgat, nisi aduiterine plantationes que radices altas dare non prevalent ab eadem

Gwilym, and not Strata Florida, seems to me to be sufficiently convincing. It is set forth at length in Mr. Long Price's paper upon the Abbey (*Arch. Camb.*, 4th Series, vol. x, p. 184).

primitus evellantur ; et novelle vitis plantatio suavitatem odoris, fructificans flores honoris et honestatis, postmodum inseratur ibidem :

“ 3. Nos ad Serenitatis vestre Magnificentiam duximus recurrendam, eidem humiliter affectione qua possumus supplicantes, quatenus venerabilibus in Christo fratribus nostris de Neuhaus et de Halys Abbatibus (quos ad hoc, ad dictam Ecclesiam, ut malis male perditis et dispersis [et] in aliis Ecclesiis Ordinis collatis, illam Domini Sabaoth vineam locent aliis agricolis, qui fructum temporibus suis reddant) Regie Majestatis auxilium et consilium super hiis vobis ex parte nostra intimatis, et que dictum negotium contingere poterunt, impendatis. Ut sic, malis amotis et melioribus substitutis, Ecclesia ipsa ad honestatis fructum valeat relevari ; et hec mutatio dextre excelsi dici possit. Contradictores et rebelles intuitu pietatis et orationum nostri Ordinis respectu (quarum participes vos facimus et consortes) vestre secularis potentie brachio compescatis ; ita quod vestre Serenitatis gladius cedat ad vindictam malorum, laudem vero bonorum. Vivat et valeat Dominus Rex, et regnum optineat felicius in eternum.

“Paternitatis Ecclesie de Talleu, Abbati de Welbek et successoribus suis imperpetuum, per Gillermum Abbatem Premonstratensem et Capitulum suum assignatio. [Instrumentum fictum.]

“ 1. Gillermus, Dei Patentia Premonstratensis Abbas, et Abbatum ejusdem Ordinis Capitulum Generale, venerabili et dilecto in Christo Fratri, Abbati de Welbek, salutem in Domino et sinceram caritatem.

“ 2. Vobis per presentes intimavimus quod cum anno preterito Paternitas Ecclesie de Tasleskon vobis fuisset pro tempore assignata ;

“ 3. [Nos] considerantes dicte Ecclesie perpetuam utilitatem, et pacem amplectantes, nichilominus illustrissimi Regis Anglorum proficuum [et] voluntatem ;

“ 4. Paternitatem dicte Ecclesie et translacionem ipsius successoribus vestris et Ecclesie de Welbek assignavimus.

“ 5. Datum Premonstri, in Capitulo generali, anno Domini m.cc.xcij.

“Paternitatis Ecclesie de Talleschen, Abbati de Wellebek et successoribus imperpetuum, per Abbates de Liskis et Haylis assignatio. (Aug. 20, 1414, 2 Hen. V.) [Instrumentum etiam fictum.]

“ 1. Omnibus Christi fidelibus presens scriptum visuris vel audituris, Johannes, Dei patientia Abbas monasterii de Welbek

[et Liskis], Ordinis Premonstratensis, Eboracensis [et Cirquacensis] Diocesis, et ejusdem loci conventus, salutem.

“2. Cum Reverendus Pater noster Guillerus, olim Premonstratensis Abbas, et Abbatum ejusdem Ordinis Capitulum generale, paternitatem Ecclesie de Talleschen, dicti Ordinis, Menevensis Diocesis, et Comitatus Kemerdine, dudum nostris predecessoribus pro tempore assignassent; et deinde, apud Premonstratum, in Capitulo generali, anno Domini m.cc.xcij. ad instantiam illustrissimi Regis Anglorum eandem paternitatem et ipsius translationem eisdem nostris predecessoribus et eorum successoribus atque Ecclesie nostre de Welbek pro perpetuo concessissent (prout per scriptum eorum Abbatis Premonstratensis et generalis Capituli inde confectum et sigillo ipsius Capituli consignatum plenius poterit apparere).

“3. Noveritis nos, Abbatem et Conventum de Welbek (Liskis) predicta, remisisse, relaxasse, et omnino de nobis et successoribus nostris imperpetuum quietum clamasse venerabilibus et religiosis viris Abbati et Conventui de Hales Owen (Welbek), Ordinis Premonstratensis antedicti Wygorniensis (Eboracensis), Diocesis, totum jus nostrum et juris clameum, et omnem jurisdictionem, potestatem et auctoritatem paternalem eidem paternitati quomodolibet pertinentem, quas habuimus, habemus, seu quovismodo habere in futuro poterimus, in dictis Abbate et Conventu et eorum successoribus, atque in eorum Ecclesia antedicta; ita quod nec nos Abbas et Conventus predicti de Welbek (Liskis), nec successores nostri, nec aliquis alius nomine nostro, vel successorum nostrorum, jus aliquod vel juris clameum, sive aliquam hujus paternitatem, seu quamcunque jurisdictionem, potestatem, aut auctoritatem paternalem ex inde dependentem in dictis Abbate et conventu, vel eorum successoribus, aut in eorum Ecclesia antedicta, de cetero exigere vel vindicare poterimus ullo modo; set per presentes sumus exclusi imperpetuum.

(“Hic manu alia interlineantur hec—In cujus rei testimonium sigillum nostrum commune presentibus duximus apponendum. Datum in monasterio nostro predicto, xx. die mensis Maii, anno Domini m.....vj^o.)

“4. Hiis testibus, Thoma, Abbate de Barlyngs; Willielmo, Abbate de Croxton; Henrico, Abbate de Dale; et multis aliis.

“5. Datum in Domo nostra capitulari de Welbek, vicesimo die mensis Augusti, anno Domini m^o quadragintesimo, quarto-decimo. Et anno Regni Regis Henrici quinti post conquestum Anglie ij^o.

“Huberti Abbatis Premonstratensis, Ricardo Redman, Abbati de Heppa, quod lustratis antiquis suis Registris apud Premonstratum, cenobium de Talesch primitus fuit S. Johannis Ambianensis; et tandem de Halys; sed nunquam de Welbek. (Apr. 18, 1475, 15 Ed. IV.)

“1. Hubertus, permissione divina Premonstratensis Abbas, venerabili nobis in Christo fratri Ricardo, Abbati Monasterii Vallis Magdalene, Karliolensis Diocesis, salutem in Domino.

“2. Viso tenore literarum vestre caritatis nuper nobis pro parte vestra exhibitarum; nostrorum antiquorum Registorum continenciam diligenter lustravimus, comperimusque, quod monasterium de Talesch primitus fuit filiale subjectum monasterii S. Johannis Ambianensis; set, propter longiorem distantiam inter utrumque monasterium, translata fuit paternitas ad monasterium de Hales [Owen] nulla penitus habita mentione de monasterio de Welbeke.

“3. Ideoque has presentes vestre caritati destinare curavimus in testimonium veritatis premissorum, super dicta paternitate Abbati de Welbeke silencium imponendum.

“4. Datas in monasterio de Brava, nostri Ordinis, Suessionensis Diocesis, xvij. die mensis Aprilis, anno Domini m.cccc.lxxv. sub sigillo nostro abbatiali.

“Questionibus quibusdam a Domino Ricardo Redman, Episcopo Asavensi, Abbate de Heppa, et Domini Huberti Abbatis Premonstratensis Commissario Generali, in visitatione sua, anno Domini m.cccc.lxxvij. propositis, responsiones.

“1. Cenobium de Talleu, Tallum, Talesch, Talleschen.

“2. In Comitatu Kemerduni, et

“3. Diocesi Menevie,

“7. Abbas de Hales Owen est Pater Abbas.”

TRANSLATION.

Letter of William, Abbot of Prémontré, and his Chapter, to King Edward I, complaining greatly of the barrenness and dishonesty of the Convent of Talley, and praying that he will give help in the Visitation of the said Church to the Abbots of Newhouse and Hales.

1. To the Magnificent and most Serene Lord, R. (correctly E[dward I]), by the grace of God illustrious King of England, G., by the patience of the same, Abbot of Prémontré, and the

general Chapter of Abbots of the same Order, [wish] that health which the King of Kings and Lord of Lords gives to kings, and, with the offering of their prayers, a will prepared for His good pleasure.

2. Whereas the Church of Thaleshen, of our Order, which has long been expected to become a fruitful land of religion, has by the malice of its inmates been so turned into the brine of barrenness and dishonesty, that there is no likelihood of its recovery to the fruit of religion, unless the corrupt weeds, which cannot make deep roots, be first plucked up from the same, and a fresh and sweet-smelling vine be afterwards implanted, producing the fruitful flowers of honour and honesty.

3. We have thought it meet to have recourse to the magnificence of your Serenity, humbly beseeching you, with our utmost affection, to bestow the help and counsel of your Royal Majesty in these matters which we have brought before you, and in all things touching the said business, to our venerable brethren in Christ the Abbots of Neuhouse (Newhouse, co. Linc.) and Halys (Hales Owen, co. Salop), whom [we have sent] to the said Church for this purpose, that—the wicked being defeated and dispersed, and gathered into other churches of the Order—they may let that vineyard of the Lord of Hosts to other husbandmen who will make it yield fruit in due season. So that thus, the evil ones being removed, and better men put in their places, this Church may be raised again to the fruit of honesty, and that the change may be ascribed to the right hand of the Exalted One. [Beseeching you further], moved by the instinct of piety, and by regard for the prayers of our Order (whereof we make you sharers and consorts), to curb the gainsayers and rebels with the arm of your secular power, so that the sword of your Serenity may strike for the punishment of the wicked, but for the praise of the good. May the Lord King live and flourish, and gain a happier kingdom for all eternity.

Assignment of the Paternity of the Church of Talley by William, Abbot of Prémontré, and his Chapter, to the Abbot of Welbek and his Successors for ever. (20-21 Edward I, 1292.) [Forged instrument.]

1. William, by the patience of God, Abbot of Prémontré, and the general Chapter of Abbots of the same Order, to our venerable and beloved Brother in Christ, the Abbot of Welbek, greeting in the Lord, and sincere affection.

2. We intimate to you by these presents, that, whereas last year the paternity of the Church of Tasleskon was assigned for a time to you ;

3. We, considering the permanent advantage of the said Church, and having a regard for peace, and not less for the profit and the will of the most illustrious King of the English ;

4. Have assigned the paternity of the said Church, and its translation, to your successors and to the Church of Welbek.

5. Given at Prémontré, in the general Chapter, in the year of the Lord 1292.

Assignment of the Paternity of the Church of Talleschen, by the Abbots of Liskis and Halys, to the Abbot of Welbek and his Successors for ever. (20 Aug. 1414, 2 Hen. V.) [Another forged instrument.]

1. To all the faithful of Christ who shall see or hear the present writing, John, by the patience of God, Abbot of the Monastery of Liskis (Welbek), of the Premonstratensian Order, of the diocese of Cirquacun?¹ (York), and the Convent of the same place, greeting.

2. Whereas our Reverend Father, William, formerly Abbot of Prémontré, and the general Chapter of Abbots of the same Order, have long ago assigned to our predecessors, for a time, the paternity of the Church of Talleschen, of the said Order, in the diocese of St. David's, and county Carmarthen, and afterwards at Prémontré, in the general Chapter, in the year of the Lord 1292, at the instance of the most illustrious King of the English, granted the same paternity and its translation to the same our predecessors and their successors in perpetuity, as by the writing of the said Abbot of Prémontré and general Chapter thereupon made, and sealed with the seal of the said Chapter, more fully may appear.

3. Know that we, the Abbot and Convent of Liskis (Welbek) aforesaid have remitted, released, and altogether quitclaimed, from us and our successors for ever, to the venerable and religious men, the Abbot and Convent of Welbek (Hales Owen), of the aforesaid Premonstratensian Order, in the diocese of York (Worcester), all our right and claim of right, and all jurisdiction, power, and paternal authority, to the same paternity in any way pertaining, which we have had, have, or may in any way have in the future, in the said Abbot and Convent and their successors, and in their Church aforesaid ; so that neither we, the aforesaid Abbot and Convent of Liskis (Welbek), nor our successors, nor any one else in our name, or in that of our succes-

¹ The Premonstratensian Abbey of Licques (Liskis) is in the diocese of Boulogne, formerly (till the sixteenth century) of Théroutanne (Morinensis). See *Gallia Christiana*, vol. x.

sors, may henceforth in any way exact or claim any right or claim of right, or any paternity of this [Monastery], or any jurisdiction, power, or paternal authority therefrom depending, in the said Abbot and Convent, or in their successors, or in their Church aforesaid; but by the present [writing] we are for ever excluded.

(Here the following is inserted between the lines, in another hand:—In witness of which thing we have thought fit to append our common seal to the present. Given in our Monastery aforesaid, the 20th day of the month of May, in the year of the Lord 1...6.)

4. These being witnesses: Thomas, Abbot of Barlyngs; William, Abbot of Croxton; Henry, Abbot of Dale; and many others.

5. Given in our Chapter-House of Welbek, the 20th day of the month of August, in the year of the Lord 1414, and the second year of the reign of King Henry V after the conquest of England.

Hubert, Abbot of Prémontré, to Richard Redman, Abbot of Heppa [Shap], that having searched his ancient Registers at Prémontré, [he finds that] the Monastery of Talesch was at first a daughter of [the Abbey of] St. John at Amiens, and finally of Halys [Hales Owen], but never of Welbek. (Apr. 18, 1475, 15 Ed. IV.)

1. Hubert, by divine permission Abbot of Prémontré, to our venerable Brother in Christ, Richard, Abbot of the Monastery of Vallis Magdalene [Shap], in the diocese of Carlisle, greeting in the Lord.

2. Having seen the tenor of the letter, of your charity lately delivered to us on your behalf, we have diligently examined the contents of our ancient Registers, and have found that the Monastery of Talesch was first a filial subject of the Monastery of St. John at Amiens; but that, on account of the excessive distance between the two Monasteries, the paternity was transferred to the Monastery of Hales (Owen), no mention whatever occurring of the Monastery of Welbek.

3. And therefore we have taken care to address this present [letter] to your charity, in witness of the truth of the above, to impose silence on the Abbot of Welbeke with regard to the said paternity.

4. Given in the Monastery of Brava (error for *Brana*, sc. Braine, dioc. Soissons) of our Order, 18th day of the month of April, in the year of the Lord 1475, under our abbatial seal.

Answers to certain Questions put by Lord Richard Redman, Bishop of St. Asaph, Abbot of Heppa [Shap], and Commissary-General of Lord Hubert, Abbot of Prémontré, in his Visitation in the Year of the Lord 1478.

1. Monastery of Talleu, Tallum, Talesch, Talleschen (or Tal-lach).
2. In the county of Carmarthen, and
3. In the diocese of St. David's.
7. The Abbot of Hales-Owen is Father Abbot.

The reasons that induced Cole to regard the second and third documents in this series as forgeries are unknown to me. The subjection of Talley to Welbeck is attested by the royal charter of A.D. 1285, and the communications of the Abbot of Prémontré are only what we should expect from the circumstances. The transfer of this supervising jurisdiction to the less distant Abbey of Hales Owen, at a time when the vitality of the great monasteries was but feebly exhibited, is also what might be expected to have taken place. Yet in the visitation of Bishop Redman, in 1484, Talley is not mentioned by the Abbot of Hales as being under his care; on the contrary, the Abbot of Welbeck claimed Talley as one of the offspring of his house.

In 1509 the Abbot of Welbeck was Visitor-General of the Premonstratensian houses. A few notes of his Itinerary have been preserved, but he does not appear to have got so far as Talley.

David is mentioned as Abbot in a deed of the year 1518, when he officiated as "arbiter electus et iudex" in a dispute between the Prior of St. John's, Carmarthen, and John Owen, chaplain of the church, "sive capella", of Llanllawthog on the one part, and the parishioners of the same on the other.¹

It has been stated that the Abbot of Talley was the chief instrument in determining Sir Rhys ap Thomas' adherence to the cause of Henry of Richmond, through

¹ *Cartularium Sci. Johanni de Caermarthen*, No. 136. (Middle Hill Press.)

whose aid that Prince successfully “waded through slaughter to a throne”. Sir Rhys was one of the most powerful nobles of his day, and his ancestral home of Abermarlais is close to the Abbey, so that the tradition may be based upon some circumstances connected with the rising against Richard III.¹ But it is a curious fact that Sir Rhys did not remember the Abbey in his will, though he left bequests to the Priory of St. John at Carmarthen, to St. David’s Cathedral, and to a number of parish churches.²

When the dissolution of the lesser monasteries (those possessing incomes below £200 *per ann.*) was resolved upon, some of the royal myrmidons, either Ellis Price, or John Vaughan, or Stephen Becansaw, must have got so far as Talley. Unfortunately we have no particulars of this visit. All we know is that in A.D. 1535 Talley fell, and, unlike its rival Strata Florida, was not even temporarily revived.

Next to Slebech and the Priory of St. John’s at Carmarthen, Talley was the third wealthiest monastic house in the diocese of St. David, its net annual revenue being £136 : 9 : 7. Whitland was valued at £135 : 3 : 6 *per ann.*, and Strata Florida at £118 : 7 : 3. The return of its income made by the Abbey, in accordance with the Act, 26th Henry VIII (1534), shows its possessions to have been as follows :—

	£	s.	d.
The lordship of Cowill Gayo . . .	0	2	0
The grange of Llanecroys and mill . . .	3	16	8
” Kyllmaron . . .	1	8	0
” Traell Nelgan and mill . . .	4	0	0
” Eustade and mill . . .	4	16	8

¹ Sir James Drummond, in the course of his presidential Address at Llandeilo, referred to the popular belief that Henry VII, when on his way to Bosworth Field, spent one night at the Abbey, and remarked that a part of Talley village was called by the name of “The King’s Court.”

² For the will of Sir Rhys ap Thomas, see *Arch. Camb.*, 5th Ser., vol. ix, p. 90. There is a bequest of a vestment, with 40s., for “Our Lady Chapel at the Bridge end of Cothy.”

	£	s.	d.
The grange of Pontcothy . . .	1	10	0
„ Gwithgrege and mill . . .	6	16	8
„ Vacidre and mill . . .	6	0	0
„ Aberperth . . .	0	13	4
„ Abergiffyn . . .	1	18	0
„ Cairekeimen . . .	0	13	4
„ Llandeilo Vaure . . .	1	0	0
„ Kevynlayth and mill . . .	2	16	8
Mill of Beghbacothy . . .	0	16	8
	<hr/>		
	36	8	0

Churches appropriated to the said Monastery.

Church of Berwike . . .	5	6	8
„ Llangoydmor . . .	3	6	8
„ Blacna March . . .	1	13	4
„ Penbryn . . .	13	6	8
„ Conwill Cayo . . .	13	6	8
„ Llandeilo Vaure . . .	25	0	0
„ Llansadorne . . .	6	13	4
„ Llanongwade Vaure . . .	13	6	8
„ Talley . . .	6	13	4
	<hr/>		
	88	13	4

Chapels annexed to Churches.

Chapel of Brechva . . .	2	13	4
„ Llanycroye . . .	2	0	0
„ Llany sawell . . .	6	13	4
„ Llanvorda . . .	4	0	0
„ St. Michael of Abridich . . .	6	13	4
„ Llanyphuyn . . .	2	0	0
„ Llandevayson . . .	4	0	0
	<hr/>		
	28	0	0
	<hr/>		
	153	1	4
Less fees to the steward and bailiffs, synodals, etc.	16	11	9
	<hr/>		
	£136	9	7
	<hr/>		

When the blow fell, the number of the canons was eight, including the Abbot, Roderick Jones. The latter received a pension of £24 *per ann.*,¹ but the ordi-

¹ P. R. O., *Augmentation Book*, 232, fo. 57b.

nary canons seem to have been sent empty away. Wales deeply resented the destruction of the religious houses, and the poor canons may have been received into the houses of the neighbouring gentry, or have eked out a precarious existence by soliciting alms from their compassionate countrymen.

(To be continued.)

IOLO MORGANWG'S READINGS OF THE
INSCRIPTIONS ON THE CROSSES
AT LLANTWIT MAJOR.

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

MR. OLIVER JONES of Fonmon Castle, Glamorganshire, is the fortunate possessor of a large number of ancient MSS. of considerable historical value, amongst which is a small volume in the handwriting of Edward Williams, otherwise known as "Iolo Morganwg." By the kindness of the owner we are enabled to give photographic facsimiles of some of the pages, and of Edward Williams' signature, together with a few extracts, the chief interest of which is that they give Iolo Morganwg's readings of the inscriptions on the crosses at Llantwit Major, made nearly a hundred years ago, and also an authentic account of his discovery of the great inscribed cross-shaft, or Pillar of Samson.

(*Titlepage.*) "Antiquities of Llantwit Major,¹ | In the County of | Glamorgan, | By the Rev^d David Nicholls, | Vicar of the Parish, | 1729, | With a short Account of some | Ancient Inscriptions | In the Church and Churchyard | By Mr. Edward Williams, | 1798."

Extracts.

"I have already observed that the author of the additions to *Camden* takes notice only of the monumental stone behind the church, erected by Samson to the memory of Iltutus. This circumstance proves that the other ancient inscribed stones were not then to be seen. The stone inscribed to Iltutus is the shaft of an ancient cross, at the top of which the mortice still remains, into which the round stone on the top was by a tenon inserted,

¹ A manuscript volume, small square quarto, 7 $\frac{1}{4}$ in. by 9 in., containing 17 folios, including the title-page, the first 11 being devoted to the Rev. David Nicholls' "Antiquities of Llantwit Major", and the remainder to Mr. Edward Williams' "Account of some Ancient Inscriptions in the Church and Churchyard."

On the top was, by a tenon inserted, whereon the cross was sculptured, this was probably destroyed at the time of the Reformation, when it seems, most of its furious devotees had not the good sense to preserve the monuments of human Genius, that, however rude in their primitive examples, give us a view of the first efforts in the Arts and Sciences, and of their gradual, and progressive improvements thro' progressive ages, These might, have been preserved with the greatest propriety, at the same time, that the systems and Principles of Superstition were, overturned and toppled down,

On the East side, The Inscription on the cross of Alatus are as follow,

+) C H	PRO C
SON	NH'CEI
POUIT	U)+
hancR	OOOO
UCEH	

Samson posuit
hanc crucem
pro anima ejus
(recte, pro animadē.)

3 west side

2, on the west side

+ I L T U
TI

Cruce Alate

S C H	R E
SON	DIS

Samson
Redis

Sam	E G I
UEL	YAR

Samuel Egisar,
i.e. Samuel Eaiser. as Mr. Ed. Lloyd
properly observes, Samuel being the
name of the Sculptor, or Engraver,

whereon the cross was sculptured. This was probably destroyed at the time of the Reformation, when it seems most of its furious devotees had not the good sense to preserve the monuments of human genius, that, however rude in their primitive samples, give us a view of the first efforts in the arts and sciences, and of their gradual and progressive improvements through progressive ages. These might have been preserved with the greatest propriety at the same time that the systems and principles of superstition were overturned and toppled down.

“The inscriptions on the Cross of Iltutus are as follow :

1st, on the east side,—

Samson posuit
hanc crucem
(See facsimile) pro anmia ejus
(recte, pro anima, etc.¹)

2nd, on the west side,—

(See facsimile) Crux Iltuti²

3rd, west side,—

Samson
Redis³
Samuel Egisar⁴

i.e., Samuel Exisor, as Mr. Edward Llwyd properly observes, Samuel being the name of the sculptor or engraver.

¹ In my paper on the “Inscribed and Sculptured Crosses at Llantwit Major”, in the *Arch. Camb.*, 5th Ser., vol. vi, p. 121, I have read this inscription incorrectly, the word *anmia* being given as *anima*. When I first examined the stone it was thickly coated with lichen, and it was not easy to distinguish the letters, so that I naturally concluded that the word was *anima*. Since then I have had another opportunity of seeing the stone, and on this occasion I cleaned it thoroughly. There is no doubt that the word was spelt wrongly in the first instance, either by the scribe who wrote the epitaph, or by the sculptor who engraved it, and is *anmia*, the *m* and the *i* being transposed. When the letters were cleaned, the fact was revealed that they had been coloured black at some early period.

² All that now remains are the letters *ill* and part of the *u*. The whole of the rest has scaled off.

³ The second word is *Regis*, and not *Redis*. The lower line is divided into two parts by a vertical stroke between the *son* and the *gis*, apparently to show that these are two separate syllables forming the terminations of the two first syllables, *Sam* and *re*, in the top line.

⁴ This word should be *ebisar*, and not *egisar*. Prof. Westwood repeats the silly suggestion that *egisar* means engraver.

“If this Latin was inscribed under the superintendency of Archbishop Samson, we cannot form any high opinion of his learning.

“About the year 1730, as I am informed, Mr. Thomas Morgan, a schoolmaster at Lantwit, found an ancient cross of the same age and style of sculpture as that of Iltutus, in an old, ruinous place where tradition shows the places where seven churches are said to have been. Possibly they might have been the chapels of so many separate colleges, or societies of monks, or students, which might have been the seven halls mentioned in the foregoing account of Mr. Nicholls by Sir Edward Stradling. This ancient cross Mr. Thomas Morgan placed before the church door, February 5th, 1812; Henry Tucker, being clerk, had it carried into the old church. On it the following inscription appears, defaced in some places,—

Ni nomine dipatriset¹
Peretur sant dianc²
(See facsimile) Crucem Houel a prope³
abit pro anima resp..... (obliteration)⁴
Reseus(obliteration)⁵

“Peretur,⁶ a name that occurs in the above, is a very common Welsh name in the fourth, fifth, sixth, and seventh centuries, and not in this day entirely unknown.

“Houel⁷ or Howell has been in all ages, and is now, a very common name.

“Reseus,⁸ Rees, a common name, very ancient, and still used frequently.

“Those parts of letters, or places where letters might have been, marked with dots, are such as appear very faintly and uncertain; the confused dots are put where I suspect some letters or words are entirely defaced or worn out. The ingenious antiquary may possibly be able to supply the defects.

“In the summer of 1798 I dug out of the ground in Llantwit

¹ Should read *ni nomine di patris et* (in the name of God the Father and).

² Should read *speretus sant di anc* (of the Holy Spirit this).

³ Should read *crucem houelt prope* (cross Houelt prepared).

⁴ Should read *abit pro anima res pa...* (for the soul of Res).

⁵ Should read *tres eus* (his father).

⁶ *Speretus* (i.e., *spiritus*), read wrongly *Peretur*.

⁷ *Houelt*, read wrongly *Houel*.

⁸ *Patres eus* (i.e., *patris ejus*), read wrongly *Reseus*. The name Res occurs in the preceding line.

If this Latin was inscribed under the Superintendency, of Archbishop Samson, we cannot form any high Opinion of his Learning, —

About the Year 1730 as I am Informed Mr. Thomas — Morgan, School Master at Lantwit, found an Ancient Cross of the same Age and Style of Sculpture as that of Altutus, in an Old ruinous place where, tradition shews the places were Seven Churches now said to have been, possibly they might have been the Chapels of so many separate, Colledges or Societies of Monks or Students, which might have been the Seven Halls (mentioned) according to the foregoing Account of Mr. Nicholls by Sr Edward Stradling (this Ancient Cross Mr. Thomas Morgan placed before the church door, February 5 1812 Henry Tucker being then Clark, had them carried into the Old Church, on it the following Inscription appears defaced in some places

ΠΙΝΟΜΙΝΕ ΔΙΠΑΤΡΙΣΕΤ
 ΠΕΡΕΤΥΡ ΣΑΝΤ ΔΙΑΝΕ
 ΚΡΥΣΤΕΜ ΗΟΥΕΛ ΑΠΡΟΠΕ
 ΑΒΙΤ ΠΡΟΑΝΙΜΙΑ ΞΕΖΡ (██████)
 ΞΕΖΕΥΖ ██████████

M nomine dipatriset
 Peretur sant dianc
 Crucem Houel a prope
 abit pro anima resp ████████) Obliteration
 Reseus ████████ Obliteration

churchyard a large monumental stone, and its history affords a remarkable instance of the fidelity of popular traditions. About forty years ago a very old man, his name Richard Puntor, was then living at Lanmaes-juxta-Lantwit, who, though only a shoemaker, was a more intelligent man than most of his own class. He had read history more than many, was something of an antiquary, and had stored his memory with a number of interesting popular traditions. I was then about twelve or fourteen years of age; like him, fond of history and antiquities. He one day showed me a spot on the east side of the porch of the old church at Lantwit, where he said a large monumental stone lay buried in the ground, with an inscription on it to the memory of two kings. The tradition of the accident which buried it in the ground he gave as follows:—

“Long ago, before the memory of the oldest persons he ever knew (for their knowledge of it was only traditional), there was a young man at Lantwit, commonly called Will the Giant. He, at seventeen years of age, was 7 ft. 6 in. high; but, as is usual in premature and supernatural growth, he fell into a decline, of which at that age he died. He had expressed a wish to be buried near the monumental stone which stood by the porch. His wish was complied with. The grave was dug necessarily much larger and longer than graves usually are, so that one end of it extended to the foot of this stone that was fixed in the ground. Just as the corpse had been laid in, the stone gave way, and fell into the grave, filling it up nearly. Some had very narrow escapes for their lives; but as the stone was so large as not to be easily removed, it was left there, and covered over with earth.

“After I had heard this traditional account I had a great desire to dig for this stone, and many times endeavoured to engage the attention of several, and their assistance; but my idea was always treated with ridicule.

“In the year 1789, being at work in Lantwit Church, and being one day unable to go on with my business for want of assistance, it being then the height of the corn-harvest, and not a man to be found, I employed a great part of one evening in digging in search of this stone, and found it. Evening brought the farmers and their workmen home, and Mr. Chrisr. Wilkins and Mr. David Jones, two very respectable gentlemen farmers. On seeing this stone they ordered their men to assist me. We with difficulty got it out of the ground, and on it we found the following inscription:—

In nom
 ine Di su
 mmi inci
 pit cru
 x sal
 vato
 Ris qua
 c prepa
 ravit
 Sams
 niapa
 ti pro
 anima
 sua et p
 Ro ani
 ma Ju
 thahel
 lo Rex
 et art
 mali
 Tega
 + m

(See facsimile)

“ I have in this, as well as in all the other inscriptions, attempted as correct a facsimile as I could possibly make. The irregularities in form, size, position, etc., I have carefully copied, and there is no rudeness in my copies but what appears on the stones.

“ The dimensions of this stone are,—in height, 9 ft. ; at top, 1 ft. 7 in. wide ; at bottom, 2 ft. 4 in. ; its thickness, 1 ft. 3 in. It is of durable, silicious freestone.

“ It lay on the ground where it had been risen out of the grave, till Aug. 28, 1793, when I procured assistance to erect it against the east side of the porch, where it now stands. It must have been buried in the ground before the continuator of Camden took a copy of the inscriptions on Iltutus, etc. ; otherwise he would certainly have copied this also, as he likewise would have the stone placed by Thomas Morgan, before the church door, had it been there.

“ In the churchyard at Coychurch, near Bridgend, there is an ancient monumental cross in the same style as those at Lantwit. The inscription is almost entirely obliterated. Here plainly appears the name of Samson.

IN NOM
 IN EDI
 HMMICI
 PIERU
 X. YAL
 UATO
 RYQUA
 EPREPA
 RAVIT
 YAMRO
 NIAPA
 LIPRO
 ANIMA
 SUA ET P
 ROANI
 MAIU
 THAHE
 LOREX
 ETART
 MALI
 TEGA
 X M
 +

In nom
 ine Di su
 mmi inci
 pit. eru
 x sal
 vato
 Ris qua
 e prepa
 ravit
 sam so
 ni a pa
 li pro
 anima
 sua et p
 ro ani
 ma iu
 thahel
 lo rex
 et art
 mali
 Tega m
 +

I have in this, as well as in all the other
 Inscriptions, attempted as correct a
 fac Simile as I could Possibly make, the
 irregular ites in form, size, position &c.
 I have carefully copied, and there is no
 rudeness in my copies but what appears
 on the Stones, —————

The Dimensions of this Stone
 are, in height 9 feet, At top 1 Foot
 7 Inches wide, at Bottom 2 feet 4 Inches
 its thickness 1 foot 3 Inches —————

Silicious freestone
 Durable

It lay on the Ground, where it had been,
 risen out of the Grave, till August 28
 1793, when I procured Assistance to erect
 it against the east Side of the Porch, —
 where it now stands, it must have been
 Buried in the Ground before the continuat
 of Jamden took a copy of the Inscriptions
 on Abutus &c. otherwise he would
 certainly have copied this also, as he
 likewise would have the Stone placed by
 Thomas Morgan before the church door
 had it been then there, —————

In nomine
 dei
 Amen
 1793

“This is probably Samuel, *egisar*, as at Lantwit, the sculpture and characters being purely in the same style. We may fairly enough infer that this monumental cross was erected by Samson, and sculptured by Samuel.”

Jam Sir
Your most Humble Servant
Edward William

Signature of Edward Williams (*Iolo Morj. mwg*).

Reviews and Notices of Books.

THE TEXT OF THE BOOK OF LLAN DŶV, REPRODUCED FROM THE GWY-SANEY MS. By J. GWENOGVRYN EVANS, Honorary M.A. Oxon., with the Co-operation of JOHN RHYS, M.A., Professor of Celtic in the University of Oxford. Oxford: Issued to Subscribers only. 1893.

It would be difficult to praise too highly this beautiful edition of the *Llyvyr Teilo*, or *Liber Landuvenensis*, which is the fourth volume of the series of Old Welsh Texts. No pains have been spared to render the reproduction of the text of the MS. as exact as possible, and the excellence of the typography and paper, the number of autotype facsimiles, the valuable preface and appendices, and the index with its important topographical notes, combine to make the volume one of the most perfect and sumptuous recent editions of an ancient work that it has been our privilege to handle.

Mr. Gwenogvryn Evans merits the thanks of all lovers of Wales, and of all students of antiquity, since to his patient care and industry so much of the success of the undertaking is due. But he is also to be congratulated upon the exceptional advantages which he has enjoyed in the co-operation of skilled workers, notably Professor Rhys and Mr. Egerton Phillimore, as well as in the financial assistance rendered by the Marquess of Bute and by the subscribers to the Corbett Memorial Fund.

The book is invaluable to students of Welsh Church history. It is also an inexhaustible mine of wealth to philologists. It is not only marvellously beautiful, but also marvellously cheap; yet, as is unfortunately not unfrequently the case with Welsh literary enterprises, the number of subscribers is by no means large. Three hundred and eighty-two copies have satisfied the demand for the volume, and this at a time when Welsh national feeling is supposed to be strong, and "patriots" are numerous, especially at Eisteddfodau and political meetings. The fact is to be regretted, since all lovers of Wales, whether "patriots" or not, must admit that Wales of the present (and "of the future" too) cannot safely ignore Wales of the past. The study of the lives and labours of our ancient worthies, and of the growth of our ancient institutions, would lead to the wisdom that is "pure and peaceable", and to the modesty which is a chief condition of success.

Mr. Evans confesses that in attempting the identification of places mentioned in *The Book of Llan Dŷv* he has "travelled entirely outside the scope of the *Series of Old Welsh Texts*", and thereby punished himself by "a year's hard labour". No one, however, he may be

assured, will be inclined to censure him for thus breaking bounds. If this be his only fault, he may be likened to his own St. Teilo, who, as his biographer says, "except virtues had nothing to confess".¹ Where all is so good, it is difficult to select any part as better than the rest; but to our thinking the Index, with its topographical notes, is specially to be commended. We should have been grateful if Mr. Evans had made even more excursions beyond the prescribed track. We thank him for Appendix IV, which contains translations of the boundaries given in Welsh; and we should have raised no objection if he had given us a translation of the whole book, the Latin as well as the Welsh, especially if we may argue his capacity for the task from his elegant paraphrase of the story of St. Teilo's bell. The Latin of the *Liber Landavensis* is occasionally unfamiliar, and it is not every one who has Du Cange in his library to refer to. To many people a translation, or, at the least, a few notes, would have been a boon. We do not grumble, for we admit that we have received more than our guinea's worth; but we would throw out a suggestion that there is a lack of good, scholarly translations of the old Welsh classics, and would express a hope that Mr. Evans and his coadjutors will bear that want in mind. It may be long before any one renders Davydd ap Gwilym as felicitously as Worsley has rendered the *Odyssey*, and Theodore Martin has rendered Horace; but we ought to possess at least accurate and elegant prose renderings, in English, of ancient Welsh literature. Yet how few exist. We fear that the absence of a translation from Mr. Evans' edition of *The Book of Llan Dâw* will cause the Llandovery edition to remain still current, and perhaps still to fetch the high prices which it has hitherto borne in booksellers' catalogues.

An examination of this beautiful reproduction of the Gwysaney MS. reveals how utterly bad the old Llandovery edition of *The Book of Llan Dâw* is. A faulty copy of an inferior MS., it abounds with textual blunders, and is not free from silly mistranslations. It is to be regretted that the task of editing both this work and the *Lives of the Cambro-British Saints*, fell into such incompetent hands. The editor was by no means a master of English, as is shown by his use of "rose" for "raised", after the manner of the old inscription, "*surrexit hunc lapidem*", and of the essay of the modern schoolboy. His acquaintance with Latin was exceedingly limited, and ignorance led him into frequent blunders; but it surely must have been gross carelessness that caused him to add another to the long list of Welsh saints in the person of "Corus, a monk" ("*Corus ecclesiasticus monachorum*"), when the very context of the passage might have suggested that *corus* was a transcriber's blunder for *chorus*.² Chaucer, too, or even common-sense, might have informed him that *accidies* did not mean "accident".³ Once at least in the edition of

¹ The Llandovery edition spoils this passage by reading *propter* instead of *preter*.

² *C. B. S.*, pp. 189, 504.

³ *Ibid.*, pp. 127, 429.

the *Liber Landavensis*, the translation of the Editor is silently corrected by his coadjutor, Mr. W. H. Black. We will say no more on this head. We regret to have had to say so much; but as we have ourselves suffered from trusting these two Llandovery editions, we would earnestly caution others against like confidence.

Mr. Evans is inclined to take a more favourable view of the value of the charters in *The Book of Llan Dâv* than many other scholars. He says (p. xxiv) "the charters pure and simple are, on the face of them, genuine; while the synodical accounts, though based on facts, are clothed in the words of the compiler, and decorated by certain touches calculated to impress rebellious subjects with a salutary fear of Church discipline." He refers to the entries in *The Book of St. Chad*, which prove that some record was kept in Llandaff at least as early as the ninth century, and also that there was a Bishop Nobis at Llandaff; and further appeals to the forms of the proper names found in *The Book of Llan Dâv*, and to the archaic Welsh of Teilo's *Privilegium*, and of the boundaries, which no one could have written in the twelfth century.

Mr. Haddan's opinion, as contained in an article in this Journal, for July 1868 (reprinted in his *Remains*, pp. 239-53), is much less favourable. He considered that "the documents were not contemporary (save the later ones) with the transactions recorded in them, and were memoranda drawn up by interested parties, with no one to check their inventiveness." In his *Councils* (p. 147, note) he gives as his opinion, that "the internal evidence of the book is sufficient to prove that all the earlier charters contained in it were not contemporary with their professed dates, but were drawn up at a much later period, probably not long before the compilation of the volume itself, and are simply statements founded upon varying amounts of information, and cast into the form of charters, of the circumstances under which this or that church or land was possessed or claimed by the see of Llandaff in the twelfth century, at the time of an angry and protracted contest between that see and those of St. David's and Hereford, for a large portion of those churches and lands."

This is putting the value of the charters very low, and probably too low. The chronology of the compilation is unquestionably muddled; but, as Mr. Evans acutely suggests, "the inversion of the order of the documents does not invalidate their testimony, but rather enhances it, for it tends to remove the suspicion of artifice and forgery." It is very necessary also to insist upon the distinction between the compiler's notes, which undoubtedly frequently contain blunders and anachronisms, and the charters themselves, especially as the two are sometimes confused together under the term "documents", and the faults of the one class thereby seem to invalidate the genuineness of the other.

Mr. Haddan refers to the "closely parallel charters of the Abbey of Llancarvan in the *Vita S. Cadoci*." The same lands, indeed,

he continues, "are in some cases granted by the same persons, and for the same expressed reasons, to Llandaff in the *Lib. Landav* (pp. 173, 201), and to Llancarvan in the *V. S. Cadoci*."¹ The two cases to which he refers are the gift of "the field, Lis Din Borrion", by "Conbelin" to God and St. Cadoc, and the gift of Lancatwalader, by Guoidnerth, to God and St. Cadoc, as recorded in the Appendix to Lifris' Life of the Saint.

In *The Book of Llan Dâv* (p. 210, Evans' ed.) we find that Cinvelin, son of Conuc, gave "Din Birrion" to the see of Llandaff in the time of Bishop Catguaret. The donor in each case is the same, but is "the field, Lis Din Birrion", exactly the same as Din Birrion? The gift in the legend is for the annual payment therefrom of six *modii* of ale, with bread and flesh and honey, and the witness is Conige. In *The Book* the name of the reigning prince is given, and the names of four clergy, as witnesses; and the gift is said to be of Din Birrion "cum tribus modiis terrae et cum sua tota libertate et omni communione in campo et in silvis in aqua et in pascuis."

With regard to the gift of Lancatwalader, the entry in the *Vita S. Cadoci* is exceedingly brief, and merely a statement that "Goidnerth" gave it to Llancarvan on account of the murder of his brother, "Merchiun", with the names of witnesses, a blessing on him who should observe the gift, and a curse on him who should divert it from its owner.

In *The Book of Llan Dâv* (pp. 180-83, Evans' ed.) there is a long account of the circumstances of the gift, and of a synod held by Oudoceus to excommunicate "Guidnerth" for the murder, followed by a list of witnesses, the usual blessing and curse, and a specification of the boundaries. This is one of the "synodical accounts" criticised by Mr. Evans as "clothed in the words of the compiler", for it contains passages about crosses and relics being placed upon the ground, and bells being inverted.

These are the only two cases of parallelism between *The Life of St. Cadoc* and *The Book of Llan Dâv*. Mr. Haddan says "some" cases, but specifies two only, and there are no more; and in only one case is the "expressed reason" the same. In one case the account of *The Book of Llan Dâv* contains anachronisms which show that it has been freely "edited"; but in both cases, if there has been forgery or copying, it would seem more probable that the Llancarvan scribe copied from the Llandaff Register than the contrary.

On the whole we are inclined to consider Mr. Haddan's condemnation, in his *Councils*, as far too sweeping, and to acknowledge the weight of Mr. Evans' arguments in favour of the charters. Mr. Haddan varies in his estimate of the value of the documents. In one place² he says that "whenever he (the compiler) ventures upon a date, or upon a historical fact that can be tested, he (or the document he copies) is almost invariably wrong"; in another³ he says that "the bare facts alleged by them (the documents) may

¹ *Cambro-Brit. SS.*, 390, 391.

² *Remains*, p. 253.

³ *Councils*, p. 126.

probably be admitted upon their evidence, and are likely in themselves”.

Mr. Evans also, although he maintains that the charters are genuine, would probably acknowledge, as may be concluded from his remark about “the judicial spirit” (p. xxvii), that they have been “edited”, and may contain interpolations. There are chronological difficulties which cannot be removed in our present state of knowledge; and though the term *archiepiscopus*, applied to Dubricius and Teilo in some of the early charters, may not necessarily mean what we mean by “archbishop”, and may not imply the claim for Llandaff advanced in the legends of Teilo and Oudoceus, yet both it and the mention of St. Peter are suspicious, and may be indications of the hand of an “editor”.

We do not suppose that these early charters have in all cases come down to us in exactly the form in which they were originally written; but we incline to think with Mr. Evans that they are “genuine”, though interpolated, and we differ from the estimates formed of them by Mr. Haddan and by Mr. Willis-Bund. If Mr. Willis-Bund’s rewriting of early Welsh Church history is to be accepted, the charters can have scarcely any value; but although we are most grateful to him for pointing out influences which have been frequently too much neglected by students and historians, it seems to us impossible to assign to them the weight which he gives them without discrediting all our authorities. The early British Church was a Celtic Church, it is true; but Gallican influence was strong in it; and although it was closely united with the Irish Church, it was not identical therewith. Patrick was probably a British Christian, Gildas certainly was; and the idea of British Christianity which we gather from their works is not altogether to be harmonised with Mr. Willis-Bund’s theories. We must never forget that the Church revival of the fifth and sixth centuries was largely due to the influence of that leader of men, St. German of Auxerre.

But while we agree with the “judicial spirit” of Mr. Evans in respect to the value of the charters, we must beg leave to differ from him altogether on one point. He believes that the original compiler of *The Book of Llan Dâw* was none other than Geoffrey of Monmouth, the romantic author of the *Historia Regum Britanniae*, “mystic, wonderful”. Mr. Evans’ arguments are ingenious; but there is nothing which can be called evidence in support of his theory. If the rubric to the legend of Teilo, in Vesp. A. 14, be rejected in part, it were better to reject it altogether than to suppose that its scribe changed Geoffrey, the celebrated “historian”, into an apocryphal Geoffrey, brother of Urban, Bishop of Llandaff. A man who could be guilty of such a mistake cannot be trusted at all. If Geoffrey of Monmouth were indeed the compiler of the *Liber Llandavensis*, how comes it about that the fables about Dubricius and his connection with Arthur, with which his History is stuffed, and with which Benedict of Gloucester’s later Life of Dubricius is stuffed

also, are wholly absent from the *Liber Landavensis*? Mr. Evans suggests that Geoffrey may have intended to insert them in the columns of the volume which were left blank, and maintains further that the allegation that Geoffrey was "Arthur-mad" is a "pious superstition". It *may* be so; but most people will believe that Geoffrey could no more omit Arthur from a *Life of Dubricius* and a collection of Llandaff records, than Mr. Dick could omit Charles I from his writings. Even if we are mistaken in this supposition, it appears to us that careful research among historical documents is the last thing with which Geoffrey can be credited. His genius lay rather in the direction of original fiction. He may not have "invented everything", but he certainly had a wonderful capacity for improving what he found. Saul might be for a day or so among the prophets; but Geoffrey could never have stayed for a single hour among the Dryasdusts; his "ample spirit" craved more freedom. Certainly, if we could for a moment admit the hypothesis that Geoffrey was the compiler of *The Book of Llan Dâw*, our faith in its contents would vanish for ever.

That Geoffrey's "History" presents several curious and interesting problems we readily admit, though we fear that they will always remain insoluble. We would rather hope that history may be disinterred from the Legends of the Saints than from the *Historia Regum Britanniae*. *The Book of Llan Dâw* contains the lives of six Saints, Elgar the Hermit, Samson, Dubricius, Teilo, Oudoceus, and Clydog. There are at least three ways in which such legends may be treated. They may be rationalised and stripped of their miracles, and the residuum may be served up as serious history; or they may be rejected altogether as stupid fables; or they may be treated as myths from which nothing can be extracted concerning their heroes, but which yet contain valuable illustrations of the manners and beliefs of the time in which they were written, with occasional survivals from an unknown past.

A first reading of the Welsh legends probably suggests to most minds the second treatment, that of absolute rejection: their monstrous stupidity disgusts the modern mind. A second reading usually leads to the third mode of treatment; but a fifth and sixth reading of some of these legends has led us to hope that, besides the light they throw on a dim past, we may gather also historical matter concerning the old Saints whose deeds they profess to relate. This does not, of course, apply to such hopeless lives as those of St. Winifred and St. Carannog. The life of Elgar the Hermit also appears to contain nothing substantial that can be grasped. His teeth remained in the twelfth century, and from these the Llandaff scribe (not the original compiler, but a later hand) tried to reconstruct the man and his history.

Some legends, again, are tainted with Arthurian romance, and must be handled cautiously by the historical student, lest he become infected too. But there remain other legends which are filled with marvels, and yet may contain a measure of real fact; and it will be

the work of the careful student to vindicate these from the suspicions with which they are not unnaturally regarded by many, and with all critical caution to gather up the facts. Unfortunately comparatively few of the lives of the Welsh Saints are of early date; and this, again, leads scholars generally to be very sceptical as to their value. Yet if we compare the lives of St. Patrick with one another, we shall find the later lives (even the celebrated Tripartite Life itself, with its hideous monstrosities and gross absurdities) are merely fantastic elaborations—what Lord Grimthorpe or an ecclesiastical architect would call “restorations”—of the original fabric of Muirchu Maccu-Machtheni and Tirechan. But had *The Book of Armagh* perished, in which the writings of these early authors exist, probably few would have believed that any basis of fact existed under the monstrous superstructure raised by the author of the Tripartite Life, and might, like another Troy, be revealed by another Schliemann. Curiously, the later lives of St. Patrick are much more barbarous and pagan than the early ones.

Tirechan's life bears the impress of truth; seen, perhaps, through a romantic medium, but truth all the same. But if Tirechan's life exists, and served as a basis for future homilies and romances, may we not believe the statement of Rhygyfarch (whom some call by a name offensive to critical ears), that there existed earlier materials for a life of St. David, which he, with his “Irish style”, elaborated? And may not the critical student be warranted in assuming that Rhygyfarch's life contains a certain amount of historical matter in romantic disguise?

The life of St. Samson, in *The Book of Llan Dâv*, confirms this position. In its main features it corresponds closely to an early life of the Saint, which Mr. Egerton Phillimore believes to have been written about 600 A.D., and which is contained in Mabillon's *Acta Sanctorum Ordinis Benedicti*, and in a corrected form in the *Acta Sanctorum* of the Bollandists. An outline of it may also be read in Adams' *Chronicles of Cornish Saints*, No. IV. Its author professes to have written at the request of a certain Bishop Tigerinomalus, and to have himself crossed the sea to Britain, and visited a monastery founded by Samson, where he procured information from Samson's own cousin. Possibly this life, in its present form, may contain additions to the original, as Mr. Adams has suggested. It certainly bristles with marvels. But it is noteworthy that its writer did his best, according to his light, to learn the real facts of the Saint's life, and it undoubtedly contains historical matter.

So, too, consequently, must the life of Samson in *The Book of Llan Dâv*. It is curious, in this connection, to note how the later life discreetly omits a touch of those manners of the times of old, which caused the stern reprobation of Gildas, for the old life alone contains the story how Abbot Piro fell one night into a pit when he was very drunk, and so met his death.

We may conclude, then, that even if the date of a legend be comparatively late, it is most probably based upon an earlier life

which was founded on fact; if, at least, the legend have a fair amount of detail independent of the stock anecdotes and miracles. The idea that the monks invented the legends is soon dispelled by a little study: the monks generally were utterly deficient in imagination, and rarely invented anything considerable. Their additions to early traditions usually came from a common stock of marvels which occur in different legends with painful iteration; such as, for example, the conspiracy of some wicked monk against the Saint, and its detection, or the usual conflict between the Saint and some outrageously stupid tyrant. The monk often introduces the manners and customs of his time; he interpolates visits to Rome, and acknowledgments of Papal authority on the part of his heroes, or incidents which in his opinion may tend to exalt his monastery or diocese. Sometimes, as in the case of the Life of St. Cadoc, by Lifris (or Leofric), the legend is tainted by the cruel, revengeful spirit of paganism, probably Irish in origin. But all these elaborations can be easily detected, and for original fiction the monks had no capacity. Even when they tried hard to lie, they lied very unskilfully, and can easily be detected. They were credulous and uncritical in gathering information; they were greedy of marvel; their purpose, moreover, was ethical, not historical; and they elaborated their originals. But it is wonderful how seldom they invented anything. There are some fifteen lives of St. David in existence; but, so far as they have been studied, they all agree with one another. The monks, indeed, were generally slavish copyists: one writer borrowed the features of an earlier legend just as one Byzantine artist copied the features of the saint he painted, from an earlier picture. For this reason we would account the legends of the saints in *The Book of Llan Dâu*, notwithstanding their garb of romance, not the least interesting or valuable portion of that ancient Register.

E. J. NEWELL.

Archaeological Notes and Queries.

DISCOVERY OF AN ANCIENT CAMP ON THE WYNDCLIFF.—The existence of a regular sequence of ancient camps along the heights on both sides of the river Wye is being quietly verified by Mr. W. H. Greene.

In the billiard-room at Piercefield House is a very curious sculptured stone. On seeing copies of a sketch of this, Mr. T. H. Thomas, R.C.A., of Cardiff, at once recognised it as a most interesting finial of a Roman building, in character similar to a specimen dug up at Llantwit (now in Cardiff Museum), and to one but a few weeks ago dug up at Bath.¹ The Rev. W. Bazeley, of Matson Rectory, Gloucester, the Local Secretary of the Society of Antiquaries, was also much impressed by the sketch, and has expressed his intention of bringing it under the notice of the President, at Burlington House.

Having ascertained from Mr. Clay that this finial was dug up in a field near the summit of the Wyndcliff, and with a strong previous opinion that there must be an ancient camp on the Wyndcliff, to correspond with those at Tutshill, Lllancant, the Gaer Hill at St. Arvan's, and the two in Piercefield Park, Mr. Greene, on Friday last, made a careful search on Porthcasseg Farm, where the finial was exhumed, and soon found enough to convince him that his expectations were realised in a manner most gratifying. Most of the lines of the camp, which faced that at Gaer Hill (about three-quarters of a mile distant as the crow flies), have been effaced by levelling for cultivation purposes; but the lines can in several places be traced by the large quantities of stones strewn about the fields.

From the point where the Sheepwalk Meadows join the Wyndcliff Wood (a little distance from the Eagle's Nest Seat, which commands the incomparable, glorious panoramic view), double walls, like those in the Tutshill Camp, with a distance of about 5 ft. between them, extend 70 yards, down to a wattled stile (placed for convenience of gamekeepers only), where it disappears in the Wood, and is at present concealed by the dense undergrowth.

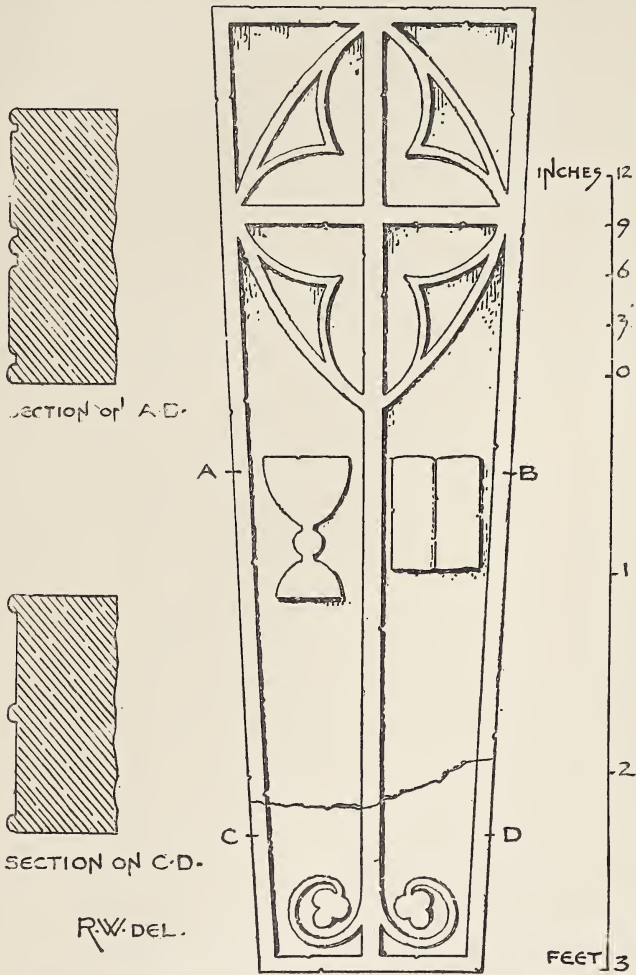
At the bottom of the western slopes of the hill, between an old limekiln and the path which leads through the Woods from St. Arvan's to the summit of the Wyndcliff, is seen the unmistakable fragment of a stone rampart of different construction to those above, as this one is a single wall 7 or 8 yards wide.

Mr. Baylis, the waggoner at Porthcapel, can point out these ancient relics to any antiquary who may desire to view them, and has given to Mr. Greene an odd-looking sculptured fragment dug up at the same time and place as Mr. Clay's Roman finial. This bit

¹ See *The Antiquary* for October 1893.

is of oolite, or Bath stone, and must have been brought a considerable distance, as the oolite geological formation does not exist in the Chepstow district.—*Cardiff Times*, June 24th, 1893.

SEPULCHRAL SLAB AT MARCROSS CHURCH, GLAMORGANSHIRE.—Enclosed is a measured sketch of a sepulchral slab that has lain buried



Sepulchral Slab at Marcross.

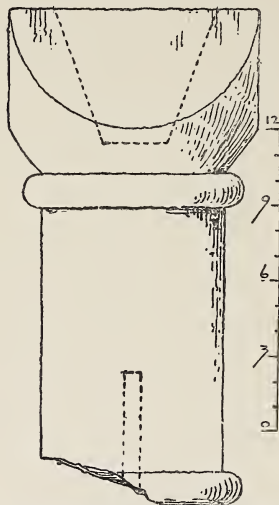
under the chancel-floor of Marcross Church, and which had but just been discovered by the workmen of Mr. W. James of Cowbridge, who is repairing the church, under the architects, Messrs. Kempson

and Fowler of Cardiff, when I chanced to visit the church a few days ago.

The slab was discovered a few inches below the western part of the chancel-floor, close to the south wall, with its head towards the east, plainly indicating that the slab was not in its original position. Moreover, just above, affixed to the south wall, is a tablet to the memory of Francis Gamage, a former rector, whose body (so the inscription says) was buried "underneath" in 1728.

Judging from the style of the ornament, and the absence of any lettering, one would be inclined to put down its date at from 1180 to 1220. The chalice on the left hand, and the open Bible on the right, would indicate the memory of, possibly, an early incumbent, a monk from a neighbouring monastery; the place-names, "Monk-ton", "Mynachty", abounding in the district, warranting the conjecture; or, possibly, the stone may have lain over the tomb of the founder, as it is supposed that at about the date given above the church was founded.

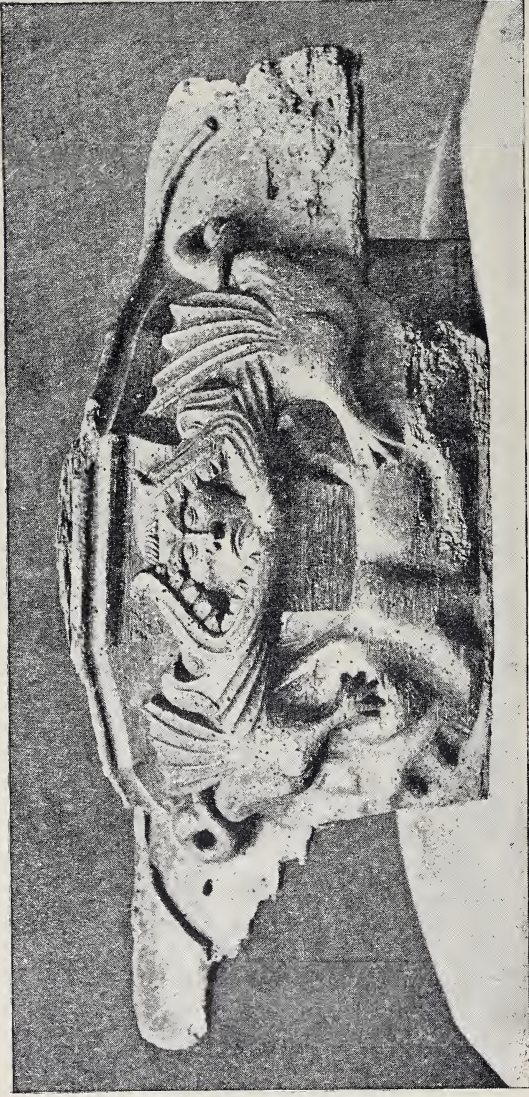
The slab is made of the hard, white, magnesian limestone known locally as "Sutton stone". This stone was much used in Glamorgan in mediæval times, and is generally to be found in every ancient building. It was extensively quarried near Bridgend, and seems, for the most part, to have been worked out.



Pillar-Stoup, Marcross Church, Glamorganshire.

There have been some other discoveries made in the church, such as a transomed window in the south wall of the chancel, the lower part of which is rebated to receive a small door; whence it is thought this may have been a "leper window".

A walled-up rood-loft door has also been opened; but this, though



“Miserere,” from Bangor Cathedral.

no one knew of its existence until the builders began to cut a flue, seems to be of much later date, the arch being four-centred.

A low, recessed wall-tomb has been brought to light, at the bottom of which is a slab of very dark limestone with a floriated cross. This, however, does not appear to belong to the tomb, which, judging from the mouldings, is of early fourteenth century work.

There has been found a small pillar-stoup of Sutton-stone. The cushioned head betokens a date coeval with the foundation of the church, the character of the chancel-arch being of the same Norman type.

There is a very interesting font in this church; but as I hear that the architects, whom I have named, are about to publish a work on the founts of Glamorganshire, I will not anticipate them.

ROBERT WILLIAMS.

MISERERE FROM BANGOR CATHEDRAL.—The accompanying illustration represents a miserere that formerly belonged to Bangor Cathedral, and is now to be seen at the Bangor Museum. The Curator could not give me much information, beyond that it was there when he took charge of the place. What makes this relic more interesting than it otherwise would be is the fact of its being almost the only portion remaining, or at least that is known to remain, of the stalls as described by Browne-Willis in his Survey of Bangor Cathedral. The present very exquisitely carved woodwork in the Cathedral is entirely modern, having been put up during the last restoration under the late Sir Gilbert Scott. The older woodwork, referred to by Browne-Willis, was ruthlessly swept away during the alterations and additions made in the earlier part of this century, about 1827,—a period when the knowledge of mediæval architecture hardly existed in this part of the Principality, the prevailing style of the time being what is commonly known as “Churchwarden Gothic.”

In Browne-Willis' description of the Cathedral he states that “the prebendal stalls and choristers' seats are of very good oak, well wainscoated. They were made sometime after the Restauration of King Charles II.” I should be inclined to infer from this that portions of the earlier work, that had escaped the clutches of the frenzied Puritan, in the earlier part of that century, were introduced into the *then* new work, as this miserere appears to be fourteenth century work.

D. GRIFFITH DAVIES.

WOODEN CHEST FOUND AT LLANGYBI, CARDIGANSHIRE.—On the 9th of May a large wooden box was found in the bed of a small brook running through some marshy land (*mawn-dir*) on a farm called “Ynys-y-Creian” in Llangybi parish, which seems to have

excited the dormant archæological spirit in the district, as several notices have appeared in the local press about it. I went over there in July to examine place and find, but from what I saw and heard do not myself attach much importance to the discovery; and were it not for the presence of a quantity of charred matter on the river-bank, and the depth at which I was informed both the box and the charred wood were found, I should certainly have looked upon this box as simply an ordinary turf-box of respectable age, similar to what is used at present in such localities. I was also told that when found it was surrounded by stone-work (*gwaithcerig*), which I suppose must have been a cairn or heap of stones, formed by a sequence of heavy floods, extending possibly over a few centuries; but the appearance of charred matter at first sight seemed to offer a slight difficulty, and on making careful inquiries on the spot I found that there once existed in this locality an ancient British trackway that either passed near or across the brook, not very far from the spot where this box was found. So I think one may, without travelling too far into the realms of imagination, connect this find with some raid that might have taken place in this part of the country during that lawless period of our history when fire and the sword were in constant request to settle those bitter tribal feuds for which Evion had gained (according to Pennant) an unenviable notoriety.

D. GRIFFITH DAVIES.

OUGHT NOT THE ARMORIAL BEARINGS OF WALES TO BE INCLUDED IN THE ROYAL STANDARD AND SHIELD OF THE UNITED KINGDOM?¹—When the new coinage was issued in 1893, and the new pieces were examined in Wales, disappointment was expressed in many quarters that neither by emblem in field, nor by charge on shield, was there any note taken of Wales. Not that any notice was to be expected, for it is long since any such sign has appeared, and we Welsh have for centuries been sitting quietly, and ignoring what, when we speak of it, we feel to be a right, and one which large numbers of our fellow-citizens in England, Scotland, and Ireland, concede to be so.

I felt strongly upon the matter, and sent to *The Daily Graphic*, which has certain Welsh sympathies, a serio-comic plea for the inclusion of the Red Dragon in the national shield. This was followed by several letters which were of great interest, written by an Englishman, Mr. John Leighton, the celebrated heraldic designer; a North Briton of Welsh affinity, Dr. T. E. Smurthwaite; and a Welshman, Mr. R. D. Salusbury. If an Hibernian had written, our

¹ A paper read at the Meeting of the National Eisteddfod Association, Pontypridd, July 1893, and illustrated by flags, showing the changes in quarterings described, made and presented by Miss David and Messrs. Fred Morgan and Co., Cardiff. By T. H. Thomas ("Arlunydd Penygarn").

little symposium would have been racially complete. The idea was hovering over us, for simultaneously short letters and leaderettes appeared in *The Western Mail* and *South Wales Daily News*, in which Mr. David Davies, Mr. Henry Jones, and "Cadrawd's" sign manual might be detected or seen appended. Mr. Jacobs ("Odlwr Bychan") wrote some telling verse, and Mr. J. M. Staniforth drew one of his most humorous cartoons. Meanwhile, the same matter was subject of remark by Mr. Beriah Gwynfe Evans in the *Genedl Cymreig* in the north; and Mr. R. C. Jones, Titchfield Street, London, entered into correspondence with Sir C. W. Fremantle, the Master of the Mint, on the subject. Further, the Cymmrodorion Caerdydd (the Secretaries of which, Messrs. T. Lovell and Evan Owen, regarded the matter enthusiastically), on the proposition of Professor Powel (Professor of Celtic at Cardiff University College), seconded by Councillor Thomas ("Cochfar"), passed a resolution in favour of our objects, which was forwarded to the Hon. T. E. Ellis, M.P.

Both *The South Wales Daily News* and *The Western Mail*¹ suggested questions on the matter in Parliament by one of the Welsh Members, and I mailed part of the correspondence to some of them, thinking the subject right good material for one, and that each would rush to be first; however, the amenities of the pleasantest club in London, and possibly a succession of afternoon teas on the Terrace, had subdued the dragon in them, and his poor little effigy was left out in the cold, outside St. Stephen's, only for a time.

I should further mention that from time to time opportunity has occurred for obtaining privately the views of many of our fellow countrymen occupying marked positions in almost every class,—working, literary, bardic, professional, military, civic, ministerial, ecclesiastical,—and I have found unanimous approval of the idea of the inclusion of our arms. This approval being expressed in private, I cannot quote, but many of the writers will have their say at their own selected opportunities.

The patriotic Chairman of this Eisteddfod, His Honour Judge Gwilym Williams, has interested himself greatly in the matter, and, in conference with Mr. Vincent Evans, has given me this opportunity of ventilating the matter.

Thus, ladies and gentlemen, stands the case at present, and it now enters upon another stage in which I hope all may find that they can help.

I need hardly answer, even briefly, the question, Why should Welsh bearings be quartered in the shield of the United Kingdom? The reply is obvious. We have lived beside the English for centuries in peace, and yet there remain to this day, absolutely unefaced, distinctions of thought, feeling, character, which are universally acknowledged as Welsh. With, or out of these, it comes that

¹ I am specially indebted, in this matter, to the Editor of *The Western Mail*, who not only commented most encouragingly, but reproduced *The Daily Graphic* correspondence, both text and illustrations, several columns in all.—T. H. T.

everything that marks a nation remains to this day amongst us ; pressed into small compass, it may be, but only the more tightly held with patriotic ardour. Nothing of the history of our fathers has been forgotten, and the old language is now spoken by probably twice as many persons as at the time when the first Prince of Wales of English blood babbled his baby greeting to the crowd at Caernarvon.

Since then, in what crises of English history have the Cymry been absent ? What great council has been without Welshmen ? In what great campaign or battle have Welshmen not faced disease and death ? When needed, has their blood not sunk into the soil of Europe, Asia, Africa, and America, where they have shown themselves "strong in arms" in defence of the Kings and Queens of England ? Crecy, Agincourt, Blenheim, Malplaquet, Badajoz, Waterloo, Inkermann, Lucknow, Ashanti, Egypt, are types of a hundred names where the Cymry have fought and bled for England ; not as individuals merged into the armies, but in legions professedly Welsh, as distinct as Scottish or Irish troops have ever been, and having their own qualities ; one of which has been good marksmanship, from the time of the Welsh archers of Crecy to the Queen's prizeman of this year.

Is not the time come, has it not long ago come, when these services should be acknowledged on the standard where England, Scotland, and Ireland, are already emblazoned, and on the shield where they also are heralded ?

Our request is the more reasonable, in that there is a quarter of the shield unfilled, being occupied by a repetition, which has no heraldic meaning, of the lions of England. That space, now unmeaningly filled, we desire.

And how should it be filled ? What is the royal charge of Wales ? Usually, for this purpose, the arms of Prince Llewelyn, "Ein llew olaf", are emblazoned. They are four lions gold and red counter-changed. But this shield is not that of all Wales, but only of a Prince paramount in arms. Mr. Salusbury, in an able letter to *The Daily Graphic*, suggests that of Rodri Mawr, "Brenhin Gymru holl", which is said to have been four silver lions, in pale, on an azure ground. But I, for one, would look nearer and farther for the bearing of our nation, and take the "Draig Goch", the badge of Edward the Black Prince, and the standard of King Uther Pendragon, as our own by right, and as having already appeared in some form upon English seals, coinage, and banners.¹

Not only is the Red Dragon the Dragon of the Great Pendragonship, and the badge of the Black Prince, but as the badge also of our Welsh Regiment it has floated, as the ensign of Cymric Britons, for 1,300 years, in every battle from the Arthurian conflicts till the Burmese campaign. Around it, too, forms almost all Welsh patriotic sentiment, and with its honours of eld, having been worn by

¹ *Temp.* Henry VIII as supporter, Edward VI, Mary, and Elizabeth.

the Black Prince of Wales, floating to-day on the colours of our Regiment, and being the chosen badge of the people of Wales, it might and should, under proper heraldic supervision, and due command of the authorities, be made from a "badge" into a "charge", and so be quartered in the Royal Shield and Standard of the United Kingdom.

It is for us to consider how best this object may be attained; how, that is, our views may be brought before the three powers who have direct interest in a standard and shield which is at once royal and national,—Her Gracious Majesty the Queen, His Royal Highness the Prince of Wales, and the nation.

Our object is twofold: to ask a fit acknowledgment of our nationality, and to place that acknowledgment on the shield as a pledge of perfect amity.

"Y Ddraig Goch a ddyry gychwyn."

INTERESTING ARCHÆOLOGICAL DISCOVERY AT CARROG.—A singularly interesting archæological discovery has just been made at Llansantffraid Glyn Dyfrdwy (Carrog). The water in the river Dee is at present very low, and on May 29 Mr. H. Jones of Penybont Farm was engaged with some workmen in taking stone from the bed of the river at a point some 200 yards below the bridge, on the south side of the river. While engaged in this work Mr. Jones' attention was attracted by a piece of wood, and having exposed it he found it to be a beam of solid oak, apparently very slightly affected by the action of the water. On further examination similar beams were found running from this beam, and also crosswise, mortised, and fixed to it by solid pegs. The result is, that now six large beams (some of them 9 yards long, and more than 1 ft. thick) have been dug out, and others appear underneath these, unearthed. One beam, plainly discernible, is nearly 2 yards wide on the top.

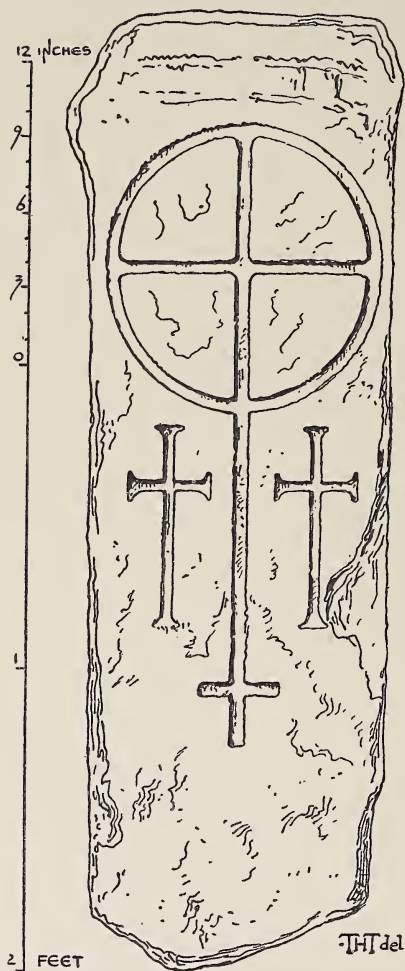
It is highly probable that they belong to the old church of Llansantffraid, which Archdeacon Thomas, in his *History of St. Asaph*, mentions as being named after St. Fraid, Bride, or Bridget, whose festival fell on February 1; which church was completely swept away by a sudden rising of the Dee in the early part of the seventeenth century. The site of this old church is supposed to have been about 500 yards higher up the river than the spot where the present interesting discovery has been made, and the tradition that the church was swept away by the river Dee is handed down in the lines quoted in the first volume of *Bye-Gones*:

"Dyfrdwy fawr ei naid
Aeth ag Eglwys Llansantffraid,
Y Llyfrau Bendigedig,
A'r Cwpan Arian hefyd."

If the remains are those of the old church, they must have been

carried away before the present bridge which spans the river was built. The date on the bridge is 1661.

CROSS-SLAB AT LLANTRISSANT CHURCH, GLAMORGANSHIRE.—Mr. T. H. Thomas, R.C.A., sends a sketch of a slab bearing three incised crosses, fixed into the north wall of Llantrissant Church, outside. It



LLANTRISSANT CH.

is of sandstone from the coal-measures, a good deal flaked on the surface. The slab is 3 ft. 2 in. long, 1 ft. 1 in. wide at the top, and 1 ft. wide at the bottom. The crosses appear to be of early date, probably pre-Norman.

SOME WELSH SEPULCHRAL SLABS.—A large number of sepulchral slabs, chiefly of the thirteenth and fourteenth centuries, have been illustrated from time to time in the journals of the various local archæological societies, and in many works on architecture and topography. One or two books, such as the Rev. E. L. Cutts' *Manual of Sepulchral Slabs and Crosses*, and the Rev. Charles Boutell's *Christian Monuments*, are devoted almost exclusively to this subject; but, as far as I am aware, no one has, up to the present, endeavoured to treat of monumental slabs as a whole, with a view of comparing the art-products of Ireland, Scotland, England, and Wales, and weighing their respective merits.

In Ireland, although sepulchral slabs are tolerably plentiful in the pre-Norman period, they are of much rarer occurrence after A.D. 1066 than before. Such examples as do exist are frequently ornamented with figure-subjects. At Kells, co. Meath, for instance, there is a fine specimen with the Crucifixion upon it.

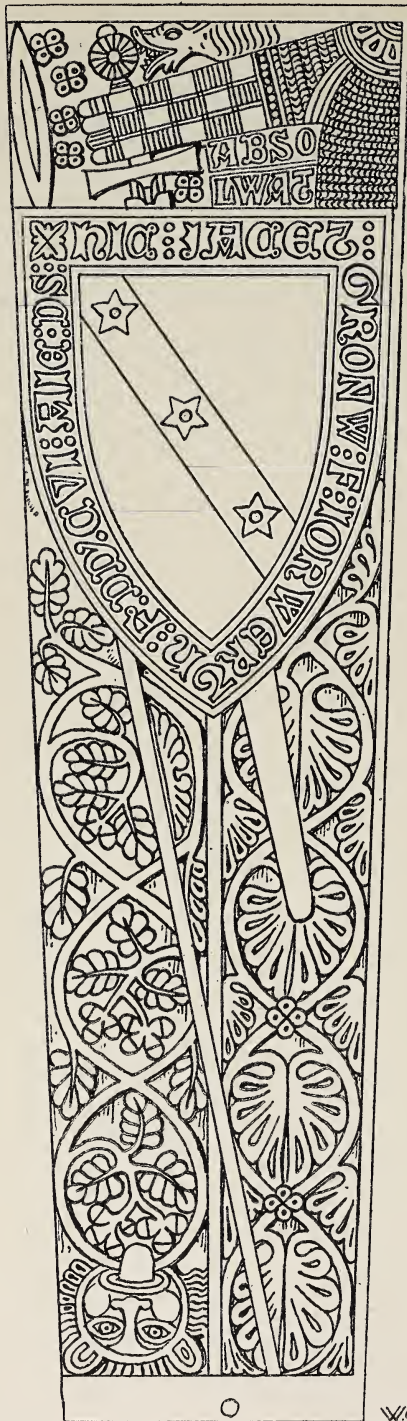
In England, a cross extending the whole length of the stone constitutes the main feature in the decoration. Often the cross is floriated, and the spaces on each side of the long stem or shaft are filled in with symbolic devices of different kinds.

In Scotland the cross is conspicuous by its absence, the whole surface of the slab being covered with graceful scrolls of foliage.

The sepulchral slabs of Wales have a distinct affinity with those of Scotland, particularly as regards the foliage; but heraldic shields, swords, and inscriptions in Lombardic capitals, are introduced with remarkably good effect. Some of the Welsh slabs are, I think, superior in design to anything that is to be found in England, Scotland, or Ireland; the symbols, inscriptions, heraldic shields, and foliage, being combined in a way which would do credit to a master of decorative art of any period and in any country. No better instance of this happy mingling of parts, so as to constitute a completely beautiful whole, can be given than the slab of Gronwy ab Iorwerth ab David of Llai, in the north aisle of Gresford Church, Denbighshire,¹ here illustrated.

The following particulars relating to the person commemorated are given in Chevalier J. Y. W. Lloyd's "History of the Lordship of Maelor Gymraeg, or Bromfield", in the *Arch. Camb.*, 4th Ser., vol. vii, p. 22:—"Iorwerth of Llai, the eldest son of David Hen of Burton, married Gwenllian, daughter of Ithel Fychan ab Ithel Llwyd ab Ithel Gam, lord of Mostyn. Ithel Fychan bore, *azure*, a lion statant *argent*, and did homage for his lands to Edward of Carnarvon, at Chester, 29 Edward I (1300). By this lady Iorwerth had issue,—1, Goronwy of Llai, who lies buried in the Llai Chapel in the north aisle of Gresford Church. His tomb, on which he is represented recumbent, in armour, with his mailed hand grasping his sword, still remains. The arms on his shield are a bend charged with three mullets; and there is also this inscription, HIC IACET

¹ Visited during the Wrexham Meeting in 1874. (See *Arch. Camb.*, 4th Ser., vol. v, p. 356.)



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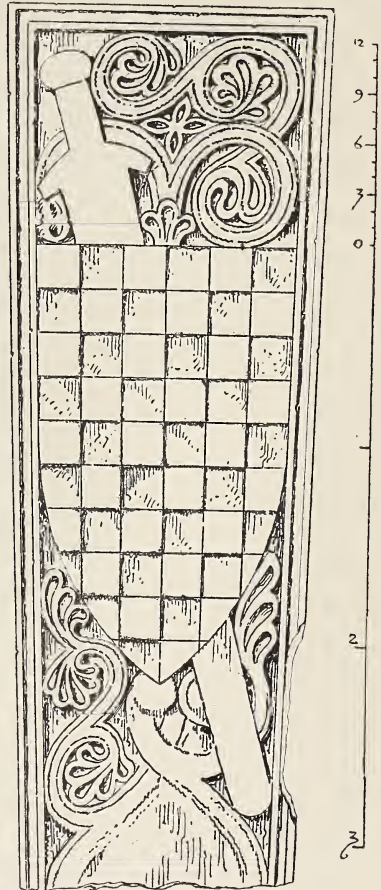
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Sepulchral Slab at Gresford Church, Denbighshire.

GRONW . F . IORWERTH . F . DD . CUI AIE DS ABSOLWAT. He married Gwenllian, daughter of Adda Goch ab Ieuf ab Adda ab Awr of Trevor, by whom he had issue one son, David of Llai, and two daughters, Margaret and Angharad.”

The tombstone of Goronwy ab Iorwerth ab David of Llai has been also engraved in Lloyd Williams and Underwood’s *Village Churches of Denbighshire*.

Two other slabs of similar type, but in a fragmentary condition, one from Gresford, and the other from Llanverris, Denbighshire, are worthy of comparison with the one first mentioned.



A fourth slab is from Newborough, in Anglesey. Here there is no heraldry, and the designer has enclosed a very pleasing composi-

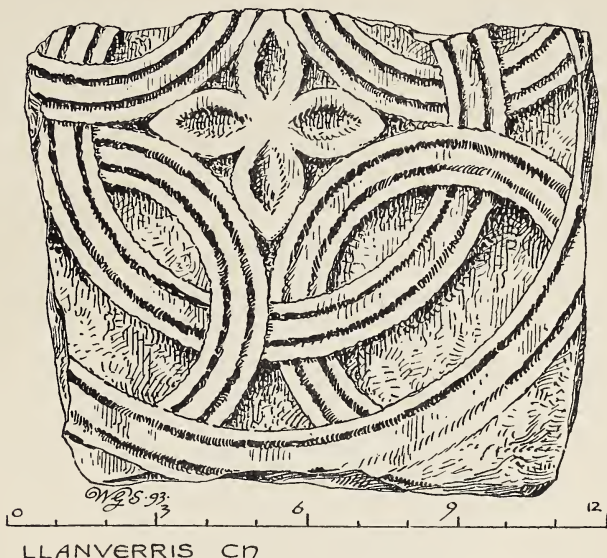


J. Griffith Davies del.

NEWBOROUGH CH.

tion from a circular-headed cross, with an inscription on the shaft, and scrolls of oak-leaves and acorns on one side, and foliage of a more conventional description on the other.

The fifth and last example is a fragment from Llanverris, having upon it portion of the head of a cross formed of circular rings interlaced.



In the course of time it is to be hoped that a sufficiently large number of Welsh sepulchral slabs may be illustrated in the *Archæologia Cambrensis*, to enable experts to form some definite theories as to the origin and development of the art which they exhibit. There is no apparent connection between the West Highlands of Scotland and North Wales, yet there are some remarkable points of resemblance between the sepulchral monuments of both countries still remaining to be explained.

J. ROMILLY ALLEN.

BELLARMINE JUG FOUND AT BANGOR.—During the restoration of Bangor Cathedral, in 1874, a jug of coarse pottery was found at the base of the western tower, and by comparing the illustration of it with the description given by Mr. Chaffers in his *Marks and Monograms on Pottery*, one can have no difficulty in recognising it as a Bellarmine or Grey Beard jug. Whether it is of British or foreign make is a question that requires an expert to decide, as stoneware jugs in imitation of these Dutch or Flemish Bellarmines were actually made in this country during the reign of Queen Elizabeth; which fact is proved by the existence of a mottled brown stoneware Bellarmine in Lady Charlotte Schreiber's collection, on the neck of

which, beneath the spout, is a bearded head; and on the body three medallions, the centre one having the royal arms of England, supported by the initials E. R. (Elizabetha Reg.), surrounded by the garter and motto, "Honi Soit"; the one on the left bearing the Tudor rose, and the other a portcullis, with the date 1594. It is $8\frac{1}{2}$ in. high.



Grey-beard Jug found at Bangor.

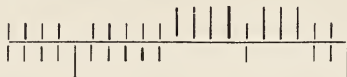
It may not be out of place here to give a short description of this kind of ware, as the peculiar ornaments and forms of some of the specimens have led persons unfamiliar with their origin greatly to over-estimate their antiquity. A short time ago a Bellarmine jug was engraved in one of our illustrated papers, and attributed to the Saxon era! Bellarmine jugs were so named after Cardinal Robert Bellarmine, the great controversialist, who was born A.D. 1542, and died in 1621. He was sent to the Low Countries to oppose the progress of the Reformers, and there were few men of talent who did not enter the lists against him. The controversy was maintained with great vigour, and its rancour was manifested by satirical allusions and caricatures such as the grotesque representations of the Cardinal on these jugs.

Bellarmines were originally imported to this country from Holland and Flanders. In the Lansdowne MS. 108 f. 6 is a letter from a person of the name of Simpson to Queen Elizabeth, praying that he may be allowed the sole importation of stone drinking-cups. They were in general use, in the sixteenth and seventeenth centuries, at public-houses and inns, to serve ale to the customers. The largest, or "galonier", was 12 in. high, and contained eight pints; the next size was called a "pottle-pot", about $9\frac{1}{2}$ in. high, and held four pints; another, $8\frac{1}{2}$ in. high, a quart; and the smallest, about 6 in. high, a pint.

D. GRIFFITH DAVIES.

THE OLDEST OGAM.—I have just been writing a letter to the Society of Antiquaries, and I venture to think that a brief abstract of it may prove interesting to the readers of *The Academy*. It is on the subject of an Ogam inscribed stone recently discovered at Silchester in the course of the excavations carried on there by Mr. W. H. St. John Hope and Mr. Fox on behalf of the Society of Antiquaries.

The stone has been taken to Burlington House, where I saw it yesterday. It was found in a pit or well, 9 ft. deep, made, as I am told, in the corridor of a house in the heart of the ancient Calleva of the Atrebatæ. The material consists of a highly perishable sandstone, rudely carved into what seems to me a phallic form; but the upper part of the stone is gone. What remains of it may be roughly described as the frustum of a cone, below which the stone narrows greatly, and then widens out into a sort of pedestal. To do justice to this part of the subject, one must wait for the publication of the drawings prepared by the Society of Antiquaries; and it will suffice for my purpose to say that the inscription consists of two lines of Ogam, beginning about the greatest circumference of the frustum, and reading upwards into the broken top of the stone. The first line reads, as it now stands, thus:



Below this, and situated near the neck of the stone, are certain depressions, which at first sight seemed to me to form



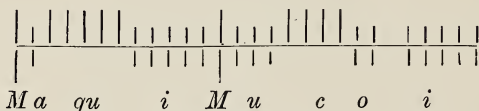
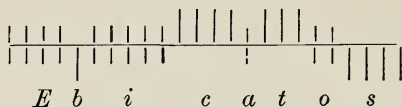
but on scrutinising them I found that only the first of them was cut or scratched at all, and that not in the same way as the rest of the Ogam. I conclude accordingly that it is due to accident; and it is further to be urged against this and the other depressions, that they could only be, at best, about one-half the length of the other consonants of the group with which they would have to be ranged: that is to say, in case they proved to be writing at all. The legend

here given ends with the first digit of a group on the right; the rest is gone.

The next line begins at a spot where a considerable patch of the frustum, at its greatest circumference, has been broken off by some accident or other. The line ends also in the breakage at the top of the stone; but what remains reads as follows,—



In spite of the breakages, the formula of the epitaph and one proper name are fairly certain, and I complete the reading to the following extent :



The first line may have consisted of the name *Ebicatos* alone. It may have been followed by *magui* with a parent's name; or else *Ebicatos* may have had an epithet. The second line must have ended with a proper name following *mucoi*. We have no means of discovering it, so let us represent it as *x*. The whole will then read, in its shortest possible form, somewhat as follows: (The Grave) of Evocatus, son of *Muco x*. Here *Muco x* represents the clan-name; and in a few Latin inscriptions *Muco* is rendered by *nepus* (for *nepos*) and *pronepus*, as in *Carataci Nepus* (Exmoor), *Nepus Barrovadi* (Whithorn), and *Pronepus Eternali Vedomavi* (Glamorgan).

A word now as to the proper name *Ebicatos*. It is the genitive of *Ebicatus*, a compound to be analysed *Ebi-catus*. Here it is to be remarked that the thematic vowel, in this instance *i*, appears to have been obscurely pronounced. When Goidelic names are given in Latin, the thematic vowel is written *o*; but in Ogam *a*, as in *CYNOTAMI*; in Ogam, *Cunatami*: compare *SENO MAGLI* and *SENE MAGLI*; also such names as *EVOLengi*, and Gaulish *Evotalis*, where the element *evo* is the Gallo-Brythonic form of what we have as *ebi* in the *Ebicatos* of the Silchester Ogam. So that, judging from Ogams found in Wales and Ireland, one would have expected *Ebacatos* rather than *Ebicatos*. This equation, it will be seen, makes *b* stand for *v*,—a fact due, no doubt, to a touch of the influence of late Latin, where *b* had the two values of *b* and *v*.

This is not the only instance of the kind known to me in early Ogam. Lest, however, it should be thought that I am merely constructing a chain of frivolous conjectures, let me say that the name in question is already known to me as a genitive *Ivacattos*, namely, on one of the stones at Killeen Cormack in Co. Kildare. I was

there in the year 1883, and I thought the reading was *Ivacattos* rather than *Evacattos*, the form which I should have expected; but I was not without doubt as to the *i*, and I copied the whole as follows:

Ovanos avi Ivacattos.
u e

In this instance there is an accompanying legend in Latin, which seems to me to read *IVVENE DRVVIDES*, where nothing can be clearer than that *IVVENE* is to be somehow equated with *Ovanos*.

With these, and other matters of the same kind, which I cannot discuss in this letter, I hope to deal in detail in a volume on *The Celts and Pre-Celts of the British Isles*.

To return to the Silchester stone. I abstain from explaining how the finding of an Ogam so far east as that spot, lends itself to the support of theories to which I have from time to time committed myself; but I may be allowed to remark that the form of the writing raises several interesting questions. Among other things it is to be noticed that the scores, though not drawn on a very large scale, are comparatively deeply cut; and that, as the stone in its carved form offered no angle to write upon, the writer drew two grooves on the face of it, and cut his two lines of digits in connection with them. This has never before been found in the case of an Ogam dating (let us say approximately) before the eighth or ninth century. On the other hand, the fact of the *m* being represented by a long score perpendicular to the groove, and not by an oblique one, is probably to be regarded as a mark of antiquity. The vowels consist of short lines drawn perpendicularly across the groove; but the spacing of them is irregular, which suggests to me that the writer was so used to carving Ogams that he had become careless.

It is needless to add that antiquities discovered at places like Bath, Caerleon, or Caerwent, and even Chester, should be carefully searched for traces of Ogam writing.

Lastly, I wish cordially to thank Mr. Hope and Mr. Ireland for their courtesy and help to me when I called to see this most precious of all Ogmic monuments; also to thank Mr. Haverfield for early news of the find.

—*The Academy*, Aug. 19, 1893.

J. RHYS.

CONTEMPLATED VANDALISM AT LLANDOVERY.—In *The Western Mail* for Sept. 11, 1893, occurs the following local news item:—"At a meeting of the Llandovery Town Council on Saturday, the Mayor (Mr. J. Watkins), in proposing a vote of condolence with the family of the late Mr. D. Lloyd Jones of Barwick, Yeovil, spoke in feeling terms of the many generous acts of the deceased towards his native town (Llandovery) and various other places in the county, and especially his gift to the town of the 'Vicar Pritchard Building' for the purposes of erecting a Drill-Hall and Assembly-Rooms, etc. The resolution was adopted."

Members of the Association will remember their recent visit to this interesting specimen of old Welsh domestic architecture during the Llandeilo Meeting in 1892. Unless an archæological howl is raised effectively, and at once, against this contemplated Vandalism, Vicar Pritchard's House, with its exquisite plaster-ceiling, its quaint corner-fireplace, and its historical associations, will be swept away with wooden-headed stupidity in order that it may be replaced by a galvanized iron structure of the most hideous description.

SIR RHYS AP GRUFFUDD AND JAMES AP GRUFFUDD AP HOWELL.—The issue of another volume (xiii, Part 1) of the Calendar of *Letters and Papers, Foreign and Domestic*, carries the history of James ap Gruffudd ap Howell (who was mixed up with the tragic fate of his kinsman, Sir Rhys ap Gruffudd) a little beyond the point which we had attained in the last volume of the *Archæologia Cambrensis* (p. 210, note). Thomas Theobald, the emissary of Henry VIII at Augsburg, writes on the third Sunday in Lent (24th March), 1538, as follows :—

“Pleaseth it your Grace to understand that [whereas] [I] did inform your Grace & my lord Preav[y] Seal who nameth himself here Sir James Greffe[th] when, if my lord Privy Seal had geve[n] commandment unto me to] take him, I could have found the means [that he should] have been other in hold, or punished as a t[r]aitor; for at my depar]tyng from Tubyng, one of his chief compa[nions] hath married his daughter, came from Augsburg he & his father in law, James Poell, to be fallen a declaring unto me many of his practices, & what of the which I know some of them to be true & most & in specially in that he showed me that he should [be at] this present with the duke of Saxony, which I know we[ll to be a] lie, as I proved also since he went about with many p..... to invade me; for my reports unto certain of the c[ity] of Augsburg was on occasion that they were comman[d]ed to] depart thence. Howbeit James Poel hath not shew[ed him]self there openly this half year & more. But my ans[wer] unto this Welchman was this, that I thought that the King's [grace] did know better where he was than he could inform [me], & if his Grace had been desirous to have had him take[n] he had not now been at liberty; & if his Grace had hy[m], I doubt not but he would punish him worthily, according to hi[s] deserving; & whereas he is now out of his Grace's hands, his Grace doth not pass of him. After this he would have ha[d] me to help him to be in service with the Prince as a gentel[man], not as a man of war; in the which, when I would give hy[m] no comfort, then he went about to borrow money of me, w[hen], because his wife was great with child, & upon the co[n]diti[on] he should depart incontinent, I gave him a gu..... & his costs there, dispatching him after a good sort; ho[wbeit], I dining the next day with the governor of the city [&] one or two of the Prince's Council, showed them what he

w[as &] about what practices he came, & declared to them the tray[son] of James Poel & his abuses here; whereupon they ma[de] this answer, that if he that were at Tubyng with [me] were of that conspiracy and trayson, they would take him [&] hang him; & likewise if James of Poel came [hither] they would, if they might know him, surely punish hy[m] as a traytor, for albeit in all Doche-land they do great[ly] abhor traytors; yet the gentlemen of Sueve-land be [above] all other in punishing that fault. Whereunto I answered that [I did] perceive no other of him that was at Tubing but that he [was] a banished man, as I did mark by the burning of his ha[nd], which, and the misery that he is in, or like to come to, we[re] punishment enough for him, seeing I had no [knowledge] of [any] other [things] committed of him; but in case this thither if they did take him, & punish him uponen they should not only in that behalf do high just[ice, & to the King's] Grace of Eng-land high pleasure, but also the ci[ties & princes] imperial, whom he hath and intendeth [d]eceave, etc.; & if he come there now in my absence he shall have there but small courtesy. I am [sure he] had been there long or this time, but for fear of [me]; for while riding towards Italy I passed through Ulmes, seven Dutch miles from Tubing, where James Poel was three weeks before my coming; but he tarried not. Perhaps, when he hears that I have departed, he will make suit to the duke of Wertemberg, as he has done to other princes; but his errand is done or he come. The chief persons in Augsburg say that if this information had come to them from the King of England when he was here, they would have taken & worthily punished him. Lawrence Staber might have taken him if he would. If the King wants him taken I think I could nearly do it as well as Staber, for the chief of the learned men, both spiritual and temporal, & others, officers & gentlemen of Tubyng & thereabouts, do highly favour me," etc.

EDWARD OWEN.

PEDIGREE OF WILLIAMS OF PLAS-ISA, PONTYGWYDDEL, Co. DENBIGH.

John Williams of Carwedfynydd, p'sh of Llanyfydd, Attorney-at-law, Proctor of the Consistory Court of St. Asaph. Bur. at Llanyfydd, 4th Nov. 1623. She died in 1645.

Edward Williams of Carwedfynydd, 1st wife. Anne, vch. Wm. ap Robert, dau-in-law of Rhaidr-D-Clwyd. Her mother was Blanche, dau. of John Vaughan of Blaeny Cwm, co. Carmarvon. She was widow of Thomas Pennant of Bychdon, co. Flint, who ob. s. p. 21st May 1634. She mar., thirdly, Edward Lloyd (of Hersedd).
 2nd wife. Wm. ap Mary, vch. Edwd. Wynn of Ystrad, p'sh Llanyfydd, Attorney-at-law, son and heir, Bur. at West Chester, 7th Jan. 1645/6. Will dated 27th Sept. 1645; proved 27th Jan. 1645/6, by his widow (Mary).
 Dowlice. Mar. at Llanyfydd, 20th Feb. 1625, Thos. ap John ap Robert. Bur. at Llanyfydd, 1632. John Vaughan, Gent. 26th Mar. 1632.

John Williams of Pontygywddel, p'sh of Llanyfydd, Gent. Bur. at Llanyfydd, 11th Feb. 1673. M. I. and coat of arms: Lion rampant impaling 3 eagles displayed in fesse (for his wife), on the gravestone.
 Wm. Williams, Clerk in Holy Orders, M.A.; Parson of Llandegfan, 3rd Sept. 1660, and of Llansadwrn 4th May 1668; Master of Beaumaris School. Mary. Bur. 2nd July 1640. Edward Williams, Born 18th April 1644, bapt. 28th; bur. at Llanrhaadr-D-Clwyd.

Edward Williams of Plas-isa, Pontygywddel, and of Nergwis, Esq. Born in 1649, ob. 28th Jan. 1698; bur. at Llanyfydd. M. I., lion rampant. Impaling coat of Wynne of Nergwis: paly of six arg. and sa. He built Plas-isa in 1684 which date (with his and his wife's initials) is on the gable.
 Frances, ux. Thos. Drew of Ireland, and of Ereborth, nr. Bangor, co. Carn. Dec. 1729. Her will proved in 1730.
 Wm. Williams of Byart in Llechwedd-isa; brother of Edward Williams of Coed-mawr. [They were sons of Hugh Williams of Byart.]
 Catherine. Mar. in 1682; bur. at Llanyfydd in 1684.
 Lancelot Bulkeley, Clerk in Holy Orders, Rector of Llangelvyn, co. Carn.; Archdeacon of Merioneth, son of Wm. Bulkeley of Bryddu, co. Anglesey ("Bwela y Fart") by Margt. his wife, dau. of Richard Parry, Bp. of St. Asaph, Buried at Llangelvyn old Churchyard, 25th March 1719.
 Sydney Bulkeley. Bur. at Llangelvyn, 10 Nov. 1684.

John Williams of Plas-isa, Pontygywddel, and of Nergwis, Esq. Born in 1649, ob. 28th Jan. 1698; bur. at Llanyfydd. M. I., lion rampant. Impaling coat of Wynne of Nergwis: paly of six arg. and sa. He built Plas-isa in 1684 which date (with his and his wife's initials) is on the gable.
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 Sydney Bulkeley. Bur. at Llangelvyn, 10 Nov. 1684.

John Williams of Pontygwyddel and of Nerquis. Born 1676. Succeeded his father in 1698. He was in possession in that year when Edward Lloyd, the Antiquary, visited the locality. His will is dated 13th Jan. 1713, and was proved in April 1717 by his brother Robert, acting for testator's son Edward, the sole executor, who was then a minor.
 N.B.—This John Williams is said to have had an elder brother, Paul Williams, who died without issue.

—Ann, *ob.* 1677.
 —Elizabeth, born 1678.
 —Hugh, born 1687.
 —Dorothy, born 1684.
 —Wm., *ob. infans* 1688.
 —Anne, and
 —Margaret, twins. *ob. infantes* 1683.
 —Margaret, born 1690.
 —Robert Williams, born 1693.

Thos. Williams, 2nd son, heir to his brother Hugh at Coed-mawr.

Cath'ne, = Jno. Evans Born of Llwynon. (Execu- trix of her mother's will.)
 Wm. Evans. Born 1718.

Jane Williams, = Jno. Bartholomew Heiress of Coedmawr.

—Hugh, *ob. infans* 1708.

Margt. = Thos. ap Hugh ap Edmwnd of Maesmetriog, in Llechwedd-isa.

Edward Williams of Pontygwyddel. Born 1709/10, *ob.* 11th Oct. 1737, *s. p.*
 Elizabeth, = Robert Hyde of Chester, great nephew to Robt. Hyde, who bought Coten-hall, co. Chester. co-heir to her brother; *ob.* 1790.

Anne, 2nd = Bagot Read, qy. of Chester, and her to co. Mont-gomery. brother.

Edwd. Hughes, = Elizabeth Rowland of Roeg, in Llechwedd-isa. Born 1708, mar. 1736. Bur. at Llangelwyn, 1781.

Mary, = Jno. Wms. ap Wm. ap Robert of Tycanol, Gffin, nr. Conway. Born 1705, *ob.* 1754.

—Anne. She mar., and left issue.
 —Owen.
 —Dorothy.
 —Wm. Hughes of Conway. He left issue. —Sydney. She mar., but died without issue.

Elizabeth = John Giffard, Esq., 2nd son of Peter Giffard, Esq., of Chillington, by his sole heiress. 3rd wife Ellen, dau. and heir of Robert Roberts of Plas-ucha, co. Flint.

Anne, = Rev. Randolph Crewe. 1793. Their grandson, John Offley Crewe, took the name of "Read" in compliance with the will of Bagot Read of Chester.

Jane Jones, = John Lloyd of Weeg, son of Robt. Lloyd of Rhyd, co. Flint, by his wife Ann Davies of Ruthin. His dau. Margt. mar. Thos. Parry of Glyn-isa, nr. Roe.

—Thomas.
 —Mary.
 —Jane.
 —Margaret.
 —Wm. Hughes. He = Margaret Edmunds.

—Thomas Jones.
 —Sydney Jones. She was twice married, and lived at Arrianws. By her 2nd husband, Thomas Morris, she was grandmother of David Jones Morris, who died 30th April 1878.

—Elizabeth.
 —Elin Jones = Robt. Davies. born 1748.

Elizabeth Giffard of Nerquis and Pontygwyddel. She died unmarried, aged 76, when the Plas-ucha estate reverted to her cousin, Thos. Wm. Giffard, Esq., of Chillington.

(A dau.) She died unmarried, sister's lifetime.
 (A son.) He sold the estates and went to Australia.

(A dau.) = Rev. Goronwy Williams, son of Rev. Jno. Williams of Llanbedr, co. Carnarvon (who *ob.* 1826), by his wife Sarah, sister to William Lloyd Dolben of Rhiwaeog, nr. Bala, who was buried at Llanrwst in 1802, *s. p.*, aged 41.

Elizabeth only = Wm. Owen. child. Born 1802, mar. 1833.

Thos. = Erasmus Davies of Penfre in Creuddyn, *ob. s. p.*
 William.
 John.
 William Davies.

Obituary.

ARCHDEACON EDMONDES.

By the death of the Venerable Archdeacon Edmondés the Cambrian Archæological Association loses one of its oldest and most ardent members.

Charles Gresford Edmondés was the eldest son of the late Vicar of Cowbridge, and Master of the Grammar School. Educated first at Cowbridge, and afterwards at Sherborne School, he passed from the latter place to Trinity College, Oxford, of which he became a scholar. A man of distinguished classical attainments, he obtained a First-Class in Classical Moderations in 1858, and a Second-Class in the Final Schools in 1860.

He was ordained Deacon in 1862, and served the curacy of Newcastle, Glamorganshire, until, in 1865, he was elected to the Professorship of Latin in St. David's College, Lampeter, which office he held until 1881. In that year, after having been appointed by the Bishop of St. David's to one of the cursal canonries of St. David's Cathedral in 1876, he resigned his Professorial Chair at Lampeter, and returned to parochial duties on acceptance of the vicarage of Boughrood, Radnorshire. In 1882 he was presented to the vicarage of Warren with St. Thinnell's, Pembrokeshire, and in 1883, upon the appointment of Archdeacon Lewis to the see of Llandaff, in succession to Bishop Ollivant, was nominated by the Crown to the vacant archdeaconry of St. David's. This office he held until 1888, when, upon the vacancy in the Principalship of St. David's College, caused by the recall of Professor Ryle to Cambridge, as Hulsean Professor of Divinity, he returned as Principal to his old College, and his old work at Lampeter.

The next four years, during which he presided over the College, were years characterised by that spirit of self-devotion and thorough sense of duty which entered into all with which he was concerned, and combined with a judgment ever sound, and firmness of discipline which made itself felt, gave to his Principalship a special power for good. Failing health necessitated his resignation of his office, and in 1892 he retired to the Rectory of Churiton, Pembrokeshire; but within a short year passed away, on July 18, 1893.

His interest in and connection with the Cambrian Archæological Association were long and great. For many years he represented the Association as Local Secretary for Cardiganshire, in which capacity he was most assiduous in making and superintending the necessary arrangements on the occasion of the Lampeter Meeting in 1878; and it was mainly owing to his careful forethought that the Meeting passed off so successfully. Since 1881 he held a place

on the General Committee of the Association, and he was amongst the number of the most constant of its members at the annual gatherings. Though the Society cannot point to any papers from his hand in its published Transactions, he wrote an interesting and appreciative account of the visit to Ireland in 1891, in which he took part, in the pages of the *St. David's College Magazine*, which may well cause regret that he left behind him no further contributions on archæological subjects from his pen.

MR. EDWARD ROWLEY MORRIS, F.S.A.

By the death of Mr. Rowley Morris, Wales has lost one of her foremost antiquaries, and a vacancy is created in the attenuated ranks of Welsh historical inquirers that it will be difficult to fill. To the Powysland Club the loss is unusually keen, for Mr. Morris was a Montgomeryshire man who had practically devoted his life to the elucidation of Montgomeryshire history. He was a native of the border parish of Kerry, having been born at New Hall on the 22nd of April 1828. He spent the larger portion of a useful and active life in his native county, filling several public functions with great energy and ability.

In 1881 he removed to London, one important reason for his choice of the metropolis being the facilities for research that would be afforded him by the British Museum and the Public Record Office. He threw himself with zest into the new sphere of usefulness opened up by these institutions, and became one of their most constant frequenters. But he by no means confined his attention to the two great repositories. Wherever there existed any documents relating to Montgomeryshire, Mr. Morris was busy. He knew the general character of the contents of the Lambeth Library, and was thoroughly at home in the General Probate Registry. He had obtained entry to the muniment-room of the Ecclesiastical Commissioners, and had worked at the Land Revenue and Tithe-Commutation Offices; and wherever he went he copied everything connected with his native county that came in his way.

Owing to his untiring labours amidst ancient documents of every description, his knowledge of the sources of the local and general history of Wales was quite unrivalled, and it was always at the service of any one who appealed to him for guidance or help. There is hardly a writer upon Welsh history who has not at some time or other been indebted to Mr. Rowley Morris for information that no one else could have supplied. *The Montgomeryshire Collections* are distinguished above the Proceedings of most county archæological societies by the great quantity of original matter extracted from the Public Records. The Powysland Club has been fortunate from its very inception, in having had as its presiding spirit, and its principal writers, men who have recognised that their contributions to the history of their county must be based upon the unimpeach-

able evidence of contemporary documents ; and of these gentlemen Mr. Rowley Morris was foremost. Montgomeryshire is alone amongst the counties of Wales in having a complete abstract of its early wills,—the basis of all genealogical researches and of the changes of property,—and this was largely due to Mr. Morris. As a genealogist he was one of the ablest that Wales has produced since the days of the *arwyddfeyrdd*, and he was never satisfied with a pedigree until he had verified its details from the Public Records.

When struck down by illness he was engaged in compiling a catalogue of documents relating to Montgomeryshire in the Public Record Office. This he was performing in the thorough manner that characterised all his record-work, expanding his catalogue into a summary. He had a perfect genius for getting at the heart of a document, and for seizing upon its salient points. When working upon the *Inquisitiones post Mortem* (a most difficult class of records) he would set himself the task of getting through a certain number of documents each day, and if circumstances prevented him from performing it, he would express his dissatisfaction with himself for the failure ; yet it had probably been occasioned by a lengthened search, undertaken with great gusto, for a friend.

It is to be hoped that Mr. Morris's labours, incomplete as they unfortunately are, will be printed in the *Mont. Coll.* In the second volume of that publication he commenced a history of his native parish of Kerry ; but he then dropped it for other work, only to resume it at a later day. It has not yet been brought to full completion, though we believe the materials for the final instalment exist. Excellent as are many of the parochial histories of Montgomeryshire, none can take higher rank than that of Kerry, because the position and knowledge of its author enabled him to illustrate his subject by copious extracts from unpublished documents. At the time of his death Mr. Morris was looking forward to the transcription and editing of the municipal archives of Montgomery,—a task for which he was pre-eminently qualified not only by reason of his intimate acquaintance with the town and its neighbourhood, but also because of the interest he had always taken in researches into the rise and development of corporate life. He was to have been associated in the task with a member of our Society ; but it is to be feared that the master-mind having been withdrawn, the project will be abandoned.

In temperament Mr. Morris was bright and vivacious ; his spirits were as lively as those of a boy, while nothing delighted him more than a chat with a fellow-recordist, when he would pour out of the stores of his retentive memory scraps of Welsh general or family history that he had accumulated in his search amongst musty and almost undecipherable records. His ever ready response to inquiries brought him into contact with most of our leading Welsh antiquaries, and with many scholars in distant countries, by all of whom he will be missed and mourned.

ALPHABETICAL INDEX OF CONTENTS.

VOL. X. FIFTH SERIES.

- ABBATISSA de Laller (Talley ?), 37
 Abbeys, Cistercian in Wales, 30, 31
 Abbey, Neath, 7
 ——— seal of Sonnebeca, 187
 ——— Talley, 29-47, 120-8, 226-37,
 309-25
 Abbots of Talley, rapid succession
 of, 314
 Aberglasney House, 133
 Abermarlais Menhir, 94
 ——— Roman intaglio ring, 94, 175,
 281
 Accounts, Llandeilo Meeting, 95-6
 ——— Treasurer's, 284
 Alba, Ancient, in classical writers,
 67-8
 Allen (J. Romilly), Celtic Art in
 Wales and Ireland compared, 17-
 24
 ——— the Cross of Eiudon, 48-55
 ——— Early Christian Inscribed
 Stones at St. David's and St. Ed-
 ren's, 281-2
 ——— Suggestions for an Archæo-
 logical Survey of Wales, 56-61
 ——— some Welsh Sepulchral
 Slabs, 349-53
 ——— Iolo Morganwg's Readings
 of Llantwit Major Crosses, 326-
 31
 Allen (Mrs. Thomas), list of effigies
 in South Wales, 248-51
 Ancient remains, camp on the Wynd-
 cliff, 340
 ——— Cardiff, 277-81
 ——— Llandyssilio, 186-87
 Andagelli, 287
 Antiquarian Library Series (review),
 267-70
- Archæological Notes and Queries,
 186-92, 271-83, 340-61
 Archæological Survey of Wales,
 Suggestions by J. R. Allen, 56-61
 Archæology of Churches of Den-
 mark (A. Heales), review, 262-63
 Armorial bearings of Wales, 344-47
- Bangor Cathedral, miserere, 343
 ——— oak dog-tongs, 188
 ——— Bellarmine jug found, 353-5
 Barrie (William de), 14
 Barrows, long, 62, 63, 74, 75; round,
 63, 65
 Basset (David and Stephen), 5
 Bauba and Fodla, names of Ireland,
 66, 67
 Bearings of Wales, armorial, 344-7
 Bellarmine (Cardinal), 354
 ——— jug found, 353-55
 Beresford (Rev. J. J.) on Memorial
 Stones, 147-51
 Berkerolles, effigies in St. Athan's
 Church, 271, 272
 Beron, 46
 Bevan (Canon), extracts from Sta-
 tute Book of St. David's Cathed-
 ral, 218-25
 Bishopston Manor, 6, 11, 12, 13
 "Bivadi" Stone, 288-91
 Blethyn (Bishop), 13
 Bokerly Dyke, excavations, 73-77
 Bone-Caves, Pant-y-Llyn, 163-7
 Book of Kells, ornament, 20
 Brachycephalic skulls, 62-65, 174
 Braose (John de), 44
 Brick-building in Norman period,
 262

- Bricks, Danish, 262
 British Isles, early ethnology, 62-72
 ——— skeletons, height, 75
 Broad Moor, 7
 Bronze armlet (Pontymaen), spear-heads (butt end), celt, 142-4
 Brynaveil, 13
 Brythonic celts, 64
 Burry, 13
 Buthelan, 226
- Cabinet, Hoda-cum-Tewdwr, 156
 Cadivor, Nant, 41
 Caegarwen, 14
 Caill, coill (Irish)=holt, 69
 "Cadoci Vita", 334-5
 Caertawy (Oystermouth), 301
 Caledonia, derivation, 69
 Camp on the Wyndcliff, discovery of ancient, 340
 Canons, early, at Llandaff, 201
 "Capella baptismatis", 218
 Capel Trillo, 275-6
 Cardiff, Julia Strata, 281
 ——— ancient remains, tiles, pottery, bronze cup, coin, 277-81
 Carew Church, 271
 Carn Goch, 173-74
 Carnarvon (Segontium), Roman remains, 190-92, 276-77
 Carreg Pumpsaint, 93
 Carrog, discovery of old church, 347-48
 "Cartæ et Munimenta de Glam." (G. T. Clark), 266-67
 Castle, Bovehill, 295
 ——— Carreg Cennen, 171-72
 ——— Dryslwyn, 136-37, 230-31
 ——— Dynevor, ancient, 133, 228, 230, 231, 236; modern, 132
 ——— Llanddewi, 294
 ——— Llandimor, 294
 ——— Llwhchwr, 4, 6, 7, 11, 298, 299
 ——— Meurig, 175
 ——— Oxwich, 301
 ——— Oystermouth, 4, 6, 7, 11, 302
 ——— Pennard, 4, 304-8
 ——— Swansea, 4, 6, 7, 11
- Catalogue of Manx Crosses with Runic Inscriptions (review), P. M. C. Kermodé, 184-85
 Cathedral, Bangor, 188, 343
 ——— St. David's, 218-25
 Caves, Pant-y-Llyn bone, 163-67
 Cefn Blaidd, 39
- Cefn Bryn, 7
 Cefn Cethin Maen Llwyd, 152-54
 Cefn Esgob, 48
 Ceiling, Jacobean, Derwydd, 157
 ——— Vicar Pritchard's House, 177
 Celts, Goidelic, 64
 ——— Brythonic, 64
 ——— Gallo-Brythonic, 65
 ——— P-celts and Q-celts, 64-65
 Celtic Art in Wales and Ireland compared (J. R. Allen), 17-24; characteristics, 19, 21; classification, 18; landscape wanting, 18; Greek v. Celtic ornament, 19
 Chair, Sir Rhys ap Thomas', 133
 Chapel, Derwydd, 157
 ——— Taliaris, 87
 Characteristics of Celtic art, 19, 21
 Charter to Griffin de la Pole, 27
 ——— Edward II, Talley, 39
 ——— Edward III, Talley, 38
 ——— Rhys Vychan, Talley, 38, 39
 Chi-Rho Monograms upon Early Christian Monuments in Cornwall (A. G. Langdon), 97-108
 China, Stepney, at Derwydd, 157
 Church, Carew, 271
 ——— Conwil Gaio, 93
 ——— Danish, ground-plan, 262-63
 ——— round, in Denmark, 263
 ——— Gresford, tomb of Madoc ap Llewelyn, 274; coffin-lid, 274; sepulchral slab, 351
 ——— Marcross, sepulchral slab and font, 341
 ——— Llanarthney, 137; wheel-cross, "Elmat", 137-38
 ——— Llandanwg, 189; Llandeilo Fawr, 129; Llandigat, 176
 ——— Llandrinio, Norman arch, sepulchral stone, 26, 27
 ——— Llandybie, 167
 ——— Llandyfeisant, 132
 ——— Llangadock, 175
 ——— Llangathen, 134-35
 ——— Llansantffraid - Glyn - Dyfrdwy, 347
 ——— Llantrisant, 348
 ——— Llanwinio, 139
 ——— Llanwrda, 94
 ——— Wrexham, effigy, 274-5
 Churches, The Teilo (J. W. Willis-Bund), 193-217
 Cilvae, 3
 ——— Manor-House = Fforest, 3

- Cillibion, 14
 Cilvrough (Kil), 14
 Circary, 34
 Cistercians, abbeys in Wales, 30-31;
 covetousness, 121-3; oppression
 of smaller houses by greater, 121
 Cistvaen, Llwyn-y-Beddau, 171
 Clark (G. T.), "Cartæ et Muni-
 menta de Glamorgan", 266-7
 Clas Llangevelach Manor, 6, 15
 Classification of Celtic art, 18
 Claudach, 40, 45
 Cnelston (Knelston), 15
 Commandery of Slebech, 6
 Commons, Gower, 7
 Comportionist, 219
 Contribution to the History of Tal-
 ley Abbey (E. Owen), 29-47, 120-
 28, 226-37, 309-25
 Cornwall, early Christian monu-
 ments, 97-108
 Craig Derwyddon Bone-Caves, 163-7
 Crannog, Glastonbury, 63
 — Talley, 82, 89
 Crickhowell, 218-19
 Cristan, Abbess of Talley, 36, 37
 Cromwell (Oliver), 170-71
 Crosses, stone, often memorial, or
 boundary-stones, 49
 — Eiudon, 48, 55; similarity
 to Llantwit crosses, 53-54
 — Glamorganshire decorated,
 276
 — Illtutus, 327-28
 — Irish *v.* Welsh crosses, size,
 shape, ornament, 22, 24
 — Llandeilo-Fawr cross-head,
 130-32
 — Llantwit Major, 326-31
 — Manx, catalogue, 184-85
 — Monasterboice, 23
 Crug bar, 39
 Culverhouse, 13
 "Curcagnus" Stone, 130
 Cwmyog, 39
 Cwrt Bryn-y-Beirdd, 172
 — Carney, 15
 — y-Carn, 15
 — Henry, 136
 Cynwil Gaio, 39, 93
- Danish bricks, 262
 Davies (D. Griffith), Roman remains,
 Carnarvon, 190-92
 — Llangybi, 343
 — miserere, 343
 — carved Bellarmine jug, 354-
 55
 Derwydd, 154-63
 — frieze, 154-55
 — Rhys ap Thomas, 154
 — Jacobean ceiling, 157
 — Chapel, 157
 Deulon, 12
 Devil-stories, 264
 Discovery at Carrog, 347-48
 Dog-tongs, Bangor, 188
 Dolau Cothy, 90
 Dolicho-cephalic skulls, 62-4, 74, 173
 Dol-yr-Esgob (Bishopston), 40
 Dominicum Sanctuarii, 221
 Drinkwater (Rev. C. H.), Llandan-
 wg Church, 189
 Drummond (Sir James), Presiden-
 tial Address, 79
 Dyer, 133, 136
 Dynevor Castle, ancient, 133, 228,
 230, 231, 236
 — modern, 132
 — Sir Rhys ap Thomas' chair
 and spurs, 133
- Early Christian monumental stones
 at St. David's and St. Edren's,
 281-82
 — inscribed stone at Locoal-
 Meudon, 282
 — Inscribed Stones of South
 Wales, Notes by Prof. Rhys, 285-
 91
 Easton (Priortown), 16
 Ebbblewhite (E. A.), Flintshire Ge-
 nealogical Notes, 109-19, 252-60
 Edmondes (Archdeacon), 362-63
 Edmund Earl of Cornwall, 137
 Edwinsford, 90
 Effigies, list of, in South Wales
 (Mrs. T. Allen), 248-51
 — Berkerolles (St. Athan's),
 271-72
 — Robert de la Mare, 300
 — Llanarmon, 274
 — Margam Abbey, 273
 — list and index of (S. W. Wil-
 liams), 238-47
- Danes, traces in Gower, 24
 Danish churches, architecture, 262-
 63; round, 263

- Effigies, some monumental, in Wales, (A. N. Palmer), 274
 ——— Additional Notes (S. W. Williams), 271-74
 Eglwys Cymmun Stone, 285, 291
 Egremont Stone, 287
 "Elmat" Cross, Llanarthney, 137-8
 Emer = Eber, and Ir, 66
 Esgob Teilau, 194, 199
 Ethnology of British Isles (Prof. Rhys), 62, 72
 Evans (J. G.), Text of Book of Llan Dâv, 332-39
 Excavations in Bokerly Dyke and Wansdyke (Lieut.-General Pitt-Rivers), 73-77
 Extracts from Statute-Book of St. David's Cathedral (Canon Bevan), 218-25
- Fforest = Manor-House of Cilvae, 3
 Ffynnon Deilo, 48
 Flemings in Gower, 2
 Flintshire Genealogical Notes (E. A. Ebbblewhite), 109-19, 252-60
 Flint Registers, 109-19
 ——— deeds, abstracts by Randle Holmes, 112-19
 Fodla, name of Ireland, 66
 Folk-Lore, Welsh (Rev. Elias Owen), 263-66
 Forshalle, 16
 Fotharta and its representatives, 69
- Galfrid Don, Seneschal of Swansea, 5
 Gam (Morgan), lord of Avan, 3
 Gelli Dywyll Stone, 287
 Geoffrey of Monmouth, 336-37
 Gervase (Iorwerth), Abbot and Bishop, 80, 127-28, 227-29
 Giraldus Cambrensis, 120, 121, 128
 ——— "Speculum Ecclesie", 121
 Glamorgan inscribed stones and crosses, 276
 ——— "Cartæ et Munimenta", 266-67
 Glastonbury Crannog, 63
 Gogofau gold mines, 93
 Goidelic Celts, 64
 Golden Grove, 151
 ——— Cross, 48-55
 Goronwy of Llai, 349-51
- Gower (Bishop Henry), 6
 Gower = Gwyr, 1
 ——— boundaries, 2, 3
 ——— keys of, 4, 6, 7, 11
 ——— Knights Templars in, 9
 ——— manors, 10, 11
 ——— Signory of (G. T. Clark), 1-16, 292-308
 ——— traces of Danes in, 2, 4
 ——— Flemings in, 2
 ——— Wallica, 8
 ——— Anglica, 6, 8, 9
 Gresford Church, tomb, slab, coffin lid, 274, 351
 Griffin de la Pole, charter to, 27
 Griffith (Dr. George), Bishop of St. Asaph, 28
 Griffith (J. E.), on Sonnebeca seal, 187
 ——— dog-tongs, 188
 Gruffydd ap Rhys, 14
 Grongaer Hill, 136
 Gwas Teilo, 41
 Gwerglodd-y-Saint, 28
 Gwyddelod, Muriau-y, 189
 Gwyns of Piode, 162
 Gwynvae, 16
- Haman (Hamon), 16
 Heales (Major A.), Architecture of Churches of Denmark (rev.), 262-3
 Hencliffe Stone, 292
 Henllys Stone, 292
 Heraldic jurisdiction in Wales, 282
 Hermitage, Llangenydd, 297
 Hirvaen Gwyddawg, 40
 Hoda-cum-Tewdwr cabinet, 156
 Hoffnant, 46
 Holms, 2
 Holt = Irish Caill, Coill, 69
 Hopkin, ap = Popkin, 3
 Horton, 292
 Hospital of St. John, Swansea, 6, 13
 Hubert Archbishop of Canterbury, 124
 Hunting-knife, Welsh, 156
- Icht, Sea of = English Channel, 72
 Ilston, Iltwiteston, 292
 Illtutus Cross, 327-28
 Iolo Morganwg's Readings of Inscriptions on Crosses at Llantwit Major (J. R. Allen), 326-31

- Iorwerth of Llai, 349
 Ireland, poetic names of, 66, 67
 Irish *v.* Welsh crosses, 22, 24
 Iverio, Iverna=Ireland, 66, 67
- Jacobean ceiling, Derwydd, 157
 ——— Llandovery, 177
 Jones (Morris C.), obituary, 181
 Julia Strata (Cardiff), 281
- "Keys of Gower", 4, 6, 7, 11
 Kenwric Bochan (Kynwric Vychan),
 3, 127
 Kermode (P. A. C.), Catalogue of
 Manx Crosses (review), 184-85
 Kittle Hill (Kutshulle, Kuitehulle,
 Kychull), 292
 Knights of St. John, 301
- Lanciog, 293
 Landscapes wanting in Celtic art, 18
 Langdon (A. G.), Chi-Rho Mono-
 gram upon Early Christian Monu-
 ments in Cornwall, 97-108
 Langrove, 292
 La Tène pattern, 21
 Laws (E.) on Caer Goch, 173
 Leeson (Leycester), 293
 Legends, Welsh, 337
 Lewis Glyn Cothi's poems, 314
 Llancombe, 292
 Llanarmon effigy, 274
 Llanarthney wheel-cross and church,
 137-38
 Llandaff diocese, St. David's an-
 nexed to, 199
 ——— boundaries, 196-97, 217
 ——— early canons, 201
 ——— Text-Book of Llan Dâv (Li-
 ber Landavensis), 332-9
 Llandanwg Church, 189
 Llanddewi Castle, 294
 Llandeilo-Fawr Meeting, 78, 94
 ——— accounts, 95, 96
 ——— Church, 129
 ——— cross-head, 130-32
 Llandeilo-Llwydarth Stone, 286
 Llandeilo-Tal-y-Bont, 292
 Llandimor Castle, 294
 Llandingat Church, 176
 Llandovery, 172, 177, 357-58
 Llandrinio Church, 26; Norman
- arch, 27; sculptured stone, 28;
 sanctuary, 28
 Llandybie Church, 167
 Llandyssilio, ancient remains, 186-7
 Llandyfeisant Church, 132
 Llanfyrnach, bronze celt, 144
 Llangadock Church, 175
 Llangathen Church, 134-35
 Llangenydd Priory, 7, 16, 295
 ——— Hermitage, 297
 Llanguick (Lanciwg), 297
 Llangybi find, 343
 Llanllir, Llanlleir, Nunnery, 37
 Llanmadoc (-vedoc), 297
 Llanrhidian, 298
 Llansantffraid Glyn Dyfrdwy Old
 Church, 347-48
 Llantrisant Church, cross-slab, 348
 Llantwit Major Crosses, 53-54, 326-
 31
 Llanverres Church, slab, 351-53
 Lanwinio Church, 139
 Lanwrda Church, 94
 Llanycrwys, 40
 Llech Eidon, 48, 50-53
 Llwchwr (Leucarum, Louchwarne,
 Aberllwchwr), 298-99
 ——— Bridge, 299
 ——— Castle, 298-99
 Llwyn-y-Bach, 299
 Llynol (Lunnon), 299
 Llocoo-Meudon Stone, 282
- Mac, maqui, mapi, ap, 64
 Mael, 66
 Maeles, 30
 Maen magl (Main glain), 147
 ——— llwyd (Cefn Cethin), 152-54
 Maes-y-Groes, 28
 Manuscripts in Wales, 22
 Manx crosses, catalogue, 184-85
 Marcross Church, 341
 Margam Abbey, effigies, 273
 Margins, Japanese *v.* Celts, 21
 Martin (Bishop David), 218
 Matthew (W.), Bailiff of Swansea, 5
 Memorial Stones (Rev. J. J. Beres-
 ford), 147-51
 Metalwork, 22
 Middleton Hall, bronze and stone
 implements, 143
 Millwood, 300
 Miserere, Bangor, 343
 Mold=Mohuntsdale, Mouldsdale,
 253, 260

- Mold Registers, 253-60
 Monasterboice Cross, 23
 Monumental effigies, 274; *see* Effigies
 Moreton, 300
 Morris (E. Rowley), 363-64
 Munro (Dr. R.), Talley Crannog, 89
 Muriaw y Gwyddelod, 189
 Mynydd Llech Eidon, 48
 Myze=Mise, 4
- Nant Cadivor, 41
 ——— Mawr, 45
 Neath Abbey, 7
 Newborough slab, 351-52
 Newell (E. T.), St. Patrick's Life and Teaching (review), 182-84
 Nicholas de Molyn, 137
 Nicholeston (Necleston), 300
 Norman period, brick-building, 262
 Notes and Queries, 186-92, 271-83, 340-61
- Obituary:—Archdeacon Edmondess, 362-63; Morris C. Jones, 181-82; E. Rowley Morris, 363-64; Prof. J. O. Westwood, 95, 179-80
 Ogams, 139, 140, 285-88, 355-7
 Ornament, Celtic and Greek, 19
 Owain Law Goch, 167
 Owen (Edward), History of Talley Abbey, 29-47, 120-28, 226-37, 309-25
 Owen (Sir Rhys ab Gruffudd), 358-9
 Owen (Rev. Elias), Welsh Folk-Lore, 263-64
 ——— Capel Trillo, 276
 Oxedon, 300
 Oxwich, 300
 ——— Castle, 301
 Oystermouth (Caertawy,) 301
 ——— Castle, 302
- Palmer (A. N.), Some Monumental Effigies in Wales, 274-75
 Pant-y-Llyn Bone Caves, 163-67
 "Parochia Landavica", 196
 Park le Bruce (Braose), 305
 Paternity of Talley Abbey assigned to Welbeck, 319, 320
 Patterns, origin of, key, spiral, interlaced, 21
 ——— "La Tène", 24
- Patrick (St.), his Life and Teaching (E. J. Newell), review, 182-4
 "Paulinus" Stone, 91
 Pauncefoot (Dame Sibyl), 219
 Paviland Manor, 302-3
 Pedigree, Rhys ap Gruffydd, 231
 ——— A. Stepney Gulston, 168-69
 ——— Williams of Plas-Isa, 360-61
 Peithynen, 183
 Penmaen, 303
 Pennard (Llanarth-Bodu ?), Castle, 304-8
 Phillack (Felack) Stone, 99, 100, 101
 Pict, derivation, 71
 "Piscises", toll-pisey, 8
 Pitt-Rivers (Lieut.-Gen.), Excavations in Bokerly Dyke, 73-77
 Pont-y-Maen, bronze armlet, spear-heads, 142-43
 Pottery, ancient, found at Cardiff, 277-81
 Prémontré, Abbot and Abbey of, 318-19, 321
 ——— descent of houses, 34
 Premonstratensian Order, 31-33
 ——— dress, 34
 ——— dedication, 34-35
 ——— Abbey of Talley, history, 29-47, 120-28, 226-37, 309-25
 Price (Mr. Long) on Talley Abbey, 39
 Pritchard's House (Vicar), 177
- Resus Magnus, 39
 Reviews and Notices of Books:—
 Early Ethnology of British Isles, 62-72
 Excavations in Bokerly Dyke, etc., 73-77
 St. Patrick, his Life and Teaching, 182-84
 Catalogue of Manx Coins with Runic Inscriptions, 184-85
 Architecture of Churches of Denmark, 262-63
 Welsh Folk-Lore, 264-65
 Cartæ et Munimenta de Glamorgan, 266-67
 The Antiquarian Library Series, 267-70
 Text of the Book of Llan Dâv, 332-39
 Rheims, Council, 209
 Rhydowain, 41

- Rhys (John, Professor), Early Ethnology of British Isles (review), 62-72
 ——— Early Inscribed Stones, 289-91
 ——— the oldest Ogam, 355-57
 Rhys ap Gryffydd, 14, 38, 124, 358-9
 Rhys ap Meredydd, 137
 Rhys ap Thomas, 133, 154, 158-59, 295, 323
 Rhys Vychan, 38, 39
 Roman intaglio ring, 94, 175, 281
 ——— road, 4
 ——— coin and pottery, etc., 277-81
 ——— villa, 91
 ——— remains (Segontium), 190-2, 276-7
 Round churches in Denmark, 263
 Rudd (Bishop), monument, 133-35
 Runic inscriptions, Manx, 184-85
- “Salve Regina”, 123
 Samson, Life of, 338
 Sanctuary at Llandrinio, 28
 Seal of the Abbey of Sonnebeca, 187
 Segontium, Roman remains, 190-92, 276-77
 Seneschals of Swansea, 5, 6
 Seymour (Lord Robert), 87
 Sepulchral slabs, 341, 348, 351-53
 Signory of Gower (G. T. Clark), 1-16, 292-308
 Silchester, the oldest Ogam, 355-57
 Skeletons, height of British, 75
 Skulls, brachycephalic, 62-65, 174; dolichocephalic, 62-64, 74, 173
 Slebech, Commandery of, 6
 Sonnebeca, Abbey seal, 187
 “Speculum Ecclesie”, 121
 Stone, Sutton, in mediæval building, 342
 ——— crosses, often memorial or boundary-stones, 49
 Stone, “Bivadi”, 288-91
 ——— Curcagnus, 130
 ——— Conwil Gaio, 94
 ——— Egremout, 287
 ——— Eglwys Cymmun, 285, 291
 ——— Gelli Dywyll, 287
 ——— Llandeilo Llwydarth, 286
 ——— Llandrinio, 25
 ——— Llanwinio Ogam, 139, 140
 ——— Locoal-Meudon, 282
 ——— Ogams, 285-6, 288
- Stone, “Paulinus”, 91
 ——— Phillack, 99-101
 ——— St. David’s and St. Edren’s, 281-82
 ——— Silchester, 355
 ——— St. Just, 100, 102
 ——— St. Helen’s Church, 103
 ——— Southill, 105
 ——— Talori, 92
 (See also crosses, sepulchral slabs)
 Stones, inscribed and sculptured, 22, 25, 48-55, 276, 281-82, 285-91
 Subdivision, early, of a large parish, 218
 Suggestions for an Archæological Survey of Wales (J. R. Allen), 56-61
- Taliaris Chapel, 87
 Talley (Talog, Tal-y-Llychan, Taleletho, Talecho, Taleleghan), 80, 87, 89, 229, 230
 ——— Abbey, history (Edw. Owen), 29-47, 120-28, 226-37, 309-25
 ——— Abbatisa, 36, 37
 ——— charters, 38-39
 ——— founder, 38
 ——— Gervase, Abbot, 80, 127-28, 227-9
 ——— subject to Welbeck, 234, 315
 ——— valuation of property, 234-5
 ——— income, 323-24
 ——— Crannog, 82, 89
 ——— King’s Court, 323
 Taylor (Bishop Jeremy), 87, 151-52
 Teilau Esgob, 194, 199
 Teilo Churches (J. Willis-Bund), 193-217; in eight groups, 198
 Text of Book of Llan Dâv, 332-39
 Thomas (Archdeacon), Notes on Sculptured Stone and Church at Llandrinio, 25-28
 Tolls and Customs, Gower, 3, 7, 8
 Tongs (dog), 188
 Traethnelgau, 39
 Treasurer’s account, 284
 “Tribe of the Saint”, 199
 Trillo Capel (Rev. Elias Owen), 275-6
 Turner (Sir Llewelyn), Roman remains at Carnarvon, 276-77
 Twrla Mound, 90
- Urban (Bishop), 1, 203-4, 208; his claim, 205, 206, 211

- Vaughan (H. F. J.), Heraldic Jurisdiction in Wales, 282-83
 Vecturiones = people of the woods, 69
 Vindo-gladia, 74
 "Vita S. Cadoci", 334-35
- Waller (J. G.), Notes on Carved Frieze, Derbydd, 154-55
 Wansdyke, excavations, 73-77
 Welsh *v.* Irish crosses, size, shape, ornament, 22-24
 Welsheries, 9, 293, 302
 Wernllaeth, 13
 Wheel-cross, "Elmat", Llanarthney, 137-38
- Whitland, monks, 125
 Wilfred, Bishop of St. David's, 205
 "Will the Giant", 329
 Williams (Robert), sepulchral slab at Marcross, 341-42
 Williams (Stephen W.), List and Index of Monumental Effigies, 238-47
 ——— Additional Notes, 271-74
 Willis-Bund (J. W.), the Teilo Churches, 193-217
 Woodyates, 75
 Wrexham Church, effigy, 274-75
 Wyndcliff, ancient camp, 340
- Ynys dywyll, 39
-

LIST OF ILLUSTRATIONS.

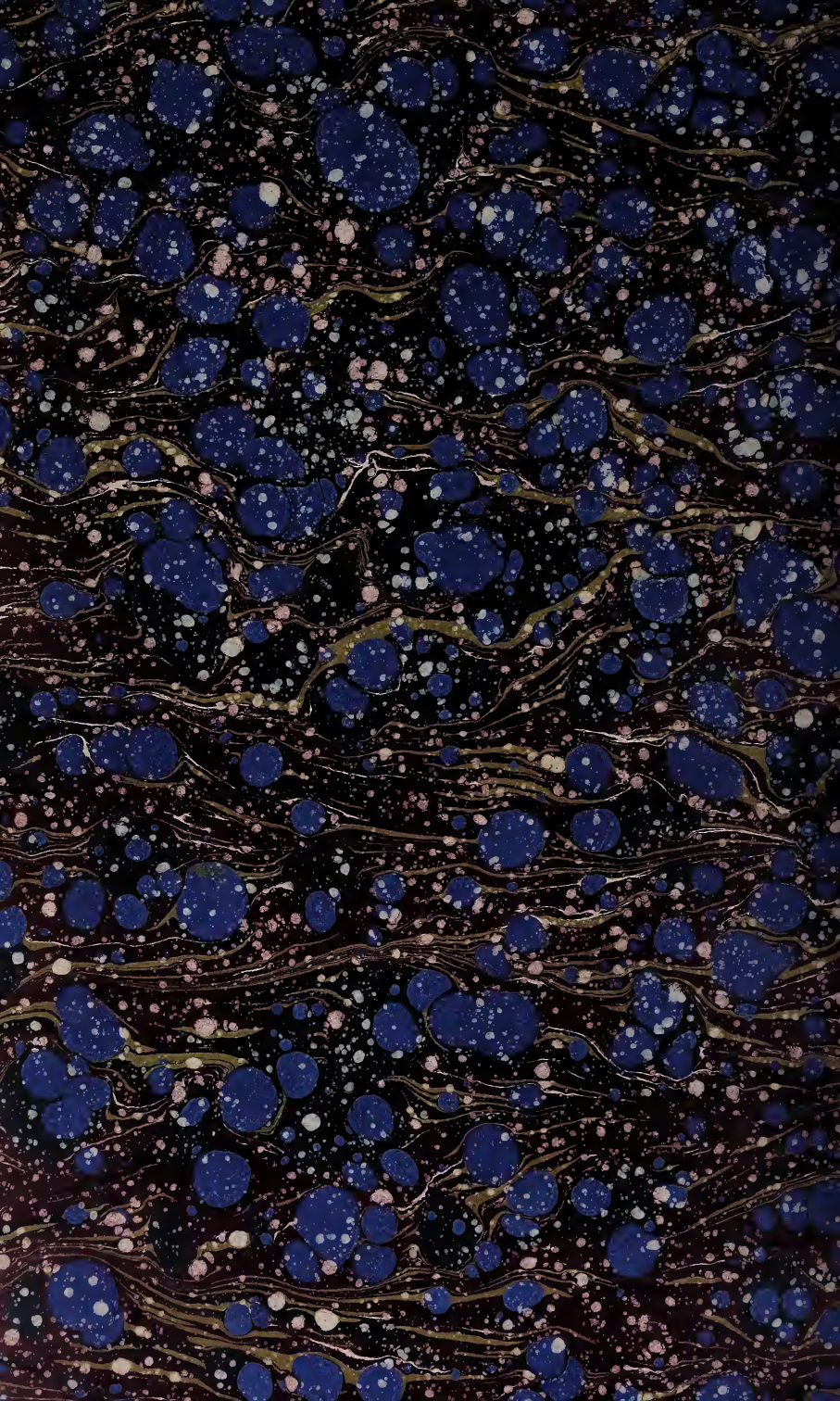
	PAGE
Professor J. O. Westwood	<i>Frontispiece</i>
Fragment of Cross-Shaft, with Celtic Ornament, at Llandrinio Church, Montgomeryshire	25
Llandrinio Church, North-East View	26
Llandrinio Church, Early Norman Arch	26
Llandrinio Church, Window in North Wall	28
Cross of Eiudon at Golden Grove, Carmarthenshire	48, 50
Diagrams of Sculpture on Cross of Eiudon	50, 53
Base of North-East Pier of Central Tower of Talley Abbey	88
“Paulinus” Inscribed Stone at Dolau-Cothy, Carmarthenshire	91
“Talori” Inscribed Stone at Dolau-Cothy	92
Inscribed Stone at Conwil Gaiio Church	94
Chi-Rho Inscribed Stones in Cornwall	101
” ” at Southill	105
Llandeilo Cross-Heads	130, 131
Chair of Sir Rhys ap Thomas at Dynevor	133
Western Tower of Llangathen Church, Carmarthenshire	134
Cross of “Elmat” at Llanarthney, Carmarthenshire	138
Matrix of Seal of Monastery of St. Mary, Kelso	140
Ogam Inscribed Stone from Llanwinio	141
Bronze Spear-Heads found at Pant-y-Maen, Pembrokeshire	143
Other Objects found at ditto	145
Maen Llwyd, near Cefn Cethin	153
Bedstead of Sir Rhys ap Thomas at Derwydd	154
The Hoda-cum-Tewdwr Cabinet at Derwydd	156
Pant-y-Llyn Bone-Caves	164, 165
Roman Intaglio Ring found at Abermarlais	175
Llandingat Church	176
Vicar Pritchard’s House, Llandoverly	176
Part of Plaster Ceiling in Vicar Pritchard’s House	177
Details of Ornament on Plaster Ceiling in Vicar Pritchard’s House	177
Seal of the Abbey of Sonnebeca, in Belgium	187
Dog-Tongs at Bangor	188
Muriau-y-Gwyddelod	189
Plan of Site of Roman Remains at Carnarvon	191
Section of Well at Carnarvon	192
Inscribed Stone at Locoal-Meudon	282

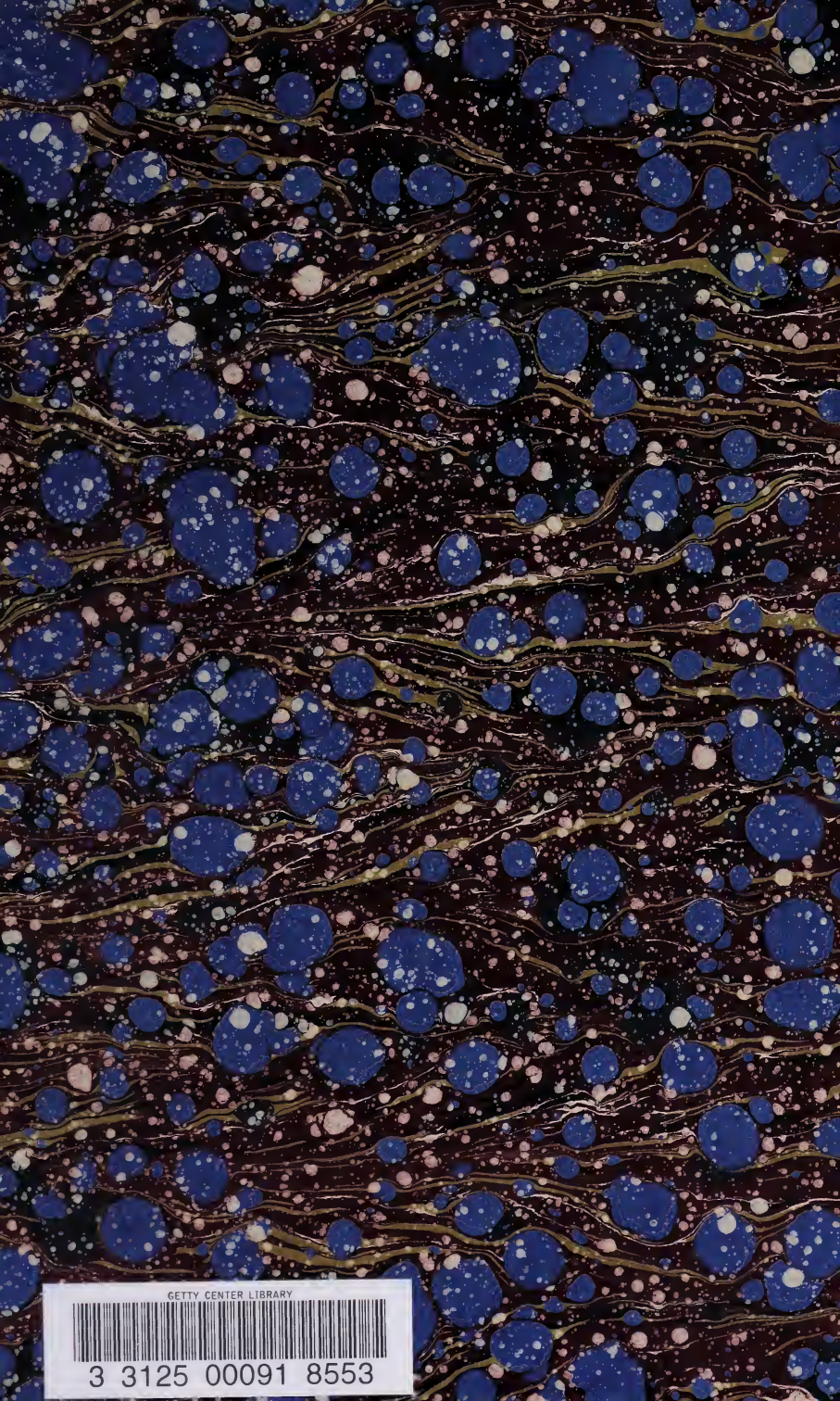
	PAGE
Facsimiles of Iolo Morganwg's Readings of Inscriptions on the Crosses of Llantwit Major . . .	327, 328, 330
Signature of Edward Williams (Iolo Morganwg) . . .	331
Sepulchral Slab at Marcross Church, Glamorganshire . . .	341
Pillar-Stoup, Marcross Church, Glamorganshire . . .	342
Miserere from Bangor Cathedral . . .	343
Cross-Slab at Llantrisant Church, Glamorganshire . . .	348
Sepulchral Slab in Gresford Church, Denbighshire . . .	350
Ditto ditto . . .	351
Ditto in Llanverres Church, Denbighshire . . .	351
Ditto in Newborough Church, Anglesey . . .	352
Portion of the Head of a Cross from Llanverres Church . . .	353
Bellarmino Jug found at Bangor . . .	354

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