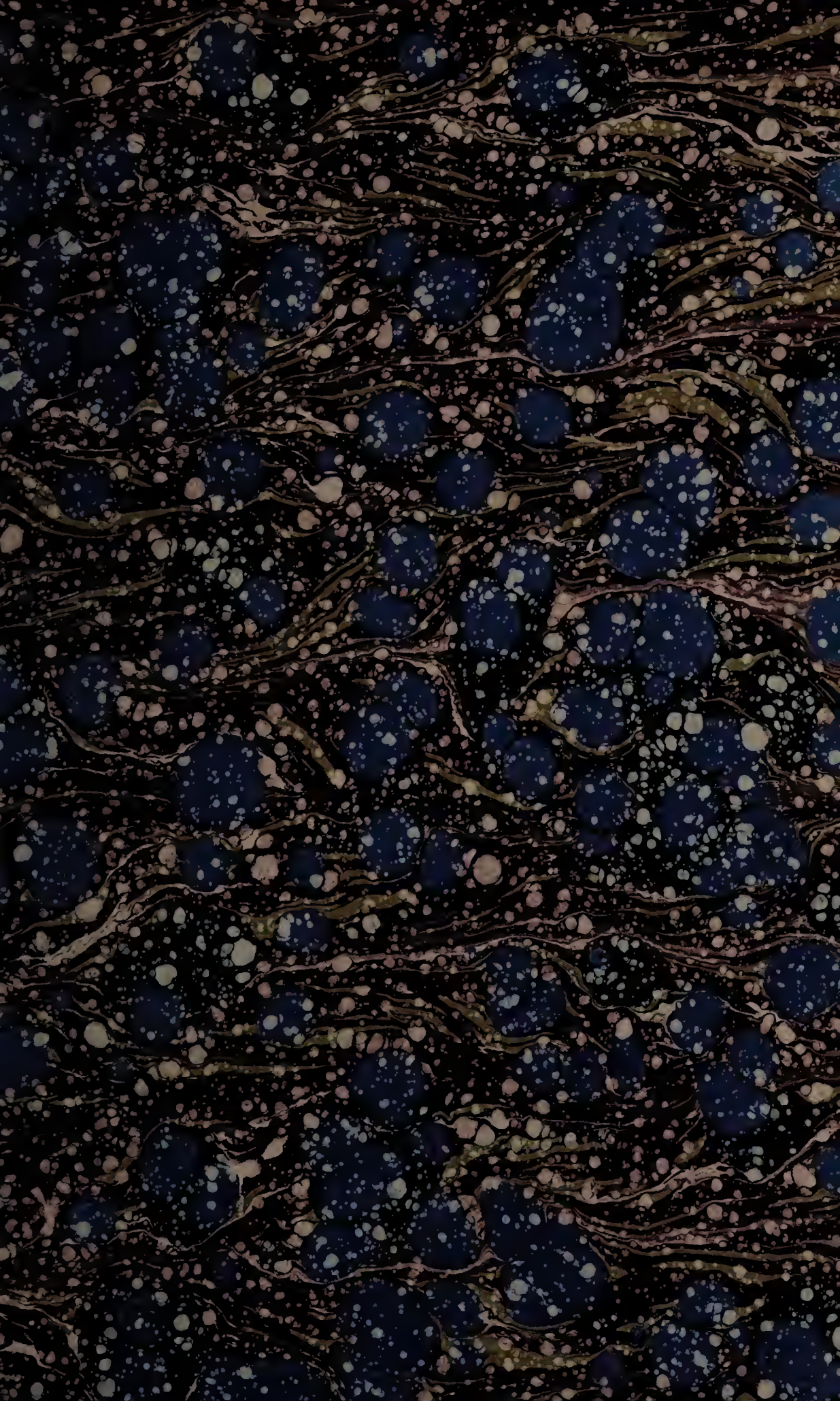




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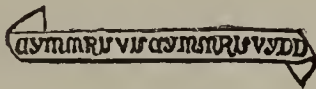
# Archæologia Cambrensis,

THE

## JOURNAL

OF THE

# Cambrian Archaeological Association.



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## PREFACE TO VOL. III.

### FOURTH SERIES.

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THE present volume will be found to contain, in addition to considerable diversity of papers having a more immediate bearing on archæology and history, some important contributions on the early literary remains in the Welsh language. The attempt to elucidate the very obscure poems found in the Codex of Juvencus may not have been so successful as could be wished; but publicity having thus been given and attention drawn to the subject, others may be induced to take it up; and eventually these intricate compositions, which are of great value to the philological archæologist, may be rendered intelligible. Professor Evander Evans' able paper will be appreciated by all persons interested in Cymric philology, a subject in which the scholars of the Continent have hitherto taken the lead.

Mr. Barnwell's notes on the South Wales cromlechs, which constitute a befitting sequel to his article on those of North Wales in the volume for 1869, may be regarded as exhaustive as to their original structure and intention, so far as our present knowledge of these monuments enables us to form a conclusive opinion.

For many other articles which enrich this volume, members are indebted to the same pen.

In the essay on "Coelbren y Beirdd," the author of the *Literature of the Kymry* sets at rest the long debated question of the origin and antiquity of these characters, in the authenticity of which many were for a time induced to believe. Mr. Stephens promises further papers on the creations of the Chair of Glamorgan, the great literary manufactory to which this mysterious alphabet owes its existence.

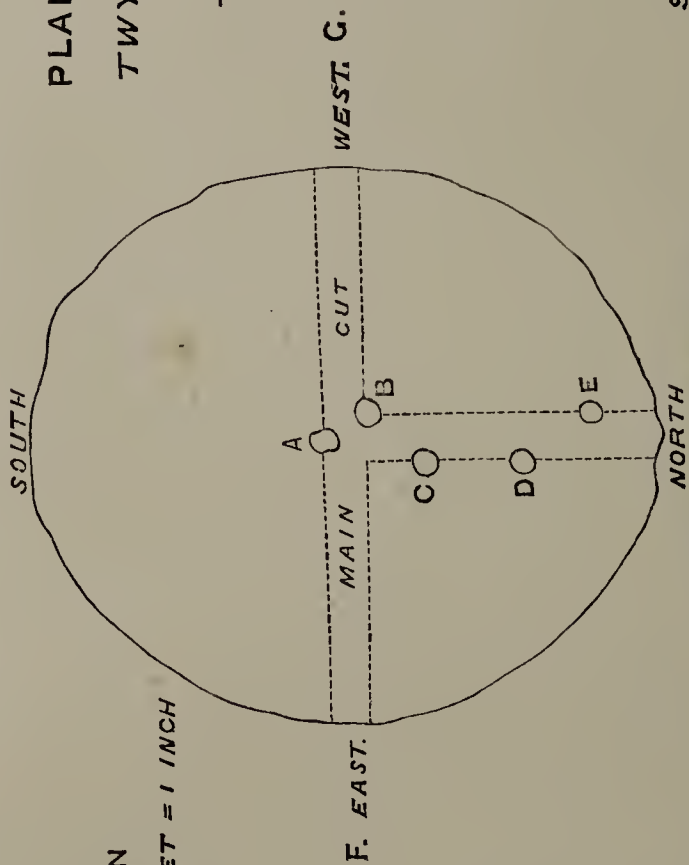
Although much has been done by the Association during a period of more than a quarter of a century towards recording, preserving, and illustrating the antiquities of the Principality and the Marches, it is scarcely necessary to remind members that much still remains to be accomplished, and that some branches of archæology which are legitimately within the scope of the Society have been but very slightly touched upon in the pages of the Journal. It is, therefore, desirable that the new year should be entered upon with renewed vigour, and the active co-operation of all members is earnestly solicited.

The report of the annual meeting held at Brecon, with which the volume concludes, is eminently encouraging, as showing that public interest in antiquarian investigations is by no means diminishing in the Principality.





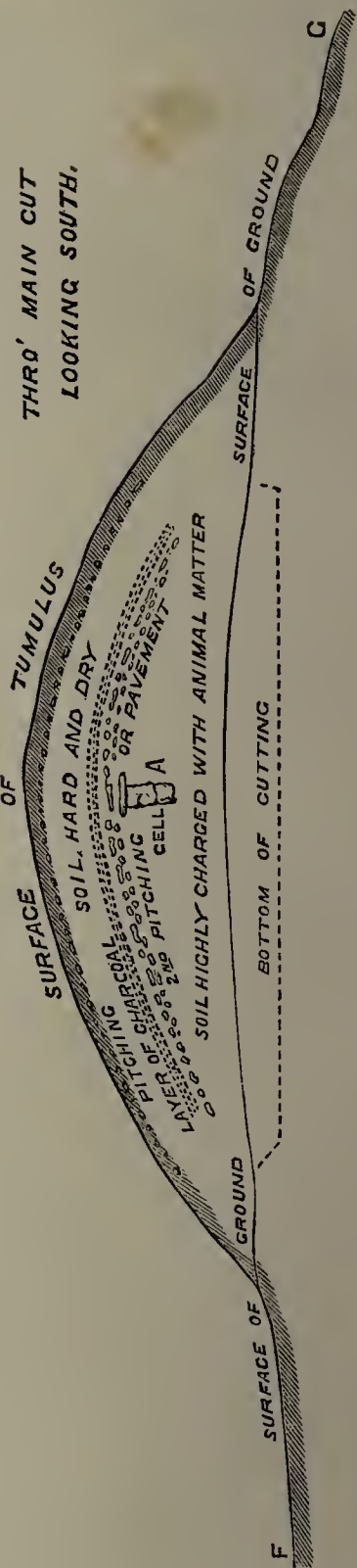
PLAN & SECTION,  
 TWYN. Y. BEDDAU.  
 NEAR HAY.



PLAN

SCALE 30 FEET = 1 INCH

SECTION F. G.  
 THRO' MAIN CUT  
 LOOKING SOUTH.





# Archaeologia Cambrensis,

FOURTH SERIES.—No. IX.

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JANUARY, 1872.

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AN ACCOUNT OF THE OPENING OF A TUMULUS  
KNOWN AS "TWIN Y BEDDAU,"<sup>1</sup> NEAR HAY.

THIS tumulus is situate on a plateau of the Black Mountains, about three miles south from Hay, and at an elevation of 1,200 feet above sea-level.

The tumulus was opened during the month of May last. Two cuttings were made, viz. one main cut in an easterly and westerly direction, and a second cut northwards from the centre. The depth of the cutting below the surface of the tumulus was 14 feet. The accompanying ground-plan and section will enable the reader to better understand the descriptions hereafter given.

In commencing the main cut, at about 6 inches from the surface was found stone pitching, but very irregular, the stones being similar to those found in the soil of the district. At a further depth of 4 ft. 6 ins. a second pitching or pavement, more compact than the first upper layer, occurred. Immediately above this second pitching was a layer of charcoal. The remains of charred wood were considerable, and intermixed with the soil for at least 12 ins. above the pitching.

Below the second pitching the nature of the ground was very different. It was quite soft, and admitted easily a stick for some distance : in fact, it was full of

<sup>1</sup> "Twyn-y-Beddau" on the Ordnance ; the meaning being, "Twyn" for tumulus, and "Beddau," graves (the tumulus of the graves).

animal matter. The next and most important point was the discovery of the human remains.

The ground-plan shows the position of the cells discovered. In each instance the cells were formed of loose stones, some flat, and some water-worn, or similar to those found in the pavement. In each cell human remains were found, and all burnt before interment. The most important were found in cells marked A and B; and over the latter was placed a stone slab, 4 ft. by 3 ft. 3 ins., and 5 ins. thick. The stone slab over cell A measured 3 ft. 11 ins. by 1 ft. 5 ins., and 3 ins. thick. In cell A, when first exposed, the remains of a human skull were quite clear; but upon being exposed, it became, in a few days, a mass of dust. At the cells C and D fragments were found, but all in a burnt heap. At cell E the greater part of the remains were human teeth, and in large quantities. The teeth are mentioned by Mr. John Evans as being beyond doubt human.

In connexion with the discoveries above named is also the fact of the finding of flints. In all parts of the mound you could detect flints; some large, and others small; and also in the second pitching was found a whetstone of pure slate. Mr. John Evans of Hemel Hempsted has referred to these in his letters which he kindly wrote in reply to inquiries sent to him on this matter.

After the visit of the members of the Woolhope Club some of the remains were restored, and the most perfect were collected and sent to London, with the flints and charcoal, for Mr. Evans to examine. They are now in the new Museum at Hereford. It will be of interest to quote from Mr. Evans' letter of the 17th of July last. Referring to the flints and to the whetstone, he states: "Those I have received are three in number: two of them small fragments, which, though artificial, are of no moment; and the third a well formed flake trimmed into shape along both edges. Though lanceolate in form, it has more the appearance of having been a tool of some kind rather than a lance-head, as the inner face

of the flake has been left flat, so that it has a scraping edge on either side, which has some appearance of having been used. This flint is much like the Yorkshire specimens. The whetstone has the appearance of belonging to a period when metal was in use for cutting purposes; and there is nothing about the flint to indicate that it may not belong to a time when bronze, at all events, was employed for daggers. The section of the tumulus is very remarkable on account of the second layer of pitching."

I should here state that the whetstone was found in the second pitching.

In a further letter from Mr. Evans, dated 24th July, after having received the burnt bones and charcoal, he remarks: "The bones are so fragmentary, and reduced into such a condition by burning, that I do not think that even a practical anatomist, which I am not, would be able to say much concerning them. There can, however, be little doubt as to their being human. It is often the case that several interments have been made in the same barrow; but the pavement in this instance seems remarkable."

As bearing upon this subject, and therefore worth quoting, is an interesting paragraph at the end of the first chapter of *The History of Wales* by Jane Williams: "Cliffs and hill-sides were the usual burying-places of the Cymry: the margin of the trackways..... and conspicuous points of hills and mountains were often selected as resting-places for the more illustrious dead. Sometimes the honoured corpse having been consumed by fire, the ashes were deposited in a fictile vase; sometimes it was placed entire, but folded down, within the cistvaen (stone chest), which in either instance covered the remains. Many such mounds have outlasted, by at least two thousand years, the memory of their occupants."

Twyn y Beddau is on the side of the main trackway across the Black Mountains, leading from Hay to Llanthony Abbey.



There are to be seen flat stones fixed upright, similar to gravestones, around and near the tumulus, and evidently so placed by the hand of man. No human remains, however, have been discovered, except in the tumulus as already described.

J. E. THOMAS, F.G.S.

Hay, Nov. 22, 1871.

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SELECTIONS FROM THE FAMILY PAPERS  
AT PENIARTH.

THE following letters will be amusing to the readers of the *Archæologia Cambrensis*, and interesting to them in an archæological view, as showing how, at the time when they were written, children were disposed of in marriage by their parents or guardians, as in some instances here given, without the wishes of those most interested being thought of, and in others without their being the *negotiating* parties.

The second letter also is interesting, as showing the *enormous* increase in the value of landed property in North Wales since the date of it. The estate, the rental of which is stated at the trifling sum of £160, is now a very considerable one in the county of Carnarvon, independently of its slate quarries. It belonged to the late Richard Garnons, Esq., well known and much respected at Carnarvon in the first half of the present century.

“I have conferred w’th Mr. vach’n (Vaughan) about his daught’r, but had no absolute aunswer but that he is not redie to bestowe his third daught’r because he sendeth her to northamptō shier to scoole; and w’thall hath not payd *cli.* to Mr. Robert lloyd as yet w’th his dought’r, but thanketh you for yo’r good will; and as for hugh ap w’ms sonne, you shall haue his good wille, and desireth noe better maitch, yf you can ground vpon Mr. hugh ap w’m worde; also humffey (*sic*) hughes spache w’th me at dol-gelley feare (fair) about yo’r sonne Kadwalad’r, & promiseth faer proffers, & would haue ane awēswer agaynst this assisses; also Humffrey wynñ spache w’th me at barmouth, & locketh for an



answer, & willed me to desire you to come to the sisses vpon mounday next, & to goe w'th him vpon tuysday night to his house to see the lands, & then to return back agayne vpon wensday. Mr. humffrey hughes tould me that it was worth fiftie pounds yerly, but that theirs *cl.* vpon it in morgage to Ric. ap moris ap owen's sonne; and thus referring the premisses to yo'r discernment, Silvaen this present thursday being the iiiijth day of August.

"Yo'r brother at commaudem't

"E. W."

[*Address.*] "To his lovinge brother, Mr. Maurice wynñ deliver theis w'th speede."

I have little doubt that the preceding letter was written in the year 1600. The writer of it was Ellis Wynne, of Sylvaen in the parish of Llanaber, second son of Robert Wynne, Esq., of Glyn near Harlech. It may be here remarked how indifferent people were at this time as to the spelling of their names. Ellis Wynne always spelt his name with the finale; his eldest brother, Maurice, always omitted it; but *his* eldest son, Cadwalader, again adopted it. There is a deed in existence to which the two latter are parties, and in which the one writes his name Wynn, the other Wynne. "Mr. Vachan" was Griffith Vaughan, of Cors y Gedol, Esq., who died in 1616; and whose monument, said to have been designed by Inigo Jones, yet remains in the Cors y Gedol Chapel, adjoining Llanddwywe Church. "Mr. Robert Lloyd" was of Rhiw Goch, in the parish of Trawsfynydd. He was Member of Parliament for the county of Merioneth in the sixth and tenth Parliaments of Elizabeth, and in the second Parliament of James I. "Mr. Hugh ap Wm" was of Egryn, in the parish of Llanaber, a very old family, now extinct.

"Noble Sir,—My hartiest love and seruice remembered &c. You shall understand that Mr. Hugh Lewis, husband of Mrs. Kattherin Nanley, desired me to acquaint you how that suits of lawe depends betweene hym of thone partie, and the next of kynne of the ffathers side, to the sonne & heire of Mr. John Vaughan of Corsygedol of thother partie, touching the keeping and preferring of the said child; which sayd siute (by the assent of both parties) is now stopped and contynved [*sic*] one [on]

condition that the said infant shalbe preferred in mariage in his owne native countrey, amongst his ffrends and kyndred, and not in Pembrock shire. And because the love and affection of the toppe of the kynne of the said child, which they beare vnto you and yours, leadeth them first vnto you to offer vnto you the said child in mariage to one of your daughters, if you bee pleased to voutsaffe of him: the boye is a ffyne boye, about ix'en years of age, and of good lyvinge, about 160*li.* per ann. You haue the first refusall of him, for this is the first motion that was made in his behalf in that nature. Therefor, good S'r, I praye consider of the businesse, & send me one answere now per bearer of your resolucion therein, ffor that requires haste. Otherwise send me word of your intencione therein within these x'en daies at the farthest. If you doe see eny taste or lykinge to the bargaine, lett me but to vnderstand thereof, and I will playe the parte of one true ffreind, to spurre forwards the said bargaine. Thus crauinge pardone for my overbouldnes, with my seruice & best wishes had I euer rest,

“Yo'r wor'ppps affectionated true ffreind, ever  
assuredly to be vsed, MAURICE JONES.

“Corsygedol, 4'o Novemb'r, 1637.”

[*Addressed*] “To the wor'll William Wynn, esquier, heigh sherif of the com. of Merioneth, these deliuer.”

John Vaughan, second son of Griffith Vaughan, Esq., of Cors y Gedol, married Katherine Nanley, daughter and heiress of Harry Wynn of Pant Du, and had three children,—Griffith Vaughan, the boy here mentioned, who married Ann, daughter of William Glynn of Lleuar, and died without issue; Catherine, married to — Garbons; and Ann. Hugh Lewis was the second husband of Catherine Nanley. It would appear that the high sheriff did not “see any taste or lykinge to the bargaine,” as the marriage did not take place.

“Somme william wynn, my son Evan doth still contynewe his suite for your neece of Tanybulch, and now she hath promised him that she will marie him if you will but saie the woord; for she saieth she is now growinge ould, and her father bakward in bestowing of her. I desire you to assure her that I will give Evan three hundreth pounds, w'ch I will paie by 100*li.* pounds a year, vpon euerie new years daie, yearlie now next cominge; w'ch I desire you to give her your woord for, and I will

save you harmless if shee be willinge : their best course, as I take it, is to goe suddenly to Kemes, or some wheare ells, and be married out of hands. Thus I rest

“Your verie lovinge father in law,

“WM. LEWIS ANWILL.

“Parke. 3 Januarie, 1637 (1637-8).”

Wm. Lewis Anwill was of Park, in the parish of Llanvrothen. He was high sheriff for Merionethshire in 1611 and 1624. His eldest child, Katherine, was the wife of Wm. Wynne, of Glyn, Esq.

“Honored Sir,—I conceaue bashfullness to be a prime vertue in a woman, for most of your weemen will say nay and take it. I like of your daughter the better, because of her modestie in saying she is not readie for marriage yet, with a reservation to obey your will in all things; and though it is not for me to commend mine owne (howsoever nature hath giuen him but a rough hew), will be a louing husband, being his mother’s likely child and darling.

“I shall expect you, with God’s assisting hand, to appoint a happy day to vnite our imps, in as loving a way as we beganne to treat of the businesses at first, either in writing or by word of mouth, and that day to be as soone as you may. Never mention vnreadinesse of money, or such businesse; send for the couenants, and for my cosin Rowland lloyd to engrosse them, whom I left with your father in law. I shall not doubt of your fidelitie in engrossing them truelie, for to haue Serjeant’s opinion further concerning the couenants, being that there is a clause to make all further assurances, I hould it to be superfluous; and I will bouldly say that all the lawiers in England will not bind a dishonest man from cauill and contention, whereas four lines will surely tie the honesteminded harte. I do not meane (if it be god his will and yours to appoint the day) to bring along with me but my vncler lloyd his nephew, and Howell morgans, unless you bid me bring any other. So I comitt all our endeavours to god’s tuition, and rest at your seruice,

“ROW. VAUGHAN.

“Prees, ultimo 7bris, 1641.”

[*Addressed*] “To the hands of his worthy cosin William Wynne of Glynne, esq. these present.”

Rowland Vaughan was of Prees and Caergai, in the parish of Llanuwchllyn, and was high sheriff for Merionethshire in 1643. He was a Welsh author and poet



of considerable eminence. There is a biographical notice of him in Williams' *Dictionary of Eminent Welshmen*.

“Madam,—The last time I was blest with your conv'e I made an humble declaration of y<sup>e</sup> honourable love I bear you in such incorrect an (*sic*) broken words as were not very unnatural representative of my heart; and y<sup>e</sup> opportunities I had to implore you were soe short, & by chance, that for fear of suche hard fate again, I took courage from necessity to venture upon this way of address, to desire the interest of your eminent good nature to commiserate, and your generosity to reward, y<sup>e</sup> most sublime, faithful, & true passion that ever man of my character was capable of; but y<sup>t</sup> is not so wonderfull when I consider whoe does influence, nor will be of them y<sup>t</sup> think to ingratiate by owning many infirmities. None, perhaps, may have more then I; yet your goodnesse may happily passe them by, except I rudely (*thrust*) them into your view; and I may be soe fortunate as to obtain my suit without betraying my own cause, which now lyes wholly in you to grant; for though consent of friends be a stranger to y<sup>e</sup> nature, yet custome hath made it necessary in y<sup>e</sup> (*Art*) [*sic*] of love; which custome I have followed, & believe to have been successfull in. For, Madam, your father & mother did not seem averse to my happiness; soe y<sup>t</sup> now my greatest concerne, my fate, my heav'n or Hell, are to be doom'd by you, my goddess; in which title I hope to find y<sup>e</sup> chiefest attribute, which is love. But if my real & sincere affection be not acceptable, which god and you forbid, y<sup>e</sup> recital must be tedious; soe I am & will be,

“Dearest Madam,

“Your humble & faithful servant,

“ROBERT OWEN.

[*Addressed*] “To Mrs. Margaret Wynne.”

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“Penggern, July 19, 1683.

“Struggling w<sup>th</sup> y<sup>e</sup> pangs of absence, but comforted w<sup>th</sup> the promise of (sometime) enjoying you, I left home to see them y<sup>t</sup> I believe to be your good friends, & considering they have been your companions, to have your conversation by proxy; for be pleased to observ y<sup>t</sup> all my thoughts, words, & actions end in you. You are speaking after y<sup>e</sup> manner of lovers, who respect not words; y<sup>e</sup> heart of my soul, from whom, like that of my body, my vital health or discernment must proceed; att present they are equal, for the thought of being so long without you does ballance y<sup>e</sup> present imagenation of being then certain of



you, & more hapynes in you than ever man enjoyed. There never was more or stronger working against me then now by those who are afraid, forsooth, of my growing great. If it be not made plain to you, lett me succeed accordingly; but I scorn what mankind can do, relying upon your truth & honor, & am sorry I did as much as mention this. But give me leav to repeat my vows in paper, to my utter infamy or credit, y<sup>t</sup> in requital of your promis to me, which no soul living knowes of, I solemnly vow, & record it, oh god, y<sup>t</sup> I never will marry any one but Margaret Wynne. And seeing we are both resolved as to y<sup>e</sup> thing, why should we disagree in y<sup>e</sup> time: if we propose hapyness, as certainly we do, y<sup>e</sup> sooner y<sup>e</sup> better, or els better never. I am sure we shall be hapy, & y<sup>t</sup> my fate ys strong; & with y<sup>e</sup> thoughts of that, & merit of my love, I adjure you to send me a kind adviceing letter; for you know I am ruled by you, my dearest & only dear; and by y<sup>e</sup> love I bear you, & you ought to bear me, hasten my joy & your own quiet. Tis already decreed (as I can prove) by your mother, y<sup>t</sup> this treaty, or rather by her friends & our base enemies, shall come to nothing. I am willing to quit y<sup>e</sup> world for you, els may I never be Prosperous in it, or you resolve them heroically to be even with me in love & honor; & as a Preamble, lett not your letter be according to y<sup>e</sup> obsolete rules of custom, but to y<sup>e</sup> dictates of your genuine good nature, & y<sup>r</sup>ur tru resentment & compassion you have upon a constant lover, give as sudden proofs of deserving it. If I write too magisterially, pardon me, for I kno not what I do; nor shall I till I can alter in some measure y<sup>e</sup> titles of being my dearest, fairest, sweetest, best, & only beloved lady, thy sincere and faithful servant,

“ R. O.

“ Be true, & tell me whether is most convenient for me to com before or after Sunday: longer I cannot stay.

[*Addressed*] “ To my most truly hon’rd Mrs. Margaret Wynne att her hous, Glinne.”

The writer of the two last curious and amusing letters was Sir Robt. Owen, Knt., of Porkington in Shropshire, and Clenenny in Carnarvonshire. He represented the county of Merioneth in the fifth Parliament of Charles II, and the Carnarvon boroughs in the Convention Parliament, and in the second and third Parliaments of William and Mary. His suit to *Mrs.* (the title of *Miss* to young ladies was then unknown) Margaret

Wynne was successful. She was the eldest daughter and heiress of Owen Wynne, of Glyn, Esq., and by her marriage to Sir Robert Owen united the estates of Glyn and Ystum Cegid, in the counties of Merioneth and Carnarvon, to those of Porkington and Clenneney. Sir Robert died in 1698, and Lady Owen in 1727. It would appear that as the seventeenth century advanced, young ladies did not so entirely surrender their choice, in the selection of a husband, to the will of their parents or guardians.

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#### THE LOMAREC INSCRIPTION.

NEAR the town of Auray, in the department of Morbihan, is a village called Lomarec. On the left hand side of the road is a humble chapel, dedicated to St. Andrew, the rudeness of the walls of which may indicate considerable antiquity; but there is no architectural evidence which can throw any light on the question whether the structure itself is of any considerable age, or of a comparatively modern date. It does, however, contain a very remarkable relic in the shape of a granite coffin of the earliest type, gradually tapering from the head to the foot, and devoid of all attempt at ornament. It lies near the altar, on the north side, and has been let into the north-east wall of the building: a circumstance which would show that whenever the chapel was rebuilt, it was considered desirable to preserve the coffin by making it an actual portion of the building. A slight crack exists near the middle of it, which is thought to have been caused by a settlement of the walls; but if it had proceeded from such a cause, it seems probable that the fracture would have been more extensive than is represented in the illustration.

The curious feature, however, of this antiquity is the inscription engraved on the inside of one of its sides. It has been noticed by M. de Villemarqué, some few

years ago, in the *Memoirs* of the *Academie des Inscriptions*, and it is his explanation of it that is now submitted to the consideration of Celtic scholars.

There is nothing remarkable as to the sarcophagus itself, except its very early form; and the fact of a small Greek cross, not surrounded by the circle, having been cut in the place where the head of the corpse would lie, the face being turned towards the altar. A small hole is pierced through the lower extremity, as is frequently the case in similar stone coffins, and the use of which it is unnecessary to explain. The lid has long since vanished, and nothing is known of its form or character. The peasants of the district believe the coffin to have formerly contained the body of the Apostle himself, the patron of the chapel,—a superstition only to be noticed as indicating with what veneration this monument has been regarded for ages, since from time immemorial mothers have brought their children who suffer from whooping-cough, and deposited them in the coffin,—a process believed to be an infallible cure. Of the antiquity of this tradition, M. de Villemarqué speaks without hesitation, nor is there the least reason to question it; although in the same country superstitious practices do sometimes exist, especially connected with curative effects, which are known to have arisen from events not two centuries old. But as regards the present instance, there is every reason to think that the practice has continued, and the coffin looked on with great veneration, from a very early period; whence, as already suggested, the precaution seems to have been taken to prevent its removal by making it an actual portion of the building.

An examination of the letters of the inscription at once shows that they are of very considerable antiquity. They are assigned by M. Villemarqué to the fifth or sixth centuries; and he supports his opinion on this point by the identity of form with corresponding letters found on some Armorican coins of the Merovingian period, described by M. Le Normant, and published by M. Saulcy



in the *Revue Numismatique*. Such a comparison, however, of letters on such rude and early coins, with those incised by the chisel on stone, would of itself be insufficient evidence as to their date; as not only is the material so different in each case, but in the one instance the artist is often woefully cramped for space to introduce the necessary legend, while in the other he has no such difficulty to contend with. The forms, however, of the letters, in this instance, speak pretty plainly for themselves, and may be as early as the sixth, and even the fifth century; but they may also be as late, on the other hand, as the seventh and eighth. Perhaps the sixth and seventh centuries are the limits to which this epitaph may be referred.

Assuming, then, this at least as an approximate date, the next inquiry is, to what language do they belong; and at the first glance any one would conjecture that the four last letters, INRI, are the *titulus crucis*, or *Iesus Nazarenus Rex Iudæorum*. But thence arises the important question, when was this abbreviated form first introduced? M. Villemarqué quotes Gretzoz as entirely omitting all mention of it in his complete collection. Another authority, according to him, namely M. Edmond le Blant, has not found any instance of it in very early times. M. De Longperrier, a member of the Academy, has found no example prior to the thirteenth century; and in Arthur Martin's large collection of designs of the cross, consisting of eight large folio sheets, it only occurs once; and then the figure of Christ, which it surmounts, is of the fourteenth century. If, then, it is admitted that the use of these four initial letters is of comparatively later times, it is evident, assuming that the inscription is of the date assigned to it, that these four letters cannot stand for *Iesus Nazarenus Rex Iudæorum*. There are, however, two other and stronger reasons for arriving at the same conclusion: one of which is, that they could not have formed any part of an epitaph at all. If they were found on a Crusader's sword, its presence there might be accounted

for by the devout warrior using his sword fixed upright in the ground, as a temporary cross. The inscription would, indeed, be below the cross instead of above it; but that difference is of small importance, and was a matter of necessity. Some such reason might, therefore, be suggested for the practice of engraving the four letters on the blade near the hilt, if such a practice ever existed; but none for their position on the inside of this coffin.

Another argument against the suggestion that the last four letters represent the *titulus Christi*, is the fact that the monogram of Christ immediately precedes it, thus altering the title to *Christus Jesus Nazarenus Rex Iudæorum*,—a supposition which can hardly be admitted.

The monogram itself is readily recognised to be one of unusual character, where a simple vertical line takes the place of the Greek *rho*, and which seems to be meant for the initial letter of *Jesus*; the monogram thus denoting *Jesus Christus* instead of the *Christus* only of the ordinary monogram. If such is the correct reading of the monogram, it furnishes still stronger proof that the latter part of the inscription has nothing to do with the *titulus*, as *Jesus* would be thus repeated twice. Moreover, the great antiquity of this form of monogram renders it almost impossible for it to have been contemporary with the abbreviated *titulus*, in the opinion of Villemarqué. Boldetti gives an instance from the Catacombs, of the date of 268; while Ciampini quotes a second from the tomb of Galla Placidia, in Ravenna, of the year 440. Other instances might be mentioned, especially one (not published at the time that M. Villemarqué made his communication to the Academy) at Saragossa, and which is above the head of our Lord. The sarcophagus on which it exists is said to be of the fifth century.

There is, it will be remembered, another cross cut in the part of the coffin where the head of the defunct rested. This also is of the simplest and earliest character,



being merely two cross-lines of equal length, such as that figured by Miss Stokes in her *Christian Inscriptions in the Irish Language* (*Arch. Camb.*, 1870, p. 107), and to which she assigns a date from 450 to 500. We have, therefore, three distinct evidences of the age of this inscription, namely, first, the forms of the letters themselves; secondly, the early and unusual monogram; and lastly, the plain Greek cross cut at the part where the head must have rested. The shape of the coffin, and the great veneration in which it has been held from time immemorial, confirm, in a secondary sense, the same view.

The question, however, of its meaning and its language is one not so easily settled; but M. Villemarqué, on philological grounds, has apparently made out his case satisfactorily,—unless exception may be taken to some of the dates he assigns to certain Welsh MSS. Welsh and Irish scholars will be best able to confirm his philological premisses and arguments. He does not himself, it is believed, possess any deep or extensive knowledge of Celtic dialects; as at least some of his compatriots have, on more than one occasion, expressed their doubts on the subject. It will be, therefore, no small satisfaction to him to find that sound Celtic scholars on this side of the Channel can confirm his statements and accept his arguments, and present their acknowledgments to him for having brought to public notice what is probably a Celtic epitaph, unique both as to age and character.

The interpretation of M. Villemarqué is as follows; “*Illius cujus est Jesus Christus in Regem*,” or “the grave” (or some other corresponding word) “of him of whom Jesus Christ is king,” *i. e.*, a servant or subject of Jesus Christ.

Taking the inscription word by word, he renders *ir* “of,” *ha* “who,” *ema* “is” Jesus Christ (in monogram), *in* “in,” *ri* “king”; or simply the servant of Jesus Christ, of which form of Christian epitaph of the fourth, fifth, and sixth centuries, many examples are given in the

first volume of M. Le Blant's work (p. 117), such as *famulus* or *servus Jesu Christi*.

Analysing each word separately, and beginning with the article *ir*, M. Villemarqué states that it is found in the earliest MSS. in this country. He quotes it as frequently occurring in the genitive case (as it is in this instance) in the *Codex Distinctus* in the Bodleian Library (a MS., according to him, of the date of 882); and more particularly in the Gloss, *ir bleuporthetic*, written above *lanigeræ*, in the following line of Ovid,

“Nec fuge lanigeræ Memphitica templa juvencæ.”  
(Fol. 30. Cf. Zeuss, p. 1082.)

Another instance of *ir* occurs in the *Book of St. Chad*, which is assigned to the ninth century, “*di pul ir deru-en*” (to the pool of the oak).<sup>1</sup>

Later on, towards the twelfth century, the *i* in *ir* is changed to *y* pointed, and more often into *e*. So the transcriber of a copy of the Welsh Laws of this date, writes *er anreith* (of the booty). But in the next century another transcriber of the same laws writes *yr anrait* (*y* being pointed). In the middle of the fourteenth century, *yr* without the point above finally prevailed.

With the Bretons, the article is *ar*, *er*, and *ann*, the last form being common with the Cornish and Irish.

2. *Ha* is a kind of relative pronoun, similar to the Latin *qui*, *quæ*, *quod*, and always precedes the verb. A text, half Latin and half Breton, transcribed in the early part of the ninth century, spells it in the same manner as it occurs in this inscription. The passage is as follows: “Surrexit Tutbule filius Livit di erchim tir Telih *ha* ioid e lau Elcu.” (Tutbule, son of Livit, rose to reclaim the land of Teliau, which was in the hands of Elcu.)

In the middle ages the initial *h* of this pronoun disappeared, so that the form became identical with the relative pronoun *a* of Breton and Irish texts. Thus we have in the Llandaff Cartulary *a cuid* (who falls), p. 377;

<sup>1</sup> Codex Lichfeld. apud *Libr. Landav.*

and in the Irish Glosses of St. Gall, *a carthar* (who is loved); while the Breton author of St. Nonne writes *a duy* (who will come).

*A* combined with the article *yr*, under the form of *yr a*, and meaning "of whom," etc., frequently occurs in Welsh MSS. called of the twelfth or thirteenth centuries. In the fourteenth century, according to M. Villemarqué, this pronoun (but in the nominative case, with the neuter sense of *quidquid*) occurs in the *Mabinogion*, vol. i, p. 36, *yr a welych* (whatever you see).

But it was already commencing to disappear, being replaced by *yr hunn a* for the masculine singular, and *yr hon a* for the feminine. Thus in a Welsh Gospel dated 1346, "*cujus nomen erat Joseph*," is rendered by "*yr hunn a oedd y enu Joseph*"; and even if, at the present time, *yr* is not in use, yet its plural, *yr hai* (erroneously written *y rhai*) constantly occurs in the Welsh Bible.

The Cornish have preserved *ir ha* under the still more altered form of *an re*; and the Bretons under those of *ar re* and *er re* for the plural, and *un re* and *ur re* for the singular; with the sense of *aliquis* (some one), being exactly its meaning in the Lomarec inscription.

3. *Ema* is the third person of the present indicative of a verb of which only this tense remains, and denotes *existence*; but in Welsh the spelling is different and various, the forms being *i mae*, *y mae* (as in the Welsh translation of Geoffrey of Monmouth, put at the thirteenth century and in the fourteenth century), *y mae*, the form retained by the translators of the Welsh Bible in the sixteenth century, as "*yr hwn y mae einioes ynddo*" ("*cujus est anima in eo*"). Gen. i. The verb is here preceded by the relative pronoun *yr hwn*, which is equivalent to *ir ha* of this inscription, as *y mae* replaces *ema*. The difficulty, however, which may exist as to the proper orthography would be probably removed if the form *ema* were found in any very early Welsh MS., which M. Villemarqué has not been able as yet to discover; but he finds it very little altered in some Cornish





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phrases, as in a poem on the Passion,—“*genen y ma*” (He is with us); “*Plé-ma the dus*” (where is thy people)? It exists unaltered in Breton, although Zeuss has stated that it is not so known. It occurs in the opening of the ancient mystery of St. Nonne, “*ma oz gourvez en bez man*” (He lies in this tomb). All the Breton grammarians remark on this word. Le Mannoir and Le Pelletier, following old MSS. in their hands, write it as one word, *ema*. Gregory of Rostrenen and Le Gonidec separate the verb from the particle, and spell it *e ma*. The Bretons also have the advantage over Welsh and Cornish in retaining not only this third person of the singular, but all the others, while the Welsh and Cornish have not more than one or two. Le Gonidec also, after pointing out the different manners of conjugating this verb in Breton, adds, “they still conjugate it in this fashion,—

<i>é ma oun</i>	I am	<i>é ma omp</i>	We are
<i>é ma out</i>	thou art	<i>é ma oc'h</i>	ye are
<i>é ma</i>	he is	<i>é ma int</i>	they are

And even at the present day the same use of the word exists, for in a modern grammar of the particular idioms of Vannes and Auray, published in 1850, the writer gives as an example, “*Ema pierre aze tosti<sup>q</sup> demp*” (the stone is quite close to you).

4. It is to be observed that the monogram is immediately preceded by the verb *ema*, according to the invariable rule common to the three great Breton dialects: by which term M. Villemarqué apparently means Breton, Welsh, and Cornish.

5. *In*, the preposition, corresponds to the Welsh and Cornish *yn*, the Breton *enn*, the Irish *in*, the Latin *in*, and nearly the same as the French *en* in such expressions as *en fils*, *en chef*, etc.

In the *Codex Distinctus* (fol. 39), Zeuss (p. 1086), we have “*Hin map di Iob*” as a translation of “*dignus Jove*.” This occurs in one of the earliest texts. Translated word for word, it is “*in filio Jovis*” (in the son of

Jove). In the texts of the Welsh Laws during what M. Villemarqué calls the second period of that language, we have "*yn mab ir brenin*" (in the son of the king). Later, the translator of Geoffrey of Monmouth renders "*duce Athelstano*" by "*Adestan-yn-tywssauc*," or, literally, "Athelstan in prince." But a still more striking example is "*y mae Arthur yn frenin*"; that is, "Arthur is king." (Rowland's *Grammar*, pp. 136, 137.)

If we apply the same rule to the Lomarec inscription, we come to the meaning of the last two words, *IN RI*.

6. The ancient form *ri* is to be identified with the Gaulish *rix* (as Dumnorix, etc.), the Gothic *reiks*, the Latin *rex*. The most ancient Irish form is *rig*, and is even found in Nennius, who translates "*dou rig*" by "*duo reges*." But Zeuss also (p. 932) quotes the form *ri* as used by Irish poets shortly after the sixth century, giving a line which terminates with the identical expressions of the Lomarec inscription, namely *in ri*.

From about 460 the final *g* in *rig*, on the continent, dropped out of use. M. Villemarqué mentions, in confirmation of this, the name of Riothyn, a British *regulus*, the friend and correspondent of Sidonius Apollinaris, whose name appears among the oldest of British ones under the form of Riatam. Other names, such as *Clotri*, *Bledri*, *Rodri*, etc., also, in his opinion, are the same as Clotrig, etc.

As to the meaning of *ri* and *rig*, a poem, half Latin and half Breton (assigned, and rightly as M. Villemarqué thinks, to the sixth century), adds to the word *ri* the gloss "*Rex gloriæ*." About the ninth century *ri* became changed into *re*, whence *re bras* (the great king), a name given to a Breton chief.

We have thus followed M. Villemarqué in his examination of this inscription; and if his statements and arguments are admitted, the result is one of great interest. But before concluding, he quotes a passage from the Welsh Bible, which, he thinks, may be considered as a test of the accuracy of his scheme. The passage, occurring in the sixth chapter of Daniel, is this: "*Y*

*rhai yr oedd Daniel yn bennaf*”; which, word for word, means, “of whom Daniel was in chief”; or, as our version has it, “of whom Daniel was first.”

Comparing this text and the inscription, the order of words is the same. First the relative, then the verb, then the subject, and lastly its attribute. Substitute *y rhai*, the modern Welsh plural, for the old singular, *ir ha*; for the imperfect, *yr oedd*, the present, *ema*; the name of Daniel for that of Christ; *yn* for *in*; and *bennaf* for *ri*; and we have

IR . HA . EMA . J . C . IN . RI

or, as it would be written in modern Welsh, “*Yr hwn y mae I. C. yn rhi.*”

M. Villemarqué appears to be perfectly satisfied in his own mind that the foregoing analysis establishes that this inscription has all the characteristics of the most ancient Breton texts,—Welsh, Cornish, and Erse, being included with Breton proper under the term. He admits, indeed, that philology has not yet, in questions of precise dates, established a right to speak with the same authority as palæography, yet its conclusions must be accepted in cases where objections cannot be maintained.

In admitting, then, that the Lomarec inscription is of the fifth or sixth century, it will add, however scanty it is, a new text to those already in existence of the Gallo-Roman period. This Lomarec text, then, will range next to those of Alesia, Nismes, and other places, which have been communicated to the Academy by Le Normant and De Saulcy, and will immediately follow the fuller texts which Marcellus, the physician of Theodosius, has handed down to us, and which he had himself collected from the mouths of peasants in the neighbourhood of Bordeaux. It is well known that Jacob Grimm was the first to translate what Marcellus had preserved for us, and this he did partly by the help of ancient Irish texts, as did also M. Adolphe Pictet complete his translation by the same means. M. Villemarqué has availed



himself of the same method, and he claims to have discovered the key to the Lomarec inscription by the light thrown upon it by ancient Breton dialects. Even Grimm himself is said to have been converted by our Breton philologist, and at last taught to recognise the genuine *Celticity* of the words on the monument.

The matter, therefore, as far as the philological element is concerned, is now left in the hands of competent Celtic scholars of these islands; or, as M. Villemarqué would call them, the insular Bretons. If their verdict be in his favour, and all are satisfied that a Celtic epitaph (if such it may be called) of the fifth or sixth century has been preserved to us, there may be a chance, although a very slight one, that there may yet still be found within the limits of Wales an inscription in the same language and of the same date. Many inscribed stones of as early a date have been noticed and figured in the pages of the *Archæologia Cambrensis*; but all of them are, without exception, in Latin. Corresponding stones are much rarer in Brittany than in Wales, but such as do exist are also in the same language. They agree also frequently with those in this country, in giving the name only; and that, too, in the genitive case, as the VORMVINI stone described by M. De Keranflec'h Kernezne in the *Arch. Camb.* of 1857, p. 371,—a name which that well known Breton scholar pronounces as undoubtedly Celtic. This particular stone is, however, of considerably later date than the fifth or sixth centuries. The omission of the name in the Lomarec inscription is, then, so far remarkable, as no other instance of such omission has been noticed on contemporary monuments: in fact, a monument without record of a name can hardly be called one, or at least is of little value as such. In modern times whimsical people have ordered such nameless tombstones to be placed over their remains, as may be seen in the churchyard at Llanelidan in Denbighshire, where the reason for such omission is given in some verses. It was only in the days of persecution that such a practice had some



reason, as the record of a name might compromise the surviving members of the family. Without such reason, the omission seems to be an anomaly that requires some explanation. Such an anomaly exists in the present case, if the inscription has been rightly read; but as a set-off, the anomaly of the letters having been cut on an interior wall of the coffin, and not on the outside, may be brought forward to show that if one anomaly undoubtedly exists, the other also, that of the absent name, may be allowed to exist also.

But these are minor points. The real question, to use the language of M. Villemarqué, is the *Celticity* of the inscription, and that has been proved by his philological arguments. That question is now left to the consideration of those most competent to form an opinion,—an opinion, too, which will be considered as one of authority.

E. L. B.

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ON THE DISCOVERY OF PLATYCNEMIC MEN IN  
DENBIGHSHIRE, AND NOTES ON THEIR  
REMAINS.

Compiled, by Permission, from Articles published by Mr. BOYD DAWKINS, F.R.S., and Professor BUSK, F.R.S., in the *Journal* of the Ethnological Society of London, January, 1871; and by Mr. B. DAWKINS in *Nature*, Sept. 14, 1871.

LINKED, as archæology necessarily is, with so many kindred sciences, and none more so than that which makes its peculiar study the natural history, as it were, of man, with whose arts and works archæology more properly occupies itself, there are few, if any, of our members who will not welcome, as appropriate to the pages of this Journal, an account from such eminent disciples of ethnology as Mr. B. Dawkins and Professor Busk of these singular discoveries.

Archæologists devoted to the study of primitive antiquity have been almost content hitherto to go no higher in the scale of time than the Celts, and to attribute to them whatever traces of man they were satisfied were pre-Roman. But a flood of new light now dawns upon us. By the researches of Professor Busk and Mr. Boyd Dawkins we are carried far far back into the remote past, and brought face to face with a race of men living ages before either Celt or Roman had a name upon earth; who have bequeathed to us, in their dwellings and tombs, both relics of their arts and evidences of their mode of life. Such discoveries cannot but be invaluable to the archæologist, to assist him to a nicer discrimination of the subjects more peculiar to his science; and may lead him to modify, and perhaps recast, some of the conclusions he has hitherto been wont to draw.

In the following pages I am enabled, by the permission of my friend, Mr. Boyd Dawkins, and Professor Busk, most kindly and generously given, to lay before our Association the substance of their most interesting

and learned contributions to the two publications above mentioned, on these remarkable remains. I can lay claim to no originality in what follows. Thinking that our readers would prefer the *ipsissima verba* of Mr. Boyd Dawkins and Professor Busk to anything I could write, I have, though under a new arrangement, for the most part transcribed what they have written.

The caves which are more particularly the subject of this article, lie in the district of Yale, between Llandegla and Llanarmon, and on the property of Mrs. Lloyd of Rhagatt, who has all along taken the liveliest interest in the discovery, and by whose kind and generous assistance the caves have been fully explored.

“The mountain limestone,” says Mr. Boyd Dawkins, “which there forms hill and valley, consists of thick masses of hard rock separated by soft beds of shale, and contains large quantities of *producti*, crinoids, and corals. The strata dip to the south at an angle of about one in twenty-five, and form two parallel ridges with abrupt faces to the north, and separated from each other by a narrow valley passing east and west along the strike.” The first remains discovered “were obtained from a space between two strata, near the top of the northern ridge, whence the intervening softer material had been carried away by water. Its maximum height was 6 inches, and its width 20 feet or more, and it extended in a direction parallel to the bedding of the rock. The bones had evidently been washed in by the rain, and not carried in by any *carnivora*. They belonged to the following creatures: the dog (*canis familiaris*), the fox (*canis vulpes*), the badger (*meles taxus*), the pig (*sus scrofa*), the roe deer (*cervus capreolus*), the red deer (*cervus elephas*), the sheep or goat, the Celtic shorthorn (*bos longifrons*), the horse (*equus caballus*), the water-rat (*arvicola amphibia*), the hare (*lepus timidus*), the rabbit (*lepus cuniculus*), the eagle (sp. ?).

Of these, the shorthorn, the sheep or goat, and young pig, were “very abundant”; the dog “rather abundant”; and the percentage of young “puppies, which would

imply also that they, like the other animals, had been used for food." "Some of the bones had been gnawed by dogs".

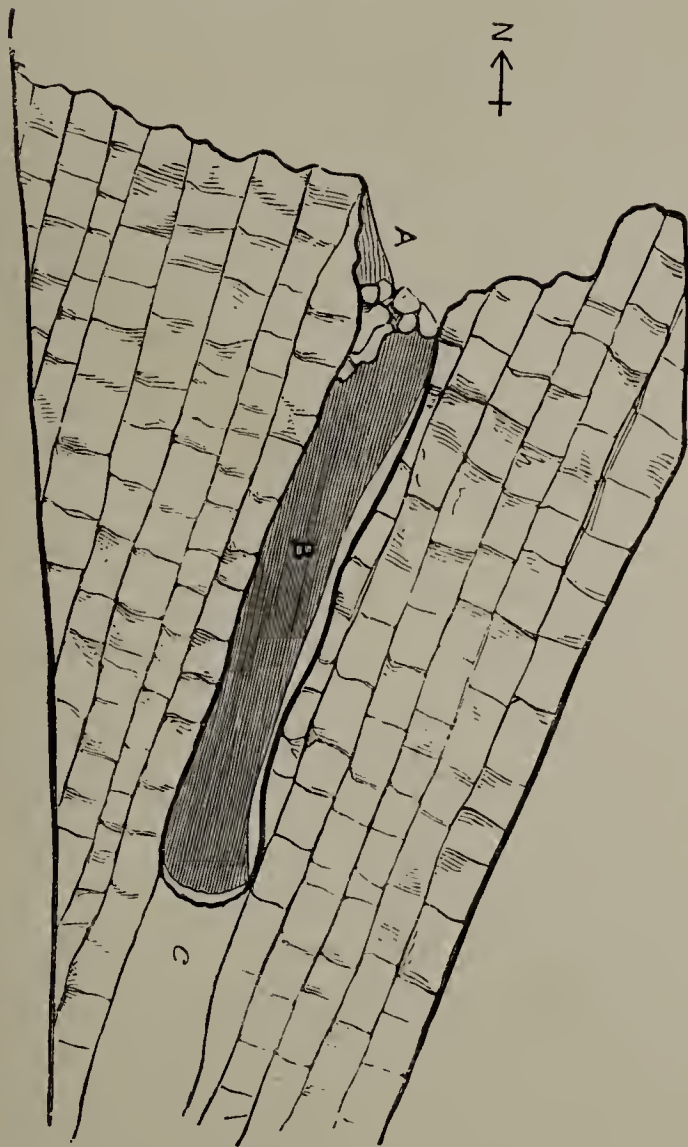
"The only reasonable cause that can be assigned for the accumulation" of these remains "is that the locality was inhabited by men of pastoral habits, but yet, to a certain extent, dependent on the chase; and that the relics of their food were thrown out to form a refuse-heap. The latter has now altogether disappeared from the surface of the ground, from the action of the rain and other atmospheric causes; while those portions of it which chanced to be washed into the narrow interspace between the strata, have been preserved to mark the spot where it once existed."

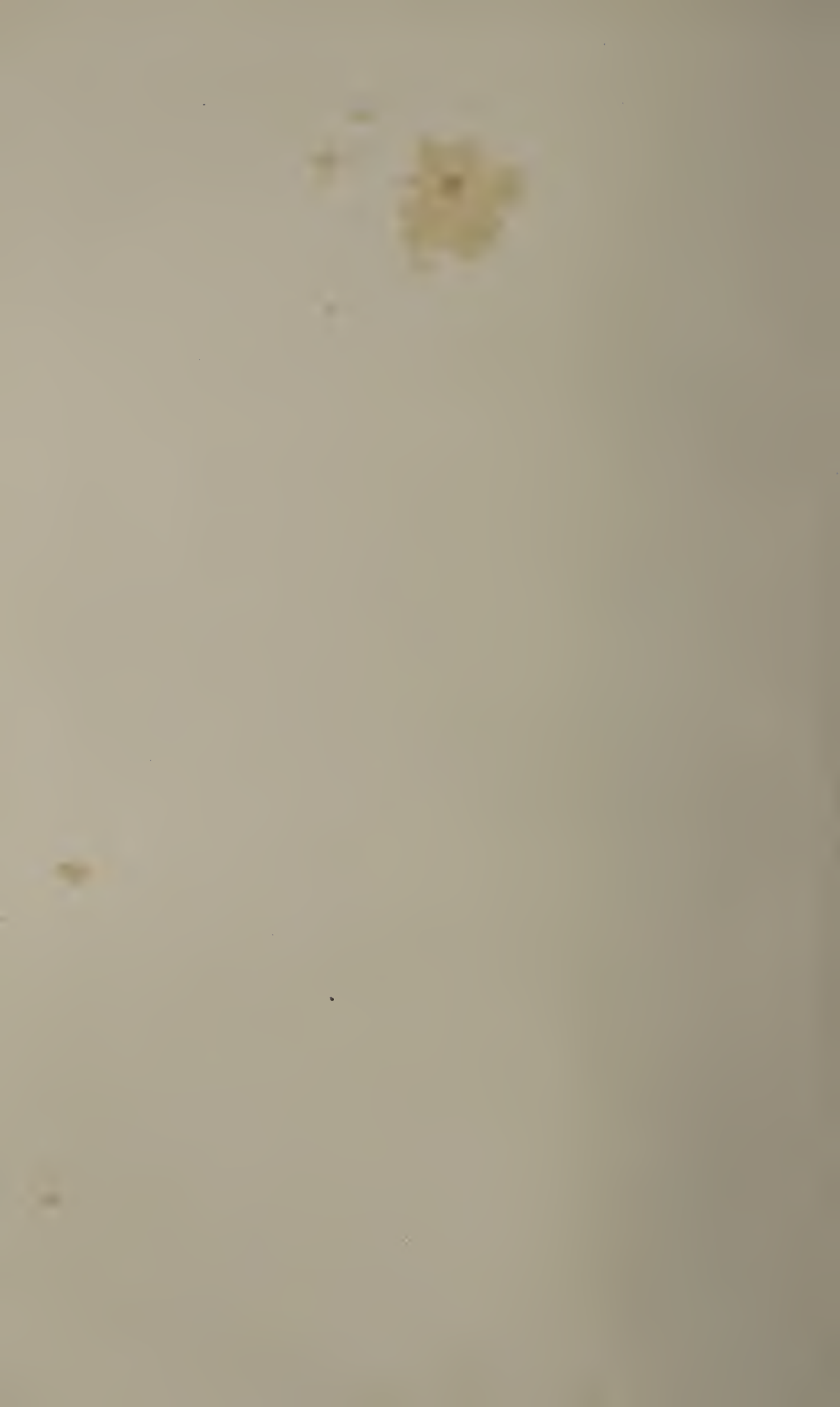
THE CAVE is situated in the southernmost of the two ridges already spoken of. (See figs. 13, 14.) The first discoveries made here consisted of bones of the "dog, marten-cat, fox, badger, sheep or goat, Celtic shorthorn, roe deer, red deer, horse, and large birds," mixed with human bones, which lay "between and underneath large masses of rock that were completely covered up with red silt and sand." All these were found at, as it were, the threshold of what Mr. B. Dawkins calls "a tunnel-cave," penetrating "the rocks in a line parallel to the bedding; and, roughly speaking, at right angles to the valley; having a width varying from 3 feet 4 inches to 5 feet 6 inches, and a height from 3 feet 4 inches to 4 feet 6 inches. The entrance was completely blocked up with red earth and loose stones, the latter apparently having been placed there by design." The interior "was filled with red earth and sand to within about a foot of the roof. The remains were found, for the most part, on or near the top, but in some cases they were deep down."

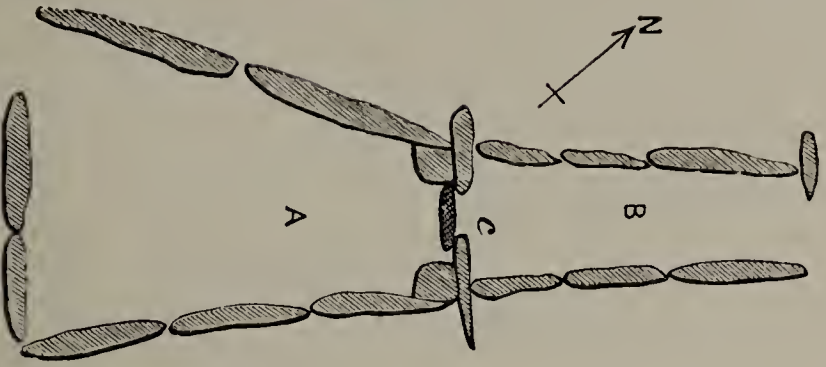
The work of clearing the cave was carried on during six days, and was conducted partly under the superintendence of Mr. B. Dawkins; and partly under that of Mrs. Lloyd of Rhagatt and her agent, Mr. Reid. Here were discovered human bones associated with those of



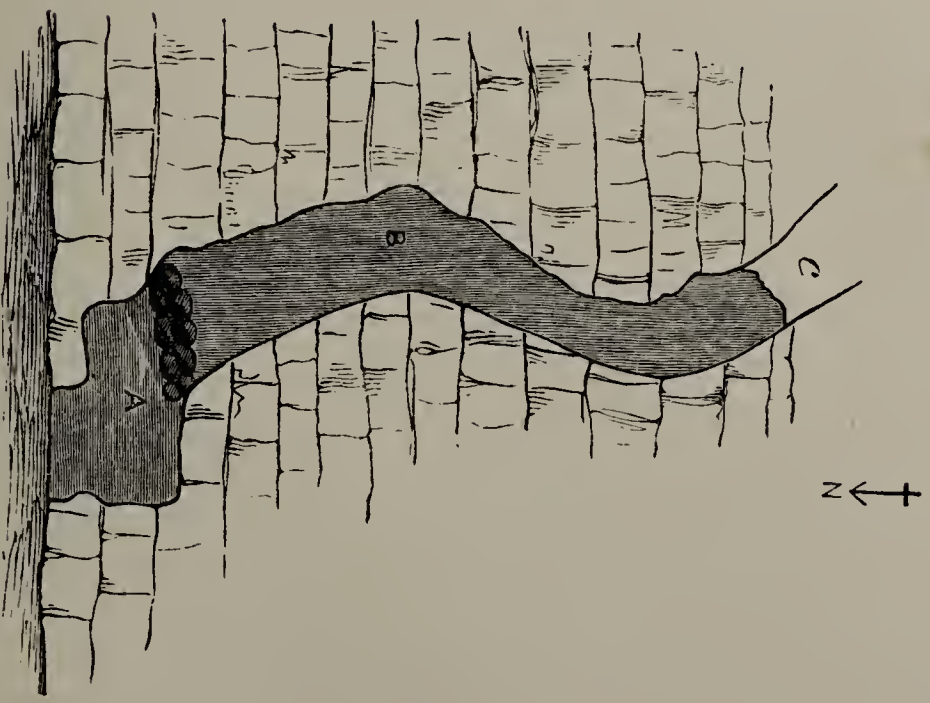
1.—SECTION OF CAVE AT PERPHI CHWAREU.







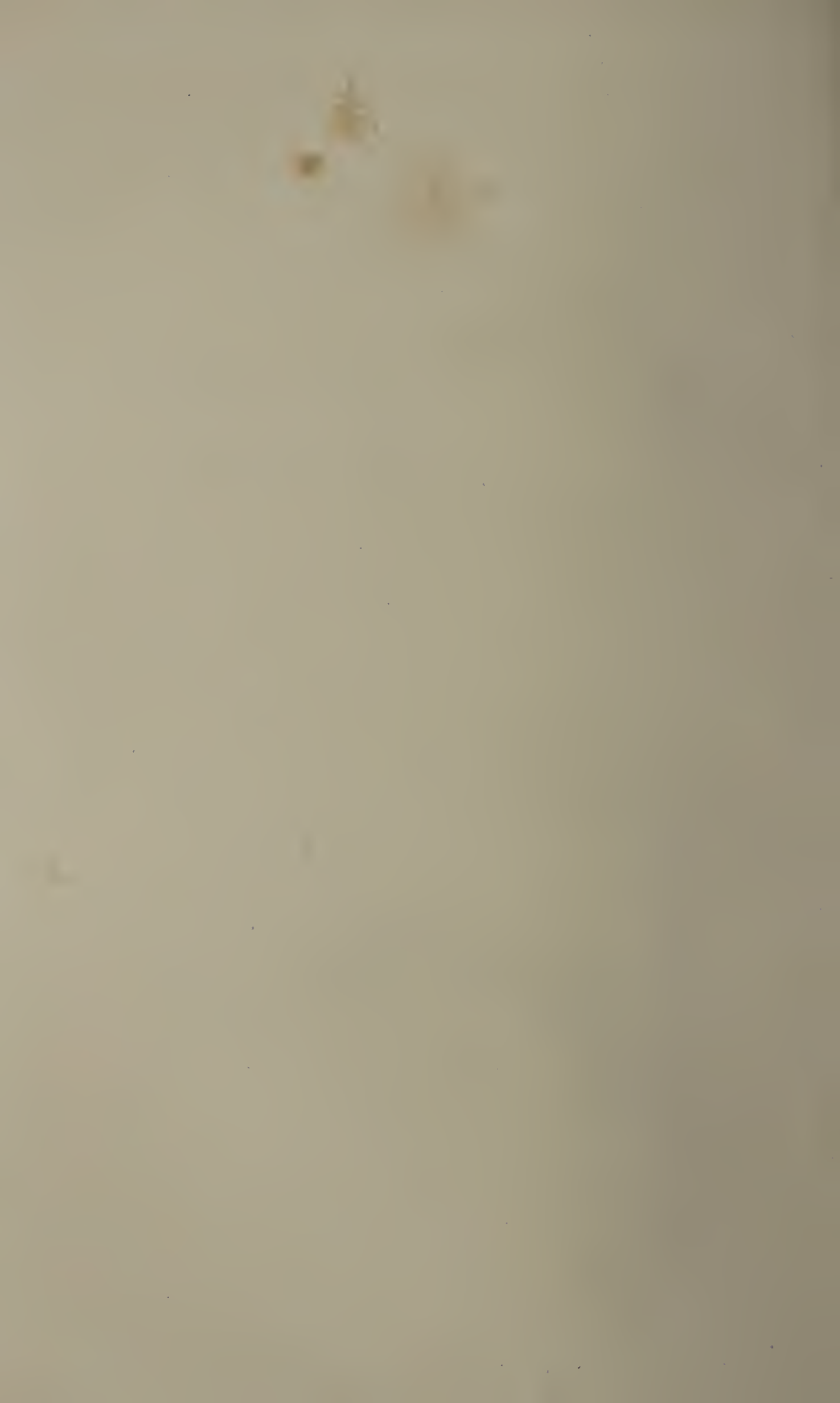
CHAMBERED TOMB AT CEFFN.



PLAN OF CAVE AT PELTTI CHWAREU.

A. These represent the Stones at a in the Section. Plate 1

N.B. By error of the Engraver, the references to these Plates are throughout inaccurate.]





the animals, of which a list has been given, in little confused heaps. In one instance a human femur was "in a perpendicular position"; in another, a nearly perfect human skull, found "near the roof of the cave," rested on a femur; while in a third a skull was found "face downwards, with the pelvis adhering to one side."

To the animals already enumerated must be added the wild boar, of which a tusk of "remarkable size" and an incisor were found, the shells of the mussel and cockle, and a valve of *mya truncata*. "Small bits of charcoal occurred throughout the cave, and a great many rounded pebbles from the boulder clay of the neighbourhood." "The only implement found was a broken flint flake," which occurred in the first 8 ft. of the last 13 ft. excavated.

The cave was excavated for about 28 ft. Within the first 10 ft. there occurred bits of modern glazed pottery and small pieces of coal, conveyed there, most probably, "by the wash of the rain or the burrowing of rabbits, which abound in fissures of the rock immediately above the cave"; and "near the end of the excavation, a small scrap of iron was found," apparently "a mere splinter broken from one of the tools of the workmen. The fact that it was "scarcely oxydised implied that it had not been in the cave very long."

The human remains belonged, for the most part, "to young individuals, from infants to youths of twenty-one"; but some belonged to "men in the prime of life. All the teeth that had been used were ground perfectly flat."

The skulls were of that type which Professor Huxley terms "river-bed". "They belong," says Professor Busk, "to a race characterised by the proportionally rather large dimensions of the cranium,—a feature for which the Welsh crania stand high in the scale, quite as high as any of the existing races of mankind." In proof of this Professor Busk furnishes the subjoined list, in which the gross mean dimensions of various sets of crania are contrasted:

1. Scandinavian : priscan skulls of the neo-lithic epoch . . . . .	18.88
2. Esquimaux and Greenlanders . . . . .	18.81
3. Perthi Chwareu skulls . . . . .	18.65
4. Modern European . . . . .	18.58
5. Various ancient and priscan skulls . . . . .	18.55
6. Burmese . . . . .	18.55
7. Caffres and Zooloos (extratropical negroes)	18.45
8. Derbyshire tumuli . . . . .	18.42
9. Tasmanian . . . . .	17.95
10. Hottentot . . . . .	17.80
11. Negroes (intertropical) . . . . .	17.67
12. Australian . . . . .	17.58
13. Bushmen . . . . .	17.48
14. Veddahs . . . . .	17.09
15. Andamanese . . . . .	17.00

The "gross mean dimensions" are obtained by adding together the numbers representing the length, breadth, and height of the skull.

In skull No. 3, Professor Busk observed "a well marked depression across the middle of the occipital bone, which appeared as if it had been caused by the constriction of a bandage"; and thought, "on careful inspection," that he perceived "the slight traces of a corresponding depression in the fore part of the skull." This kind of deformity, if produced artificially, arises, as "Dr. Foville<sup>1</sup> shows, from the popular custom of applying a kind of bandage (*serre tête*) round the head of the new born infant, which passing over the anterior fontanelle, descends obliquely, and is crossed behind the occiput, and brought back and tied in front." It is applied "during the first year, and for a longer period to females than to males."

The femora measured generally from 16 ins. to 18 ins. in length, and had an average length of 17 ins., which corresponds to a mean height of individuals of about 5 ft. 4 ins.

Of the tibiæ, or shin-bones, some presented "a remarkable peculiarity, then for the first time *recognised* in any British leg-bone. They were very much compressed or flattened in a plane parallel to the median

<sup>1</sup> Deformation du Crâne, etc. Paris, 1834.

The Measurements of the Eight Skulls obtained from *Perthi Chwareu* are as follows :

No.	Length	Breadth	Height	Least frontal breadth	Greatest frontal breadth	Parietal breadth	Occipital breadth	Zygomathic breadth	Frontal radius	Vertical radius	Parietal radius	Occipital radius	Maxillary radius	Fronto-nasal radius	Circumference	Longitudinal arc	(a) Frontal	(b) Parietal	(c) Occipital	Frontal transverse arc	Vertical transverse arc	Parietal transverse arc	Occipital transverse arc	Latitudinal or cephalic Index	Mittelnal Index
1	7.5	5.7	...	4.0	5.0	5.5	4.6	...	...	...	...	...	...	...	21.2	...	5.0	5.5	...	12.0	13.0	14.0	12.0	.760	...
2	7.6	5.7	5.4	4.0	4.9	5.5	4.8	...	4.9	5.0	5.2	4.4	...	3.7	21.6	15.9	5.5	5.6	4.8	13.0	13.5	13.8	12.4	.750	.710
3	6.5	5.2	5.5	3.4	4.5	5.1	4.1	3.9	4.2	4.5	4.7	4.1	3.2	3.0	19.0	14.7	4.9	5.3	4.5	11.6	12.45	13.4	11.2	.800	.846
4	7.4	5.8	5.8	3.9	5.0	5.8	4.4	4.7	4.4	4.6	4.7	4.3	3.9	3.6	23.5	16.9	5.0	5.0	6.9	11.0	13.0	14.0	12.0	.797	.797
5	6.7	5.0	...	3.5	4.4	5.4	4.1	...	4.0	4.3	4.6	4.0	...	...	18.5	...	4.4	5.2	...	11.0	12.5	13.4	...	.746	...
6	6.8	5.1	...	3.6	4.3	5.3	4.0	...	4.3	4.5	4.8	4.2	...	...	19.8	14.6	4.8	5.3	4.5	14.0	12.0	13.0	11.0	.794	...
7	..	5.5	...	...	...	5.3	...	...	...	...	4.6	4.0	...	...	...	...	...	...	...	...	...	...	...	...	...
8	7.0	5.2	...	3.6	4.4	5.2	4.1	...	4.1	4.3	4.5	4.1	...	3.4	19.5	...	4.5	4.9	4.8	11.0	11.5	13.0	12.0	.743	...
Mean	7.07	5.5	5.6	3.8	4.64	5.4	4.3	...	4.3	4.5	4.7	4.2	3.5	3.42	20.0	15.3	4.9	5.2	5.0	12.0	12.5	13.5	11.8	.765*	...
Cefn and } St. Asaph }	7.4	5.7	5.2	3.8	4.7	5.5	4.8	...	4.6	4.6	4.7	4.0	...	3.8	21.0	15.1	5.0	5.5	4.6	12.2	12.8	13.8	12.0	.770	.702
Cefn Tu- } mulus }	7.38	5.65	...	3.6	4.5	5.55	...	...	4.5	4.6	4.9	4.5	...	3.6	...	...	5.2	5.2	...	12.4	12.4	12.8	10.9	.765	...

\* In taking this mean, the cephalic index of the young skull, No. 3, is omitted. If included, the mean would be .785.



line, and indicate the *platycnemic* character of the people to whom they belong." This peculiarity will be best understood by reference to the figures (22, 23, 24) furnished by the kindness of Professor Busk, which are sections of the most "platycnemic" of the shin-bones found at Perthi Chwareu; and comparing them with fig. 17 (also kindly supplied by the same learned Professor), which represents a section of a "normal tibia." They are all drawn of the natural size.<sup>1</sup> This peculiar form of the shin-bone was first noticed by Professor Busk and Dr. Falconer in 1863, in human remains exhumed by "Captain Brome from the Genista Cave on Windmill Hill, Gibraltar (vide *Trans. Internat. Congress of Preh. Archæol.*, 1868, p. 161); and "about the same time, or in May 1864, by M. Broca," in tibiæ "from the dolmen of Chamant (Oise); and in tibiæ from the dolmen of Maintenon (Eure et Loire); while other instances have been since noticed in other localities on the Continent, as in the *diluvium* of Montmartre by M. Eugène Bertrand." But it is not found universally among the ancient cave-dwellers. Thus it has not been observed in any of the tibiæ exhumed by M. Dupont in the Belgian caves. And so far as discoveries have as yet gone, there appear to be two forms of platycnemism, which our readers will best understand from figs. 18, 19, 20, 21, for which we are again indebted to the kindness of Professor Busk. The first is from a tibia found in the cave at Cro-magnon, and "would seem to represent the extremest degree of platycnemism yet observed. The proportion is as 623 to 1000. The other three are from Gibraltar tibiæ, in which the proportion varies from 600 to 523"; while in the most platycnemic of the Perthi Chwareu tibiæ, "the proportion is as 512 to 1000"; and in another figure (23), "though undoubtedly platycnemic, the proportion is exactly the same as

<sup>1</sup> The line (*a d*) in each indicating the level of the inter-osseous ridge, and (*b*) the crista or shin. In fig. 17 the length of that portion of the antero-posterior line (*b c*) which is behind the transverse line (*d a*) is to that of the anterior as 274 to 1000."



in the most triangular form of bone. Platycnemism, therefore, it would seem, may arise from an unusual antero-posterior expansion of the bone, either in front or behind the level of the inter-osseous ridge."

The fact that other shin-bones, mostly of young persons and females, found at Perthi Chwareu, had not this peculiarity of form, coupled with other circumstances, lead to the belief on the part of Mr. B. Dawkins and Professor Busk that platycnemism is not characteristic of race, but rather one peculiar to the individual; and, as Mr. B. Dawkins thinks, perhaps to the sex. Professor Busk points out that platycnemism is a characteristic of the gorilla and chimpanzee; and while scouting the notion of a simian descent for man, draws attention to the fact that the great distinction between the human and simian foot lies in the one being "an organ of support and progression; and in the other, for the most part, of prehension." This, says the learned Professor, "necessarily involves a considerable difference in the proportions, etc., of the muscles, by which greater mobility and adaptability of the foot, and more particularly of the digits, are ensured; and suggests the inquiry how far "posterior platycnemism, at any rate, may be connected with greater freedom of motion and general adaptability of the toes enjoyed by those whose feet have not been subjected to the confinement of shoes or other coverings; and who, at the same time, have been compelled to lead an active existence in a rude and rugged, or mountainous and wooded country, where the exigencies of the chase would demand the utmost agility in climbing, and otherwise."

The remains of about sixteen individuals, at least, were taken out of this cave.

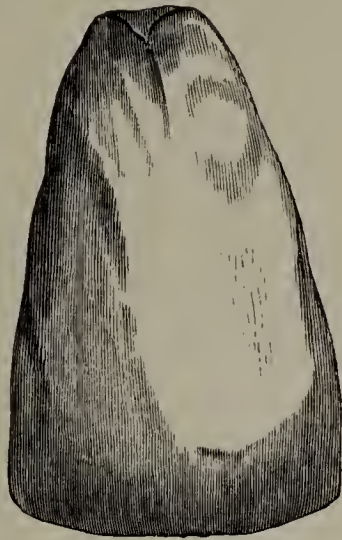
Such being the nature of the remains, "the only satisfactory explanation," says Mr. B. Dawkins, "is that the cave having been a place of habitation, was afterwards used as a burial-place. That the dead were not interred at one time is conclusively proved by the fact that the number of individuals was too large to be accommodated

in so small a space. They must, therefore, have been buried at different times. Moreover, they were certainly not buried at full length. From the juxtaposition of one of the skulls to the pelvis, the vertical position of a femur, and the confused heaps in which the human bones lay, the corpses must have been buried in a sitting posture, as in the chambered tomb at Cefn."

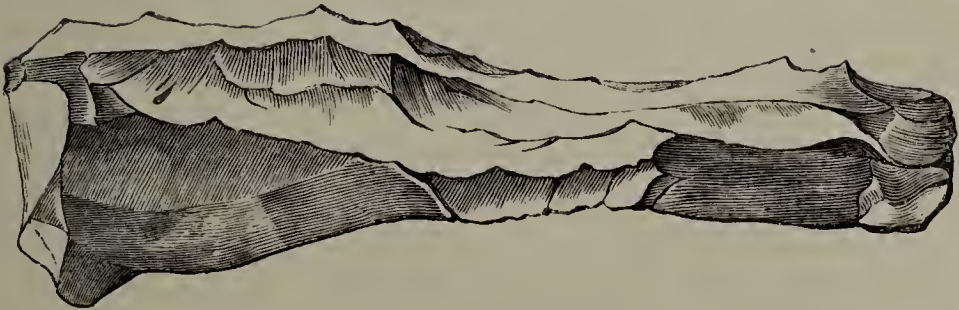
RHOS DIGRE cave was the next visited. This is about three hundred yards to the south-west from Perthi Chwareu cave, and was explored by Mrs. Lloyd of Rhagatt, on whose estate it is situated, in the month of August last. "It ran nearly horizontally into the rock, and was blocked up with earth and large masses of stone. The ancient floor of the cave was indicated by a mortar-like mass of decayed stalagmite." Beneath this was "a tenacious gray clay which has never yet yielded any remains either in Yorkshire, Wales, or Somerset; and is probably the result of the melting of the glaciers, the traces of which are abundant in the neighbourhood." After clearing out about ten feet from the entrance, the cave "expanded into a chamber, the dimensions of which it was impossible to form an idea of, as it was filled up to the roof with *débris*."

It contained the broken bones of the same animals as were found in the former cave, and also of the bear (*U. arctos*) "associated with human skeletons of the same type of corpses that had been buried in a sitting posture."

It also yielded "fragments of a rude black pottery, hand-made, composed of clay worked up with small pieces of stone, to prevent fracture while it was being subjected to the fire. Some pieces were nearly an inch in thickness, while others ranged from a quarter to half an inch."—On one piece only was any attempt at pattern observable, and this consisted of a small rectangular, punctured dot or mark made apparently by a truncated, square-ended instrument, probably of wood or bone,—not an uncommon decoration of rude early burial urns



POLISHED AXE, FOUND AT RHOS DIGRE CAVE.



FLINT FLAKE, FOUND AT RHOS DIGRE CAVE.





usually supposed to be Celtic ; but which, perhaps, now may, in some instances, be assigned to a yet earlier race. This kind of pottery is "commonly met with in caves, occurring alike in Kühloch and Gailenreuth, and in Kent's Hole, being very frequently discovered in association with neolithic remains."

A "remarkably fine flint flake (see Plate), rather over three inches in length," was also found in juxtaposition to a small heap of human bones belonging to one skeleton, and rested on the ancient floor of the cave already described. But of all the discoveries, perhaps the most prized, if not the most interesting, was "a beautiful polished axe (see Plate) made of greenstone, and with the edge uninjured by use, which had evidently been interred for some motive or other along with the dead"; as well as a few splinters of flint, and one well defined scraper of the same sort as those inserted into a handle of bone or antler used by the Esquimaux ; which, as well as the axe, were found during the first day's digging, and not very far from the entrance.

"A THIRD CAVE, running into the rock parallel with the last, at a distance of twelve feet, contained similar remains of men and animals ; as well as a FOURTH, which stands about half way between Perthi Chwareu and those of Rhos Digre."

In a cave, at Cefn, near St. Asaph, on the property of Mrs. Williams Wynn, explored some years ago, occurred tibiæ (now found to have the platycnemic character) mingled with the bones of the sheep or goat, pig, fox, badger, and cut-antlers of the red deer ; together with four flint flakes, and a skull strongly resembling those found at Perthi Chwareu. Again, platycnemic tibiæ were obtained in the chambered tomb at Cefn (fig. 15) explored by the Rev. D. R. Thomas in the spring and autumn of 1869, and of which an account has already appeared ;<sup>1</sup> and these tibiæ belonged to skeletons buried in a crouching posture, and crammed into so small a

<sup>1</sup> *Arch. Camb.*, Third Series, vol. xv, p. 197.

space that they must, as in the Perthi Chwareu cave, have been deposited at different times, while a skull from this tomb was of precisely the same character as those from the caves of Cefn and Perthi Chwareu. This similarity of skull, coupled with the occurrence of the platycnemic tibiæ, and the crouching posture of the dead, would imply that the same race of men, leading the same kind of wild life, made the three interments at Cefn cave and chambered tomb and Perthi Chwareu; and renders it probable that the nature-formed cave used as a burial-place first suggested the chambered tomb like that at Cefn, which may be classed with the "long barrows" of Dr. Thurnam and the "gangræbber" of Professor Nilsson.

With regard to the relative age of these cave-dwellers and carnedd-builders, Mr. B. Dawkins says that the domestic animals whose remains were found were "introduced into Europe during the neolithic age." The presence of their remains, then, and the sitting posture of the dead, and the correspondence of the skulls with the "river-bed" form, all point to the neolithic age. The beautiful stone axe found at Rhos Digre, however, places the matter beyond all doubt, and conclusively proves that the men of whose remains we have been treating, must have lived during that period.

In conclusion, we cannot but tender our grateful thanks to Mr. Boyd Dawkins and Professor Busk for so generously allowing us the use of their valuable articles, with the illustrations, on these discoveries.

W. WYNNE FFOULKES.





REVERSE OF THE SEAL OF RICHARD, EARL OF SALISBURY AND WARWICK,  
AS LORD OF GLAMORGAN.







THE GREAT SEAL OF RICHARD, EARL OF SALISBURY AND WARWICK,  
AS LORD OF GLAMORGAN.

## GLAMORGAN CHARTERS.

THE following charter by Richard Nevill, Earl of Salisbury and Warwick, and Lord of Glamorgan, is preserved, with a large collection of other ancient documents, chiefly relating to the family of Carne of Nash, at St. Donat's Castle, and is the property of Dr. Carne, by whom it is permitted to be printed.

Richard Nevill, "the king-maker," Earl of Salisbury and Warwick, and, in right of his wife, Lord of Glamorgan and Morgannon, was eldest son of Richard Earl of Salisbury by Alice, daughter and heiress of Thomas Montacute, Earl of Salisbury. He married Anne, daughter and heiress of Richard Beauchamp, Earl of Warwick, by Isabel le Despenser, heir of her niece, Ann Beauchamp, who died 3rd January, 27th Henry VI (1449), being the daughter and heiress of Henry Duke of Warwick. Richard Beauchamp was son of William Lord of Abergavenny, which lordship was settled upon him by Hastings, Earl of Pembroke, to whose ancestor it came by marriage with the heiress of Cantelupe.

Richard Nevill was created Earl of Warwick, 23 July, 1444, and became Earl of Salisbury in 1462, two years after the beheading of his father. He fell at Barnet, 1471 (11 Edward IV), leaving his wife, who survived till after the 5th Henry VII.

They had two daughters, co-heirs,—1, Isabel Nevill, born at Warwick Castle, 5th Sept. 1451 (30 Henry VI); married at Calais, 11 July, 1469 (9 Edward IV), to George Duke of Clarence, brother to Edward IV; and 2, Anne Nevill, who married (1), Edward Prince of Wales, son to Henry VI; and (2), Richard Duke of Gloucester, by whom she had Edward Prince of Wales, who died *v. p.* Anne Neville died 1484, just after Richard became king.

Richard Neville bore *gules*, a saltire *argent*, a label of

three points gobonnè *argent* and *azure*; and some of the quarterings on the appended seal will be elucidated by the blazon used by the Countess of Salisbury, daughter of Isabel Nevill. These were seven: 1, Clarence; 2, Nevill with the label; 3, Beauchamp; 4, Newburgh; 5, Montacute; 6, Monthermer; 7, quarterly De Clare and le Despenser.

The charter, dated 2 Edward IV (1462), was granted when the great Earl was in the height of his power. By the victory of Towton, in the preceding year, he had seated the house of York upon the throne; and two years later, in 1464, he undertook the brilliant embassy to France, to woo Bona of Savoy for the King, all unconscious of the evils to which this proposal was to give rise. It is curious that the Countess, in whose right he acted, should not be a party to the grant, although her quarterings preponderate upon the seal. Her mother, Isabel, the Despenser heiress, is mentioned with her husband, Richard Beauchamp, in the body of the deed.

Howell Carne, in whose favour the charter is granted, seems to have been the first of his name who settled at Nash, which he acquired with his wife, Tybote, the daughter and heiress of John Giles of Nash, a cadet of Giles of Gileston. He was a very active and a very acquisitive person, and added largely to his wife's estate. His son, John, was the father of a second Howell, who flourished in the reign of Henry VIII.

*Carta Ricardi Nevill Comit' Warw' etc. Howello Carne.*  
8 Jul. 2 Ed. IV (1462).

Ricardus Nevil Comes War' et Dominus Glamorganc' et Morganc' omnibus ad quos presentes litere nostre patent' pervenerint salutem Sciatis me concessisse et per has literas nostras patent' confirmasse Howello Carne sex acras prati iacentes in le Brodemede quas nuper Petrus Johannes tenuit et post decessum Petri Johannis quidam Henricus Basset tenuit et post decessum dicti Henrici quidam Jack Basset filius dicti Henrici tenuit sine titulo ea quod de causa devenerit in manus domini Ricardi de Bellocampo nuper Comit' War' et nuper Domini le Dispenser Glamorganc' et Morganc' et de iure Isabelle consortis sue et postea predicti Dominus Comes et Comitissa ex una-



nimi consensu et assensu dederunt et concesserunt predictas sex acras prati predicto Howello Carne habendum sibi heredibus et assignatis suis imperpetuum Reddendo inde prefatis Comiti et Comitisse ac eorum heredibus et assignatis quinque solidos redditus per annum ad terminos de Hockeday et Sancti Michaelis secte curie et omnia alia fines inde prius debitos et consuetos p' fact' predict' Comitis et Comitisse prefato Howello Carne confect' quarum datum est in cancellaria de Kaerdiff die dominica proxima post festum S'ti Michaelis anno Regis Henrici sexti quatuor prout similiter plenius apparet in compoto ballivi de Dynaspowis de anno eiusdem regis xxxvij Habend' et tenend' predictas sex acras prati cum pert'iis prefato Howello Carne heredibus et assignatis suis imperpetuum de nobis et heredibus nostris Reddendo inde annuatim nobis et heredibus nostris redditus et servicia supra nominata ad terminos predictos In cujus rei testimonium his literis nostris fieri fecimus patentes Datum in cancellaria nostra de Kaerdiff sub sigillo cancellarii nostri de Kaerdiff predicta octavo die Julii anno regni Regis Edwardi quarti post conquestum Anglie secundum Ac eciam concessimus eidem Howello heredibus et assignatis suis duas acras iiii ..... prati in Lamburste et unam acram prati ..... vjd. vocatam Everard cum pertinenciis iacentes infra dominium nostrum predicti tenend' eidem Howello et assignatis suis imperpetuum Reddendo inde nobis et heredibus nostris annuatim iiij. s. vjd. ad terminos predictos.

Appended to the parchment is the seal of the Cardiff Chancery, in white wax, three inches and a quarter diameter, of excellent design and execution, though much rubbed and broken. On the face is a large, full-bottomed shield charged with, quarterly, four grand quarters,—I and IV, De Clare, three chevrons; quartering Le Despenser, quarterly, 2 and 3, a fret; and over all a ribband: II and III, Montacute, three fusils conjoined in fess, quartering Monthermer, an eagle displayed.

Two crests on open helms, regardant: 1, Beauchamp, out of a ducal coronet a swan's head and neck; 2, Montacute, out of a ducal coronet a griffin statant.

Supporters: dexter, a rampant and chained bear; sinister gone. In base, below the shield, two ragged staves, the Nevill badge. The mantlings and lambrequins are exceedingly bold and free. The legend is effaced.

Reverse.—A mounted knight in plate armour, sword uplifted, and shield displayed; thereon the saltire and label of Nevill. The tilting helm, with its vizor open upwards, carries the swan's head out of a ducal coronet. The spurs are long and rowelled. The caparisons are much rubbed, but bear on the horse's shoulder Monthermer quartering Montacute. On the counter, quarterly of four grand quarters: I, quarterly, 1 indistinct; 2 and 3, Newburgh, Earl of Warwick, chequy, a chevron; thereon five leopards' heads jessant fleur-de-lis, for Cantelupe; 4, Beauchamp, a fess between six cross crosslets: II and III, De Clare quartering Le Despenser: IV, quarterly, 1 and 4, Beauchamp; 2 and 3, Newburgh as above.

The background of the seal is covered below with plants, and above with foliage.

The woodcut of the seal is from the skilful and accurate graver of Mr. Utting.

G. T. C.

### THE "CELTIC REMAINS,"

AN UNPUBLISHED WORK BY LEWIS MORRIS.

LEWIS MORRIS was one of three brothers to whom the Principality is considerably indebted. Their birth-place was the parish of Penrhos Llugwy, in the Isle of Anglesey. The eldest of the three, Richard Morris, who spent the greater part of his life as head clerk of foreign accounts in the Navy Office, edited two very accurate editions of the Welsh Bible, which appeared from the Cambridge University Press in 1746 and 1752, and was for years President of the Cymmrodorion, or Metropolitan Cambrian Institution. William Morris, the youngest brother, was well skilled in botany, and had some knowledge of conchology. Lewis Morris, the correspondent of Percy, Pegge, and Carte, born in the year 1702, was the most eminent of the trio. He devoted himself early to the study of the language, literature, history, and antiquities of his native land; and his attachment to these pursuits ended only with his death,

which occurred in Cardiganshire in the month of April, 1765. Assisted by his brothers, whose tastes were in unison with his own, he diligently applied himself to collecting and transcribing Welsh MSS.; and it is to this collection, which consists of about eighty volumes of different sizes, formed by the zeal, patriotism, and industry of the three Anglesey brothers, that we are indebted for a considerable number of the Welsh MSS. known as the "Cymmrodorion MSS.," now deposited in the British Museum, to which place they have been removed from the Welsh School in Gray's Inn Lane; and it is from these MSS. that no small portion of the materials printed in the *Myvyrian Archæology* was obtained.

Lewis Morris formed many literary projects, and, with the intention of printing selections from the treasures which he had amassed, set up a press at Holyhead about 1735, which was the first attempt at printing in North Wales; but for want of encouragement he was able to execute but little, and only a few of his productions were published in his lifetime. His *Plans of Harbours, Bays, and Roads, in St. George's Channel*, appeared in 1748; and in 1763 was published the greater portion of his poetical compositions, in the same volume with the poems of Gronwy Owen and Hugh Hughes, both, like himself, natives of Anglesey. The principal literary performance of his life was the work which he called *Celtic Remains*, and which has usually been described as a historical, topographical, and etymological dictionary.<sup>1</sup> But the author seems to have intended it to be something more than that, as may be inferred from the title, which is tediously long, and runs as follows: "*Celtic Remains; or the Ancient Celtic Empire described in the English Tongue. Being a bio-*

<sup>1</sup> It is well known that the learned Edward Lhwyd (the Zeuss of the eighteenth century) intended to supplement his *Archæologia Britannica* with a dictionary of British antiquities, which was to embrace the names of men and places mentioned in ancient records, and made extensive collections for that purpose; and Morris probably designed the first part of the *Celtic Remains* to supply what the hand of death prevented Lhwyd from accomplishing.



graphical, critical, historical, etymological, chronological, and geographical collection of Celtic materials towards a British history of ancient times. In two Parts. The first, containing the ancient British and Gaulish names of men, places, actions, etc., in an alphabetical order; wherein not only the true and real Celtic names are discussed in the ancient and modern orthography, but also the mistakes and errors, whether wilful or accidental, of the several writers who have treated of the ancient affairs of Britain in any language, are explained and rectified. The second Part containing the Latinized Celtic names of men and places used by Latin writers, who have modell'd and twisted them to their own language; with an attempt to shew what they were in the original Celtic, by comparing them with ancient history and the languages of the several branches of that people, vizt. the British or Welsh, the Irish, the Armoric, the Cornish, and Manx. 1757. By Lewis Morris, a Cambro-Briton. The labour of 40 years."

The first Part, the only portion of the work with which I am acquainted, is a large quarto manuscript volume of some 470 pages, written in a large and very legible hand. It is not an autograph, but is stated to have been "transcribed from the original MSS. by Richard Morris, son of the author's brother, in the year of our Lord 1778." Judging from the state of philology and archæology in the Principality at the time the compilation was made, as well as from the qualifications which the writer brought to his task, we may look upon this Part as being the more valuable of the two. The author, we are told, laboured upon the work for the long period of forty years, and it is generally supposed that he left it unfinished at the time of his death. An inspection of the performance itself tends to corroborate this view, for the titles of several of the minor articles will be found entered without being filled up. But when it is considered that his copy was carefully written out, in alphabetical order, preceded by a lengthy introduction, as early as 1757, eight years before his decease, it is



very probable that he looked upon it as requiring no further additions than might conveniently be made in transcribing it for the press.<sup>1</sup>

Gronwy Owen and Evan Evans, among the Welsh antiquaries of the last century, appear to have entertained a high opinion of the *Celtic Remains*, and frequent allusions to the work will be found in their writings, evincing great desire that it should be published. Dr. Henry Owen, in the preface to his edition of Rowlands' *Mona Antiqua Restaurata* (published in 1766, the year after Morris' death), refers to it in these terms: "For most of these improvements the public is indebted to the late ingenious Mr. Lewis Morris, whose work, entitled *Celtic Remains*, whenever it is published, will exhibit a noble and curious specimen of his great abilities and knowledge of antiquity."

In the early part of the concluding decade of the last century, the late Rev. Walter Davies (*Gwallter Mechain*), then an undergraduate at Oxford, contemplated its publication with many additions and improvements of his own, and issued proposals to that effect;<sup>2</sup> but the representatives of the deceased author threw obstacles in the way, which, with some other considerations, caused the intention to be relinquished. Mr. Davies' maturer opinion of the performance may be learned from one of his letters written to a friend a few years before his death, and printed in his collective works.<sup>3</sup> He remarks: "It appears that Mr. L. M. made it up by entering, in

<sup>1</sup> In a work on Wales, published about 1776, we are told, on the authority of the Rev. Mr. Humphreys (Morris' son-in-law), that "his Celtic papers were fit for press, and which," the writer adds, "I have the satisfaction to find will soon be printed."

<sup>2</sup> "Proposals for printing by subscription, the *Celtic Remains*, being an etymological dictionary of the names of men and places mentioned in the history of the ancient Britons, or taken from topographical surveys: Interspersed with such authentic documents of history as are curious, or that elucidate the plan of the work. With which will be given plates of ancient monuments. By the late Lewis Morris, Esq.; and augmented by Walter Davies, of All-Souls College, Oxford." The price was to be twelve shillings.

<sup>3</sup> *Gwaith Gwallter Mechain*, iii, 544.

the course of his reading or thinking, in a kind of alphabetical common-place book, all names of either men or places, then adding his own comments. Like many other fiery Cambrians, he took every opportunity of opposing Camden, and probably for no other reason than that that great man disbelieved the Trojan extraction of the primitive Britons."

The copy procured for Mr. Davies' use having courteously been placed at my disposal, I propose to give some specimens to show the plan and character of this once celebrated work, as I believe no portion of it has ever been printed. At the present day it may be viewed under two aspects,—as a book of reference on antiquarian subjects, such as it was intended to be at the time it was compiled; and as a somewhat curious production written upwards of a century ago. The extracts which follow are exclusively taken from the first letter of the alphabet, and are not selected with the view of exhibiting either its merits or its defects. A much smaller number of quotations would not, I apprehend, give an adequate notion of the whole work.

D. S. EVANS.

ABAD, an abbot (f. g. *abades*, an abbess). This is derived from the Syrian word *abbas*, signifying a president of monks. The abbots were originally laymen, and the British monks in former times were no clergymen.

Giraldus Cambrensis tells us the monks in the monastery on Bardsey Island were first governed by a lay abbot, and called *Colideos*. Probably they were so called from their black hoods, *i. e.*, *cyliaru duon*. But it seems they were ecclesiastics when Dyfric, the archbishop, went there from the Synod of Brevi, A.D. 519. (This was the year before the battle of Badon Hill. *Usher*.) See *Enlli* and *Myrddin Wylt*.

Sometimes the princes, in the beginning of Christianity here, took it in their heads to build monasteries, and to act as abbots over them, whereby they got the title of Saints. 'Abbas erat et princeps super Guntianam (Gwenllwg) regionem,' says the *Book of Landav*, in the Life of St. Cadoc. He was the son of Gwynlliw Filwr, the prince of that country.

ABER, *rectè* ABERW, the fall of one water or river into another or into the sea; and as it was natural to build houses or towns

on such convenient places, abundance of towns in Britain, North and South, are to this day called by the names of the rivers there discharging themselves. So the word *aber* or *aberw* is compounded of *a* and *berw*, to boil, or the ebullition it makes in its fall. Hence Aberffraw, formerly the seat of the princes of Wales in Anglesey, hath its name from the fall of the river Ffraw into the sea; and this may suffice for all the rest. Vide *Ffraw*.

ABERALAW, in Anglesey, the fall of the river Alaw into the sea.

ABERCARON, the fall of the river Caron into the sea. See *Aber-earnig* and *Caron*.

ABERCIOG or ABERKIOG, see *Ciog* river. Aber Cuanc, and Kyog. *Llyw. Hen*.

ABERCONWY ABBEY, on the river Llechog, called also Mynachlog Lechog and Aberllechog. It was built after the year 1145 (see *Ty Gwyn ar Dâf*) and before 1157. See *Caradoc*, p. ...

Here Griff. ap Cyn. ap O. G. was buried in a monk's cowl, A.D. 1200. The monks were in such credit among the Welsh in those days that they believed Heaven was in their gift; nay, so superstitious were they, that they thought if they had but a monk's cowl on, it would give them admittance through .....

ABERCORAN or ABERCOMYN Castle in Caermarthenshire (*Car.*, p. 321); rectè, Abercowyn. This Castle was kept by the Norman, Robt. Courtmaine, A.D. 116... Powel's *Caradoc*, p. 178.

ABERCURNIG or ABERCURNIG, a monastery mentioned by Bede (l. i, c. 12) at a place called in the Pictish language *Peanvahal* (or, as the annotator, *Penvael*); but in the English tongue, *Penneltun*; in the British, Abercaron. It is now called Abercaron Castle, where the Picts' Wall is said to begin at a place called *Walltown*. (*Notes on Bede*.) Probably the name *Penneltun*, in the language of the natives, was *Pen y Wal* (i. e., the end of the wall). But the place of this town is disputed by Warburton in his Survey of the Wall.

ABERDAR, a parish in Glamorgan.

ABERDARON, a church dedicated to St. Howyn. *Browne Willis* (q. whether it belonged to Enlli?). This was a sanctuary in Griff. ap Cynan's time, A.D. 1113; and Griff. ap Rys ap Tewdwr took sanctuary there, and from thence he fled to Ystrad Tywy. (Vide *Daron*, R.)

ABERDULAS.

Adfydd Ffranc ar ffo ffordd ni ofyn

Yn Aberdulas gwanas gwehyn

Cochwedd yn eu cylchwedd yn eu cylchwyn.

*Hoianau Myrddin.*

ABERDYFI, a village in Merionethshire, on the mouth of the river Dyfi. There was a castle built by Rhys ap Gruff., king of



South Wales, A.D. 1155, at Aberdyfi, over against North Wales, that is, in Cardiganshire; but now there are not the least marks of it to be seen. See *Car. in O. Gwynedd*.

ABERFFRAW, vide *Ffraw*. Cantref Aberffraw, one of the three cantrefs of Anglesey, containing two commots, Llion and Mall-draeth.

ABERGARTH CELYN is Aber village and church in Caernarvonshire, called also Abergwynnegin, at the entrance of the great pass of Bwlch y Ddeufaen.

ABERGAFENNI or Abergavenny (now Abergenny), a town in Monmouthshire, fourteen miles west of Monmouth. Here Wm. de Bruse treacherously murdered the men of Gwent, A.D. 1176.

ABERGWILI, near Caermarthen. A battle was fought here between Llywelyn ap Seisyllt and the South Wales men, who set up one *Ran*, a Scot, for a pretender, A.D. 1020. The North Wales men got the victory.

ABERHONDDU, a town and castle on the fall of Honddu into the Wysg; in English, Brecknock, the chief town of Brecknockshire. It was inhabited in the time of the Romans, as Camden observes, because their coins are found here. Ber. Newmarch in Wm. Rufus' time built here a stately castle which the Breosses and Bohuns afterwards repaired; and here was a Collegiate Church of fourteen prebendaries, which Henry VIII translated here from Abergwili, in the Priory of the Dominicans.

ABERPERGWM, Glamorganshire.

Bwrw Aber fal nyth Eryr

Bergwm wenn bu'r gwae am wyr.

*L. Morganwg.*

ACCWIL, a man's name. Perhaps from Aquila; and hence some think the prophecy of Eryr Caersepton (*i. e.*, the Eagle of Caersepton) took its name, a man called *Aquila* having prophesied those things about his countrymen, the Britains. See *Po. Carad.*, p. 5; and see also Leland's *Script. Brit.*, c. 5.

ACH and ACHAU. Pedigree, or a table of the descents of persons from their ancestors. Sir Peter Leicester, in his *Antiq.*, says in great triumph, that there are only sixty-six descents between Shem and Christ in St. Luke; but that, according to the British history, the descent from Brute to Cassibelan is seventy, and twenty-two more from Noah to Brute, in all ninety-two. This, he says, is a plain mark of imposture in the British history of Galfrid. But to any impartial man it is a strong proof of its authenticity; for the Scriptural descents are of sons from fathers, but the British account is of kings, brothers, and strangers, and some of but short reigns.

ACHLACH, Glyn Achlach (or, as in one MS., Glyn Achalch),



a place in Ireland where, in a meeting of the British and Irish musicians about the year 1096, the rules of composition of music for Wales and Ireland were settled by order of Murchan, the Irish prince, and of Griffudd ap Cynan, the Welsh prince. This was Murchartus. (*Ogyg.*, p. 438.)

ADWY'R BEDDAU, a pass through Offa's Ditch, where the graves of the Saxons are to be seen to this day, that were killed there in Henry the Second's expedition to Berwyn.

AEDDAN FRADAWG, father of Gafran. (*Triad* 34.) This Aeddán was a prince of the Northern Britains, or British Picts, who had the civil war with Rhydderch Hael. (*Tr.* 46.) Bede calls him a king of the Scots (lib. i, c. 34). This is the *Brideus* of Nennius. His great battle with Ethelfrid, king of the Angles of Northumbria, was fought at Daegstane, in Cumberland, in the year 603, as Bede says, but the *Saxon Chron.* says 606. This I take to be that battle the *Triades* call *Y Difaneoll*, i. e. 'the total loss.' (*Triades*, 34.) That part of the army commanded by Gafran, his son, being 2,100, in retreating to save their lord, were drove into the sea. 'Un o dri diwair teulu' (i. e. 'one of the three faithful clans'), I suppose, retreated into the Isle of Man. Fordun, Boethius, and Buchanan, are all confusion about his successor.

AEDDREN, a place in Llangwm, where it is said Bedo Aeddren came from. (*MS.*)

AERON (nom. fluv.), a river in Ceretia.

Ymddifustlei lew ar lan Aeron berth

Pan borthes eryron.

*Cynddelw*, i Howel ap Owain Gwynedd.

Hence *Aberaeron*, a village and sea-creek in Cardiganshire; *Uch Aeron*, the country to the north of the river Aeron; and *Is Aeron*, the country to the south and south-west of it.

AFALLON, Ynys Afallon, the Isle of Avalonia; called also by Latin writers Glasconia. This was a spot of ground encompassed with rivers and marshes, and where anciently stood a monastery. It lies in the county of Somerset, and is now called Glastonbury. The name is derived from *afal* (an apple), as Giraldus Cambrensis says it abounded formerly with apples and orchards; or from Avallon, once lord of that place, which I take to be Afalach. In this ancient monastery King Arthur, the great British hero, was buried, and his sepulchre was discovered in the time of Henry II; and a grand monument was erected for him in the new abbey by Henry de Sayle. (*Vide Morgain.*) But the name seems to be derived from *avallen*, the plural of which among the Loegrian British might be *Afallon*, which is

the termination of the plural of many nouns, as *dyn*, *dynion*; *gwas*, *gweision*; tho' the Cambrians and the Northern Britains or Picts would have called it *Avallennau*, as appears by Merddin's works, who was a Pict of the forest of *Kelyddon*. Giraldus Cambrensis' *Avallon*, lord of the territory called *Avellonia*, his British name seems to be *Afallach*.

Felly 'n Ynys Afallach  
Efe a aeth yn fyw iach.

*Lewis Glyn Cothi*, i Arthur.

This island was also called *Ynys Wydrin*, or the Glass Island, from the colour of the river being like glass. Hence *Glasconia*.

AGNEDA, Castell Mynydd Agnes, Edinburgh; called also *Alata Castra* and *Castrum Puellarum*, Castell y Morwynion, *i. e.*, the Castle of Maidens.

ALAW (fl.) a river in Anglesey, on the banks of which there is the Tomb of Bronwen vch Llyr o Harlech. 'Bedd petruel a wnaed i Fronwen ferch Llyr ar lan Alaw, ag yno y claddwyd hi.' (*Mabinogi*, ap. Davies.) There is a cromlech in these parts which is said to be Bronwen's Tomb. (J. Davies's Letter to E. Llwyd.)

ALBION, one of the ancient names of the Isle of Britain among the Greeks; so called, as some think, from Albion, the son of Neptune. (*Perrot*.) There is a tradition to this day in Wales, that one *Albion Gawr* had once a command or some authority here. This is commonly interpreted Albion the Giant, but means no more than Albion the Prince. This name, Albion, for the island, it seems, never got footing among the natives, for, according to the *Triades*, the original name of the island was *Clas* (vide *Clas Merdin*), y Vel Ynys, and Ynys Prydain. Mela says that Albion was killed in Gaul by Hercules. If this was the son of Jupiter, he was six hundred years before Brutus; but Varro reckons forty-four Hercules's.

ALMAEN, enw gwlad.

ALO, n. p. v., a great man in Powys, rhwng Gwy a Hafan, q.

O lwyth Gwên gwehelyth gynt  
Ag Alo ni fygylynt.

*I. ab Tudur Penllyn.*

Gwaed Alo yn goed eilwaith.

*Owain ap Llyw. Moel.*

AMBRI, Amesbury. Mynydd Ambri, Dinas Ambri, Amesbury.

AMMWYN, defender (Celt.), a title of Jupiter; by the Romans Latinized Ammon or Hammon. Teml Iou Ammwyn, *i. e.*, the Temple of Jupiter Ammon.

AMREL, an admiral. This word seems to be but of modern use in Wales. The British word for an admiral in King Arthur's

time, when the British navy was in its height (about A.D. 520), was *Uyngesawe*, from *Uynges*, a navy, or *Uyngesawr*, a navy man. (Vid. *Triades*, 20.) But the original Celtic word for chief admiral seems to be *penaig*, q. d. *pen eigion*, i. e., head of the ocean, though used for any principal officer after we had lost our navy.

AMWYTHIG, or Amwyddig, from *gwydd*, surrounded with woods or shrubs: hence Shrewsbury or Shrubsbury, anciently Pengwern Bowys.

ARCHAEDDON. Llyn Archaeddon, a lake on the top of Bodafon Mountain in Anglesey, which makes me suspect that Bodafon should be wrote Bodaeddon.

Dyfal yngwern Bodafon.

*D. Edmunt.*

ARDDON. Ynys Arddon yw Ynys y Moelrhoniaid. (*Hist. Gr. ap Cyn.*)

ARDDYFI, i. e., above the river Dyfi; Lat. *Ordovices*, q. d. Gwyr ar Ddyfi, the North Wales Men.

ARFORDIR, terra maritima. Dinasoedd arfordir, civitates maritimæ.

ARGAT, a poet, father of Cynhaval.

ARLECH. Camden says that in the small country of Ardudwy stands the Castle of Arlech, which signifies on a rock; though some call it Harlech *quasi* Harddlech, a rock pleasantly situated. (*Camden in Meirion.*) He also says it was heretofore called Caer Collwyn, and that the inhabitants report it was built by Edward the First. Mr. Llwyd, in his notes, says it is never called Arlech, but Harlech; and was once called Twr Bronwen, and afterwards Caer Collwyn, from Collwyn ap Tangno, A.D. 877, [who] was lord of Ardudwy, Eivionydd, and part of Lleyrn; but thinks it (or a place near it) was called Caer before his time, Roman coins having been found there, and an ancient golden torque.

ARMORICA, *rectè* AREMORICA, which is literally, in the Celtic tongue, *Ar y mor ucha*; or, as the ancient Britains wrote, *Ar e mor ica*, i. e., on the upper sea. This was the name of all the sea-coast of Gaul from Calais to Brest in J. Cæsar's time. "Universis Gallia civitatibus quæ oceanum attingunt quæque eorum consuetudine Armorica appellatur." (*Cæs. Com.*) Of the same sense is the British name *Llydaw*, which see. But the name Armorica is now attributed only to Little Britain. *Aremorici*, gwyr y morfa. (E. Ll., *Irish. Armhierich.*)

AROVAN, a poet mentioned by Cynddelw to H. O. G. In Mr. E. Ll.'s copy of the *Triades*, Arofan bardd Selyf ap Cynan is mentioned.

ARRAN, an isle in the mouth of the Clyde (Clwyd), in Scotland, of the same shape as Aren Benllyn, which see.



ARTHUR, n. pr. v.; commonly Latinized Arcturus and Arturius; by Nennius, Artur; the 100th king of Britain, and last of Roman blood, that held the crown; son of Uthur Bendragon, who was brother of Aurelius Ambrosius, the sons of Constantine the Armorican. This great and famous prince, among other noble actions, subdued and brought six islands or countries tributary to Great Britain; that is, Iwerddon (Ireland), Islont (Iceland), Gotlont (Gothland), Orc (Orkney), Llychlyn (Norway), Denmark.

AVENA, or AFENA, an island (mentioned in the *Triades*) on the Grecian coast. (See *Clas*.) In these islands, it is said, a colony of Britains settled in the time of Cadyal mab Eryri, after their spoiling Macedon and Greece and the Temple at Delphos, when one Urp Luyddawc, a prince of Llychlyn (see *Llychlyn*), got a supply of 61,000 Britains to go upon an expedition to the Mediterranean, the second Brennus and Belgius expedition. (*Tr.* 40, vide *Gals*.) It is very extraordinary that this attempt of the Northmen, or Germans, is not mentioned by either Greek or Roman authors, as it must have happened before the Roman invasion of Britain.

AWEN. This is the Celtic name of a supposed genius or goddess which, according to the doctrine of the British Druids, on the death of any bard, immediately possessed some other living person, who instantly commenced bard. This differs something from their transmigration of souls, which were supposed to enter into new-born infants or into brutes. This ancient notion is retained in some parts of Wales to this day; and the *Musa* of the Greeks and Romans was, no doubt, at first founded on this ground, tho' afterwards they made nine of them, and perhaps forgot the transmigration. Taliessin, the British poet, who flourished about A.D. 570, in one of his rhapsodies called his Wanderings, says that he remembers his Muse to have possessed a vast number of people. She was with Noah in the ark, and in abundance of learned men from age to age, which he enumerates, and he says,

Mi fum gynt Wion bach,  
Taliessin wyfi bellach;

*i. e.*, "I have been once Gwion bach (the poet), and now I am Taliessin." So Pythagoras remembered he had been Hermodimus, etc., before he was Pythagoras.

This Awen is by our moderns wrongly translated *Furor Poeticus*, and supposed to be an enthusiastic fit that takes a man when he is fit to write verses; which is below the dignity of our ancient Celtic goddesses, who act regularly and coolly while the poets live, and afterwards remove to new furnished lodgings. It hath not been determined how many of these goddesses there



are among the Britains (that is, how many poets can possibly exist at the same time); nor whether bad poets are possessed by one of these goddesses at all, or only by some evil spirit that takes pleasure to imitate them, and disturb mankind. It is as firmly believed in Wales that no man can be a poet without he is possessed with the Awen, any more than a man can see without eyes; and it is said no man is able to disobey the impulse of it. These are some of the ancient notions handed down to us by the Druids.

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### PIRACY UNDER PENARTH, IN GLAMORGAN.

DURING the reigns of Elizabeth, James, and Charles, the narrow seas, and especially the Bristol Channel, were infested with pirates and piratical smugglers both of home and foreign growth. The county of Glamorgan, and particularly the town of Cardiff, seem to have connived at, and even to have taken an active part in, this business; impelled thereto, doubtless, by that boldness and love of maritime adventure which, towards the close of the above period, were conspicuous in Glamorgan in Sir Thomas Button and his family, in Captain St. John, and in Sir Robert Mansel.

The depositions here printed are taken from many papers, on the same subject, preserved in the Domestic State Papers of the realm. Sir Edward Mansell of Margam and Sir Edward Stradling of St. Donat's were two of the leading gentry of the county, and the latter had well known hereditary reasons for being severe upon pirates. William Mathew, a country gentleman of pure Welsh descent, was much connected with Cardiff, and lived at Radyr, at no great distance from it. Richard Herbert of Cogan Pill, close to Penarth Roads, was probably the fourth son of Matthew Herbert, of Cogan Pill and of Swansea; and George, his cousin, the owner of the ship *Green Dragon*, was second son of Sir William of St. Julian's, by Mary, daughter of Sir William Morgan of Pencoed. George also was father of Walter Herbert of Newport. Alys, who dwelt in Cardiff, was, no doubt,

Alice, daughter of Sir Thomas Raglan of Carnllwydd. She married, first, William Mathew of Castell-y-Mynach; and afterwards Wm. Herbert of Cogan Pill, second son of Sir George of Swansea, sheriff in 1551 and 1556, and the builder of Cogan House. Mrs. Alice had also a son, another George Herbert, who was of Cardiff, and died childless.

The only serious offence committed by the so-called pirates seems to have been going ashore with swords and calivers, and taking by force a wether. All those who boarded the ship, whether freely or under compulsion, seem to have been well treated (some with drink), and allowed to depart. The drink may fairly be set against the two conies. Probably also the silks and fustian were smuggled. Clarke clearly inspired the Port with no great awe.

1871.

G. T. C.

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*Copy of a Record in the Public Record Office, entitled "State Papers, Domestic, Elizabeth, vol. 125," No. 66. [19 Sept. 1578.]*

"GLAMORGAN.—The Examinaç'ons of the Persons followinge, taken at Llannelyd in the said Countie, the nyntenthe of September Anno Regni Regine Elizabethes vicesimo, before Edwarde Mansell and Edwarde Stradlinge, Knightes, and William Mathewe, Esquier; Commission appoynted to enquier of Piraces and Offences touchinge Pyrats.

"Richard Harberte, gentleman, beinge demanded whether he were abourde a shipp whereof one Thom's Clarke termethe himself Capitaine, w'ch lately lay ... anckore in the Roade of Penarth in the said countie, not farr from the sh[ore], sayethe that on Saterdaye laste, beinge the xiiij<sup>th</sup> of this September, he was walkinge in his grownde neare the seae coaste at Pennarthe afforesaid, and sawe a shipp of his cosin George Harbertes of Newport, called the Greene Dragon, w'eh laye at anckore verry nere the shippe [of the] said Clarke, beinge in her voyadge to the Sowethcoaste: And that the s... Greene Dragon sent certaine in her longe boate, and prayed the said Rich... to come abourde her, who so did in the said longe boate: and in his return from the said Greene Dragon, in the companye of eghte merchantes of Bristowe, and one Hugh Jones and Hughe Spencer, the said Tho... Clarke saluted the said Richarde w'th a glasse of

wyne in his hand, ... prayed him to come abourde, who so did, and there dronke w'th him, and came forethw'th to lande, w'thout any bargaininge or trafficke w'th him at all.

"Hughe Jones beinge examined uppon the like yssue, saithe in ev... pointe and article as the said Richarde dothe.

"Lewys Harrye beinge examined whether he were abourde Capitaine Clarkes shippe, denyethe the same; but saiethe that on Sondag laste, the xiiij<sup>th</sup> of this September, the foresaid Richard Harberte willed this exa'it to kill a wether, and to bringe hit to the Greene Dragon, his cosin George Harberts shippe, w'ch roade at ankore in the said Baye of Pennarthe, promysinge to meete this examine there, and so to see the said wether conveaied to the said Greene Dragon, w'ch this examine did; and comminge to the shore, perceaved the said Greene Dragon to be gonne; and not meetinge w'th Richard Harberte there, returned againe w'th the said wether. And in his returne Capitaine Clarkes me' fell uppon him w'th their naked swordes, and toke the wether from him p'force.

"William Hoell, dyer, beinge examined whether he were in Clarkes ship... saithe that on Sondag laste, the xiiij<sup>th</sup> of this September, beinge in one Lewys Tracyes howse, hard by the seae at Pennarthe, there came a ..... the said howse ix<sup>en</sup> of Clarks men, w'th their swordes and calivers, and toke this examine and one John Tracye, and forced them to go abourde their s... w'ch they did; but staide there no longer then the next tyde, and then w... Capitaine Clarke himself they came ashore, who prayed them to provy... him and his companye some victualls; whereuppon this examine, togeth... w'th the said John Tracye, wente and broughte them iiij<sup>or</sup> quarters of my... w'ch he saiethe they did only for feare. And so after, as sone as tyme did ser... they stolle away frome them.

"John Tracye beinge examined of the p'mysse, saithe in every poin' as the said Wm. Hoell, dyer, dothe.

"William Powell beinge examined whether he were in Clarkes ship, saiethe that his M'ris Ayles Harberte, dwellinge in Cardiffe, sent him t... said Clarkes shippe to learne some newes of her sonne Mr. Geor' Harberte, who did so; and hearinge nothings of his M'ris sonne, returned immediately againe, w'thout dealinge ether w'th Clarke or any of his me'.

"Edwarde Stradlinge beinge examined whether he was abourde Clarkes shipp, saith that one John Boroughe having occasion to goe from Barrye to Cardiffe by water, requested this examine and one Thom's Mathewe to goe w'th him; and as they passed by Clarkes shippe, his men caled them abourde, but they refused to goe, whereuppon the men of war threatened to fetche them yf



they would not come; w'th that they wente unto them, and there drunke w'th them till the tyde was spente, and so returned back to Barry againe. At what time this exa'ite saithe that the said John Boroughe had w'th him iij couple of conyes for his m'r, Master Wm. Harbert of Cardiffe, w'ch Capitaine Clarkes men toke from them.

"John Boroughe being examined of the p'myses, saiethe in every pointe and article as the said Edwarde Stradelinge dothe.

"Thom's Mathewe beinge demanded the like, returnethe the like answe're.

"John Willye of Cadoxtone beinge examined whether he were abourde Clarks shippe, saithe that on Mounday laste, the xv<sup>th</sup> of this September, aboute sonne sette, he toke the boate of Barrye, and w'th one John Combe, a marchante of Taunton (who procured this examinat to goe, and gave him xvj*d.* for his paines), and one John Thom's, glover, of Cowebridge, one Phillippe an Englishman, and another pore fellowe whom he knowethe not, he went abourde the said Clarkes shippe, and aboute two of the clocke after myddnighte the same nighte they came againe, all-together, ashore. And saithe further that the said Combe carried silkes and a doublett clothe of fusteene w'th him, w'ch doublet clothe the said Combe bestowed there in Clarkes shippe, upon a friend of his.

"EDW. STRADLYNGE. EDWARDE MANSELL. WM. MATHEW."

#### HIGH SHERIFFS OF DENBIGHSHIRE.—ADDENDA.

(*Add. MS.* 15,017; *Lewys Dwnn*, vol. ii, p. 349.)

1627.—Edward Price of Llwyn Ynn, in Llanfair Dyffryn Clwyd, Esq., was the eldest son of John ab Rhys ab John Wynn, of Caerddinog in the same parish, by Mary, his wife, daughter of the Baron Lewys Owen of Dolgellau, who was assassinated in A.D. 1555. He married Susan, daughter of Geoffrey Goodman ab Edward Goodman Hen of Ruthin.

This family is descended from Owain ab Edwyn ab Goronwy, Prince of Tegeingl.

Arms.—Quarterly, 1st and 4th, *gules*, three men's legs conjoined in triangle, *argent*, for Owain ad Edwyn; 2nd and 3rd, *argent*, a cross flory engrailed *sable* inter four Cornish choughs proper.

J. Y. W. LLOYD.



## DEMOLISHED CROMLECHS IN LLEYN.

AT the foot of Foel Gron hill, a little better than a mile from the church and village of Llangian, in the cantrev of Lleyrn, Carnarvonshire, close to a small farmhouse called Yr Hen Efail, lie the remains of a cromlech generally known by the appellation of *Yr Allor* (the altar). Of the perpendicular stones only small fragments now remain; but the capstone, whose lower edge is nearly level with the surface of the ground, appears to be unmutilated. Within living memory the whole structure was entire; and the work of destruction was perpetrated by a tenant who, it is reported, managed to convert the supporting stones to some agricultural purpose; and the horizontal stone would have shared the same fate, had not some of the neighbouring gentry interposed. The conduct of the destroyer, sufficiently unjustifiable under any conceivable circumstances, is in this instance quite unaccountable, as the whole locality abounds in excellent stone for all the purposes of the farmer. The remaining stone measures about 12 feet long by about 10 feet broad, and the upper side of it is somewhat flatter than that of most stones of the same description which I have seen. It is on the estate of G. W. D. Assheton Smith, Esq., of Vaenol.

There is another cromlech, now unfortunately much in the same condition, at a place called Hendy, on Mynydd Tir Cwmmwd, in the adjoining parish of Llanbedrog. It was thrown down from its position only about five and twenty years ago, and its demolition is said to have taken place under the auspices of a gentleman in whom it is difficult to believe that the organs of destructiveness could have been so fully developed; but it is to be hoped that he did no more than make excavations with the view of ascertaining whether the superstructure covered any sepulchral chambers.

The destroyed cromlech, which gives its name to a farmhouse near Four Crosses, about four miles from Pwllheli, on the road to Carnarvon, does not lie within the boundary of Lleyn, though at no great distance from it.

The cromlech near Tregwm, on Mynydd Cefn Amwylch, figured in the second volume of the first series of the *Archæologia Cambrensis*, and in Cliffe's *Book of North Wales*, is distant about five miles from the Allor, and is, I believe, the only undemolished structure of the kind now remaining in the district of Lleyn.

D. S. E.

#### VALLE CRUCIS ABBEY.

As it is desirable that every scrap of information obtainable respecting this Abbey should be recorded in the pages of the *Archæologia Cambrensis*, the following extract is sent from the Surtees papers (*Memorials of Fountains Abbey*, vol. i, p. 151, note). It shows that the Abbey of Valle Crucis had, in the reigns of Edward V and Richard III, a supremacy over the other Welsh abbeys of the Cistercian order.

“In that invaluable collection of memorials of the reigns of Edward V and Richard III, preserved in the Harl. MS. 483, is a copy of a letter (fo. 230) from King Edward, dated 26 May, a'o reg. 1, addressed ‘To the abbots of Fountayns, Stratforde, and Woburne, reformatories of that religion, within this our roy'me, and to every of them,’ about ‘applying the ann'l contribucions graunted to Hedehouse of Cisteux, towards the building of the college called Bernards College, besides Oxenforde’; but it contains nothing that need be repeated here. At folio 125<sup>b</sup> also will be found the copy of a letter, dated 2 Dec. anno primo, from Richard III to the abbots of Buckfust, Beaulieu, Hayles, Rewleigh, and all other Cistercian houses, requesting them to give their contributions towards building St. Bernard's College to none but the abbot of Stratford, or to Dompne Robert Halle, or to Dompne Thomas Wynstus, his assignes. Herein the king enjoins ‘Y<sup>t</sup> none of you presume or take upon him to enfringe, adnulle, or disobeie such power and auctorite concerning the wele and good reulies of yo'r said religion, as is comitted to y<sup>e</sup>

said abbot of Stratford and to the abbots of Fountaynes, Woburn, and of Clyff; but y<sup>t</sup> in every thing ye be obeient, the same as to yo'r duetes apperteigneth.' At folio 209 likewise is the memorandum of a commission 'to alle abbots of the ordre of Cisteux in Walys, to be obeying unto the abbot of Vale-Crucis in executing such auctorite as is committed unto him by th' abbots of Fonteynes and Woobourne, reformatours of that religione. Yeven at Westm. 12 Febr. a'o 2 do.'"

M. C. JONES.

THE BATTLE OF COED LLATHEN, CIRCA A.D. 1257,  
WITH AN ATTEMPT TO IDENTIFY THE LOCALITY.

A BATTLE, recorded to be one of the most sanguinary in Welsh history, was fought, under the above date, at a place called "Coet Llathen" or Coed Llangathen, *i. e.*, the woods of Llangathen. The Welsh *Bruts* or chronicles refer to it with rather unusual brevity, and give not the name of the site where the engagement took place, only representing it to have been fought near Dinevor. Considering it to be a battle very disastrous to the English, and honourable to the Welsh, this brevity is rather singular, and can be accounted for in this way,—that Caradog and Geoffrey of Monmouth, the old chroniclers, were just dead, and the *Brut*, at their decease, had evidently fallen into inferior hands, as the style and the sterility clearly shew. Thus says *Brut y Tywysogion*, or the Chronicle of the Princes, a work compiled by Caradog the monk: "Anno Domini 1257, y kynnullawd Rys Vychan uab Rys Mechyll a oed yn Lloegyr ar dehol diruawr borth a chedernit o varwneit a marchogyon Lloegyr y gyt ac ef. Ac y doeth hyt yg Kaer Vyrdin. Ac ody na yn wythnos y Sulgwyn y duc hynt y Dinefwr. A gwedi dyuot y mywn yr castell y delis y castellwyr ef, a chyrchu a wnaethant y llu a dala y barwneit ar marchogyon urdolyon, a llad mwy no dwy vil or llu."<sup>1</sup>

Dr. Powel (anno 1570), who must have seen and con-

<sup>1</sup> See *Myv. Arch.*, vol. ii.



sulted the Latin chronicles, gives a fuller account of this memorable battle: "A.D. 1257, Rhys Fychan was not satisfied with the loss of Builth, and therefore was resolved to try to recover it; to which end he went to the King of England, of whom he obtained a very strong army, commanded by one Stephen Bacon, which being sent by sea, landed at Carmarthen in Whitsun week. From thence the English marched to Dynefawr, and laid siege to the Castle, which valiantly held out until Llewelyn's army came to its relief. Upon the arrival of the Welsh, the English decamped from before the Castle, and put themselves in posture of battle; which the Welsh perceiving, they made all haste to answer and oppose them. Whereupon there ensued a very terrible engagement, which lasted a very long while; this being, for number of men, the greatest battle that had been fought between the English and the Welsh. But the victory favoured the Welsh, the Englishmen being at length forced to fly, having lost above two thousand men, besides several barons and knights who were taken prisoners."<sup>1</sup>

The old Latin chronicles, namely the *Annales Cambriae* and the *Annales Menevenses*, are more precise and copious. The first of these documents is a work of the oldest class, of great merit, and of acknowledged respectability. The author brings down his history to 1286, and was probably contemporary with the event under our consideration: indeed, there are internal evidences of this being the case, as he mentions names and facts assumed to be well known to those whom he addresses, and the battle of Coed Llathen is recorded by him with particular preciseness and felicity. According to this historian, the combined forces of the English, Normans, and Flemings, constituted the invading army, and were led by Stephanus Bauson, or Stephen Bacon, assisted by Nicholas, Lord of Cemmaes; Patrig, Lord of Cydweli; and a Lord of Carriw,—all of them lords by usurpation; also Rhys Vychan ab Rhys Mechyll ab Rhys

<sup>1</sup> See Dr. Powel's *History of Wales*, edit. 1697.



Gryg ab Rhys ab Gruffydd, otherwise Lord Rhys, otherwise Rhys, Prince of South Wales; and some non-descript Welshmen under him, who suffered themselves thus to be instruments in the hands of the invaders to subjugate their own country. This was a sad affair; and although Rhys Fychan's defection was only for a moment, and impelled by a seeming act of injustice on the part of his uncle, Rhys ab Meredydd, his subsequent feats of arms cannot cancel this disgrace. Not only the independence of his country was in the agony of its final struggle, but liberty and the right of property were in the scale: the invaders, English, Norman, Fleming, were dividing the lands between them; breaking up all old noble families, and casting them adrift. "They were come to take their lands, their goods, their country, their houses, their all"; so that to confederate with such enemies, and at such a time, was a lasting disgrace. It appears from the language of the Welsh *Brut*, above given, that the garrison of his own castle at Dinevor proved faithful to their country's cause, as they took him prisoner when he made his appearance therein heading the attack.

The Welsh forces were led by Meredydd ab Owain and Meredydd ab Rhys Gryg, both grandchildren of Lord Rhys, and both chieftains of acknowledged military talent, and inspired by invincible love of country. It is not certain whether Llewelyn ab Gruffydd, the last prince of Wales, who fell soon after at Llanfair ym Muallt, was present or not. Carnhuanawc, a cautious and safe historian, thus says: "Ond y Tywysawg Llywelyn a ddaeth i Ddinefwr yn brydlawn gyda 'i luoedd i gynnorthwyo y lle; a bu brwydr dra gwaedlyd yno, yn yr hon y gorthrechwyd y Saeson yn gyfangwbl, gan ladd 2,000 o wyr, a gyru y lleill ar ffo."<sup>1</sup>

We shall give here the history of the battle as recorded in the *Annales Cambriæ*, which is clear, very interesting, and trustworthy. The locality is given (Coed Llathen), and the precise spot is given (Cym-

<sup>1</sup> *Hanes Cymru*, p. 682.

merau): "Anno 1257, in the morning, the men at war, with horses in mailed panoply, and well armed, prepared to devastate the land of Ystrad Towy, commenced their journey, and, not without being harassed, arrived at Llandeilo Fawr, where they fearlessly tarried over the night. But the surrounding woods and valleys were filled with the followers of Meredydd ab Rhys Gryg and Meredydd ab Owain, who had been summoned from Ceredigion and Ystrad Tywi, and they kept up a great clamour. Throughout the whole of Friday they provoked and harassed the English horsemen with javelins and arrows. On the Sabbath day, the vigil of the Holy Trinity, viz. the 10th of June, the guide of the English, Rhys ab Rhys Mechyll, forsook them in their great strait and danger, and, unknown to them, escaped in disguise, with a few of his men, to his castle of Din-evor. Yet the English, being clad in steel armour, feared nothing. Still their mail could no more defend them than linen garments, as they placed more trust in them and their strength than they did in God. The English having taken counsel, boldly set out on the route towards Cardigan, and the Welsh daringly skirmished with them, and from daybreak till noon the battle was carried on in the deep woods. Near Coed Llathen the English lost all their provisions, their packhorses bearing their warlike *matériel*, and all their palfreys; and the Welsh, through this, became much encouraged. Now at midday they arrived, fighting, as far as Cymmerau; and the Welsh, with God for their help, rushed valiantly upon the mailed English, cut them down from their panoplied steeds, and in the jungle, the ditches, and the dingles, trampled them beneath their horses' hoofs. More than 3,000 English were slain on that day, and but few or none of them escaped from that battle. The Welsh, rendering thanks to God, returned homewards laden with the spoils and arms of the enemy and a great number of war-horses clad in armour, and the triumph of having achieved a great victory."<sup>1</sup>

<sup>1</sup> *Annales Cambriæ* (translation), p. 93.

In another copy (marked C in the original MS.) the following variation is given: "Interfecti fuerunt plures Anglici et Wallenses partem Anglorum foventes apud Kemereu in Estradtewy in vigilia Sanctæ Trinitatis, ducibus ex parte Anglorum domino Stephano Bauthun, ex parte Wallensium Maredut filio Resi et Maredut filio Oweyn."

From the above description, as well as that of the Welsh *Bruts*, we may draw the following inferences,—that the English and their auxiliaries made their appearance at Dinevor Castle, and that they were repulsed by the garrison; that they were harassed by skirmishing parties who were rushing out from the thickets and the crags which surround the Castle, causing terrible loss of life to the enemy. At this time a detachment from the main army, under Llewelyn, appeared in the rear, which determined, on the part of the enemy, a hasty retreat in the way of Carmarthen. They took their route, following the old road, and were pursued by the Welsh, who seem to have overtaken them half way to Dryslwyn Castle, and compelled them to draw up, in order of battle, at a place called by the annalist "Cymmerau", in Coed Llathen. This was about a mile north-west from the main road, whither the English, we may reasonably infer, diverged in order to delay the engagement.

We are now within the site of this memorable battle, which I beg to submit was fought within the hollow between Castell y Gwrychion and Cefn Melgoed and Hafod Neddyn, a basin about four miles in circumference, and was at that time covered with woods and jungles, as etymology, "the tongue of antiquity", bears witness—Cefn Melgoed, y Wern Fawr, Cilwern, Cil Dderi, etc. The attack must have commenced in the wood and the marsh below, and extended to the crest of Cefn Melgoed, on the summit of which there was sufficient space for a considerable army to deploy and fight.

This place, answering to the description of the historian, abounds with wood, jungles, ditches, narrow dingles,



and very deep, steep, precipitous chasms, very convenient for those acquainted with the locality, but very disastrous for others, in case of war.

Etymology bears testimony to the fact of identification. Welsh topographical names are either descriptive or historical. To this rule there are but very few exceptions. The names of places are very old and very tenacious, and are handed down from father to son, and are the oldest and the most trustworthy records extant. There are, even in this parish, old names to corroborate a document of the fifth century. A local name, notwithstanding, is subject to one accident; that is, some extraordinary event may intervene, and a new name be invented to commemorate it. This has occurred here. The old name, Cefn Melgoed, has become extinct, and is found only in old lists of pedigrees and ancient poems, and Cadfan (the battle-field) has assumed its place. Let us briefly notice some of the names herein: "Cymmerau" is a confluence of two waters, from "cym" and "mer", as in "dad-mer", "go-fer", "dy-fer-yn", "merllys", "mar-row", "moor", etc. It is a common name in Wales, and always stands for a trench, a marshy, dead kind of drain or outlet. At the marsh in this hollow below, two such outlets meet. The name is lost, but the thing remains. But I see that the name is not altogether lost, as one of the streams is still called "Tud-fer".<sup>1</sup>

I find the following names on the map of the parish, all within the circumference aforesaid: Rhiw Dorth (the hill of reinforcement), Llain Dwng (the slang of oath), Congl y Waedd (the place of shouting), Cae yr Ochain (the field of groans), Cae Tranc (the field of dying), Cae Ffranc (the field of the Normans), Cadfan (the field of battle), Cae Dial (the field of retribution); also Cil Forgan, etc. Now all these names are strange names and foreign, and inapplicable, and quite unaccountable, save

<sup>1</sup> This confluence (Cymmerau) assumed, after this action, the name of "Stephanau", and Cefn Melgoed that of Cadfan, the names by which they are known up to this time.



on the assumption that they commemorate some terrible battle.

Once more, the two outlets mentioned before, whose confluence forms the "Cymmerau" of old, after they run into each other, form a goodly rivulet; and the name of this rivulet, when I was writing some notes on the history of this parish some years ago, puzzled me. It could not be Celtic, that was evident. It is named on the map "Styphanus," and orally, "*Styphanau!*" I submit that this name commemorates the said Stephanus Bauson, the leader of the English forces in the above action. Possibly he fell in the marsh above. It is expressly said in one of the *Bruts* that all the barons were killed; and if I mistake not, the name of this chieftain is heard of no more in history after the battle of Coed Llangathen. We find him with the other barons, some nights before their invasion of Ystrad Tywi, at Whitland Abbey, acting the Vandal and the Goth; stabling their horses within the walls of that holy place, demolishing the altar, killing some of the monks, and sending all adrift, and leaving the place with all the plunder they could carry with them.<sup>1</sup> Retribution soon overtook them, and they disappeared in a bog. And this muddy brook is commissioned to tell the tale from century to century, for the general warning of mankind.

And on this marshy plain, and on the slopes beyond, some six centuries ago a battle was fought, recorded to be one of the most sanguinary in our wild Wales. Rhys ab Meredydd<sup>2</sup> with his "corn gwlad" awoke the forest, which was followed by the shouts from the ranks, the wild confusion of the cavalry when sinking in the marsh and falling headlong into the ravines, the clash of swords, the crushing blows of the battle-axe, arrows flying like winged fiends, the groans of the wounded and

<sup>1</sup> See *Annales Cambrie*, p. 92.

<sup>2</sup> This Meredydd ab Rhys Gryg died at Dryslwyn Castle, in 1271, and was buried, "cum fletibus multis", before the great altar at Whitland Abbey in Carmarthenshire.

the dying. The Welsh won, and the deep forest of Ystrad Tywi resumed its wonted solitary silence and repose.

The princely house of Dinevor proved faithful to the last,—brave, contemptuous of life, inspired with undying love of country. A nobler line history cannot show than the line of Rhodri Mawr. The history of the nation is bound up with it. The first note of the “corn gwlad” drew them from their castles to the field; and here we find them watching the Celtic sun setting fast in the west, with swords in hand.

There was another attempt made in favour of Welsh independence, that of Owen Glyndwr in 1400; and at the head of his forces we find the names of Rhys ab Gruffydd of Dryslwyn Castle, Rhys ab Tewdwr, and Gwilym ab Tewdwr, all of the family of Dinevor. When Henry V proclaimed a general amnesty, these three noble youths were excepted. They are heard of no more; and it is not generally known that with these three the line, at least the trunk line, ended. There may be collateral branches. There is something indescribably impressive in a silent exit from the stage after having caused so much noise in the world. They gathered their mantle around them, and took the leap from the stage in the dark, leaving behind them a long path illumined with glory.

“After life’s fitful fever they sleep well.”

The present illustrious family of Dynevor is lineally descended from Urien Rheged (anno 600), whose royal residence was at Aberllychwr in Gower. It is maternally connected with the house of Rhodri Mawr as well as with that of Elystan Glodrydd, whose descendants possessed large estates in Ystrad Tywi in the fourteenth and fifteenth centuries, and whose present representative is the Rhydodyn family.

D. LLWYD ISAAC.

Llangammarch.

## UNPUBLISHED LETTER OF THE REV. EVAN EVANS.

THE following letter from the unfortunate poet and antiquary, Evan Evans (better known among his countrymen as Ieuan Brydydd Hir), to his friend and brother antiquary, Lewis Morris, may possibly possess sufficient interest to justify its publication in the *Archæologia Cambrensis*. It is copied from an autograph, and it will be noticed that it was written in the year that the writer's principal work, *De Bardis Dissertatio*, made its appearance, which is the performance alluded to in the latter part of it. It indicates how little care was taken of the Hengwrt collection at the time, and how some of those invaluable documents became dispersed, and others irretrievably lost.

“Llanfair Talhaiarn, Oct. 19th, 1764.

“DEAR SIR,—I wrote a long-winded epistle upon my arrival here, and transcribed two of Mr. Edward Llwyd of the Museum's, which I inclosed in it. As I have not heard from you, I conclude it has either miscarried, or that you have been much out of order, for I desired an answer to it as soon as possible.

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“I have not met with anything very curious since I saw you, except a small common-place book of Mr. Robert Vaughan of Hengwrt, which is not so valuable as that which I shewed you. There are some things in it that are worth transcribing, particularly a short defence of Brutus against Johannes Frumentarius, a writer I never saw or heard of. It is but short and imperfect. Above half of this book is blank paper; and it is but a small duodecimo, wrote in a very close hand, such as he used to write. I shall set down the heads of the particulars it contains.—Account of Latin writers that treat about British affairs, which seems to be taken out of Leland's *New Year's Gift*, or his *Scriptores Britannici*; in one leaf, wrote very close. Defence of Brutus against the forementioned Frumentarius; three leaves, not finished. The pedigree of the Lightons of Cardington. An account of the curiosities he met with on the road from Cardigan to Gogerddan; one page. Account of the donations to Clynoc Vawr Church: This is in print in his edition of Caradoc of Llañ Carvan; one leaf. After which follows the ensuing note, viz., ‘All these lands



were not enjoyed, for by the law it is thus: Pob perchennauc tyr llan a ddylent devot at pob brenyn newydd a ddel e datcanu ydau ef eu breynt, ac eu dylyet, ac e sef achaus e datcanant ydav ef rac tuellav e brenhyn, a gwedy e datcanhoent ydau ef e breynt o guyl e brenhyn bot en yaun eu breynt estennet e brenhyn eu breynt ac ev noddva.—R. Ll. Rhydoñen.’

“This contains three pages. The names of the principal men that kept Harlech Castle against Edward 4th, one page. A list of the Sheriffs of Carnarvon from A.D. 1541 to 1667. An account of St. David’s, or Menevia, and all the old monuments there standing in his time. Some few inscriptions on tombs there, in Norman French. This contains two leaves and one page. An account of some old MSS. that he saw in his travels to South Wales, and of those gentlemen in whose possession they were. As it is but short I shall transcribe it here:

“‘Ex libris Johannis D’d Resi. Hen lyfrau gan—1. D’d ap Rosser o Landygywy. 2. D’d ap Harry de eadem. 3. Harry ap Owen de Llan Goedmor, Cardigan. 4. Y Cwitta Cyfarwydd gyda Mr. Lewis or Vañ. 5. K. Howel Latine et Britannice nuper Ricci Price. 6. Howel Havart o Aberhodni, llyfr o Ystoria ’r Cymru ar vemrwn, a llaw deg fol. 165. et in quarto. 7. Y llyfr o weithredoedd Carl. Magñ. a ymchwelwys Madoc ap Selyf o Ladin ynghymraeg o adolwyn a deisyf Gruff. ap Maredudd ap Owen ap Gr. ap R’l. 8. Gruffudd ap Llywelyn ab Gruffudd ap Trahaiarn or Cantref mawr a beris ysgrfennu y llyfr goleulyfr &c. o law Cydymmaith iddau, nid amgen no gwr ry oedd Ancr yr amser hwnnw yn Llan Ddewi Vrevi Ano. Dom. 1346.’

“Then follows his Itinerary from Llan Badarn Fawr to St. David’s, with an account of the castles, tommens or tumuli, and all other artificial curiosities, in the same manner as Leland’s Itinerary, or Mr. Llwyd of the Museum’s. This is but one leaf. Extract from some old annals of Wales, one leaf. Some short quotations from Taliesin, Llywarch Hen, Aneurin, and the Triades; one leaf. Then follows an account of the word Brytwn, which I shall transcribe:

‘Brytwn, i. Brito vel Britannus.

‘Brython, i. Britones vel Britanni.

‘Pei mi Brytwn, &c.—*Gorchan Cynfelyn.*

‘A ddyvno Vrython wr well no Chynon.—*Aneirin.*

‘A llu Brython ag Iwerddon.—*Palvawd Branwen.*

‘Neus dug Gwynedd gorvoledd i Frython.—*Govara Breint.*

‘Brython dros Saeson.—*Merddin Wyllt.*

‘From Brith comes Brithni and Brithion.

‘Gallus, gelyn, Galli, galon, in the same sense as Deifr ond Bryneich.’



“These are the contents of the little book. What a pity it is that we cannot come at more of the kind! Mr. Owens gives some hopes of recovering more, but I am afraid not. I am told some of the printed books were sold lately for a penny a pound. As the owner is dead, and the small remains of this unlucky library was [*sic*] subdivided amongst the deceased’s relations, probably some very valuable pieces may be lapt about tobacco and snuff. I made Mr. Owens a present of one of my books, and he promised to retrieve what he could of the manuscripts from his friends about Dolgelleu.

“I have not heard a syllable from anybody in Cardiganshire since I left it, though I wrote to Mr. Richards of Ystrad Meurig, and inclosed a frank for that purpose. If you happen to write to him, please to give my service to him, and that I shall be glad to hear how all friends do there.

“I shall leave the manuscript about the Welsh Devils alone till the days begin to lengthen in the spring, and I shall then put a finishing hand to it; and if alive and well, you shall see it.

“My Diocesan has made me a present of two guineas for a copy of my performance, which he desired to have.

“I am at a loss to account how my letters to you should both miscarry, as I presume they have, and on that account shall be afraid to trust any of the franks I have now by me; nor dare I insert what is wanting in them, least they should be either useless, or bring me to trouble. However, I send you a frank to write to me, which I desire you will do the first opportunity; and if you are incapable of so doing yourself, let your son do it for you.

“I am, with my best respects to Mrs. Morris, dear Sir,

“Yours very sincerely,

“EVAN EVANS.”

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## Obituary.

THE LATE EARL OF DUNRAVEN.—A Society that has existed for so long a period as the Cambrian Archæological Association has done, must, in the ordinary course of events, have to regret the loss of many of its elder members. In such cases, however great the regret for such losses may be, there is some degree of consolation in the reflection that life has been extended to its furthest limits. The regret caused by the death of the late Earl of Dunraven can hardly be said to admit of such consolation, for although he had passed the meridian of human life, yet in mind and body he was far younger than some who could count much fewer years than he had been permitted to do. Those who were present at the Cornwall Meeting of the Association cannot have forgotten how he led the way across wild heaths,—clearing banks, walls, and other similar obstacles,—so that none but the most active and youngest of the party could pretend to follow. Amid the precipitous rocks at the Land's End and at Trerlyn Castle he exhibited the same activity by scaling perpendicular rocks of so dangerous a character, that those of less alacrity, but certainly of greater prudence, who remained below, did not feel comfortable until the descent had been accomplished with the same safety that the ascent had been effected. Nor was this youthful activity confined merely to his limbs. There was the same freshness of feeling, as shewn in his kindness of manner, and the readiness with which he entered into any question of interest. He officiated twice as President of the Association. The first time as Viscount Adare, at the Cardiff Meeting in 1849; and exactly twenty years later, in 1869, at Bridgend. The manner in which, on both occasions, he discharged his duties was such as not easily to be forgotten by the few survivors of those who were present at the earlier Meeting; while the spirit he infused, by his example, into the later one at Bridgend, the courteous kindness which accompanied his reception of the members in general, combined to render that one of the most agreeable meetings ever held by the Association. He was no less well acquainted with the distinctive character of Irish antiquities than with those of Wales; and his death is a serious loss to the antiquarian world on both sides of the Irish sea.

Although he succeeded to the earldom of Dunraven in 1850, it was not until about two years before his death that he became the owner of the large Welsh and English estates of his mother, the late Dowager Countess of Dunraven, the sole heiress of the Wyndhams of Glamorganshire. His venerable mother, a lady unusually beloved, was mercifully spared the mourning of so good and excellent a son.

So little was his end anticipated, that he married a second time, after remaining a widower for several years, not very long before his

decease, which took place at Malvern last autumn. Few men, probably, have passed away more generally and deservedly regretted than the third Earl of Dunraven.

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JOHN WILLIAMS.—The Association has sustained another loss in the early death of Mr. John Williams, whose name will be found appended to several papers that have appeared in our pages. We copy the following notice of him from the *North Wales Chronicle* of the 20th of January last :

“The death of Mr. John Williams, solicitor, of Beaumaris (recorded in our obituary last week), is an event which should not be passed over in silence. The deceased gentleman, cut off in the prime of life, and but a few weeks after his brother, with whom he was in partnership, was a ripe scholar, and one of the best antiquarians, probably, in North Wales. The columns of the *North Wales Chronicle* have for some years been frequently enriched by communications from his pen upon various topics of an interesting and useful character; and he has, in addition, published several works, principally upon the pedigrees and history of the great Anglesey families, that cannot fail to become standard books of reference. As a lawyer, Mr. Williams’ opinion was regarded with great deference by his professional brethren, although he was one of the youngest among them. The deceased gentleman was also a good amateur musician and composer, and for a time was the organist of Beaumaris Church. His remains were interred by the rector (the Rev. J. Williams) on Thursday week, in the churchyard of Beaumaris.”

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## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

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### WELSH INCISED STONE IN DORSETSHIRE.

SIR,—The following letter of the late Aneurin Owen, addressed in October, 1841, to the then rector of Wareham, in Dorsetshire, will be read with interest by Welsh antiquaries, as it refers to an incised stone on which he recognises the name of Catwg, the contemporary of St. Germanus. As Wareham is in, or very near, the ancient West Wales, the stone may, independently of its connexion with a Welsh saint, be called one of the Welsh inscribed stones. I do not know whether Mr. Westwood has seen it; but it is certainly desirable that some steps should be taken towards a careful reproduction of the inscription in the pages of the *Archæologia Cambrensis*.

I am, Sir, yours obediently,

A MEMBER.



“ Oct. 1841.

“ SIR,—During last summer I had an opportunity of inspecting the interesting remains discovered in the progress of reconstructing the principal church at Wareham, and particularly noticed the inscribed stone which has afforded matter for two communications to your paper.<sup>1</sup> Of the two fac-similes you have given, the last appeared to me to be very exact, and agrees with a transcript I made, with the exception that in the fourth character of the second line, the prolongation of the upper bar is in mine a dot. Fully coinciding in your description of it, and its being inverted, which renders it more difficult of perusal, I intended embracing an opportunity, when at Wareham, of revisiting it, as an inspection of such matters will often afford a better clue for deciphering than the closest copy. In the hope of seeing it I was disappointed, for the progress of the work has necessitated a large store of materials, and timber is now piled against the wall into which the stone in question has been built. With some hesitation, therefore, I venture a communication to you upon the meaning of the inscription.

“ The characters are similar to those which occur on a great number of the inscribed stones from the fourth to the tenth centuries, and in the MSS. of the same era, especially those of the Latin; being, as your correspondent justly observes, the Roman cursive characters adopted by the Britons and Saxons.

“ The first six characters I take to be *CVATGVG*, the fourth being the usual Saxon *g*, of frequent occurrence, from whence our common English cursive ‘*g*’ is derived. It would be needless for me to point out instances; but a reference to the old Latin manuscript versions of the Testament, in such words as ‘*ego*’, etc., would exemplify it. This word, then, I should read *Cwatgug*, and this is the name of many religious persons in British history. It is compounded in the same manner as *Catgwaladr* (pronounced *Cadwaladr*, the ‘*g*’, although quiescent, being preserved in the ancient orthography), *Catgwallon* or *Cadwallon*, *Catgwgan* or *Cadwgan*, from whence the noble family of *Cadogan* derive their name.

“ The quiescent ‘*g*’ is common in the British, more rare in other languages, although examples occur in *Augustine* and *Austin*, *Guasco* and *Vasco*, *Gwillaume* and *William*. Many churches on the borders of Wales are dedicated to saints of the appellation of *Cwatug*, *Catwg*, or *Catocus* as it is Latinized by the monks, as *Llangatwg* and *Llangatock*, meaning ‘*Llan*,’ the church of *Catwg* or *Catock*, various ways of spelling the words. The principal person of that name that occurs in history was *Catwg* or *Catocus*, deputed, with *Germanus* and two others, by the Gaulish bishops, about the year 415, to visit the British churches, to withstand the Pelagian heresy then spreading among them. *Germanus*, after some time, returned to Gaul, and again visited Britain about 440, the period of the Saxon invasion. *Catwg* appears to have remained in Britain; and I think

<sup>1</sup> The *Dorset County Chronicle* is the paper referred to.—Ed. *Arch. Camb.*



it possible he might have constructed a church at Wareham, and that this stone was inscribed to commemorate the occasion. The name being British, and not Saxon, must induce us to consider it as prior to this era, the Britons at that period being Christians; three bishops, at London, York, and Caerleon, respectively, regulating their ecclesiastical discipline. C at the end of the first line I assume to mean *consecravit*. In the second line, the meaning of the first six characters are to me obscure; and as I could not obtain a review of the inscription, I conjecture they may form some word like *vivanti* or *viventi*. I have sometimes thought it might be a date. DEO following is too plain to be mistaken.

“There were many inscribed stones found during the demolition of the last structure, which appears to have been of the early Norman era.

“The position of the stone, the subject of dissertation, inserted under the capital of one of the columns in the nave, implies that it was considered to be an important relic of a previous building. To this care we owe the preservation of what may be considered one of the most interesting memorials of a Christian church erected by the Durotriges, or dwellers upon the Stour in Dorset.

“I am, etc., ANEURIN OWEN.”

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### THE LLANDEFAELOG STONE.

DEAR SIR,—I have been informed by a member of our Society, that the very remarkable stone in Llandefaelog (Breconshire) churchyard has fallen from the wall in which it had been fixed for security, at least it was in that state at the end of last August. It is to be hoped that long before this so valuable and interesting a memorial has been replaced, and more securely than before. Professor Westwood has described it in the *Archæologia Cambrensis* of 1858. It is thought to be almost unique in Wales, as having the full-length figure of the defunct represented, such practice having been considerably later than the date of this monument. The interest is also increased by its representing the dress of a soldier of the period, unless it has been partially imitated from a Roman sepulchral monument near it. It is to be much wished that the Local Secretaries of the district would make immediate inquiries about the condition of this monument.

I am, dear Sir,

A CONSERVATIVE.

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### THE LLANGELER INCISED STONES.

SIR,—It is with great regret that I learnt from Mr. R. Randall Roberts that he was unable to find any trace of letters or oghams on the stone, which is still near Capel Mair. Some of the residents say that it *had* some characters on it, and that a wax (?) impression was sent to a gentleman in London, whose name could not be ascertained. It is in a farmyard near Capel Mair, where it was origin-

ally found. The stone is about five feet and a half long, and two broad. From the copy kindly sent by Mr. Spurrell of Carmarthen it appears that the stone was not like that in St. Dogmael's and others, in having a bilingual inscription, the ogham characters not corresponding to the inscription. The oghams, however, may have been incorrectly given; for as the stone was found in 1828, little attention had at that time been paid to such characters. Mr. Westwood gives the literal inscription as DECABARALOM FILIVS BRO-CAGNI. The first name is quite a new one, and very unlike any recorded. It is to be regretted that we have no DECETTI again, as the first three letters seem to promise. Mr. Spurrell also informs us that the Severini stone mentioned in Camden, and referred to by Sir Gardner Wilkinson (vol. ii, p. 141), has been removed from its former exposed situation, to the lawn at Traws Mawr, in the parish of Newchurch, near Carmarthen.

I am, dear Sir, yours, etc.,

E. L. B.

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### LLANSANNAN, DENBIGHSHIRE.

SIR,—Leland tells us that “there is in the parish of Llansannan, in the side of a strong hill, a place where twenty-four holes or places in a roundel for men to sitte in; and some bigger, cutte out of the mayne rocke by mannes hand; and there children and young men, cumming to seek their catell, used to sitte and play. Some call it the rounde table.” Such are Leland's words. No mention is even made of the parish in Pennant or any of the editions of Camden. Lewis' *Topographical Dictionary* is silent as to this monument; but his accounts of many of the Welsh parishes are so remarkable for their omissions, that no inference can be drawn as to whether anything is known at the present day of this singular circle of holes. Perhaps this notice may induce those living near to make some inquiries, and communicate them to the Editor of the *Archæologia Cambrensis*.

Leland also tells us that “on the father ripe of Elay, 3 or 4 miles from St. Asaph, is a strong rock called Kereg the Tylluaine, that is the rock with hole stones, where a great cave is, having divers rooms.” Is he speaking of the *Cefn Caves*? And if so, is the Welsh name given by him still in use?

NEMO.

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### THE WELSH LANGUAGE IN THE SIXTEENTH CENTURY.

SIR,—Camden, in his smaller work of *Remains concerning Britain* (p. 41, ed. 1674), vindicates the English language against the accusation of Sir John Price, the famous antiquary, the contemporary, and perhaps rival, of our author, who stated that “four good secretaries,” in taking down a sentence from his mouth, differed from

one another in many letters; whereas the same number of Welshmen wrote down the same, but in their own language, without a single variation among them. Camden seems to have been very indignant at such a statement, for he replies, "I will not derogate from the good knight's credit, yet it hath been seen where ten English writing the same sentence, have all so concurred, that among them all there hath been no other difference than the adding or omitting, once or twice, of our silent *e* in the end of some words. As for the Welsh, I could never happen on two of that nation together that would acknowledge that they could write their own language." Such a statement as to Welsh ignorance of Welsh may have been made rather in dudgeon than conviction of its truth; but it might be interesting to examine Welsh writings of the period in order to ascertain whether Camden had the least authority for this statement of his, that Welsh orthography was so little known in his time.

At the present time it is probable that the lower orders of Welsh society write as good and uniform Welsh as their Saxon neighbours of the same position in life write good English. Perhaps, if Sir John Price's experiment were now repeated, the result would be that the most correct spellers were those of his own country.

I am, Sir, yours obediently,

M.A.

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#### THE LAND-TAX IN WALES IN 1660.

SIR,—It may interest some of your readers to compare the relative position, as regards the land-tax assessment in 1660, with what may be the present one. The names of the Welsh counties are arranged in proportion to their assessment. If the assessment is to be taken as an index of the value of lands, it will be seen that Merioneth holds the lowest place, Glamorgan the highest. Thus Merioneth is assessed at £220; Radnorshire at £240; Anglesey, Caernarvonshire, and Flint, at £260; Cardigan at 350; Carmarthen, Brecknock, Denbigh, at £450; Pembroke at £500, Montgomery at £550, Glamorgan at £700.

In England, Devon is assessed at £5,000, which is the highest next to Yorkshire, £5,800; Monmouth at £800.

This was the first attempt at reducing the assessments to some kind of equality, and the amounts were in substance nearly the same as those raised ever since the reign of William and Mary under the name of land-tax.

I am, Sir, yours truly,

CLERICUS.

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#### UNCERTAIN BRONZE OBJECTS.

SIR,—In the *Archæologia Cambrensis* for October, 1871, at p. 320, etc., there is a notice of "Uncertain Bronze Objects," by E. L. B. I am anxious that the writer should be informed that a similar object has been found in Ireland; and as he has given the subject of things



of this kind an interest, I will apply to the lady who has or had the one I allude to, for the loan of it, so that your Journal, if you or he think fit, may have the benefit of the discovery here. In the meantime I would beg to suggest that some small portion may be scraped off each of the specimens, to see if they are of antique bronze or brass; and also to have them put together; for the engraving seems to represent the right-hand or large figure to have concave ends connected by a flat bar with lateral ornaments, which look as if they would coincide with the two ribbed ornaments on the convex bar of the left-hand figure; and its ends seem to be also convex, as if they were covers of the concave spoons of the right hand. The black in the slots of the left-hand figure looks as if the round ends were boxes: indeed, it would be a good thing to have the black cut out of the block, and the two figures harmonised, with white or vacant slots. Speaking from memory, I would say the thing found here is exactly the same with one of the articles described. It was a question with me whether the thing were really an antique. This notice of yours seems to prove it is. Your obedient servant,

Royal Irish Academy, Dublin,  
30th Nov. 1871.

EDWARD CLIBBORN,  
Curator of Museum R.I.A.

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#### WELSH PLAYS.

SIR,—On referring to my copy of *Letters from Snowden* (p. 65), said to have been written by Joseph Cradock, I find the performance of a play, namely that of *King Lear*, described, which the writer witnessed in a barn. A stage was erected for the purpose, and underneath was a small enclosure consisting of green gorse. This and similar plays he designates “Anterlutes.” I am not aware that such plays were acted after the death of Twm o’r Nant, which took place in 1810.

LLALLAWG.

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#### OGHAM STONES.

SIR,—Mr. Whitley Stokes, in his *Three Irish Glossaries* (p. lv, note), refers to the ogham stone in Cilgeran churchyard. As he places it at St. Dogmael’s, the mistake may cause some trouble and annoyance to antiquaries who may wish to visit it.

I am given to understand that there are other ogham stones in Wales. As it would be useful and interesting to many of your readers to know where such stones are, I beg that you will favour us with a few particulars concerning them, especially the one standing in Llannou churchyard.

The oghams of Wales are not well known, and I am not aware that even a list of them was ever published. The sooner such objects are described the better, as many of them are fast crumbling away, and being destroyed.

Bala, Jan. 3rd, 1872.

JOHN PETER.



## Archæological Notes and Queries.

*Note 1.*—THE following is an extract in the churchwardens' accounts of Gresford parish in Denbighshire, and has reference to a list of benefactions to the parish at divers times. The time referred to is from 1636 to 1660: "It is here worthy to be noted that in all that period of time during the continuance of the late civill warrs, when the wealth of the nation was for the most part in the handes of the rebels, and the loyalists in low and mean condition, it does not appear that one peny was left in charity in this parish by any one of those enriched possessors." Q.

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*Note 2.*—FREScoes IN LLANWDDYN CHURCH. The existence of frescoes on the north wall of Llanwddyn Church, Montgomeryshire, is probably, from the remoteness of the situation, known to but few of the members of the Cambrian Archæological Association. Such, however, is the case, and I mention the fact with the hope of inducing them and others versed in such matters to visit the place and examine these pictures. Until within these few years they were, I am told, so completely daubed over with whitewash, that nobody seemed to be aware that they existed. The figures are generally in good preservation, having sustained, apparently, but little injury from the ugly coating which probably had for centuries kept them from the light of day. I hear that it is contemplated to restore this church in course of the ensuing summer, and therefore the doom of these frescoes may be close at hand; but it is to be hoped that the Earl of Powis, who is the patron of the living, and who, as is well known, takes deep interest in all matters connected with the church in the parish, will see that all is done that can be done for the preservation of these mural decorations. A PEDESTRIAN.

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*Note 3.*—CILFACH RHODRI. It is as well to put on record any facts connected with names of localities or objects which may be the cause of future error. Such an instance is that of a name in the Ordnance Map, Pont Roderic, between Newcastle and Llangranog. Some forty years ago a large granite slab was taken from Cilfach Rhodri to nearly a mile distant, with the intention of converting it into a bridge; which intention, however, was not carried out, and the stone was subsequently broken up and dispersed. At this time the Ordnance Surveyor was at work in the district, and was informed by the owner of the land, Mr. Walters, that Pont Roderic was the proper name; hence the appearance of that name in the map, although Roderic's Tomb was, as stated, more than a mile distant, at Cilfach. B. WILLIAMS.

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*Query 1.*—THE SITE OF THE BATTLE OF CAMLAN. A work entitled *Cymru*, purporting to be a historical, topographical, and biographi-

eal dictionary of Wales is now in the course of publication in the Welsh language. The pretensions claimed for it by its editor are high, but its merits fall very far short of them, a considerable proportion of the matter being simply a translation of articles published some forty years ago in Lewis' *Topographical Dictionary*. But my purpose is not to discuss the merits of the work, but to call the attention of those of our members who live on the borders of Merionethshire and Montgomeryshire to a suggestion of the writer of the article on *Arthur*, contained in the following paragraph :

“Some place Camlan at Kirkby Lonsdale, Westmoreland; others place it near Camelford, on the banks of the Camel or Alan, which, according to Camden, was formerly called *Camblan*. But we are strongly inclined to the opinion that the battle was fought near Aberangell in the county of Montgomery. In that locality there are places which bear the following names even to the present day: Camlan, Maes Camlan, Bron Camlan, Pont y Cleifion, Brithdir Coch, together with several others, which prove this neighbourhood to have been the scene of some special conflict. And as there is nothing in the narrative to favour either the north or Cornwall, nor aught which indicates Camlan to be a river, and because it is said that Medrod went to claim assistance from the English, the Piets, and the Scots, it is natural to suppose that these allies met together somewhere in the centre of England, and marched westward into Wales; and that Arthur and his men met them in the pass between the counties of Montgomery and Merioneth; and that upon this spot, which is known as Maes Camlan, Arthur received his mortal wound. However, we throw out this suggestion for what it is worth, being wholly satisfied that more of Arthur's battles were fought within the limits of the Principality than is generally supposed.”

Of late years the subject of Arthurian localities has received considerable attention. Messrs. Haigh, Skene, and J. Stuart Glennie, have discussed the subject very fully. The two latter have, in their different works, given their reasons for selecting the south of Scotland as the scene of Arthur's exploits. It appears that the Merionethshire locality has not escaped the notice of Mr. Glennie; but he merely alludes to it in the following sentence (the italics are mine): “In Merionethshire *there is a river with the Arthurian name Camlan flowing into the Eden!*” (*Arthurian Localities*, p. 8.) Mr. Haigh follows Geoffrey of Monmouth in placing the scene of the battle in Cornwall (*Conquest of Britain by the Saxons*, pp. 337-339); but Mr. Skene advocates the claims of *Camelon*, on the Carron, near Falkirk, to be regarded as the Camlan of Arthur (*Four Ancient Books of Wales*, i, pp. 59-60); and Mr. Glennie merely treads in his footsteps. (*Arthurian Localities*, pp. 44-5.)

Do the topographical names of the district afford any additional evidence in confirmation of the suggestion contained in the extract from *Cymru*? There is a rectangular camp, called *Llys Arthur*, on the western borders of Cardiganshire, not far from Aberystwith. Can any member furnish any particulars regarding it? H.

*Query 2.*—Can any one inform me what authority there is for the assertion that Humphrey Llwyd, the celebrated antiquary, who lies buried at Whitchurch near Denbigh, pretended to become a Mahometan for the purpose of getting access to a certain MS. in the possession of the Emperor of Morocco of his day? The circumstance is not alluded to in the *Dictionary of Eminent Welshmen*. In the account there given of him, he does not appear to have travelled at all. I have an impression that the statement is to be found in Pegge's *Anecdotes*. But whether there or not, its truth, I think, is questionable. Can any of our members throw any light upon the story, or tell us what the MS. was? A MEMBER.

*Query 3.*—LISTS OF INCUMBENTS FOR THE DIOCESE OF BANGOR. Can any of the readers of the *Arch. Camb.* inform me if any materials exist for compiling lists of the incumbents of the different parishes in the diocese of Bangor, similar to those already compiled by Edwards in his edition of Browne Willis, and brought down to the present time by the Rev. D. R. Thomas of Cefn? If such materials exist, I should feel obliged for information relating thereto. \* \* \*

*Query 4.*—MAULUS MULOEN. In the poems of Dafydd ab Gwilym (ccxvii, 31) we meet with the expression "*maulus muloen*,"

"Cais grys o'r *maulus muloen*,  
Oer yw ei grefft ar dy groen";

which the glossary at the end of the volume explains as a coarse garment worn by the religious, in the time of the bard, for the purpose of mortification. The words are not Welsh; and I should be glad to be informed to what language they belong, and what is their exact meaning. They are not to be found in any Welsh dictionary that I have consulted, and I believe they are used by no native poet except Dafydd ab Gwilym. CAMBER.

## Miscellaneous Notices.

THE INSCRIBED STONES OF WALES.—The Committee appointed to arrange for the publication of this work have not yet been able to draw up a full, detailed prospectus; but nothing has occurred since the last issued notice to induce them to alter their original opinion that the work can be satisfactorily completed in three parts (quarto), at 10s. 6d. to subscribers, and at £1 5s. to non-subscribers. Subscribers' names may be sent to any of the Local or General Secretaries. The earliest impressions will be sent to the earliest subscribers. Names already received: Professor Westwood, Professor Babington, Rev. E. L. Barnwell (2 copies), Albert Way, Esq. (ditto),



R. W. Banks, Esq., Rev. R. Temple, Rev. D. Silvan Evans, G. T. Clark, Esq., Rev. T. James, Whitley Stokes, Esq.

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THE LOST BELLS OF LLANRHYDDLAD AND LLANDDEUSANT.—It is with great pleasure we announce that, owing to the indefatigable exertions of Miss Conway Griffith of Carreg Lwyd, the former of these two ancient bells has been discovered in an old chest, where it had been concealed for many years. The Llanddeusant bell was probably removed when the church was rebuilt, some years ago, to the Rectory, and it is to be hoped that such a suggestion may prove correct. These are both ancient Sanctus bells. Cuts of them will be found in the volume of last year, p. 275.

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ST. DONAT'S CASTLE.—It will be remembered that at and previous to the meeting of the Royal Archæological Institute at Cardiff in 1871, the history of this Castle, by G. T. Clark, Esq., illustrated with twelve views by a lady, was issued to subscribers and others at a somewhat higher price. The proceeds, after paying costs of printing, were to be handed over to the Cardiff Infirmary. The success was such that the funds of the Infirmary were benefited. A few copies remain on hand, and may be had at the subscribers' price of 7s. 6d., on application to the publishers, Aldnit and Naunton of Shrewsbury, for the further benefit of the Infirmary.

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THE EDITORIAL GUARANTEE FUND.—This fund is proposed to be raised by ten subscriptions of £5 each, to guarantee that the usual outlay for the illustrations of the Journal be continued. The guarantee lasts for only one year, but may be annually renewed. It is, however, confidently expected that not even a partial call need be made, if the subscriptions are paid regularly by members. This precaution has been rendered necessary by the carelessness and neglect of some of its members. The following gentlemen have put down their names for the year 1872: G. T. Clark, Esq.; R. W. Banks, Esq.; and the two General Secretaries.

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KING ARTHUR'S CAVE, HEREFORDSHIRE.—The following extract relating to explorations lately made at King Arthur's Cave, which lies within the area embraced by our Association, is worth transferring to the pages of the *Archæologia Cambrensis*: "The exploration of King Arthur's Cave during the past summer by the Rev. W. S. Symonds, F.G.S., has been attended by the most gratifying results. Itself a deep fissure in the carboniferous limestone rocks of the hill of the Great Doward, on the right bank of the Wye, Whitchurch, near Ross, it appears to have attracted but little notice among geologists until last year, when some miners, while making surface-excavations in search of iron ore, exhumed numerous fossil bones which were identified by Professor Owen to be relics of the mam-

moth, rhinoceros, and horse. This past summer Mr. Symonds has prosecuted further excavations in a scientific manner, and has added the remains of the cave-lion, hyæna, bear, bison, reindeer, and gigantic Irish elk, to those already mentioned. Most importance, however, is to be attached to the occurrence of flint flakes and chips, and various human instruments of stone, mingled with the remains of the animals just enumerated. These must have been brought from a great distance, and afford some of the strongest evidence yet elicited of the antiquity of the human race. The floor of the cave, which has been excavated to a depth of about twenty-four feet, yielded the most interesting results from the very commencement. The superficial layer, consisting of fallen *débris* from the roof, and loose stalactitic matter, was found to contain remains of ancient pottery, probably Roman, and human bones in a recent and unfossilised condition, separated from this by a thin stalactitic floor. An accumulation of cave-earth succeeded, about three feet in thickness, containing the flint and other instruments mingled with the remains of the extinct mammalia. Between this and the lower and greater deposit of cave-earth yielding similar remains (relics of the cave-bear alone being absent), a band of stratified red sand, silt, and rolled pebbles, intervened; which Mr. Symonds interprets as indicating the river-bed of an ancient Wye, three hundred feet above its present channel; the drift and sand-pebbles being derived from the lower Silurian rocks of Rhayader and Builth, through which the present river flows."

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VALLE CRUCIS ABBEY.—The hand of time has been long at work upon this noble pile of ancient ruins. The beautiful specimen of architecture in front of the building has for centuries been gradually crumbling away; but workmen are said to be now engaged in repairing it.

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LLANGOLLEN BRIDGE.—This venerable structure, said to have been built by John Trevor, Bishop of St. Asaph (who died in 1357), which has for so many centuries been celebrated as one of the seven wonders of Wales, is now stated to be found so inadequate to the increased traffic of this neighbourhood, that for many years there has been a general and increasing desire to have it widened. We cannot conceal our fear that the spirit of meddling with everything consecrated by age, so common in our day, may be at the root of the matter.

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CAERSWS.—When certain improvements were being made on the premises belonging to the Van Railway Station, the workmen came upon a quantity of Roman bricks (a portion of a wall) and a few pieces of glass, which are now in the possession of Mr. J. Ceiriog Hughes, the manager of the Van Railway. The site of this discovery is about fifty yards from the scene of the Rev. David Davies' excavations, and, as it seems, without the Roman *castrum*, a portion of which is still visible.

REVUE CELTIQUE.—As might not unnaturally be expected, the late troubles in France prevented, for many months, the appearance of the second number of this highly important journal. The publication has, however, been resumed, and the long delayed second number has been for some time before the public; and is, like its predecessor, full of attraction to all persons interested in Celtic subjects. The principal articles in the present number are the following: (1), On the Disappearance of the Gaulish Language in Galatia, by G. Perrot; (2), Fionn's Enchantment (in Gaelic and English), by J. F. Campbell; (3), Welsh Phonology, by John Peter; (4), Phonetic Study on the Breton Dialect of Vannes, being a continuation from the first number, by H. d'Arbois de Jubainville; (5), St. Tryphin and Hirlan, by Reinhold Köhler; (6), Traditions and Superstitions of Lower Brittany, by R. F. Le Men; (7), Proverbs and Sayings of Lower Brittany, by L. F. Sauv  ; (8), Miscellanies, embracing mythological Notes on the Luchorp  n, the Rosualt, the Names for God, Cenn Cruaich, Spirits speaking from Weapons, the Bull-Feast, and Man Octipartite, by Whitley Stokes; an Autograph of Marianus Scottus, by W. Wattenbach; a small grammatical work of Sedulius, by Ch. Thurot; on the Etymology of the Name of Abelard, by Ernest Renan; Zeuss and the Cambray MS. of the Ecclesiastical History of the Franks, by H. d'Arbois de Jubainville; and a Note by the Editor on Mr. Hennessy's article in the previous number, on the Irish Goddess of War; (9), Review; (10), Chronicle; (11), Ar Vannm Glanv, a Breton lay on the war, with a literal French translation, by F. M. Ann Uc'hel (Luzel). All the articles, excepting those of Mr. Campbell, Mr. Peter, and Mr. Whitley Stokes, which are in English, are written in French. Once more we strongly recommend this Review to the notice of our readers, and sincerely trust that the Principality, on which it has special claims, will give it nothing less than its full quota of support.

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THE Rev. Robert Williams, Rector of Rhyd y Croesau, near Oswestry, author of the *Lexicon Cornu-Britannicum*, has ready for publication *Selections from the Hengwrt MSS.*, now preserved at Peniarth, containing the following very important medi  val prose writings:—1, Y Greal, from the unique MS. of the fifteenth century; 2, Gests of Charlemagne; 3, Bown o Hamtwn; 4, Lucidar or Elucidarius; 5, Ymborth yr Enaid; 6, Purdan Padrig; 7, Buchedd Mair Wryyf; 8, Efengyl Nicodemus; and others. The originals, which are written in very pure and idiomatic Welsh, will be accompanied by English translations and illustrated with notes. As the work will be supplied to none but subscribers, we would impress upon members and others the necessity of forwarding their names to the Editor, as above, with as little delay as possible. It will, we understand, be issued in half volumes, at 10s. 6d. each; but we have not been informed of how many volumes it is to consist. We may have more to say of this important addition to Cambrian literature in a future number.

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CELTIC scholars will be glad to learn that the Cornish drama, *Beunans Meriasek*, discovered some three years ago among the MSS. at Peniarth, and described in our pages (*Arch. Camb.*, third series, vol. xv, p. 408) by the Rev. Robert Williams, is now passing through the press under the able editorship of Dr. Whitley Stokes, and will shortly be published. A literal English version, with philological notes, will accompany the original Cornish.

THERE is a Breton work now in the press, to be published next spring, by Mrs. Legoffic, Lannion, which will have some interest for the literary world at large. It is a mystery (*Trajedi*, as the Bretons call it), the subject of which is the well-known Purgatory of St. Patrick. The most striking peculiarity of this mystery is that a few scenes are nearly identical with some passages in a drama of Calderon, who has treated the same subject. It will be interesting to trace these resemblances to an original work. The mystery will be published without French translation, as it is intended for the Breton-reading public only. Bretons are very fond of reading and of performing mysteries; but when such a performance takes place in some Breton village, it is apt to pass unnoticed even in France.—*Academy*.

M. GAIDOZ, in the *Revue des deux Mondes*, publishes some interesting translations of the Breton poetry inspired by the events of the late war; which appears in most cases to have been written, not by the people, but certainly for it, since the *bourgeoisie* look down on their native idiom. The writer believes that the Breton peasants, like the Welsh, learn to read readily if they had books in their own language, and it is curious that the Legitimists and Republicans have to bid against each other in *patois* for the country vote. The manifestoes of the former are said to be the best models of style, as many of the clergy have made a special study of Breton literature.—*Academy*.

WELSH GLOSSES.—We have been informed that about a hundred and fifty Welsh Glosses of the eighth century, hitherto unknown, have lately been discovered in one of the MSS. in the University Library at Cambridge. They are said to be quite legible; and if the date assigned to them be correct, they must be as old as, if not older than, any documents of the kind that have as yet been made public. Their publication should not be delayed, as they cannot but prove highly valuable for Celtic philology.

OUR FIRST SERIES.—A member wishes to meet with a complete set of the First Series of the *Archæologia Cambrensis*, either in numbers as published, or in volumes uniformly bound in cloth covers. Communications on the subject to be addressed to the Editor.

IN addition to the *errata* appended to vol. ii (see p. 346), the members are requested to add (p. 332, line 6 from top), for "greater" read "gwestern".

### Collectanea.

DR. ANGUS SMITH has discovered on Loch Etive the remains of a lake dwelling, the platform of which is 60 ft. in diameter, with the dwelling in the middle, 50 ft. in length by 28 ft. in breadth. He has also discovered in a large cairn a megalithic structure of two chambers connected by a narrow passage.

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“AN ANTIQUARY” has written to the *Times* to complain that a large three-storied brick house has been erected at the foot of the Eagle Tower, Carnarvon Castle, and not only in the old moat, but actually within the original wall that protected it.

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A CHAMBERED TUMULUS.—A stone cairn, 130 ft. long, has been excavated by Mr. J. S. Phené on the Duke of Argyll's estate at Ach-na-goul, near Inverary. The excavations brought to light a series of chambers, some sepulchral, 70 ft. in length, with evidences of cremation throughout. Some incised stones, with cup and ring marks and fragments of pottery, were also discovered. A large mound, 300 ft. long, has been examined on the estate of Mr. Murray Allen, of Glen Feachan. The mound is shaped exactly like a huge saurian. In the head formed by a cairn was a megalithic chamber containing burnt bones, charcoal, a beautifully formed flint instrument, and burnt hazel-nuts. On the peat moss being removed, the spine of the animal form was traced of careful construction with regular and symmetrically placed stones. Mr. Phené, who discovered the mound, is of the opinion that it is connected with the earliest occupation of Britain and an evidence of serpent worship.

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MR. A. W. FRANKS writes to the *Times* that in Drenthe, one of the least wealthy provinces of Holland, are fifty-four megalithic monuments formed of huge boulders, and resembling our cromlechs. They are locally known as “Hunns-bedden,” or “Huns-beds.” Now, in 1868 these remains were threatened with destruction, which, being made known to the States of Drenthe and the Dutch Government, funds were placed by the latter at the disposal of the Governor of Drenthe, who, by tact and good management, secured for the province or for the Government, forty-one of these monuments, which are confided to the care of a commission, and their preservation is recommended to the burgomasters of the communes in which they are situate. Mr. Franks remarks, very fitly: “If in so small a country as Holland such efforts can be made for the preservation of ancient remains, there seems no reason why in England something similar should not be attempted.” Apropos of Abury, we are glad

to learn that the threatened destruction of this far-famed temple will be averted; the proprietor of the monument, Mr. Edwards of Pewsey, having consented to set aside the arrangements made for building on the site, which he is willing to sell on reasonable terms, so that it may be secured from future risk; and a movement has been commenced for the purchase. Yet little of Abury remains. In the time of Charles II it was nearly perfect. There were then standing between two hundred and three hundred stones; all that now remains of this wonderful monument and of the two avenues to it, each nearly a mile in length, are about two-thirds of the great circular earthen mound by which it was enclosed, and about twenty of the stones. The rest have been utilised by the villagers to build their cottages, erect their parish church, make bridges, stone fences, and mend the roads. It is said that a beershop was built out of a single stone.

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ONE of the Scotch papers states that the foundations of a crannoge, or lake-dwelling, have been discovered on a small circular island at the south end of the Black Loch, Castle Kennedy. In 1855-6, by the draining of Dowalton Loch, in the same county, several crannoges were exposed. Crannoges were in use in Ireland down to the seventeenth century.

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SEVERAL barrows have recently been opened on Farthing Down, in the parish of Coulsdon, close on the left of the South Eastern Railway, between Caterham Junction and Merstham, in Surrey. Manning, writing in 1805, mentions that about forty years before one barrow had been opened and a perfect skeleton found; the same historian speaks of some ancient earthworks at the same place, consisting of a double bank and ditch, traces of which may still be seen. On the present occasion eight barrows were opened by Mr. J. Wickham Flower, of Croydon; Mr. Austin, Secretary of the Surrey Archæological Society; and Mr. G. Leveson Gower, F.S.A. In four of the barrows, which had already been opened, nothing was found. In the next were two perfect skeletons, lying side by side, about three inches apart, apparently those of a male and female, one of the two being smaller than the other. The two next disclosed perfect skeletons, probably of males. In one barrow only, in which was a very small skeleton, measuring about five feet three inches, were found two bronze pins, about two inches long, lying close to the skull, and an iron knife. The interments had all these features in common. The skeletons lay in the solid chalk, at the depth of three feet eight inches, extended at full length, with the arms close to the sides, the head to the west, the feet to the east. The bones and skulls were in remarkable preservation, and every tooth, both in the upper and lower jaws, in most cases, perfect. The skulls have been submitted to Professor Rolleston, and will probably indicate the race to which they belong. Several more barrows on the Down will shortly be



opened. The parish abounds with ancient remains, some probably British, others Roman. Stane Street passed through Coulsdon from Sussex; and Wall Street is mentioned in the Chertsey Ledger Book as in Coulsdon.

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MR. J. W. FLOWER has read to the Anthropological Institute a paper "On the relative Ages of the Flint and Stone Implement Period in England," with specimens, proposing to show that, according to recent discoveries, the arrangement hitherto adopted of regarding the prehistoric stone period in England as divisible into the Palæolithic and Neolithic, is inadequate; and that, as well on geological as on palæontological and archæological grounds, the Drift Period is separable by a vast interval from that of the bone caves, as the Cave Period is separable from the Tumulus or Barrow Period. The author adduced various reasons for believing that the implements were made and the drift gravel was thrown down long before this island was severed from the Continent, and that thus before that event both countries were inhabited. He also contended that the implements could not have been transported (if transported at all) by fluvial action to the places in which they are found by any rivers flowing into the same channel and draining the same area as now. Mr. Flower also showed that the use of bronze was common to both the Palæolithic and Neolithic Periods, and could not be regarded, therefore, as it usually has been, as distinct from and posterior to both; and, in conclusion, he suggested that the Drift Period might properly be termed Palæolithic, that of the caves as Archaic, that of the tumuli as Prehistoric, that of the polished stones as Neolithic.

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THE Archæological Institute has taken up the "conservation of monuments" in this country, and proposes that all the churches containing heraldry should be examined, and a record of them made.

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FLINT and polished stone weapons have lately been dug up near a mound cromlech in Finistère, on the coast, not far from Audierne. No flint exists in the district.





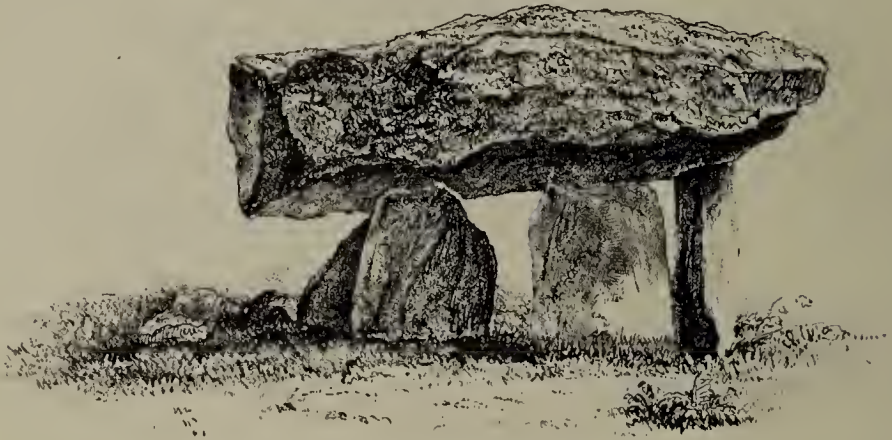
GILLACH-GOCH.



CARREG-Y-COF. N<sup>o</sup> NEWPORT.







DOLWYLYM.



LLANWYNDY







NEWPORT PEMBROKESHIRE

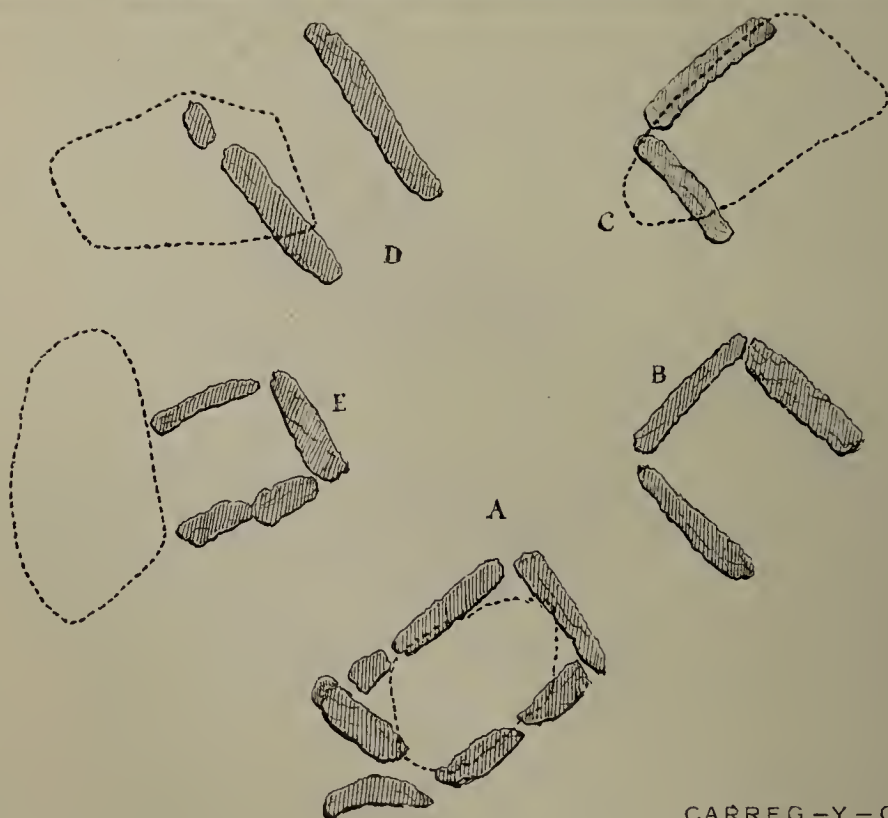


NEAR ST. NICHOLAS





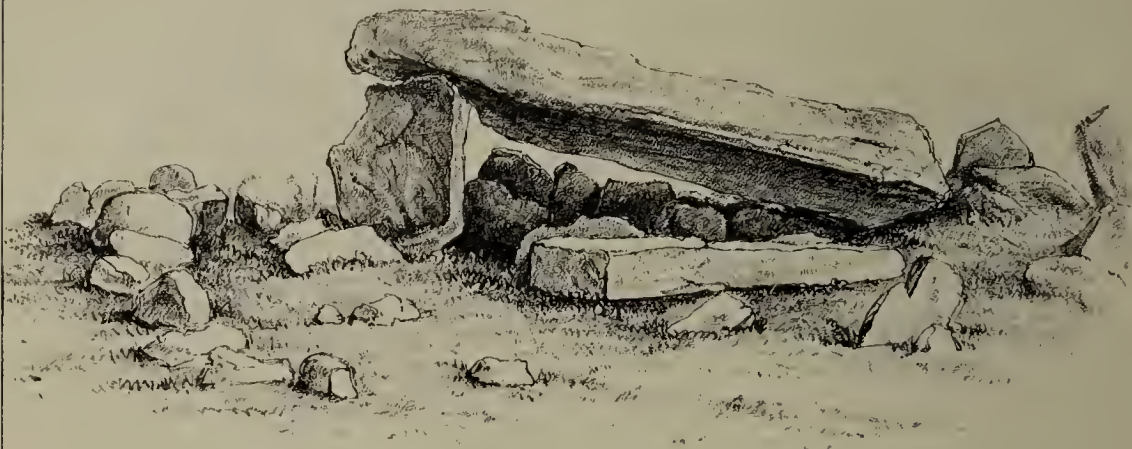
NEWTON - RHOSCROWTHER.



CARREG - Y - COF.







ST DAVID'S HEAD.



LONG HOUSE.

# Archæologia Cambrensis,

FOURTH SERIES.—No. X.

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APRIL, 1872.

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## NOTES ON SOME SOUTH WALES CROMLECHS.

IN a previous notice of some cromlechs in North Wales, given in the *Archæologia Cambrensis* of 1869, an opinion was expressed that at that period of time the question of the nature and original use of cromlechs might be considered finally and satisfactorily settled. It was, indeed, admitted that it was not impossible that there might still survive some disciples of the Druid-altar school, who had not yet been able to understand the arguments, or were unwilling to admit the conclusions, of those who are generally considered to have made out their case, namely, that this class of megalithic remains, whatever the variety of dimensions, form, structure, or other accidents, is simply to be referred to the sepulchral usage of some very early race or races. The possibility thus anticipated turns out to be actual fact; for not only do such individuals still exist, but some have undertaken to prove that what up to this time has been generally received as the satisfactory solution of a question so extensively and effectually ventilated, is simply an egregious blunder, that the premisses and deductions of those who hold a contrary opinion are inadmissible, and that it is high time that such erroneous teaching should be replaced by sounder and more unquestionable doctrine.

To show that this statement is not made without good grounds, it will be sufficient to allude to a book

which made its appearance last year under the title of *Druidism Exhumed*, the principal object of it being to prove that Mr. John Stuart of Edinburgh knows nothing about stone circles and cromlechs.

Now up to last year the exhaustive examination of this question, especially as regards the circle (as set forth by that gentleman in his magnificent volumes of the *Sculptured Stones of Scotland*, and more particularly in the second volume), had been considered as near an approximation to actual proof as the subject admitted. If the logic of facts is worth anything, if accumulated evidence is to be received as it deserves, and if deductions, the accuracy of which is not denied, are admitted, the circle-question might be considered as disposed of, at least for the present, or at any rate until future discoveries may throw new light on the matter. But this, unfortunately, is not to be. The author of *Druidism Exhumed* has, at least to his own satisfaction, proved that his friend and compatriot is altogether wrong in his views, as these circles are really Druidic temples, or courts of justice or of assemblies, or of sorcery and magic, or consecrated to the rites of fire-worship or even of Moloch. Such a discovery would be one of great interest, if it could be proved to have any other existence than in the imagination of the discoverer. How far such is the case in the present instance will be best ascertained from the discoverer himself. Thus may be read, commencing at p. 268 :

“*Worship of Molech.*—The parish of Methlic or Medlech, or Medleck, in Aberdeenshire, is a parish full of Druidical remains, including a number of cairns. These had been sepulchral; and the name itself of the parish testifies to its origin. It is called Medlech or Medleck. There is another word, Molech, Molech and Medlech, or Medleck, meaning the same. They are derived from *mò* and *moid*, the first and second comparatives, having the force and meaning of superlatives of the adjective *mòr*, ‘great,’ and *leac*, or *leachd*, or *leacht* (gen. *lice*, fem.), ‘a tombstone’. *Mhò-leac*, Molech, and *Mhoid-leac*,



Medleck, both of them meaning 'the very large tombstone.' And there is not the least doubt that while the Druids and Britons worshipped at the circles, which, as we have shewn, were not only employed, but actually erected, as temples, they also paid worship at other places (uncircled) connected with the dead: such as at many a cairn, barrow, or *barpa*, as it should be called, and tombstone called *leach* or *leacht*, or their compounds, such as *mhòidleac*, 'the very great tombstone'; and *cromleac*, 'the bending, bowing, or prostrating tombstone', or 'tombstone of worship'. This last appellative, *cromleac*, clearly points out this last class as tombstones at which they adored a deity, or which they recognised as a deity. *Cromleac* or *cromleachd*, a substantive fem., described as 'a flat stone in an inclined position, supported by three stones placed perpendicularly (commonly supposed a Druidical altar), is a compound of *cromadh* (gen.), *cromaith* (mas.), 'a bending, stooping, bowing, or prostrating', and *leac* or *leachd*, 'a tombstone'. *Cromleac* or *cromleachd*, a 'cromlech' or 'cromlet', the 'bending or prostrating tombstone'. This shews, then, the use and intention of these tombstones, great tombstones, and prostrating tombstones; the *leac*, *mhòidleac*, and *cromleac*; and that they had been originally intended to mark out graves, but that afterwards advantage was taken of at least some of them; so that here we discover both ancestral worship and stone worship."

And this is the manner in which it is proved that some at least (and if some, why not all?) of these cromlechs are not only mere altars of worship, but the objects of actual worship itself!! But what are the proofs? An absurd definition of the word, quoted apparently from some dictionary, and the writer's<sup>1</sup> *ipse dixit*, are the only ones brought forward. Every one knows that

<sup>1</sup> The writer's summary disposal of Mr. Stuart's circle-theory, in one instance, may be taken as a sample of his general *modus operandi*. Mr. Stuart (or, as he is better known among his countrymen, Dr. Stuart) is quoted, p. 151, as stating that the temples which the



stones were once objects of religious veneration; but these were the menhirs, or pillar-stones, or other isolated

Christian missionaries found in Britain were certainly very different from stone-circles. The one at Canterbury is thus spoken of by an ancient chronicler: "Extat adhuc condita ex longissimis et latissimis lateribus more Britannico ut facile est videri in ruinis Verolamiensibus." (Ex libro Godselmi in Leland's *Collect.*) On this the author of *Druidism Exhumed* thus remarks (p. 155): "What, I pray with all solemnity, has become of Dr. Stuart's acumen of intellect and learning when he produces this Latin extract, and thinks that it supports his favourite theory? It is an extract *most patently subversive of grammar, contrary to fact, history, and tradition, and devoid of common sense*!" (The italics are those of Mr. Rust.) "This is a sweeping condemnation which I pronounce against it, and against the acumen of my friend for building on it to confirm his theory; but I shall substantiate the charge.

"Firstly, the Latin sentence or extract is ungrammatical. It says of this *fane* that it is still extant,—'condita ex longissimis et latissimis lateribus'; that is, composed out of, or built out of, the longest and broadest sides! How can a structure be built out of materials which compose the sides? It may be possessed of sides, but it cannot be composed (*ex*) out of them. The thing is impossible. It may be built out of materials which compose the sides; it may be possessed of sides; but it cannot be composed (*ex*) out of them. It cannot be built *ex* (out of) the sides themselves. The word *ex* and the word *lateribus* do not agree. You can, however, say of this *fane*, that it was 'condita ex longissimis et latissimis lapidibus,' composed or built *ex* (out of) the longest and broadest stones forming the sides. This is Latin Grammar, and the other is not." Here, after two or three pages of the same wonderful character, he calls on "Dr. Stuart, my dear friend," to express his sorrow that he ever copied such an extract from Leland's *Collectanea*, and at the same time throws upon him the *onus* of showing its "grammar, fact, and sense". To himself it is clear that the difficulty may be removed by an easy process. He states that some transcriber has erroneously substituted *ter* for *pid* in the original *lapidibus*; thus changing it into *lateribus*, meaning "sides". "An error," he adds, "so easily made should be unhesitatingly corrected." Never was a more unfortunate display of ignorance than the one here exhibited. Dr. Stuart knew the meaning of the passage he quoted, which his critic did not. In his ignorance of Latin he seems to have been unacquainted with the common word *later*, a "brick," which has *lateribus* for an ablative, as well as *latus*, a "side." Hence this farrago of nonsense he talks about a structure being built out of its sides, and which he accuses his friend of putting forth in defence of his views of the circle-question. If Druidism can find no more efficient advocate than Mr. Rust, the sooner it is inhumed again the better.

stones, and not the remains of chambers or dolmens. Even to this day many of the more remarkable menhirs are connected with superstitious practices, and are supposed to be invested with curative and other miraculous powers; but the same superstition is not connected with the chambers. The decrees of the early Church were directed against the cult of stones; and certainly, as we know, single stones were from the earliest ages invested with a divinity which was not extended to groups of stones forming perfect or imperfect chambers; and thus, where stone idols still exist, as in heathen districts, they assume, whether plain or carved, the pillar-form. In the face of this it is evident that the mere statement of the author of *Druidism Exhumed*, unaccompanied with even the shadow of a proof, or the slightest confirmatory evidence, does not establish the fact that any cromlech was ever treated with religious respect, or worshipped in any manner whatsoever.

Such a question, however, is hardly worth discussing at all, as, if it can be satisfactorily established (that is, considering the extent of our present knowledge of facts), that all cromlechs, dolmens, or under whatever name such structures are known, were originally covered up,—and that, too, with such care and labour as to shew that it was intended they should be completely separated from the external world,—it is clear that they never could have been intended for any religious services. If, when denuded, the remains of such structures have been converted into altars, it has been done at a period when all such unknown remains were, as a matter of course, assumed to be of Druidic origin; or, in our own time, by antiquarians of the type of Mr. Rust. In any case, however, such an assignment is a mere fanciful conjecture, resting on little grounds, and supported by no proof even of the smallest kind.

There are, however, certain questions connected with this class of megalithic monuments which may be considered, to some extent, undecided,—such as their local distribution, or peculiarities of construction, or of posi-

tion with reference to the points of the compass. Such questions, although not devoid of interest, do not bear on the still more important one, namely, whether these monuments were, without exception, not only intended to be buried under some material or other, but were actually so buried. Fifty years ago the general idea of these relics seems to have been that they were not different from their original condition. They might be imperfect and mutilated to a greater or less degree, but not to such an extent as to materially modify their character. Hence seems to have arisen the notion that there must be three supporters to the superincumbent stone, and neither more nor less, to make a genuine cromlech. Mr. Rust, in his *Druidism Exhumed* (p. 269), quotes, apparently from some dictionary or other authority, such a definition; but has, unfortunately, not informed us whence he obtained it. A later writer on this subject (Mr. James Fergusson) appears also to think that these three-legged cromlechs, or, as he styles them, "*tripod dolmens*," form a very distinct class, remarkable, too, from the circumstance, as positively stated by that gentleman, "that they never had or could have had walls." Even Johnson himself seems to have adopted the altar-system, as he gives under the word *cromlech*, or, as he spells it, *cromleche*, "huge, broad, flat stones raised upon other stones set up on end for that purpose, and supposed to be the remains of altars."

That this theory, however, has not long since been entirely given up, can only be explained from the reluctance some feel to admit any innovation on what is assumed to be established truth, or because, from their limited acquaintance with the monuments themselves, they are unable to enter into a proper consideration of the whole question. But, as already stated, this particular theory of altars, and other theories connected with these monuments, are at once disposed of for ever, if the arguments of those who maintain that all such structures were intended to be covered up are pronounced superior to those who maintain that the rule is



not universal, and that some of these structures never were covered up, and were never intended to be so.

The first writer of the present day, who has stated his arguments in detail, in favour of what he calls "*dolmens apparents*", is the Baron Bonstettin, whose *Essai sur Dolmens* was published in Geneva in 1865. These arguments he states to be, in his opinion, sufficient to establish the impossibility of the hypothesis that all dolmens, without exception, were originally buried under mounds. The value of his arguments will be better understood when examined.

He premises, therefore, and very justly, that the enormous labour and cost of removing the vast mass which covers the internal chamber would not be attempted without some sufficient motive, some decided object in view. These motives he reduces to three :

1. To level the ground on which the monument stands.
2. To carry away the earth for the improvement of land.
3. To search for treasure.

To these the Baron's first objection is that these dolmens or cromlechs are most frequently found in wild heaths unadapted for cultivation from the very nature of the soil. Besides, after levelling the mound or tumulus, men would naturally clear away the dolmen, making use of such of the stones as were capable of being turned to use, and burying the others deep enough in the ground to be clear of the plough.

The second objection is as follows. In Brittany and the department of Lot, which he calls the country of "*dolmens apparents par excellence*," in Palestine and the steppes of the Crimea, agriculture is too backward to incline any owner to undertake the removal of the soil. Moreover, this class of dolmens is found far removed from human habitations and practicable roads ; two circumstances which would render the transport of the material, if not impossible, at least too costly ; especially as it frequently consists of a mixture of earth and small stones which cannot be turned to any account.



The third objection is that of treasure-seekers, who would do nothing more than effect an entrance through a small opening, and would leave the mound itself almost intact. M. Bonstettin adds, moreover, that he has examined several of these "*dolmens apparents*", and found their contents untouched.

Such are the arguments of M. Bonstettin, which he appears to think unquestionably prove that one class of cromlech was never buried under tumuli, and never intended to be so buried.

Mr. Fergusson, in his newly issued volume of *Rude Stone Monuments*, follows M. Bonstettin, and thinks it impossible to believe that the bulk of those (meaning "*dolmens apparents*", or, as he translates it, "free standing dolmens",) were ever hidden by any earthen covering (p. 44). He does, indeed, inconsistently admit at the same time, that it was at one time intended to cover them up, but that the intention was never carried out.

He goes on to state that "probably at least one hundred uncovered dolmens in these islands could be enumerated, which have not now a trace of any such envelope. Some are situated on uncultivated heaths, some on headlands, and most of them in waste places. Yet it is contended that improving farmers, at some remote age, not only levelled the mounds, but actually carted the whole away, and spread it so evenly on the ground that it is impossible now to detect its previous existence. If this had taken place in this century, when land has become so valuable, and labour so skilled, we might not wonder; but no trace of any such operation occurs in any living memory." He illustrates this last observation by the example of Kit's Cotty House and the monument at Clatford Bolton in Wilts; both drawn and described by Stukeley, both standing on what were sheep-walks in his time; so that it is difficult to understand that any one should have taken the trouble, or been at the expense, of denuding them.

He then proceeds: "In the earlier days, when a feel-

ing for the seclusion of the tomb was strong, burying them in the recesses of a tumulus may have been the universal practice; but when men learned to move such masses as they afterwards did, and to poise them so delicately in the air, they may well have preferred the exhibition of their art to concealing it in a heap, which had no beauty of form, and exhibited no skill. Can any one, for instance, conceive that such a dolmen as that at Castle Wellan, in Ireland, ever formed a chamber in a barrow? or that any Irish farmer could ever have made such a level sweep of its envelope, if it ever had one? So, in fact, it is with almost all we know. When a dolmen was intended to be buried in a tumulus, the stones supporting the roof were placed as closely to one another as possible, so as to form walls, and prevent the earth penetrating between them and filling the chambers; which was easily accomplished by filling in the interstices with small stones, as was very generally done. These tripod dolmens, however, like that at Castle Wellan just quoted, never had or could have had walls. The capstone is there poised on three points, and is a studied exhibition of a *tour de force*. No traces of walls exist; and if the earth had been heaped upon it, the intervals would have been the first part filled, and the roof an absurdity, as no chamber could have existed. These tripod dolmens are very numerous, and well worth distinguishing, as it is probable that they will turn out to be more modern than the walled ones of the same class."

Mr. Fergusson then informs us that in Ireland, Denmark, and more "especially in France, we have numerous examples of dolmens on the top of tumuli, where it is impossible that they should ever have been covered with earth." He gives only one single instance, of the Dolmen de Bousquet, in the department of Aveyron (France), from a drawing by E. Castailhac, where the chamber is placed on the top of a tumulus; and which, from three circles of stones that at different elevations surround it, and other indications, could never have

been higher or larger than it now is. Again, at p. 68, after allowing "that all chambers wainscoted with slabs, so as to form nearly perfect walls, and all that had complicated *quasi* vaulted roofs, were or were intended to be covered with mounds, more especially those that had covered passages leading to them, he goes on thus:—"There is, however, a very wide distinction between these sepulchral chambers and such a monument as this at Pentre Ifan in Pembrokeshire. The top stone is so large that it is said five persons have found shelter under it from a shower of rain. Even allowing that the horses were only Welsh ponies, men do not raise such masses, and poise them on their points, for the sake of hiding them again. Besides that, these supports do not and could not form a chamber. The earth would have fallen in on all sides, and the connexion between the roof and the floor been cut off entirely, even before the whole was completed.

"Or to take another example, that at Plas Newydd on the shore of the Menai Strait. Here the capstone is an enormous block squared by art, supported on four stone legs, but with no pretence of forming a chamber. If the capstone were merely intended as a roofing stone, one a third or fourth of its weight would have been equally serviceable, and equally effective in an architectural point of view, if buried. The mode of architectural expression which these stone men best understood, was the power of mass."

At p. 169 we read: "The great argument against the theory of their having been always covered up, is the impossibility of accounting for the disappearance of the tumuli. If they had been situated on fertile plains, where the land was valuable for agricultural purposes, it might be assumed that a civilised people with highly cultivated tastes might have been at the trouble and expense of removing the tumuli for the sake of the land, and preserving the dolmens for their historical value. But that the rude peasantry of Cornwall and Wales should have done this is inconceivable, more especially



as by far the greater number of these monuments are situated on bleak moorlands of no agricultural value.”

Another argument for the uncovered dolmen will be found at p. 343, where it is maintained that in the case of *holed stones* which form the walls of a chamber—the covering up the chamber would have rendered useless the hole, the object of which Mr. Fergusson has no doubt was to get into the interior of the chamber, though he does not explain how.

Examples are also given of chambers which it is stated were either never covered up or never intended to be so. Such are those near Saumur and Esse, each being about sixty feet long. “A third at Mettray, near Tours, looks too like a finished monument for anyone to fancy its builders wished it hid.” The one “at Bagneux (p. 341) could hardly have supported a heavy mass without falling in;” while, as regards several of the larger megalithic monuments at Locmariaquer and elsewhere in Brittany, “they certainly were never covered up, but this may have arisen from their having been left unfinished.”

Such then is an outline of the arguments of the Baron Bonstettin and Mr. Fergusson, which are presumed to prove that it is not true that all sepulchral chambers were buried under tumuli or cairns.

Now, it will be observed that both these gentlemen produce nearly the same arguments in favour of their views, although Mr. Fergusson adds some of his own, but for all practical purposes all these arguments may be taken together as proceeding from one source, and representing all that has been said, and probably all that can be said in support of the view thus advanced.

The following, then, may be summed up as the arguments or statements which are supposed to show that it is not true that the covering up of stone chambers was universally practised :—

1. That chambers and structures which cost so much labour and expense could never have been intended by the builders to be concealed from view.

2. That in the majority of cases no sufficient motive could have existed to induce men to undertake the cost and labour of denuding them.

3. That if such motive had led to the removal of the covering, it would also have led to the removal of the stones so as to make a complete clearance of the ground.

4. That some of these monuments are so large that the covering them up was impossible, or extremely improbable.

5. That hundreds of such denuded monuments remain in districts, having not the least trace of any former covering, and where there were neither the means nor inducement to remove them.

6. That chambers, the walls of which are perforated with holes, could never have been intended to be covered up, as in that case the holes, whatever their intention, would have been useless.

We now proceed to consider these six arguments in detail.

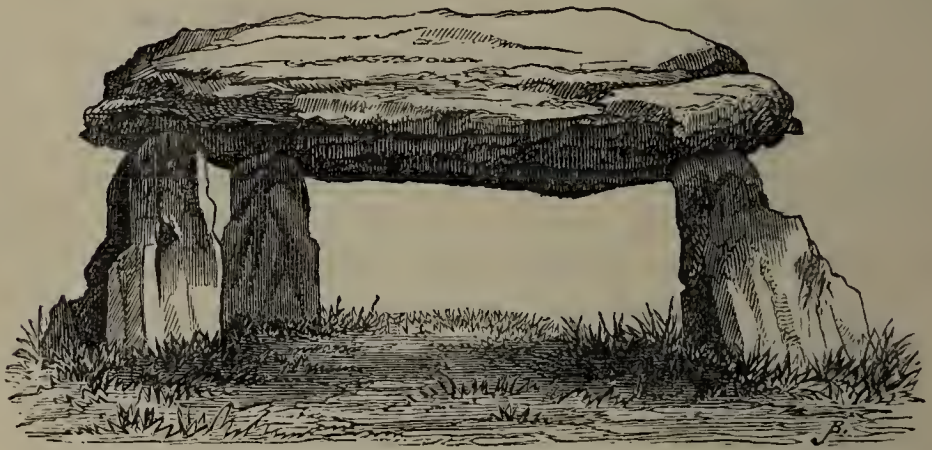
The first is, that no builders would have taken the trouble to erect such works and then cover them up, but before such a conclusion can be accepted it must be first determined whether all such structures are of a sepulchral character. This point must be first settled, for it will not do to argue from the peculiarities of any individual monument that it could not have been intended for a burial-place, and thence to infer that it was never, nor even intended to be, covered up. If it can be shown that some are not sepulchral, then it is granted that the great inducement to cover up would be removed, but the reverse of the case seems to be admitted by all competent judges. Baron Bonstettin seems to have no other idea of the use of cromlechs or dolmens than that of burial. Even Mr. Fergusson is apparently of the same opinion, in spite of the strange inconsistencies in his statements. So that it must be taken for granted that all such structures as are usually known as cromlechs or dolmens were, without exception, receptacles of the dead. This being admitted,

then naturally follows the question,—were these chambers so constructed by the builders as to ensure sufficient protection to the remains of the dead, and not to require any further security than what the walls and roofs could furnish, supplemented by dry rubble masonry to fill up the necessary interstices? Now, whatever race built such massive and imposing structures for the purpose of burial, it is undeniable that the builders attached a vast amount of importance, and probably of a religious character, to them, for it is not easy to imagine what other motives but that of pious duty to the departed, or some religious cult, could have induced them to bestow such care and labour where a simpler interment could have been effected with so much greater ease and at the same time with no less security. Some such strong motives must have operated—whether of piety towards relatives or religious considerations—probably not unconnected with traditions of the immortality, or even transmigration of the soul. They built, therefore, not merely for present, but future security. These were the great objects in view, and how could they have been more effectively carried out than by chambers of massive walls and roofs, buried beneath mounds of earth? Such a superincumbent weight made it necessary to use the most massive slabs of rock they could obtain; and hence, when in the course of ages the mound has vanished and the chamber has been mutilated, to a greater or less extent, so many, who may not have had the opportunity of seeing such monuments in more perfect condition, are astonished at the huge *disjecta membra* before them, and cannot, or do not, wish to persuade themselves that the stones they see could ever have formed the walls and roofs of simple chambers.

From a similar feeling of prejudice, or from want of experience, seems to have arisen the myth of the *dolmen apparent* of Bonstettin, or the free-standing cromlech of Mr. Fergusson. The latter cause could hardly have operated with either of these gentlemen, and it



might seem uncourteous to fall back on the other ; but, whatever may have given rise to such a theory, there must be something like substantial reasons for it before it can be accepted. A dolmen apparent is, in fact (if we are to assume that the particular example given by Bonstettin fairly represents this class, and which is here reproduced), nothing more or less than a chamber which has lost both its side-walls, and retained the end ones, or some of them. It is nothing more than a mutilated chamber.



Allusion has been already made to the filling up the interstices between the large stones forming the sides and the roofs by small stones, almost always sea-worn pebbles, which are packed in with skill and force so as to make a solid wall as long as it is intact. Such an accurate filling up of every crevice, even of the smallest, was necessary to the complete closing up the chamber. Now such a process was necessary, even when the chamber was to be covered up, but a hundred times more necessary in the case of unburied chambers, supposing such to have existed. But, however necessary, it would in this latter supposed case be utterly useless ; for this kind of rubble work, if it can be called such, could not be protected from atmospheric changes, especially from the effects of frosts, or from inquisitive man, or, if nearer the ground, from wild animals. The loosen-

ing of even three or four of these pebbles would loosen the whole, and down would come the whole packing. But suppose the same chambers securely protected from all external agency, either of weather, man, or animals, by the mound of earth, this masonry would last undisturbed for centuries, as may still be seen in chambers yet safe beneath their earthen covering. The very structure, then, of these large chambers, of which this rubble-work is an essential part, proves beyond all question that they were intended to be buried. But has there ever been found a single example of a *free-standing* dolmen retaining any portion of this small masonry? None, at least, have been said to have been found, for the example adduced by Bonstettin is certainly not an instance. It is, as already stated, nothing but a very imperfect cromlech of the ordinary type, as any one who has seen half a dozen of our Welsh or Cornish cromlechs will at once admit. No distinctions between this kind and the ordinary cromlech, except the disputed fact of its being buried, have ever been stated; and for the simple reason, that there are no such distinctions to state.

Setting aside, then, on the one part, mere assertions unsupported by facts, or analogy, or even probability, and which seem more like guesses of a very loose and wild character, than anything else; and, on the other side, taking a plain, common sense view of the question, the case may be fairly stated as standing thus.

First, that the general similarity of these megalithic chambers, although they may appear to vary in trifling details, makes it highly probable that they were all constructed for one and the same purpose.

Secondly, that as in all cases where these chambers have been examined for the first time, and in a great many instances where they have been in a ruinous state for many years, unquestionable evidence of burial has been found, it may be inferred that the one and the same purpose for which they were *all* constructed was that of burial.

Thirdly, that if they were all intended for burial, they

would be constructed so as to carry out this object in the most efficient manner, both as to present security from external agencies, and continuance of that same security for ages. The amount of labour caused by the size of the stone masses must have been such that it is clear the builders were most anxious to secure these results in the most efficient manner; and presuming that they understood their work, they must have had recourse to the simplest and safest means, namely that of burying the chambers safely beneath a substantial mound, for without that protection the mere stone chamber would have been of little use.

These three positions being granted, it necessarily follows that the first of the six objections, viz. that the constructors of such laborious works could not have intended to have covered them up, is completely disproved.

The second objection is that no sufficient motive could have existed to induce men to undertake the cost and labour of denuding them, especially considering the want of roads, and the bare, uncultivated districts in which the majority of them are found. The obvious answer to this is, what right have we to assume that what is now a wild and uninhabited tract, was never populated and under culture? We have no right to make such an assumption; which is, moreover, negatived by abundant evidence still existing in the wilder districts of these islands. Instances of such evidence might be quoted, far beyond the limits of any single article; but they are not required, as no one who has traversed our remoter and wilder uplands can but have noticed innumerable traces of populations which have long since migrated, or have utterly perished in the course of ages. Thus tracks of the plough are seen on the sides of wild mountains where all cultivation has long since ceased. Take the case of Wales only. We have everywhere, both in the northern and southern divisions of the Principality, innumerable vestiges of a population far removed from the nearest habitations of men of the



present day. This early race or races have left behind them their burial-places, the ruins of their dwellings, cattle and other enclosures, their rude implements of stone for crushing corn and other purposes. On the highest and barest of our mountains there are fortified towns; and hardly less removed from human life, we find their coast castles occupying promontories of our rocky shores. The people who occupied these now wild and deserted districts must have supported themselves, to some extent, by cultivation of the land, even if they mainly lived by hunting and fishing. If, therefore, in such bleak districts a convenient tumulus supplied them with the means of improving their poor lands, they would not wait, as Bonstettin conjectures, for roads, but would soon find some means of transporting the material they wanted. In a few years, much less generations, the largest tumulus would soon disappear; and in the course of time when, from various causes, the district ceased to be inhabited, and the neglected land by degrees became a wild and barren heath, some might think that no sufficient motive could have existed for the denudation of the chamber, now left the sole memorial of the past. But as this objection is only based on the supposition that the barren heath was never otherwise than it is, and the district never inhabited, it fails, as being based on what is contrary to fact; for the very existence of any chamber at all proves that there were once inhabitants, as we cannot imagine that they buried their relatives so far removed from themselves and homes. It is, however, proper to repeat here one of the particular arguments brought forward by those who deny that all chambers were covered up. It is allowed that rich soil might induce men to undertake the trouble of removing it; but when, instead of such soil, it was a mixture of earth and stones, that inducement would cease. But inducement or not, there remains the indisputable fact that the remains of such mixed covering are frequently lying round the denuded chamber. If this is admitted as a fact, the objection must be with-

drawn. No more decisive or striking example can be produced than that of Arthur's stone in Gower, so well described and illustrated by Sir Gardner Wilkinson in the *Archæologia Cambrensis* of 1870. In this instance, although a large portion of the stones and all the soil have vanished, yet there are cartloads of stones still remaining, and so little disturbed in position that their outline gives that of the base of the once existing mound. If the mound originally consisted of earth and stones together, the former has been entirely removed, and the latter only partially; but this in no way affects the argument, because, had the covering material been of stones only, there would have been still less inducement to remove them. But Mr. Fergusson, while rendering due homage to the *accurate observation* of Sir Gardner (p. 171), considers it, in spite of his statement and measurements, to be very doubtful if the cromlech were ever covered up. On one point, however, there can be no doubt; and that is, Mr. Fergusson cannot have taken the trouble to inspect the monument at all; or if he ever did so, he certainly cannot be placed among accurate observers if he did not see the heaps of stones, the existence of which he considers so doubtful. It may be inferred, then, from his own words, that Mr. Fergusson never saw the monument, and yet he considers Sir Gardner's opinion "*very doubtful*", although the cromlech being within a very short walk of Sir Gardner's residence, was so well known to him.<sup>1</sup>

The third objection is that, whatever motive led to

<sup>1</sup> The grand theory of Mr. Fergusson seems to be that he has ascertained the localities of the twelve Arthurian battles recorded by Nennius. The eighth was fought in Castell *Gunnion*, which Mr. Fergusson thinks is certainly a Welsh name, and may possibly be Gower, as he adds in a note, "*Dare one suggest Gower?*" He only knows of a single instance in Wales where a cromlech has a name. The Gower cromlech is this one, and is associated with King Arthur; near which are numerous remains of graves. Taking these facts, coupled with the additional one that the ninth battle was fought at Caerleon on Usk ("in urbe legionis"), and that the principal monument of the district still bears Arthur's name, he says, "we may fairly, I

the removal of the tumulus, must have led also to the removing of the denuded chamber, so as to make a complete clearance of the ground, and thus obtaining so much additional space. But this argument assumes that because men found it advantageous to remove and spread the contents of the tumulus over their lands, therefore they must be anxious to add to their extent by removing huge masses of stone which, comparatively speaking, did not occupy much ground. Structures like those near Saumur and Esse, upwards of sixty feet long, and proportionately broad, might be supposed worth removing for the sake of the ground they occupy; but they have not been removed, as they would have

think, adopt the suggestion" (viz. that the eighth battle was fought at Cefn Bryn) 'till at least a *better is offered*' (p. 173).

But on what data are we to assign the locality of the eighth battle? On the supposed resemblance of Gunnion and Gower, and the stone being called that of Arthur? Gunnion has, in Mr. Fergusson's eyes, a Welsh look; and the battle, then, must have been fought in Wales or on its borders; and the name of Arthur evidently settles the question. But would Mr. Fergusson "*be surprised*" if he was told there is hardly a cromlech in Wales that is not called by the same name? And that in many parts the traveller will in vain inquire after cromlechs or chambers; but if he asks for Arthur's Stone, he will at once be understood? A long list might be given of such examples; but the matter is too well known to those who know anything of Wales. Thus we have "Coetan Arthur" above the fine old mansion of Cors y Gedol, near Harlech; another near Criccieth; others, again, occur in Anglesey, as at Llanfihangel Tre 'r Beirdd and Lligwy. The cromlechs of Pentre Evan and Dolwilym are also so named; while in the same district are found Trybedd Arthur, Cist Arthur, and Coffr Arthur, Bedd Arthur (the latter an oval of small upright stones, by the side of the *Via Flandrica*), all these marking the burial-places of Arthur. In addition we have Maen Arthur, or Arthur's stone, in Llanfechan, Anglesey; Ysptyty Ystwyth in Cardiganshire; Carreg Arthur on the Berwyn; besides Arthur's tables, wells, hills, etc., in abundance in North and South Wales. In a word, it is difficult to find any moderate sized district where his name is not thus recorded; and yet because the Cefn Bryn cromlech also bears the name, and there are some indications of burial-places near it, it must be the monument raised to commemorate his eighth battle. We are asked to wait until some better suggestion is offered, before we reject this view. It would be, perhaps, difficult to imagine one more weak than that offered.



been had the land been wanted. It will, of course, be replied that neither of these monster chambers were ever buried; but this fact would not have saved them, had it paid to remove them. But it is really wasting time to answer the objection, because there are hundreds of existing monuments which directly negative the assumption that the removal of the earth must lead to that of the denuded chamber, for there are the monuments standing amid the unquestionable remains of the former tumuli still lying on the ground. They have been spared simply because the expense of breaking up or burying such huge slabs would, in most cases, cost more than the value of the land, or any advantage arising from their removal. This is the case to this day; and even the cost of the gunpowder, in the eyes of a Breton peasant, is more serious than any inconvenience arising from the stones on his little field. An instance of this may probably still be seen near St. Pol de Leon, where a group of six contiguous chambers, all denuded, stood in the centre of the field, and which were really saved up to 1858 by that cause only. It is to be hoped that the same cause still continues.

But it is said that the materials of the tumulus were frequently such as would be of no use if removed; but when the interval of time since their erection, and the possibility of a numerous population existing where men do not now live, are taken into account, there will be no difficulty in accounting for the gradual disappearance of the covering. Besides, how rarely does it occur that we find *all* traces of the envelope gone, especially in more retired districts. In many cases even the stones are so numerous as to be a nuisance to those who wish to approach the cromlechs close enough for measurements or examination of the interior.

The fourth objection is, that some of these monuments are so large that the covering of them up was impossible or extremely improbable. This particular objection, however, is not advanced by Bonstettin, and must be considered as that of Mr. Fergusson alone; and there-

fore it will be fair to that gentleman to examine the grounds on which he raises this objection.

Mr. Fergusson is not very systematic in the arrangement of his details, and the objection now considered is rather to be gathered from his remarks and assertions as regards particular monuments, than from any formal verbal enunciation of it. Thus, to commence with the cromlech of Pentre Evan, in Pembrokeshire, he virtually states (p. 168) that it was too large to be covered up. He mentions, indeed, another insuperable objection in the arrangement of its stones; but it is the magnitude of the monument on which he principally relies in support of his view. The same reason induces him to include among the free-standing dolmens the great chambers of Saumur and Esse, and the larger ones of Brittany, although he curiously enough suggests that it may have been intended to cover these last up, but that the intention was never carried out. He mentions also other instances, which, he says, must have always been uncovered, both from their dimensions and for other reasons.

To commence, then, with the Pentre Evan cromlech, which he reproduces from the *Archæologia Cambrensis* (3rd Series, vol. xi), but with omissions, for which he compensates by additions of his own. Thus he quotes, "the top stone is so large that it is said five persons on horseback have found shelter under it from a shower of rain." The introduction of the rain is a little addition of his own, for the weather on that occasion was particularly fine. He then proceeds thus: "Even allowing that the horses were Welsh ponies, men do not raise such masses, and poise them on their points, for the sake of hiding them again." He might have made his case stronger had he known that instead of diminutive ponies, they were of the class of hunters, and mounted by riders of more than average height, as will be acknowledged by all who are acquainted with the family of Llwyn Gwair, near Nevern. There are, moreover, additional facts mentioned in the notice of this cromlech in the *Arch. Camb.*, such as that there were traces of more

than one chamber and a *carnedd* of stones; but these are passed over by Mr. Fergusson. In Gough's *Camden* it is recorded that George Owen, the Pembrokeshire historian, describes it as having a circle of rude stones, of fifty feet in diameter; and having eight upright stones, although three of them only supported the capstone. If reference also had been made to the account of the Cardigan Meeting, alluded to in the notice, he would have learnt that other portions of this monument were still in existence, and close to it. He appears, however, to have obtained all his information from the woodcut reproduced from the *Arch. Camb.*, and which will appear further in this notice, and to have never been near the place himself. Had he gone as far, and taken the trouble to survey the ground, and looked into the adjoining field, he would have found evidence enough that the cromlech of Pentre Evan has been a very different affair from what the illustration represents it. In fact, he writes as if he thought that illustration represented an original and entire monument, and had not the least suspicion that it was merely a very imperfect skeleton of one; and while he confidently states that the supports *do not and could not* form a chamber, he adds the singular supposition that these primeval architects were only anxious to shew their dexterity in "a studied exhibition of a *tour de force*" (p. 45). For such an object, and no other, this early race is stated to undergo such labour; and that, too, in a district where, according to the views of some, there was no population to admire their work, for much stress is laid on the fact that these monuments are found on wild and bare heaths; and, indeed, such may be said to be the present state of the high ground on which this cromlech stands. Mr. Fergusson's assertion that the structure could never have formed a chamber, implies that the monument is in the same state as the architects left it; but as we have seen that in George Owen's time there were eight upright stones, and that some of these and others are still lying near, in the contiguous



land; that the chamber was flagged, and a circle of stones, fifty feet in diameter, once surrounded it; that the remains, as well as other *débris* of the tumulus, still exist, or did so at the time of the visit of the Society to Cardigan, it will probably be considered that Mr. Fergusson has made a mistake, and that it is much to be regretted that those who describe and argue about *rude stone monuments* do not examine them personally instead of trusting to this kind of second-hand information in their manufacture of strange theories. The name of Arthur is associated with this monument also, as already stated, and therefore his eighth battle may as well have been fought here as in Gower.

Having thus disposed of one of the strong cases brought forward to prove that all cromlechs were not necessarily invested with a tumulus, we may proceed to the next one, which is also borrowed from the *Archæologia Cambrensis*. It will be best to quote the exact words: "Or to take another example, that at Plasnewydd on the shore of Menai Strait. Here the capstone is an enormous block *squared by art*,<sup>1</sup> supported on four stone legs, but with no pretence of forming a chamber. If the capstone were merely intended as a roofing-stone, one a third or fourth of its weight would have been equally serviceable, and equally effective in an architectural point of view, if buried. The mode of architectural expression which these stone men best understood was the power of mass." To this is appended the south-east view of the monument, from a drawing by the Hon. W. O. Stanley, which accompanies his account of the chambered mound at Plas Newydd, in the first volume of the present series of the *Arch. Camb.*

It is remarkable that here also omission is made of an important fact mentioned by Mr. Stanley, p. 56, namely, that some of the stones remain which formed part of the circle that surrounded the once existing mound. The omission, however, may have been accidental; but the two circumstances on which reliance seems to be

<sup>1</sup> The italics are not those of Mr. Fergusson.

placed, as confirming the free-standing dolmen theory, are that the capstone has been squared by art, and is of immense thickness. If the constructors had intended to bury the monument, they could have made use of a less ponderous stone, which would have equally answered their purpose, and they would certainly not have tooled it into a square form. Now, unfortunately for Mr. Fergusson, this squaring is a myth of his own, for the stone (a hard quartzose boulder, such as are found frequently in the island of Anglesey) was never touched by any tool: indeed, few tools could make any impression upon it. So much for one of the reasons why this is a *free-standing dolmen*.

As to the massiveness of the stone being "equally serviceable and equally effective in an architectural point of view, if buried," if it had been one fourth of its weight, it would be necessary to consider what amount of pressure the tumulus might exert upon it. A capstone one fourth the thickness would probably have cracked beneath such a weight; and it is much more probable that "these stone men" knew their work, and were more anxious to make a good, useful job of it, than to make any display of their skill as to the "power of mass."

Mr. Fergusson, however, states it as an undisputed fact (p. 169) that this stone people "sought to give dignity and expression by using the largest blocks they could transport or raise, and they were right, for, in spite of their rudeness, they impress us now; but, had they buried them in mounds, they neither would have impressed us nor their cotemporaries." Here again we have the *tour de force*, and the builders of the Plas Newydd cromlech are as anxious to show their skill as those of the Pentre Evan are—one by the massiveness of the rocks they build up, the other by the skilful poising of the large capstone on three tall pillars. But did they not have some other and more sensible motive than that of showing off their architectural feats? If they acted much as we all do in these civilised days,

they would show their respect for the dead, not only by providing a secure, but a handsome tomb. A beloved king, or formidable warrior, would probably be honoured with a larger mound than humble individuals. The grand *tour de force* would be the raising the grandest tumulus—not a very useless tripod as that at Castle Wellan. Hence, to support such a weight, it would be necessary that the stones of the chamber, especially the capstone, should be as massive as possible; and, even with all their precaution, they are instances of a covering stone being split across apparently from the mere superimposed weight. Surely this is a much more natural and simple explanation of these huge covering masses as those at Plas Newydd and Cefn Bryn in Gower, which also is one of Mr. Fergusson's free-standing dolmens, than the confident suggestion, or rather broad statement, that these stone builders raised these masses as monuments of their skill and energy. He thus practically denies that there are chambers at Plas Newydd; but the drawing and ground-plans of both the larger and smaller chambers show, beyond all doubt, they were perfect chambers, and Mr. Fergusson has only to inspect the place if he has any doubts on the question. If then we have here two chambers, they must be sepulchral according to the rule laid down, and therefore were not intended to be left open as a mere display of art. If additional evidence is wanted to prove the Plas Newydd monuments form no exception to the general rule, remains of the former circle which once surrounded, and of the mound which once covered them, still exist.

The fourth objection, then, namely, that the sizes of some of our largest monuments are such that they could not have been buried up, may be considered answered. Indeed, it was hardly necessary to discuss it at all, when mounds exist, such as those of Mont S. Michel and Tumiach and Locmariaquer, which would cover up with ease a dozen of our largest chambers at the same time. One of these is 400 feet long.

The fifth objection has been already answered. It



runs thus: "That hundreds of such denuded monuments remain in districts having not the least trace of any former covering, and where there were neither the means nor inducement to remove them." But is it true that so many remain without any traces of a tumulus? On the Wiltshire Downs a few may have lost such traces, but it is very questionable if Mr. Fergusson could produce a dozen instances in Wales or Cornwall, or anywhere else. But if he could produce hundreds, or even thousands of such cases, how does he know and how can he prove that there never existed "either the means or inducement to remove them?" Until this has been done, the fifth objection may be set aside.

The sixth and last objection is that artificial holes in the walls of chambers prove that the chambers were not intended to be buried. Now it is not to be denied that there is considerable mystery about these holes, which still remains to be solved. Mr. R. R. Brash has collected together several examples in these islands, in India, and elsewhere. Mr. Stanley has done the same in his valuable notice of the chambered mound at Plas Newydd, and which has been so often alluded to. Mr. Blight has also contributed what can be said of the Cornish examples. Various suggestions have been made, but no satisfactory conclusion has been arrived at as yet. They occur in greater or less numbers in Ireland, Scotland and Cornwall, but only one instance, that at Plas Newydd, is known to exist in Wales, which has, however, the honour of probably possessing the only known instance of two holes side by side. There are some in France, one of which, namely, that of Kerlescant, on the right of the road from La Trinité to Carnac, is exactly similar to that in the Rodmarton chamber in Gloucestershire, and reproduced by Mr. Stanley from the *Archæologia* (p. 52).

As it is dangerous to draw any inferences from mere engravings which may, or may not, be faithful reproductions, and more especially when reliable descriptions

of details do not accompany them, nothing can here be said as to whether the Indian monuments in which these holed stones occur have traces of having been covered up under mounds. We have, however, some nearer examples which we can examine with our own eyes at a small cost of time and trouble. Several of the Irish and Cornish holed stones are now unconnected with chambers, and may have been isolated pillar-stones; but this is a point which, we believe, has not been settled by the learned gentlemen who have turned their attention to this subject. These, however, may on this occasion be left unnoticed, as we have only now to do with those which form parts of chambers, and more particularly with those which are within easy reach of such as wish to judge for themselves. These are the examples at Plas-newydd, Rodmarton, Kerlescant, and Gavr'inis.

Now, in the Welsh example there can be no doubt that originally this double-holed stone was completely buried under the present mound, as the lower half of it still remains there. The upper portion, having the upper parts of the holes, has been at some very early period broken off and lost, for the monument is much in the same state as when Pennant saw it. There was a short covered passage which led to the interior of the chamber thus closed by this pierced stone; because, whatever the use of the holes was (and that they had some use is unquestionable), they must have opened on some vacant space, and therefore have been protected from the earth of the mound. In the plan of the entrance by Mr. Stanley, remains of this gallery or vestibule are represented.

The Rodmarton and Kerlescant instances are so like one another that they may be treated as one. Here the aperture is not round, but a kind of rudely pointed oval. (See engraving of the Rodmarton example which accompanies Mr. Stanley's paper.) It is formed by the junction of two slabs, each of which has its central part hollowed out, the two hollowed parts thus forming the aperture.

The same arrangement occurs in the Kerlescant chamber, but in this instance it divides a long chamber into two parts, the chamber itself being still partially buried in the ground.

In the Rodmarton chamber, as in that of Plas Newydd, there must have been, for the same reason, an anterior chamber or passage, now removed, into which this hole opened.

But by far the most important, as well as the most perfect, example is that of the Gavrinis chamber, in one of the sides of which are three well wrought holes in a row, the edges of which are highly polished, as if by friction. This curiosity has been frequently engraved, and a cut from a drawing of Sir Henry Dryden has been given in the *Rude Stone Monuments*. Several conjectures, more or less improbable, have been made concerning these holes. The only *certain* fact connected with them, is that they prove beyond contradiction that Mr. Fergusson has made a serious blunder in his assertion that such holes could not exist in covered chambers because the Gavrinis mound still exists in a perfect state, and the slab has not one, but three holes.<sup>1</sup>

<sup>1</sup> Mr. Fergusson ventures an explanation of these three holes which shews how much of his information has been obtained from books or drawings. Had he ever taken the trouble of paying a visit to this most perfect and interesting monument of its kind in Europe, if not in the whole world, he never would have ventured on such an unfortunate and ridiculous guess as he has done. Taking the woodcut as his authority, he says: "Not only are the three holes joined, but a ledge or trough is sunk below them, which might hold oil or holy water; and must, it appears to me, have been intended for some such purpose" (p. 366). Now even in the woodcut this ledge or trough is very mythical, or so badly represented as to escape ordinary recognition. There are, indeed, three little curves in the cut, placed nearly under the holes; but presuming they are correctly represented, they are but mere ornamental lines. Moreover, they are not given in other representations, especially in the atlas of plates of Delandre's history of the department, or by Mr. J. W. Lukis in the third volume of the *Journal* of the British Archæological Association (p. 375). That there is or could be any such ledge as here suggested, is simply an impossibility, as any one who has seen this chamber will acknowledge; so that oil and water



There are several other examples given of free standing dolmens, and various reasons given why they must be such: thus the great chamber near Saumur could not have supported a heavy mass without falling in; the still larger one at Esse was also never buried, for the same reason; the one at Mettray, near Tours, is too "like a finished monument for any one to fancy the builders wished it hid." As to others at Locmariaquer and in Brittany, we are told "it is not possible to know whether the intention may not have been that these, like all smaller chambers, should have been buried in tumuli" (p. 341). This is equivalent to a direct statement that it is only the size of the chambers that makes it doubtful whether they were intended to be covered. These smaller cases may be doubtful; but the instances of Saumur, etc., quoted, it is added, "*certainly never were so.*"

Judging from what has been already said about the free-standing dolmens of Cefn Bryn, Pentre Evan, and Plas Newydd, not much faith can be placed in this confident assertion of Mr. Fergusson, dogmatically affirmed in the face of known facts and laws of analogy and even reason. The two great chambers of Saumur and Esse,

should be placed on this ledge is another very singular conjecture. There is, however, a fact connected with these three holes which may possibly throw some light on their intention; and that is, they open into another chamber which has never yet been entered, or, indeed, noticed by writers. Not even Mr. Lukis, in his account, alludes to this fact; nor do MM. Merimée and Delandre, although the latter states that underneath the gallery is a hollow space, as shown by the insertion of his walkingstick between the present flagstones without meeting any resistance. It would probably compromise the safety of the great chamber if an entrance were made from it into this further apartment attached to the south side, as in the case of one of the Plouharnel chambers. The holes may be intended to serve as some means of intercommunication between the spirits of the departed, as wherever these pierced stones are found in chambers, they communicate with another chamber or the gallery of approach, itself also not unfrequently used for interments. However, as already stated, the real intention of these holes must be considered undetermined. It is sufficient for our purpose that they prove the value of Mr. Fergusson's objection.

and especially the latter, would, in fact, bear any weight; and as Mr. Fergusson probably does not deny that immense mounds of earth must have been raised against their sides for the purpose of placing the huge capstones in their places, there is no reason why the work should not have been continued. But after all, the one final answer to this free-standing dolmen theory is, that if dolmens are graves, *they must be covered up*. In exhibitions, therefore, of architectural skill, the *tours de force* of which so much is said, probably no single human being, except the author of *Rude Stone Monuments*, believes, and some might even doubt if he himself is a believer in them.

There are, however, one or two cases that should be noticed before the free-standing dolmens are disposed of, which may at first sight present some little difficulty. The first of these is the dolmen near Confolens, in Poitou, which consists of a massive capstone from twelve to fifteen feet long, and now resting on four columns of "Gothic design," there having been originally five. From the details of the columns, Mr. Fergusson assigns them confidently to the twelfth century or thereabout. Now supposing that the representation is accurate, there is no doubt that this is a very anomalous example; but then presuming that architects of the twelfth century followed certain laws of the building craft, and, we may add, of common sense, what could have induced them first to erect the columns, and then place this huge rock on the top of them? This, indeed, would have been a *tour de force*. And how they contrived to raise to such a height the capstone, without inclined planes of earth, and previously filling up the centre of the chamber also with a solid mass, to the level of the capitals, is difficult to understand. And even when completed, what use would it have been as a grave, unless we may suppose the body buried beneath the surface, and this huge stone canopy high above, rendering no service at all but to keep off the rain from the ground below? And even this service would not be of much use with sides open to the

four quarters of the compass. Mr. Fergusson has, we trust, been to see this anomaly, which he tells us "seems capable of throwing the greatest amount of light" on the age of dolmens; but he should first satisfy us that it is a dolmen pure and simple, a fact which is more than questionable. It, at any rate, is unique; and the stone columns may be of the age assigned to them, but that does not shew that the present composite monument is original. Mr. Fergusson states that, in "order to explain away so unwelcome an anomaly, it is suggested that some persons in the twelfth century cut away all the rest of the original rude stones which supported the capstone, and left only the frail shafts which we now see." Mr. Fergusson, if he has visited this curiosity, must have gained some information as to the kind of stone these pillars have been carved from, whether of the same kind of stone of which these early monuments usually consist, namely the hardest that can be procured, and very ill adapted where mouldings and other details are required. But unfortunately, beyond the mere cut and dimensions of the capstone, not the smallest information is given, as might have been expected from one who had examined for himself so singular a monument; and who calls it a most important one, as capable of throwing the greatest amount of light on the age of dolmens. But presuming that deductions have been drawn in the same manner as we have seen done in some Welsh examples, it is by no means impossible that Mr. Fergusson may in this instance also be all wrong: at any rate, most persons will be very cautious in forming their opinions on such a suspicious looking structure as this dolmen of St. Germain-sur-Vienne, merely from what is here recorded of it, and without an examination of the original. The suggestion that the pillars are the original stone props reduced to their present size and form, is no less absurd than unnecessary, for a much more simple explanation will readily suggest itself to most persons.

The first thing that excites attention is the evident



absurdity of such a construction for sepulchral purposes, if, with the exception of the fallen pillar, we have an original work. People of the twelfth century must have had strange notions of a dolmen if this be an imitation of one. It is also to be presumed that this part of Poitou was christianised at that period, and that the usual mode of burying was in fashion among them as in other parts of France; so if Mr. Fergusson is correct in his dates, we have here a mediæval specimen of French caprice of the oddest kind. Nothing like it, before or after, has been heard of, much less seen. To look upon it as the latest type of dolmen requires a power of imagination not ordinarily found, and to gravely announce it as such demands still greater confidence. If it is a dolmen, and meant to discharge the duties of one, it must have been necessary, after erecting the pillars, to envelop them and the interior space with a solid mound, to the summit of which the capstone might be raised by the usual inclined plane; and when placed, with an enormous amount of labour, in its exact position over the capitals of the pillars, it would be necessary to remove the mound of earth from the interior and the pillars. And for what was all this labour undergone? For nothing else than to erect a kind of canopy over a little cist which appears in the cut, and which has a very suspicious appearance, not only as the work of the twelfth, but of any period.

But the mystery seems to admit of a much more natural explanation. The pillars, as far as the engraving can teach us, may be of the seventeenth or eighteenth century. Some gentleman, probably the owner of the land on which it stands, may have thought what a great improvement of the original dolmen it would be, if he could preserve the capstone in its position, and remove the sides of the chamber, which are generally somewhat irregular and imperfect. By carrying on secure foundations five pillars, up to the under surface of the slab, the original supporters could be removed, the interior made smooth, and a fancy cist introduced: the result of

which would be a monument that, to a Frenchman not so learned as some are in megalithic monuments, might appear something very charming, light, yet imposing, and altogether quite a *chef d'œuvre* of taste and skill, a combination of modern with primeval art. Not having seen the actual remains, this suggestion must be taken at its proper value; but if it is permitted to draw inferences at all from such second-hand resources, it is maintained that this is a much more easy and natural solution than that of Mr. Fergusson, who actually adds (p. 336) "that doubt seems impossible with regard to this: it is a dolmen pure and simple, and it was erected in the twelfth century."

It may seem impossible to Mr. Fergusson to doubt that it is a genuine cromlech of the age he states; but it may also seem impossible to others to believe that it is anything of the kind. No dolmen-building people would have erected such a useless structure, nor would Christians of the twelfth century ever have conceived such a curious hybrid between a pagan and Christian grave. We believe it to be a real *tour de force* of some French gentleman, of comparatively modern times, who wished to preserve the capstone of a real and genuine dolmen, and hit upon this ingenious and charming design. It must, however, be remembered, as already stated, that this suggestion is based merely on what is found in *Rude Stone Monuments*, and not on any actual knowledge of this relic. Mr. Fergusson has derived, apparently, his information in the same kind of manner. He quotes, in a note, three works as sources of his information; and it might have been expected that the readers of his volume would have been told something of what he must have found in them, for it is improbable such a curiosity would have been passed over without some special notice. It is, however, pretty certain that he did not learn from them that it was a genuine dolmen of the twelfth century. How long dolmens continued to be erected in France is a question that is, perhaps, not easily answered; but to

bring forward this curious anomaly from Confolens as an indubitable proof that they continued to be erected until the twelfth century, looks something like a contempt for the intelligence of those who may read *Rude Stone Monuments*.

It cannot be denied that there is a variety of dolmen which at first sight may appear to present a difficulty. An example of one is given by Mr. Fergusson (p. 46), which he has borrowed from the Norwich volume of *Prehistoric Congress* (p. 335, Pl. VI). The original is at Bousquet, in the department of Aveyron, and consists of a tumulus having three circles of detached stones, one at its base, and the two others (one above the other) surrounding the upper part of the mound. On the top of all stands a small chamber or cist, hardly, as far as can be judged from the drawing, rising to the dignity of a genuine dolmen. Mr. Fergusson says "we have numerous examples of dolmens on the top of tumuli, where it is impossible they should ever have been covered up with earth." Now as far as one can form any opinion from the drawing, the covering up of the little chamber on the summit is by no means an impossibility. If it were a mere monumental cenotaph, an exposed chamber might answer as well as a covered one; but if intended to hold the body of the defunct, it must, according to the principle laid down, have been protected by turf, or earth, or stones, or some kind of envelope. It may also be questioned whether this kind of monument is not of a much later date, as iron articles have been found in more than one instance. They have a very suspicious similarity to an Algerian type; and as the Saracens held so much of southern France up to the early part of the eighth century, it is not improbable but that monuments of the type of the Bousquet one are Saracenic, and not Celtic at all, using the word Celtic as it is generally applied to such remains. They are, however, by no means confined to the south of France, whatever their origin, for they are also found in Norway and in the Scilly Isles, if Borlase's



representation of a stone cairn with its cist on the summit be correct. (See Plate xx, fig. 5; see also Waring's *Monuments, etc., of Remote Ages.*) If the theory of free-standing dolmens is to be satisfactorily proved, evidence stronger than that of these Aveyron monuments must be brought forward, especially as it has yet to be shewn that even such little chambers on the summits of mounds were never and could never be covered up.

Excluding, therefore, from consideration the stone monuments of Asia and Africa, and confining ourselves to those of Europe, there seems to be one general system of burial, which, in spite of a few unimportant variations, is essentially one and the same. Malta, Sardinia, Majorca, and Minorca, may for this purpose be excluded from Europe, as more properly belonging to the earlier races of Northern Africa. But with this exception, and also that of parts of ancient Italy, there will be found one common principle adopted, namely the stone chamber and mound. Classifications, then, such as those of Bonstettin, Fergusson, and some earlier writers on the matter, may be considered not only unnecessary, but mischievous, as encouraging the mistaken notion that such actual varieties did originally exist, whereas the apparent variation of existing remains is due simply to the greater or less amount of damage they have received. This has been proved over and over again. The Lukis family first swept away a good deal of such error; and the more their views and statements are tested by actual examination of the monuments themselves, the more are their theories confirmed, and their facts ascertained to be not imaginary ones. "I include," says the Rev. W. C. Lukis, "in the word *dolmen* all megalithic chambers, whether enclosed in mounds or deprived of their primitive coverings; and in treating of Breton monuments, I insist on their tumular character as a principle of universal application. I know and admit of no so-called dolmen which does not or should not come under this rule. This megalithic structure is a tomb in every state of dilapidation. It may be found totally

enveloped, or partially exposed, or wholly denuded, and in every intermediate state, in which may be detected the vestiges of the original tumulus. Instances of complete denudation are comparatively rare.”

Another question requiring notice is whether the demi-dolmen is only an imperfect dolmen, or a distinct class of itself. Although the former of the two views has of late years been received as the correct one, yet so little allusion to this fact is found in the *Rude Stone Monuments*, that one might suppose that the question had never existed at all. It is there stated that “there is still a form of dolmen very common in France, but found also frequently in these islands, though I do not know if it occurs in Scandinavia. Mr. Du Noyer proposed to call them ‘earth-fast dolmens,’ from one end of the capstone always resting on the ground, the other being only supported by a pillar or block. At first sight it might appear that they were only unfinished or imperfect dolmens, as it is more than probable that the mode of erection, in all instances, was to raise one end of the capstone, and then the other, as by this means the weight is practically halved. If, however, any faith is to be placed in this representation of a monument by Malé (*sic*), it is clear that it was a deliberate mode of getting rid of half the expense and half the trouble of erecting a dolmen-sepulchre. Those in Ireland and Wales seem all really to be only demi-dolmens; and as economy would hardly be a motive in the good old times, I look upon them as probably a very modern class of monument. There is, indeed, one at Kerland in Brittany, which, in spite of the shock such an idea will give to most people, I cannot help thinking is and always was a Christian monument: at least it is inconceivable to me from what motive any Christian could have erected a cross on a pagan monument of this class, if it really were one.”<sup>1</sup>

<sup>1</sup> It appears to the author of *Rude Stone Monuments* to be inconceivable from what motive any Christian could have erected a cross on a pagan monument of this class; therefore the monument is

On these grounds it is supposed to be proved that these demi-dolmens form a very modern and even Christian class of monuments. The late Mr. Du Noyer, whose actual acquaintance with the megalithic remains in Ireland was extensive, and whose opinion is entitled to great deference and respect, took the very opposite view to that recorded in *Rude Stone Monuments*, and thought they were so much older than the ordinary cromlechs that they should be called, by way of distinction, *primary ones*. In his remarks on this subject in the *Journal* of the Kilkenny Archæological Society for 1868, he says: "I do not adopt the name *primary* for this peculiar class of megalithic structures in a chronological sense, as such would be incapable of proof; but I do so on the theory of progressive structural development, which naturally suggests that the more simple the structure or form, the more remote its age; and those who have studied the megalithic structures of our own island and Western Europe, admit that they are not all of one period, though they are most probably the works of one race" (p. 40, vol. 1868).

If this kind is a distinct class, there can be no doubt as to which of these two opposite opinions is most likely to be correct. Mr. Fergusson says this arrangement has been dictated by economical motives, and therefore they are much later, and may be Christian when surmounted by a cross. Mr. Du Noyer looks on them as the first development of the system which in its completeness produced the genuine dolmen, and therefore must be much anterior. But there remains the very decided doubt as to whether they form a class by them-

Christian. He must know very little of Brittany if he is ignorant that nothing is more common than to find little modern crosses on megaliths. One exists on a menhir at Tregunc, near Concarneau; another close to the town of Dol. This ruined chamber at Kerland has also been furnished with a modern cross; but that does not prove the Christian character of the ruined chamber. If so, then the two menhirs mentioned must be also Christian monuments. Other instances might be stated, and a very easy solution of Mr. Fergusson's difficulty suggested.



selves, or are only ordinary cromlechs which have lost the supports of one of the extremities, so that the capstone rests partly on the ground. The cromlech at St. David's Head, which will be presently noticed, is a fair example of the class, and a reference to the representation of it will enable some judgment to be formed on the question. It is, however, now so generally held that the demi-dolmen is only a semi-ruined dolmen, that it is difficult to imagine how Mr. Fergusson could have been unaware of this fact, as he seems to be from saying nothing about it. It appears to be one of his favourite hobbies, that most of the rude stone monuments are comparatively modern, and hence advantage is taken of a singular representation given in the history of the Morbihan by Mahé (not Malé),—a book that few persons would quote at the present time as of any authority. It is true that the structure represented is called a *demi-dolmen*, but it is totally dissimilar to what is now known by that name, and of which two examples are given by Mr. Fergusson. The structure in Mahé is a bad representation of a rare form of the covered gallery formed of two slabs of stones leaning against and supporting one another; and has nothing of the dolmen form about it, although it led to one. The usual structure of galleries is of large slabs of stone reposing horizontally on upright ones. The unusual form is as described above; and how he could have treated it, and argued from it, as if it were a demi-dolmen, can only be explained by his wish to support his theory, that as the arrangement was evidently one of economy, therefore it must be very modern. If we are to allow that demi-dolmens are original and complete structures, Mr. Du Noyer's opinion will probably be considered the most likely, and that of Mr. Fergusson improbable to the highest extent of improbability.

But as far as negative evidence goes, these demi-dolmens are simply imperfect dolmens; for in all the recorded explorations of burial-mounds, especially in

Britanny, where so many have of late years been examined, in no one single instance has a demi-dolmen been discovered. As they are common enough in their present denuded state, it seems likely that some, at least, must have been found in the course of these explorations; but this has not occurred in any one instance. This fact proves that at a certain period of time, this peculiar arrangement was not known. In addition to this, their form would have made them extremely inconvenient as receptacles of the dead, unless we suppose the body was first laid on or in the ground, and the stone then placed in its slanting position over it. This supposition, however, so completely reverses the natural and usual order of things, that it can hardly be admitted. It is, in fact, this very unfitness for burial purposes that furnishes a fatal objection to M. Du Noyer's theory of earth-fast cromlechs. The more usual and certainly the more sensible view is that which is now generally held, namely, that they are cromlechs which have lost their supporters at one of their ends, and that there is nothing about them to warrant the assumption that they are either earlier or later than other sepulchral chambers.

M. Bonstettin has, with his essay, given a large map of Europe, in which the groupings of the greater or lesser numbers of dolmens are represented by darker or lighter tints of red. Mr. Fergusson has reproduced it on a smaller scale, but differs from M. Bonstettin as to the routes of these dolmen-builders, who seem to be considered a particular race, the characteristic distinction of which is dolmen building. A writer in *The Builder* of last March offers a third view, namely, that at the time this race appeared in Western Europe, the lowlands being then submerged, none but the more elevated ones were available; and hence the finding the great majority of such monuments on high ground. Scandinavia is, however, to be considered an exception to this rule, because by the time this people reached that part of Europe the lower levels had emerged. These

maps are so far useful as shewing at a glance what is probably a fair approximation as to the distribution of dolmens, but do not furnish any satisfactory reason for making out this or that route of their wandering builders. But are there sufficient grounds for the theory of a separate race thus distinguished by these stone structures? Would not the accidental character of the locality be one of the chief reasons why such megalithic structures are numerous in some cases, and totally wanting in others? Or was it an essential and distinctive feature of this supposed race to erect such monuments? If so, they must have been debarred from the occupation of the more fertile and stoneless districts, because they would have no means of treating their dead with their national and customary honour. Such a race must have been placed in the singular position of first providing for their future tombs after death, as more important than their sustenance during life. True, indeed, that what are now fruitful valleys, were, in all probability, jungle and marsh in former times; and that, as a general rule, the higher grounds were alone adapted for habitation. Yet there still remains the difficulty why, on some of these higher grounds, we find so many of these monuments, while others near them, equally high and similar in most respects, are entirely without them. The presence, therefore, of such monuments can be more easily explained than by the theory of a dolmen-building people. Wherever there was a supply of suitable materials, there we should expect to find the monuments, and so we do find them. Hence, perhaps, arose Abury on the Wiltshire plains, from the number of available stones at hand, brought by natural agency of some kind or other. The greater number of the Pembrokeshire cromlechs are found mostly where trap-rocks have overspread the surface. The numerous quartzose boulders scattered over Anglesey have led to the same result in that county. Hence also the western part of Merioneth contains so many more of such remains than the eastern. The granitic formation has supplied material for our Cornish



megaliths, and more particularly for the still more important ones of parts of Lower Brittany and Guernsey. Inferences as to races and their migratory routes, therefore, cannot always be drawn from the presence of these remains in any particular district, although it must be allowed that, as a general rule, the seaboard and elevated positions near the coast seem to have been the most favourite localities of the builders, who were probably succeeding branches of one original common stock. Nor is it safe to conclude that these same races did not occupy districts now entirely destitute of such memorials; for if Kit's Cotty House and other similar remains indicate they once inhabited Kent, in all probability the neighbouring counties were also occupied by them, although they have left no dolmens or other stone memorials. That they have not done so must be attributed to the circumstance that they could not obtain stones suitable for such works; for which the smaller cist and mound were probably substituted, as the nearest approach to the greater cromlech.

Although these chambers are generally built nearly east and west, an amount of variation to the north and south is frequently found. Such is the opinion of the Rev. W. C. Lukis, one of the safest authorities on this subject, who also states that it is extremely seldom that one is found standing due north and south. But this observation only applies to the cromlechs of these islands and France. In Scandinavia they are turned in all directions, so that Worsaae holds that no rule on the subject can be given. In Wales the great majority of such monuments stand east and west, which direction has evidently been selected for certain reasons not yet ascertained. Some of the Welsh monuments of this class are in such a condition that it is not always easy to ascertain which was the original entrance; but in the great majority of instances this can be ascertained by examining whether the capstone rests on the supporting stones at either end. Whenever it is so supported, it may be inferred that the entrance was not at that end,

because any stone actually supporting the capstone could not be removed to admit subsequent interments, as was the usual if not the universal practice. Hence, in some instances, the entrance was not even secured by a slab at all, but by a wall of dry masonry easy to remove and to rebuild. Moreover, as all these chambers were buried, it would be necessary, in case of a subsequent interment, to be able to hit directly upon the exact entrance. Hence would arise the necessity of some uniform rule of position; and that uniform rule seems, at least in this country, to be nearly east and west.

As to the age of these monuments, more speculation than actual knowledge exists. The author of *Cyclops Christianus* was the first who endeavoured to make out that these megalithic monuments are much later than is generally thought, while Mr. Fergusson wishes his readers to believe that they continued in fashion until the twelfth century. But without going to such extremes, it is clear, from their various contents, that the dolmen-age, if it can be so termed, extended through those of unpolished and polished stone, bronze, and iron,—a space of time embracing several centuries. The more difficult question, however, is the determination how long they continued, and whether they existed contemporaneously with Christianity; and if so, for what length of time. Those who would make them post-Roman, appeal to the silence of classic authors about them; and one of the proofs brought forward by Mr. Fergusson is that Cæsar, in his account of his battle with the Veneti in the Morbihan, makes no mention of the Carnac groups with their attendant dolmens, which he says he must have seen if they existed at the time. But as the scene of the battle was some miles from Carnac, and totally invisible from the highest point of that district, his silence as to the existence of these lines of stones proves nothing, even if it be granted that he would have thought them so remarkable as to introduce the mention of them in his history. Coins,

tiles, pottery, etc., of Roman work may have been found scattered about the region of these wonderful megalithic groups; but that fact does not shew that the Roman remains are earlier. They occupied this very district of Locmariaquer, as may be inferred not only from the quantity of Roman brick lying about in all directions, but more particularly from its amphitheatre and remains of Roman masonry. The actual boundaries of the Roman town may still be traced, so that whether it was the capital of the Veneti or not, there can be no question of its having been a Roman town of some importance; and yet in the heart of it are some of the most magnificent megalithic remains in Europe. They must either have been there when the Romans built their city, or they must have been erected after their withdrawal. Mr. Fergusson, on the grounds that no mention is made of them in Roman writers, would conclude that they did not exist in their times; but few will, probably, be of his opinion. The Veneti were the most powerful tribe of their country, and they left monuments corresponding to that superiority, which could only have been erected in their complete freedom and in the full vigour of prosperity. They are evidently the works of a free and powerful population; not one subjected to Roman rule, or deteriorated in character by Roman luxury and habits of life.

Another objection against this comparatively modern date, the establishing of which seems to be of importance to certain very dubious and very crude theories, is that among the oldest records of our own country, and among the descendants of the two divisions of the Celtic family that have occupied it, not the smallest vestiges of knowledge about their true nature have ever been detected. The Druids, or King Arthur, or some giant, or magician, or fairy, or not unfrequently "Le Vieux Guillaume" of our Breton cousins, or "Old Nick" of our own, are all more or less associated with the origin of these remains. Had any of them ever extended to the fifth or sixth century, much less to the fourteenth, this utter



ignorance of their source and use would have been impossible. The safer conclusions would appear to be, first, that they are the oldest structural relics of man, and may be pre-Celtic; secondly, that they continued in use through many centuries; thirdly, that those which have carved and ornamented slabs are of the later if not the latest period, not merely because such ornamentation denotes an advanced civilisation, but from the more certain evidence in the relics found. Thus in the Gavrinis chamber, which was only discovered in the early part of this century, there were found a pierced stone celt and a bronze socketed one, both of a very late type. Fourthly, that they continued until Roman times in some districts; for assuming that the system of menhirs is contemporaneous with that of the dolmen, early Roman imperial coins have been found so placed under menhirs, that they must have been placed there with especial design. Thus in the commune of Plome-lin, lying to the south-west of Quimper, under a large menhir (one of a single line of megaliths), were found, in a little *quasi* cist formed of two or three Roman bricks, a coin of the common type of Nemausus and Agrippa, with another defaced second brass one, apparently a little later. This line of stones is at no great distance from the Roman villa near the river Odet.

It has been frequently suggested that one common name should be adopted in lieu of that of *cromlech*, which means one thing in these islands, and another in France, where it denotes only a stone circle, and not a chamber. Welsh and Irish scholars are not universally agreed upon the exact meaning of the word; but it is generally held to denote an inclined stone, which is a fair description, as the capstones of the great majority of cromlechs, at least in Wales, are more or less inclined. The reverse is the case in Brittany, where the covering slabs are almost always horizontal; and hence the word *dolmen* represents their usual table-like appearance. This difference of character may, to some extent, have given rise to the difference of names; which, however,

would have been a matter of less importance had not French antiquaries assigned the word *cromlech* to their stone circles, although there is no connexion between the meaning of the word and a circle. Their adoption of it, however, may be, perhaps, thus explained. The word had been so long in use in this country, that it must have been familiar to them; and as originally almost all our chambered mounds or cromlechs were surrounded with circles of detached stones, they may have thought that our word *cromlech* embraced the chamber and the circle, and thus they applied the name to the circle even after chamber and mound had vanished. Stone circles are very rare in France, in comparison with those in these islands, so that Frenchmen would naturally come to us for some information about them; and finding them so connected with cromlechs proper, they may have thus adopted our term, applying it to the simple circle. But however they came to use the term, it would seem better, to avoid confusion, to change our *cromlech* for their *dolmen*. Even if the French gave up their *cromlech* for *cercle*, still it would be much better that both countries should use one term, and *dolmen* seems the better one, and less likely to lead to altar and other theories, which have not yet, as we have already seen, been utterly extinguished.

The dolmens to be described are, with the exception of one (namely that of Dolwilym), in Pembrokeshire; and even this exception is so near the boundary of that county, that it may be considered as belonging to the county of Pembroke. It is observable that they, as a general rule, are to be found in this district where trap rocks exist.

The first to be described is one in the parish of Burton, near Haverfordwest, and on the estate of J. H. Scourfield, Esq., M.P. It was inspected when the Society, in 1864, visited the county under the presidency of that gentleman; at which time it was built round with loose stones, and used as a small sheepcot. It has since been cleared out, and is now seen to much better

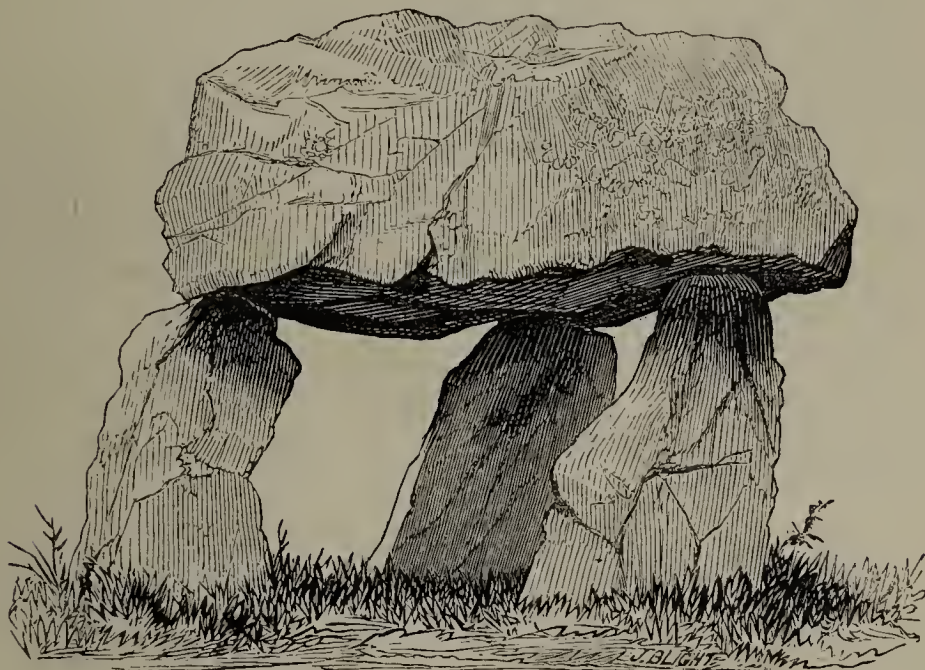
advantage than when visited by the Society. At that time there were some small remains of the original packing of small stones in the interstices between the slabs,—a very unusual occurrence. What was left was but a very small portion, but quite sufficient to give an idea of the firm manner in which this dry rubble-work was worked in. It is too far off to have any direct relation with the singular alignment (described by Sir Gardner Wilkinson in the *Archæologia Cambrensis* of 1870, p. 120) near Benton Castle, which has, however, at least one ruined dolmen connected with it. The capstone, from north to south, is 10 feet 2 inches by  $8\frac{1}{2}$  feet, with a thickness of 4 ft. 3 ins.; and from the highest point of the exterior, from the ground, is  $9\frac{1}{2}$  ft. The upright stone on the south side is 6 ft. 1 inch; that on the east side is 5 ft. 3 ins.; and that on the north side, 5 ft. 5 ins. Cut No. 2 represents the south side, and is from a drawing by Mr. James Tombs. Cut



Cut No. 2.—South View of Burton Cromlech.



No. 3 gives the west side, from a sketch by his sister, Miss Grace Tombs. It is known as the *hanging stone*; an unusual name in Wales for such remains, if this part of Pembrokeshire can be called Welsh. Some have questioned the usual derivation of the word *Stonehenge*; but here, at least, seems to be one confirmation of it.



Cut No. 3.

The more remarkable point, however, is that the chamber runs nearly north and south, the contrary to the more usual direction of east and west. The Society is indebted to the Rev. J. Tombs, one of the Local Secretaries for the county, for these measurements and other details.

No. 2.—The Manorbeer cromlech has been already described in the Third Series of the *Arch. Camb.*, and by Sir Gardner Wilkinson in one of the *Collectanea* volumes of the British Archæological Association. There are certain anomalous features about it which seem to render it a rather exceptional example. The capstone, 16 feet 9 inches long by 8 feet 6 inches broad, has one of its ends resting on a small block of stone, and the

other on three low supporters nearly at right angles to each other. Immediately above the block of stone is a wall of limestone, which Sir Gardner thinks has furnished the capstone, the thickness of which is 1 ft. 9 ins. It lies to the north-east, and the entrance is at the north-eastern extremity. Sir Gardner Wilkinson thinks this may have been an exceptional case as regards its not having been enclosed in a mound or cairn, as the ground on both sides falls away too sharp to admit of one. Although in the present state of the spot on which it now stands, it would have been almost impossible to build any mound over it, yet who can say what changes may not have taken place since its erection, and that at one time this difficulty did not exist? At any rate it must have had some external protection if it were a grave, unless, as suggested by Sir Gardner, it is the cenotaph and monument of some chief who perished in the waters below. Still, however, it may be questioned whether an uncovered and imperfect structure as this could ever have been thought an appropriate honour worthy of a great chief; for the cenotaph, in any case, would be after the usual form and fashion of a tomb of that period, which these bare stones certainly did not represent.

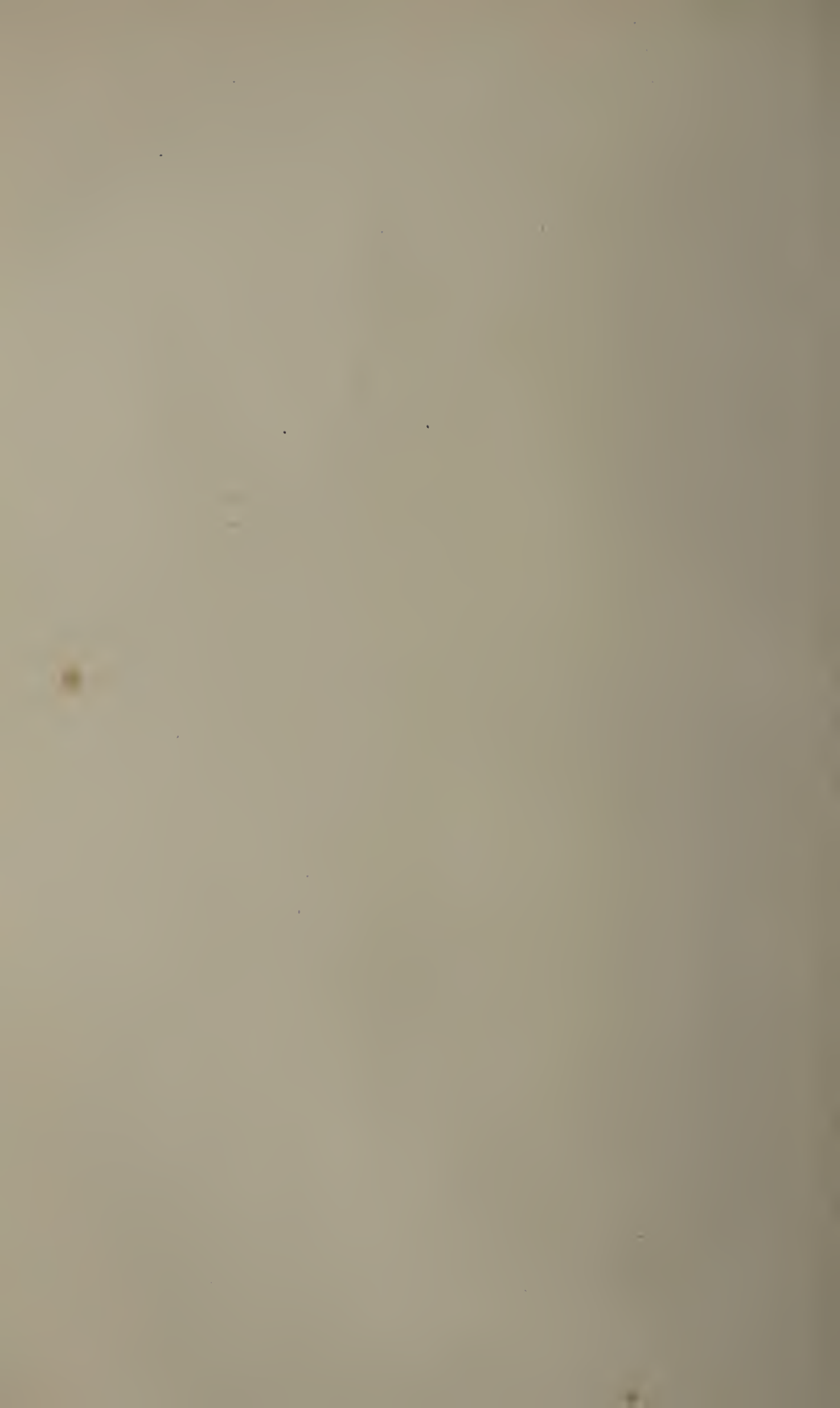
3.—Pentre Ifan or Evan cromlech stands on the north-eastern slope of the Carn Ingli ridge, on the crest of which are numerous remains of circles and other traces of human occupation, although now a wild heath, far removed from dwellings of any kind. Lower down, however, enclosures have of late years been made; so that although the ground on which this relic stands is open and uncultivated, yet immediately behind it are a high bank and hedge, which do not appear in the cut here reproduced from the volume of 1865. This dolmen is the highest in Wales; and, when perfect, was probably the largest also, if any inference may be drawn from existing remains. In the *Additions to Gough's Camden* (1789, vol. ii, p. 521) will be found a description of it as it was in the time of George Owen, the historian

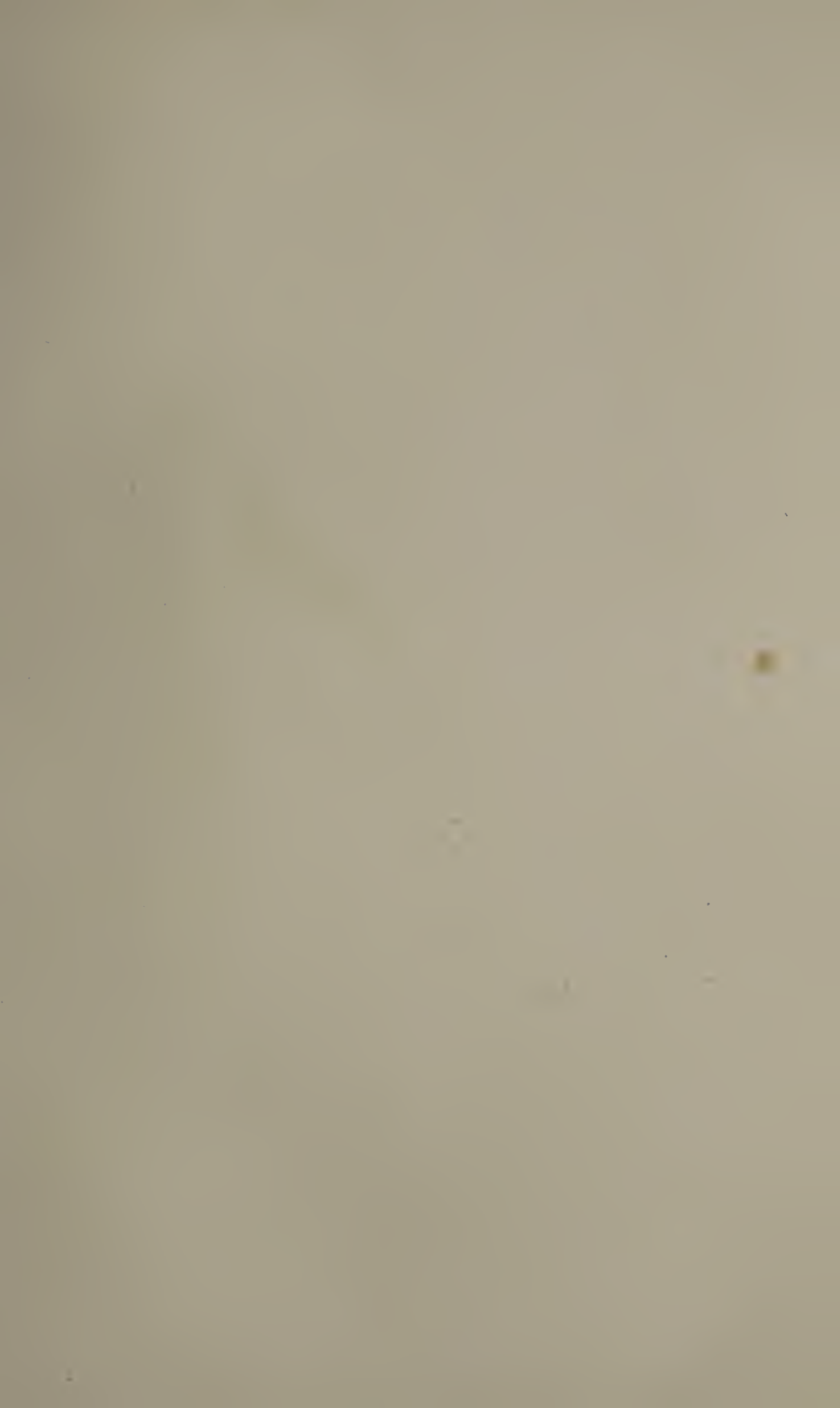


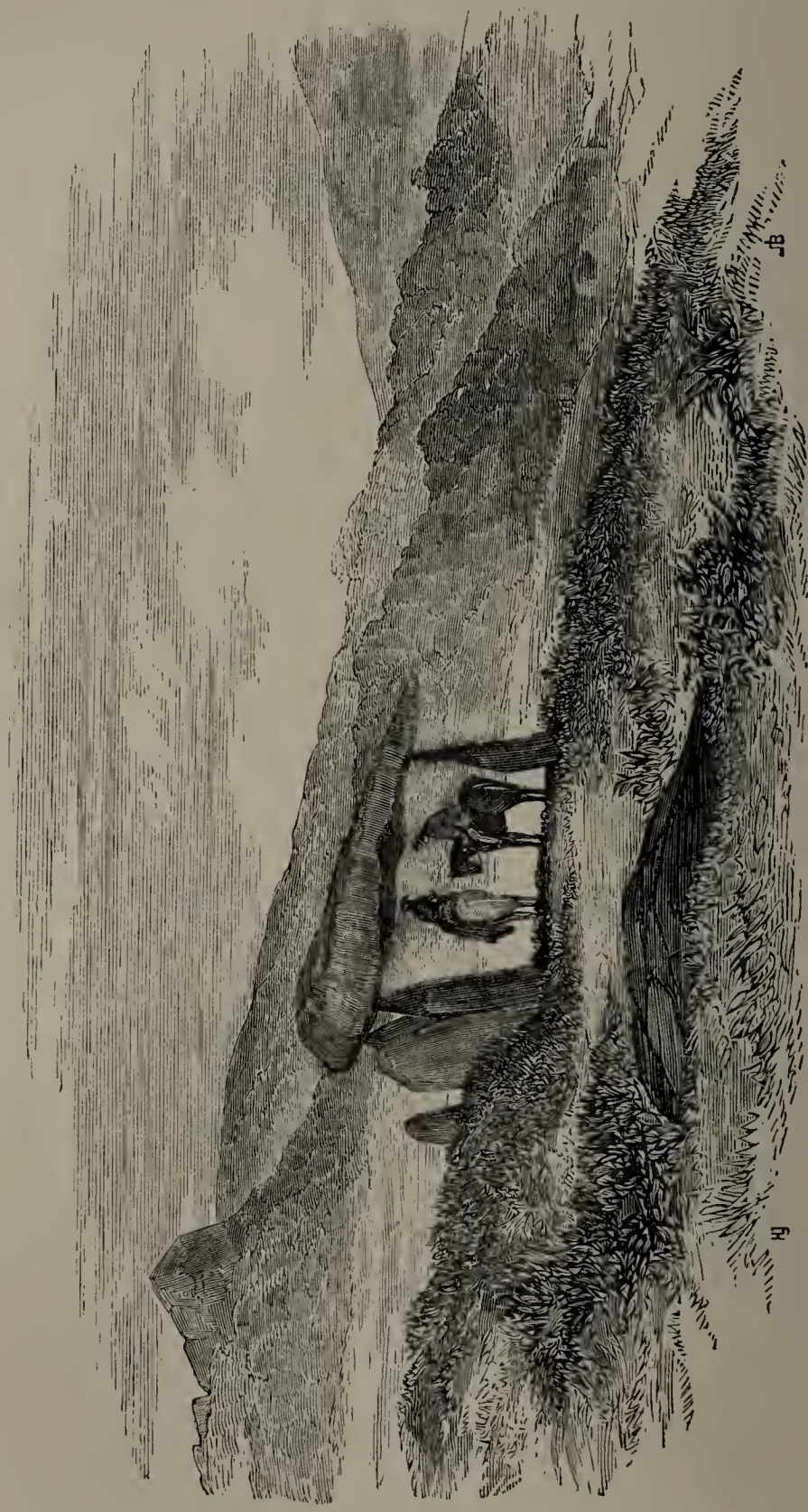


CROMLECH AT MANORBIER.









CROMLECH AT PENTRE IFAN.



of Pembrokeshire, who lived nearly three centuries ago. Fenton has also (p. 560) given an extract from the same writer, accompanied with an engraving of it as it was in his own time, some seventy or eighty years ago, and which does much more justice to the imposing character of the structure than the small though accurate one here given. After mentioning its huge proportions, he goes on,—“There are seven stones that do stand circlewise, like in form to the new moon, under the south end of the great stone, and on either side two upright stones confronting each other. Doubtless it was mounted long tyme sithens, in memorie of some great victory, or the burial of some notable person, which was the ancient rite; for it is mounted on high, to be seen affar off, and divers tall stones round it, set in manner much like to that which is written in the first book of Maccabees (cap. xiii), onlie that this our trophy is of ruder forme. They call the stone<sup>1</sup> Gromlech; but I think the true etymologie is Grymlech, that is, the stone of strength, for that great strength was used in the setting it to lye in sorte as it doth.”

From the *Additions to Camden* we learn that a circle of rude stones, 50 ft. in diameter, surrounded “the large stone 18 ft. long, 9 broad, and 3 thick at one end, supported by three large rude stones about 8 ft. high, with five others which do not contribute to its support. The area under this stone is neatly flagged. A piece about 10 ft. long and 5 broad, more than twenty oxen could draw, broken off the larger stone, lay by it.”

Sir Gardner Wilkinson has also given an account of this monument in the volume already alluded to. His measurements vary but little from those above stated, except that he gives the length and breadth of the capstone 16½ ft. and 9 ft. 4 ins., and about 2½ ft. at the southern and thickest end. He states also that the

<sup>1</sup> This is probably one of the earliest instances of the name of *cromlech* being applied to such ruined chambers, although it occurs twice in the Welsh Bible of 1588 (see Isaiah, ch. v and lvii), followed by *creigiau*, “the holes and clefts of the rocks” of the English version.

capstone is supported by two only of the upright stones, the third being two inches shorter than its companions. "The two highest are 7 ft. 9 ins., and the northern supporter is 7 ft. high." These measurements may be relied on as the correct ones. The dimensions given in *Camden* have evidently been taken roughly. "Adjoining it, at the south-eastern corner, are two large upright slabs quite unconnected with the support of this monument; and three fallen stones lie towards the north end, partly beneath the capstone, and another a short way from it, to the south-west." Sir Gardner thus accounts for nine stones independently of the capstone; but there are several others close to it, although excluded from sight by the high bank behind the chamber. These have all formed parts of the original structure, and have been removed out of the way, under and along the banks and hedges of the enclosed field. Some of these are about 8 or 9 ft. long. The late Rev. H. Longueville Jones thought that originally there was more than one chamber, which is not unlikely; but at any rate it is quite certain, from the present remains, both standing in their original positions and scattered about, that we have in the Pentre Evan monument the remains of a very large chamber or chambers. The flagged area (now, indeed, stripped of its flagstones) is sufficient proof of itself that there was a chamber, in spite of Mr. Ferguson's bold statement that there never could have been one. The slabs which Sir Gardner speaks of as quite unconnected with the support of this monument, must have been connected with something. It is evident these were placed in their position for some purpose, which was probably to support the capstone of a secondary chamber, unless we suppose one long chamber covered by two or more capstones. George Owen speaks of a fragment of the present capstone, 10 ft. long. If he is correct, this would make the original length of the capstone nearly 30 ft.; but at present there are no traces in the existing one of any such fracture, so that it is not impossible he was mistaken, and that the stone he

saw was the capstone of that part of the structure where the slabs mentioned by Sir Gardner Wilkinson stand. It was a mistake easily made by George Owen, who never suspected the prolongation of the existing chamber towards the south, or the existence of a second chamber, as we find in the Plas Newydd monument. The size of this monument, and the bare, rocky nature of the ground, have induced some to think that it was never covered up, although they must be at a loss to explain what it could have been built for, and for what possible use, if it had not been protected in some way or other. There are, however, some scanty traces of the former envelope, unless they have been removed since Mr. Longueville Jones visited the spot. There is a curious pitched path leading through a wood from the lower ground, in the direction of this dolmen. Nothing is known of its history, and even local tradition is silent. All that can be said of it is that it was apparently made at a time when the population of the district was located more on the higher grounds than at present, and that this pitched way was for their especial accommodation. It may also have been the ordinary trackway of the district before other means of communication existed.<sup>1</sup>

Cut No. 6 represents the cromlech Llech y Dribedd, which stands two miles and a half to the north-east of Nevern Church. It has been described by Sir Gardner Wilkinson in the notice already mentioned. The capstone is nearly 8 ft. long, and from 3 to 4 thick, having,

<sup>1</sup> The late Rev. J. Jones, better known by his bardic name of "Tegid," and some time vicar of Nevern, stated in 1847, that in the field adjoining the land where the cromlech stands, about two hundred and fifty yards to the north-east, was a huge recumbent stone, "evidently" (to use his own words) "intended for an altar, but broken in the act of being lifted up or hoisted." At one end of the stone were two large artificial holes, for the insertion of poles used in lifting up the stone, or supporting it when lifted up. Close at hand there was a rock, or a rock-like stone, with large holes in it, made apparently to rest the ends of the poles in them while the stone was being lifted up. (See *Arch. Camb.*, 1847, p. 374.) Both Fenton and Sir Gardner Wilkinson appear not to have heard of such a curiosity.



according to Fenton, a circumference of nearly 40 ft. Its three supporters vary from 3 to 4 ft. 8 ins. A fourth stone lies beneath it, and had assisted in forming a side of the chamber; but had not, in all probability, ever supported the capstone.



Cut No. 6.

The great massiveness of this latter, as compared with the dimensions of the supporters, is somewhat unusual, although it is exceeded in some other cases. There was apparently some object in view in preferring such unnecessarily large masses; but whatever it was, it was certainly not the intention of the builders to display their power and skill in dealing with such masses to future generations of men, as we have seen asserted.

Nearer Nevern is the cromlech of Trellyffant or Trellyffan, near Tredrysi. The capstone measures 6 ft. 10 ins. by 6 ft., and has an average thickness of 2 ft. 4 ins. It has been forced from its original position on the supporters, and turned sideways. Sir Gardner Wilkinson alludes to a small stone inserted between the south-south-west corner of the covering slab, and a supporter which is probably the last relic of the original dry rubble-

work, and not intended to act as a wedge assisting in the support of the capstone. Sir Gardner conjectures that the raised ground on which this monument stands may be the remains of a former mound.

One of the most perfect and interesting dolmens in Wales stands in the grounds of Dolwilym, in the northern extremity of the parish of Llanboidy, in Carmarthen-shire. The spot in which it is placed commands a singularly picturesque view of the vale and river of Tâf, and is about midway down the steep slope on the right side of the river. Originally the chamber consisted of five or rather six stones, although only four now remain. The fifth, now missing, filled up the empty space at the south-west angle; and in all probability there was a second small stone at the eastern end, as the one now there could not, from its shortness, have closed that entrance. The western side is formed of one large stone on which the capstone rests; whence it is certain that the entrance was not here, but at the opposite end, towards which also the capstone gradually inclines. The upright stone at the eastern end is only about 2 ft. high; that at the opposite extremity being 4 ft. 4 ins.,—a difference that would not be expected from the almost horizontal position of the capstone. Sir Gardner Wilkinson gives the length and breadth, 11 ft. 6 ins. and 8 ft. 10 ins. Another measurement, taken diagonally, gave the two diagonals, 11 and 10 ft. There are several scattered stones lying about, all probably connected with the chamber and mound; of which last, however, hardly any traces remain. There are in all thirty-two stones within the circle; but the exact position, on account of the long and wet grass, was not ascertained with any accuracy of detail on the occasion of its being examined; but at any rate there are the remains of the circle of isolated stones which constantly surrounded the base of the tumulus, at some little distance from it. It has two names according to E. Davies, the author of the well known volumes on Celtic antiquities and Druids, one of which is *Bwrdd Arthur* (Arthur's table), and the other,

*Gwâl y Vilast* (the couch of the greyhound bitch). Of this animal there are many records scattered over Wales. Thus Ffynnon Milgi, in Llanelidan parish, in Denbighshire, is one instance. The inner sides of the upright stones are smooth and regular, while the lower face of the capstone, contrary to the more usual practice, is extremely rough and rugged. Near it is what is known as *Crochan Arthur*.

In a field called "Parc y Bigwrn," and in Pensarn farm, in the same parish, are the remains of a cromlech destroyed about sixty years ago. Two of the supporting stones are still erect, and near them lie the remains of the rest of the chamber. One of them, nearest the hedge, is  $8\frac{1}{2}$  ft. by  $4\frac{1}{2}$  ft., the average thickness being 3 ft. Another was broken, about sixty years ago, into two parts, and one of them removed on a sledge drawn by six horses. All that now remain are six in number, including the part of the broken stone not removed. They vary in dimensions from 7 or 8 ft. to 4 ft. in length. Their average breadth is about  $3\frac{1}{2}$  ft.. Our informant (John Jones), a man of more than eighty years of age, has always lived close to the spot. His memory and his character for veracity are equally good, and he remembers the capstone having been shifted from the west bearer; but had been told by his seniors that it had previously been horizontal, and was known as the *table*. It was subsequently thrown on to the ground, where it now remains. It may be as well to give the old man's exact words: "Yr oedd chwech ceffyl yn tynu y gareg, ac yr oedd y car llusg yn rhwygo y ffordd. Yr oedd yno tua 10 o ddynion wrth y gorchwyl, ac yr oeddent yn llawn braw pan yn cyffwrdd â'r gareg." The English of which is: "There were six horses drawing the stone, and the road was rent asunder. About ten men were engaged, and they were full of awe when touching the stone."

This superstitious dread of disturbing stones of this kind was once almost universal in the Principality as well as in Brittany, and is still felt by many of the



country people. The phenomena are various. Sometimes it is violent thunder and lightening, or fierce storms of hail and wind, a swarm of bees, or mysterious noises. One common warning is the breaking down of the waggon, or some similar misfortune; and if an accident of the kind does happen, their faith in these superstitions is considerably augmented. Many years ago the late Lord Bagot removed the Emlyn Stone from Bedd Emlyn to his residence at Pool Park near Ruthin, the distance being hardly two miles, and the stone not of very large size. The transport, however, took two days, and the waggon did break down for some reason or other; so that the whole transaction was looked on as very mysterious, and confirmatory of the local superstition. So in this instance the road is said to have been rent, and it may be supposed in so very unusual a manner as to be thought supernatural; while the labourers employed felt some mysterious awe, of which they could give no account.

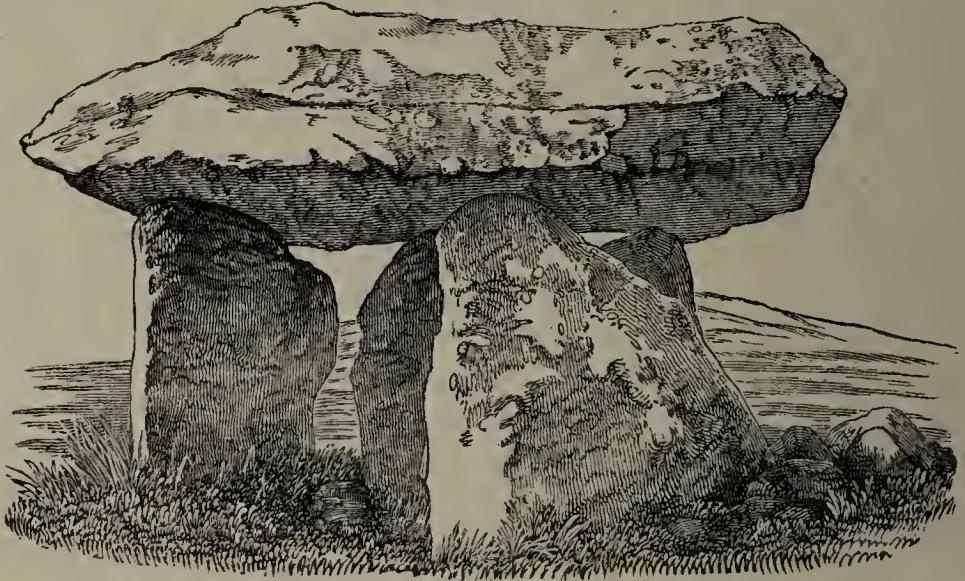
About two or three hundred yards from these stones, on the left hand, there is a small mound, about 50 ft. in diameter, which the then occupier attempted to remove, but a most terrible thunderstorm put an end to his proceedings, and the mound has remained there ever since, as he left it. This occurred about fifty years ago, and its truth is certified to by the wife of the old man John Jones. We are indebted to Mr. Benjamin Williams, of Llangan School, for these details.

Cut No. 7 represents the south or nearly south side of the Dolwilym chamber. The gap at the south-west corner was originally filled up by a slab, as already observed.

Cut No. 8 gives the north side, which consisted of a single slab joining the western one at right angles. The stone at the east end does not appear in the cut to be so much lower than the large western slab. A third and different view will also be found in one of the Plates.

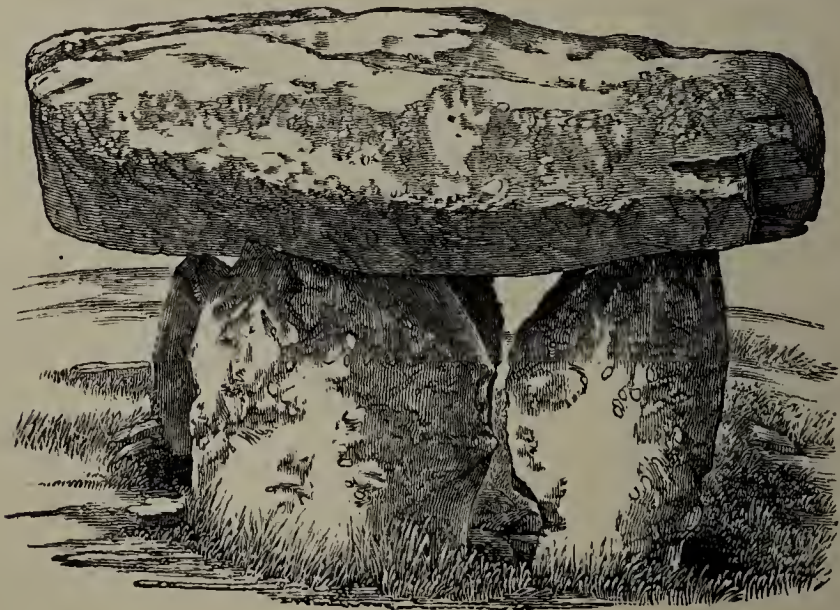
Overlooking the little church of Llanwnda, near Fishguard, is what some, perhaps, would call a variety of

the demi-dolmen ; but which is an ordinary dolmen, the capstone of which has slipped, and now rests in a standing position on only one of its supporters. It measures



Cut No. 7.—South side.

14 ft. according to Fenton, and is somewhat of triangular form ; not very dissimilar to the “Coetan Arthur”



Cut No. 8.—North side.

cromlech near Criccieth (described in the *Arch. Camb.* of 1869, p. 135) in outline of form, but in its thickness



very different from the rude masses such as those of Llech Tribedd and others. It is only 20 inches thick. The supporting stones are also of the same character. This dolmen is in such a dilapidated state that it does not contribute any light to the general subject, except as shewing how much the character of such structures depends on the kind of stone available. But for this fact one might be tempted, from its less massive character, to look upon it as somewhat later than the more massive and rougher monuments. On the lower ground are several upright stones irregularly placed; but it would be dangerous to speculate upon their character, as, with the exception of three or four, their age is very questionable.

Proceeding onwards, towards Strumble Head, the cromlech-hunter will find one at a place called in the Ordnance Map *Gilfach Goch*, a view of which will be found in the Plates. It is of unusual character in having its capstone supported on a row of low stones,—so low that none but a very slender man, lying flat on the ground, could insinuate himself underneath. The capstone is nearly 14 ft. long, 8 wide, and 2 ft. thick, while all around are lying the relics of the former cairn or tumulus. Mr. Blight did succeed in getting under the stone, but found only a fragment of flint, which must have been placed there, as there is no natural flint in the country. It is also difficult to imagine how this grave could have been available for secondary interments, as the usual means of access to the interior do not exist. The following is Fenton's account, whose measurements do not exactly agree with those given above: "There is one more remarkable than the rest,—a large, unshapen mass of serpentine, 15 ft. by 8, and  $2\frac{1}{2}$  thick. Under the edges of it are placed nine or ten small, pointed, upright stones embedded in a strong pavement extending for some way round. These small supporters are seemingly fixed without any regard to their height, as only two or three bear the whole weight of the incumbent stone, one of which is so pressed by it as to have become



almost incorporated with it. On the upper surface of the cromlech are three considerable excavations, near the centre; probably intended to have received the blood of the victim, or water for purification, if (as is the most general opinion) they were used as altars. Its height from the ground is very inconsiderable, being scarce one foot high on the lowest side; and on the other only high enough to admit of a person creeping under it, though when once entered the space enlarges from the upper stone, having a considerable concavity. The earth below is rich and black" (which he afterwards ascertained was chiefly the result of fire, as many bits of charcoal and rude pottery have been picked up there). A farmer informed Mr. Fenton that two or three years before his visit two spear-heads were found, laid across each other, and a knob of metal, suspected to have been gold.

Another cromlech is given in the map as at Pont Iago, but it could not be found on the occasion of this visit. It may still be there, concealed among the heath, if it is of the same low character as that at Gilfach; or it may have vanished altogether, in the usual manner. It could not, however, be found on the occasion alluded to, after a diligent search; nor does Fenton seem to have known of it,—at least he does not mention it.

Within a short distance is a place called "Ffynnon Druidion," and another "Llan Druidion," whence Fenton draws the conclusion that these names, as well as the numerous megalithic monuments there, prove that this was a favourite residence of the Druids. But has the word "Druidion" anything to do with Druids? The Welsh for a Druid is "Derwydd." "Ceryg y Druidion," in Merioneth, popularly translated *stones of the Druids*, is said by Welsh scholars to be rather *stones of brave or strong men*. "Druidion" seems to be the English word Druid with a Welsh plural suffix; and it is difficult to conceive how such a barbarous word can be of such antiquity as might be assigned to names of places in Wales. The assigning of it in these two instances, where mega-

liths abound, only shews that these stones were thought, in later times, to be Druidical by those who gave the names. But then remains the difficulty, how such a hybrid word as "Druidion" could have come into existence in a district where English is hardly to this day understood. "Drudion" means "heroes" or "brave men."

Near Ffynnon Druidion was once a small dolmen, now so entirely demolished that only one or two of its stones are left to mark where it stood; but it was here that five flint celts were discovered, and which had, no doubt, been buried with the corpse.

A little lower, to the westward, was in Fenton's time a circle of stones, in the centre of which was discovered a stone hammer. One of the flint celts and hammer are figured by Fenton. He does not state the kind of stone of which the hammer is made. The flint weapons are well worked, and must have been brought from a great distance.

In the adjoining parish of St. Nicholas is a dolmen which might pass for one of the free-standing or tripod ones, as all that is left of the original chamber are two supporters and the capstone, the latter resting on two separate points of one of the supporters. It is 7 ft. 9 ins. long by 6 ft. 7. ins.: measurements which do not agree with those given by Sir Gardner, who gives the breadth only 3 ft. 10 ins., and which is probably an error of the printer. The highest of the two supporters is 5 ft. 8 ins., being 2 ft. more than the other. The thickness of the capstone is a little under 2 ft. The chamber must have been small. Slight remains of the cairn still lie around. The situation is very conspicuous. At a short distance, in the lower ground, stand some pillar-stones; portions, in all probability, of a stone circle.

In Mathri (martyrs) parish are the remains of a large chamber, consisting of a capstone 13 ft. long by 8 broad, resting on one low supporter, the whole partially buried in the hedge. This apparently is the one mentioned by Fenton, who gives the length 14 ft.; and states that it was supported by stones 4 ft. high on one side, and

scarcely 3 on the other. He speaks also of a cistvaen at one end, which had lost one side and its cover. This may have been a small secondary chamber. Another cromlech, according to the Ordnance Map, ought to be near it; but no traces of it are now remaining, and it is to be regretted that Fenton does not even allude to it.

The Longhouse cromlech is the finest of those in this part of the country, and, perhaps, one of the finest in all Wales. It is somewhat masked by the hedge and bank against which it stands, and which have not been introduced in the drawing. In Fenton's time the capstone rested on four of the uprights: at present it rests on three. The six uprights, however, mentioned by him still remain. He also states the length of the capstone to be from 16 to 18 ft.; but its maximum length, according to Sir Gardner Wilkinson, is 15 ft. It is nearly 9 ft. across in the broadest part; the highest supporter being 5 ft. 8 ins. long, and the lowest 4 ft. 7 ins. It stands in an elevated position, within sight of the sea. All traces of its former covering have disappeared, as the land on which it stands has been for a long time cultivated.

If the cromlech close to the town of Newport does not present so imposing an appearance, from its magnitude, it is not inferior in interest, from its well preserved condition. The chamber measures 5 ft. 6 ins. by 4 ft. 6 ins. The capstone is 10 ft. by nearly 9, and is from 3 to 3½ ft. thick. It stands only on two of the four upright stones. Remains of a tumulus or carn still exist. It is called "Careg Coetan," and is associated with the name of Arthur.

On the right hand of the road going from Newport to St. David's is a curious group of five small chambers radiating from a common centre, a perspective view and plan of which are given in the accompanying Plates. The chambers are tolerably perfect; but of the five capstones only three remain. The central unoccupied space is longer than broader, the greatest diameter being 19 ft. 1 inch. The capstones vary from 11 to 9 ft. long,



and the average dimensions of the chambers from 5 to 6 square feet. The measurements of the stones forming the most perfect of the chambers (A), commencing from the stone lying out of its place, and keeping to the right hand, are 3 ft. 2 ins., 3 ft. 5 ins., 4 ft. 8 ins., 5 ft. 3 ins., 5 ft. 10 ins., 2 ft. 4 ins., and 3 ft. 6 ins. It is doubtful, however, whether the first stone (3 ft. 2 ins. long) does belong to this chamber at all. The capstone of c is 11 ft. 9 ins. long, and 1 ft. 9 ins. thick. The average height of the upright sides is 3 ft. 6 ins. According to Fenton, the central space was occupied by a cromlech, which he describes "as long since overturned." He states also that there was a large circle of tall stones around it, forming what he terms "the mysterious precinct". He removed the capstones of the five chambers, and digging down about a foot, through fine mould, came to charcoal, then pieces of urns of the rudest pottery, some particles of bones, and a quantity of black sea-pebbles. In the central space where, he states, a cromlech had once stood, he found no traces of burial, and hence inferred that it was intended for a very different use. In short, he found a fine Druid's nest, which, at least, he should have replaced as nearly as possible as he found it, instead of leaving the stones on the ground, much in the same state as they are at present, except that some of them have been since removed. This example is unique in Wales, and may be the same in the rest of Great Britain and Ireland.

Several difficulties are presented by this grouping of small chambers round a central one: one of which is the question whether all the interments took place at one time, and one common mound was then heaped up over the group; or whether the central chamber was the original nucleus of the whole, the sides of the mound being from time to time opened for the purpose of building one of the smaller ones, as the practice of secondary interment near the edge of the mound was very common. But if this were the case, we should have expected that the arrangement of the chambers would

have been the same as that near Port Erin in the Isle of Man, described in the *Arch. Camb.*, 1866, p. 54; that is, forming a continuous circle running round the central space, the position of the chambers being nearly at right angles to the present one. It is very much to be regretted that Fenton did not give some details of the arrangements before he thus pulled them to pieces. The chamber at A, which is also the most perfect, seems to be an exception to this radiation, and to assume a direction similar to the small chambers in the Isle of Man. The well known chambered tumulus of Jersey, now transplanted to Park Place, near Henley-on-Thames, has a circle of seven small square cells or cists opening towards the central space, whereas these appear to have their entrance in the opposite direction. There is, however, a certain similarity between this Carreg y Gof, as it is called, and the Jersey example, which, though in itself one of some difficulty, yet was certainly intended for successive interments, a roofed passage of 17 ft. leading to the interior circular space into which the seven chambers open. There can be no doubt, however, that the usual mound with its circle of detached stones covered the whole group; but it is impossible to say whether the whole work was done at one time, or the chambers added from time to time.

On the old road from Fishguard to the North, is the remarkable line of stones called "Parc y Marw," described in the *Arch. Camb.*, 1868, p. 177, which led direct to a cromlech of which, in 1866, only one or two fragments remained. This is another instance of Fenton's handiwork. He is said to have pulled it down in his explorations, leaving others to complete the work of destruction, which has been carried on so effectively that even the few fragments that remained in 1861 have probably long since been removed.

Newton Burrows' dolmen has been already given in the *Arch. Camb.*; but the representation here given is rather more faithful. The support at one end has given way, leaving the capstone in its reclining position. It

is over 12 ft. long, and one of the upright stones measures 4 ft. 2 ins. Fenton describes it as having a slight trench round it, as is so frequently the case with the tumuli on the Wiltshire downs.

The last representation is the dolmen on St. David's Head, close to the strongly fortified camp there. This is a fair example of what some would call a variety of the cromlech or dolmen as previously stated, but is simply a half-ruined chamber. One of the stones of the chamber is lying by its side; and around it is abundant evidence that it had at one time been buried under a cairn of stones, and that most of the stones have been removed, although neither the land nor the stones are of any use. So that this single instance by itself is an answer to those who maintain that in certain cases denudation was impossible, because there was no motive for denuding; for what motive could have existed here, on a wild heath, far removed from population,—when thousands of cartloads of stone might be collected from the ruins of the encampment, and where the land is to this day of no value whatsoever?

All the above Plates, except the Dolwilym chamber, are from the pencil of Mr. J. T. Blight; so that those who are already acquainted with the accuracy and fidelity of all his drawings, and who have not seen the monuments themselves, will have the satisfaction of knowing that they have before them illustrations they can rely upon.

There are numerous other dilapidated chambers in this district, but they are all so broken up and ruined, that beyond the dimensions of a stone or two, nothing can be learnt. Unfortunately they still figure as actual cromlechs in the Ordnance Map, and probably cause many a fruitless search to the curious. Those that have been described form by far the majority of such remains in South Wales; and the few in the remaining counties of that part of Wales, not yet figured and described, will, it is to be hoped, soon make their appearance in the pages of the *Archæologia Cambrensis*.

E. L. BARNWELL.

May, 1872.



## THE TOWER OF LLANQUIAN.

ABOUT two miles east of Cowbridge, and half a mile or so north of the old Roman way from that town to Cardiff, a brooklet from St. Hilary Down crosses the road, and descends a deep and narrow ravine, to fall into the broad Aberthin valley about two miles above its junction with the Cowbridge Taw, near the village of Aberthin. The ground on either bank of the ravine is very strong, and has been occupied for purposes of defence from an early period. On the right bank is a large and irregular, and therefore probably British, enclosure or encampment; the defences of which, on the upper or eastern side, are two banks, each with an exterior ditch; and on the lower, or northern and western sides, a single bank, the ground below being sufficiently steep to render a ditch impracticable and unnecessary. This camp is locally known as *Erw Gron*, or Grono's acre.<sup>1</sup>

On the left or western bank, nearly opposite to the camp, is a rocky knoll, a little raised above the ground immediately adjacent to the west and south, but which towards the east and north slopes rapidly towards the brook and the Aberthin valley, perhaps a hundred feet below. Beyond the depression on the west and south the ground expands into a platform of moderately level but broken ground, beyond which again is a considerable rise. Thus the knoll is both secluded from observation, and naturally strong, at least on the northern and eastern sides, and very defensible on the others. The approach was from the south-west, from the Cowbridge road, in which direction are buildings and remains of buildings, part modern, but part evidently

<sup>1</sup> "Erw Gron" simply means the round acre. There is, we believe, no instance of the name Goronwy, Gronwy, Gronw, Gronow, or Grono, as it is variously written, being reduced to the monosyllable *Gron*. "Twr Gron," in the Ordnance Map, is probably an erroneous way of writing *Twr Crown*, round tower.—Ed. *Arch. Camb.*

having belonged to the outworks and outbuildings of the Tower.

The TOWER, or castle proper, was a shell of masonry, circular, or nearly so, about 64 feet diameter, placed upon and covering the top of the knoll, the sides of which were scarp'd down to a dry ditch about 30 feet diameter, and now about 8 feet deep. Of this shell the outline of the whole foundation is to be traced, and towards the north-west are fragments of the wall and of ruined chambers; and to the north-east a small, low mound probably conceals the foundations of a mural tower.

The ruin is of a rectangular building about 28 feet square, with walls about 4 feet thick, parts of which retain their original facing of coursed limestone (apparently lias) roughly dressed with the hammer. The walls are about 10 to 12 feet high, and one forms a part of the *enceinte*. These fragments may probably be parts of a small gate-house, covering a narrow doorway, which would be all that could be needed for so small an enclosure. The masonry is evidently original; and the tower, probably, is of the reign of Henry III, which seems to have been the date of a somewhat similar but superior structure at Whitchurch. Llanquian then belonged to the powerful family of Nerber, of Castleton in St. Athan's, under whom it was probably held by the family of De Wintonia or De Wincestria, afterwards Wilkins, still extant, whose occupancy is preserved in the mead below, designated in the Ordnance Map as "Pant Wilkin."

Across the site of both tower and camp are written in black letter, on the same map, the words **Twr Gron**, which appears to be a new name, compounded of those of the two very distinct remains. It is also singular that in a map usually so very correct, the name of Llanquian does not appear.

About half a mile south-east of the Tower, a part of the Cowbridge road is still known as "Pant y lladron," that is, *via latronum*, or the robbers' way: a name indic-

ative of the former bad character of the spot, and suggesting a suspicion that the inhabitants of the strong place either connived at the robberies, or perpetrated them themselves.

G. T. C.

#### ON THE CRANNOG IN LLANGORS LAKE.

WE are enabled, with the permission of the Woolhope Naturalists' Field Club, to present to our readers a supplementary note by Mr. Henry Dumbleton to his paper on the crannog-island in Llangors Lake (*Arch. Camb.*, 4th Ser., vol. i, p. 192), and take the opportunity to refer to the papers of Mr. Wakeman on his recent explorations of the crannogs in Drumgay Lake, Ballydoolough, and Lough Eyes, in the county of Fermanagh, which have appeared in the *Journal* of the Royal Historical and Archæological Association of Ireland (4th Series, vol. i), as illustrative of the similar structure and contents of the Irish and Welsh crannog.

He remarks on a crannog in Drumgay (p. 307): "The old crannog-builders appear to have selected a natural shoal in the loch as the scene of their operations. This shoal consists of marl covered by a streak of whitish sand about four inches in depth. Over the sand, to a height of six or eight inches, was a stratum of yellowish clay which supported unhewn logs of oak and birch, together with an immense quantity of small branches, twigs, brambles, small pebbles, etc., compressed into a peat-like mass about two feet thick. These are covered by about two feet of earth containing here and there layers of bones, clay, and stones. This clay is mixed all through with bones of animals, mostly greatly broken, etc., charcoal, and rough stones, some of very large size. The surface of the island is still in many parts covered with flat stones of considerable size."

So at Llangors, in the centre of the island, for three feet from the surface, there were large, loose stones and



earth; and at the north-east angle a layer of vegetable mould with bones, many split and cracked; then came, underneath, a layer of peat resting on the remains of reeds and small wood, apparently bound together like fagots; the surface of the greater part of the island being covered with large stones.

The bones of similar animals occur in the Irish and Welsh crannog. Professor Owen identifies those found at Ballydoolough with *bos longifrons*, *cervus elephas*, *sus scrofa*, *equus asinus*, the limb-bones having been apparently fractured for the marrow.

The occurrence of fragments of earthen eared vessels of elegant design, and highly ornamented, may be referred to as another instance of the greater artistic taste and skill of the Irish, rather than as a point of difference. In both, oak piles of a similar length, sharpened at the lower end with an iron axe, appear to have been made use of, and driven in deep to form a strong stockade.

We now pass on to Mr. Dumbleton's note: "The sections made to shew the structure of the island in Llangors Lake proved clearly its artificial origin. Several holes were sunk in different parts of the island; and in one of them, at the north-east angle, bones were found very plentifully, at all depths, above the peat. Some of these bones were sent to Professor Rolleston of Oxford, who recognised among them bones of a small and large horse, and bones of small species of the hog, the sheep, and the ox. Another set of the bones found were exhibited at the British Association, at Exeter, in 1869, and among them Mr. Boyd Dawkins recognised those of the red deer, wild boar, and *bos longifrons*. Mr. Dawkins was of opinion that the group altogether, from the greater proportion of wild than domestic animals, indicated a remote period of deposition; but, since, Professor Owen has been kind enough to examine a series of the bones found there, and in a letter dated December 4th, 1871, he states: 'There are the remains of the hog, and those of the *bos* agree best with *bos longifrons*. The

recent date of the collection would be no bar to that species having contributed to the food of the lake-dwellers. Since the period when evidence was given of the probability of the Welsh runts as well as the Highland kyloes being domesticated descendants of the small aboriginal British bovine (*History of British Fossil Mammals*, 1846, p. 509),<sup>1</sup> corroborative evidence has been obtained, and Mr. Boyd Dawkins communicates, in the last number of the *Proceedings* of the Manchester Philosophical Society, his conviction of the same derivation of our small, short-horned mountain cattle. Among the detached teeth I have detected the lower molar of a small ass, or an equine of that size.'

"These several reports confirm each other, and doubtless correctly represent the character of the bones found. The fact, however, of the domestication of *bos longifrons* having been admitted, renders very uncertain the age of the deposit on the island of Llangors Lake.—  
H. DUMBLETON."

R. W. B.

<sup>1</sup> "But if it should still be contended that the natives of Britain, or any part of them, obtained their cattle by taming a primitive wild race, neither the bison nor the great urus are so likely to have furnished the source of their herds as the smaller, primitive, wild species, or original variety of *bos longifrons*. \* \* \* \* In this field of conjecture the most probable one will be admitted to be that which points to the *bos longifrons* as the species which would be most domesticated by the aborigines of Britain before the Roman invasion. Had the *bos primigenius* been the source, we might have expected the Highland and Welsh cattle to have retained some of the characteristics of their great progenitors, and to have been distinguished from other domestic breeds by their superior size and the length of their horns. The kyloes and the runts are, on the contrary, remarkable for their small size, and are characterised either by short horns, as in the *bos longifrons*, or by the entire absence of these weapons." (P. 514.)

## BATTLE OF PENLEATHERU.

ACCORDING to the *Annales Cambriæ*, which appear to have been the first attempt at compiling, in a chronological order, a record of the events which occurred in the Principality, it is stated that a battle was fought, in the year 1087, between Rhys ab Tewdwr and the sons of Bleddyn ab Cynvyn in *Penletheru*. The *Annales* are supposed to have been compiled in the tenth century. In the oldest MS. of them extant, preserved in the Harleian Collection in the British Museum (written towards the close of the tenth or beginning of the eleventh century, is the mention of it as follows: "1087 Annus. Bellum cum illis gessit in Penletheru, in quo duo filii Bledit, id est Madauc et Ririt ceciderunt." In a MS. of the *Annales*, written in the latter part of the thirteenth century, preserved in the Cottonian Collection in the British Museum, a slight variation occurs in the name of the place in which the battle was fought, where it is said to have been in *Penlethereu*. I am not aware that *Penletheru* or *Penlethereu* is mentioned in any other ancient document, or that it can now be discovered and identified.

In *Brut y Tywysogion* (Chronicle of the Princes), the oldest copy of which is contained in the *Red Book of Hergest* (now in Jesus College, Oxford), said to have been written,—the first part about the year 1320, and the second portion about 1455,—the battle of Llych Crei is stated to have taken place in 1087. The passage in the original is: "Ac yna y bu frwydyr Llych Crei, ac y llas meibion Bledyn"; that is, "And then the battle of Llych Crei took place, and the sons of Beddyn were slain. In a MS. of the Chronicle of the Princes, ascribed to the latter part of the fifteenth century (preserved in the Cottonian Collection), the name of the place is varied into *Llech Ryt*; but in a Venedotian MS. of the Chronicle of the



sixteenth century, preserved in the Hengwrt Collection, it is *Llech y Kreu*. In the copy of the Chronicle taken from the Book of George Williams of Aberpergwm, and printed in the *Myvyrian Archaeology*, the battle in question is designated "Gwaith Llechryd."<sup>1</sup> On what ground "Llych Crei" of the oldest MS. has been altered into "Llechryd" in the Aberpergwm MS. does not appear; nor is it known for certain in what locality Llych Crei is situated, nor whether it be the same as Penletheru of the *Annales*.

Llechryd is not an uncommon local name. It occurs in North as well as in South Wales. Iolo Goch is said to have been the lord of Llechryd in Denbighshire, where there is still a farm bearing that name; and there are hills called "Llechrydau," near Glyn Ceiriog, in the same county. "Llechryd" is the name given to a tributary stream which flows into the Vale of Festiniog in Merionethshire. There is a ford of the river Wye, near Builth, which bears the name of "Llechryd," near which is said to have been a fortified place. Jones, in his *History of Breconshire*, supposes this to have been the spot where the battle was fought between Rhys ab Tewdwr and the three sons of Bleddyn ab Cynvyn; and Dr. Jones, in his *History of Wales* (a work not to be relied on), states that there was formerly at this place a monumental stone to Rhiryd, one of the sons of Bleddyn, who fell in battle with Rhys. But Fenton, in his *His-*

<sup>1</sup> In the *Iolo MSS.* (p. 22; trans., p. 390) this battle is stated to have been fought at *Llechryd*, which the translator (Ab Iolo) considers to be the place so called "on the Cardiganshire side of the Tivy, opposite to Cilgerran in Pembrokeshire." In the account as given in this document, the sons of Bleddyn ab Cynvyn appear not as principal actors, but as the allies of Iestyn ab Gwrgant, who, we are told, "collected a numerous host against Rhys ab Tewdwr; and Madog, Cadwgan, and Rhiryd, the sons of Bleddyn, aided his enterprise. Consequently Rhys fled to Ireland, where he experienced much kindness, receiving aid both in men and ammunition. Whereupon he returned, with a heavy fleet, to South Wales, and became victorious over his opponents in the battle of Llechryd, where Madog and Rhiryd were slain, and Cadwgan driven in flight quite out of the country."—ED. *Arch. Camb.*

*torical Tour through Pembrokeshire*, fixes upon Llechryd,<sup>1</sup> on the banks of the river Teivi, near Cardigan, as the place where the battle was fought. But what reason is there for identifying either the one or the other of these two localities with the Llechryd of the Chronicle? Have any remains, or other indications of a battle having been fought, been discovered in either of them? Is not Llechryd to be considered a contraction of Llechwedd y Rhyd (the declivity of the ford), rather than a corruption of Llech Rhiryd? Surely the place where a signal victory was obtained over two princes who fell in the battle, cannot be a mere matter of surmise or speculation.

Should any of the associates be able to throw some light on the subject of this inquiry, it might lead to a satisfactory solution of the question.

LLALLAWG.

#### MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Meeting will be held at the latter end of August, at Brecon, under the presidency of SIR JOSEPH R. BAILEY, Bart.

A large and influential Committee have been already appointed, and have been some time actively employed in making the preliminary arrangements. Full particulars as regards these arrangements will, we hope, be ready for publication with the issue of the present number of the *Archæologia Cambrensis*; but at any rate the full programme will be issued in the July number.

Members wishing to contribute papers for the evening meetings, and articles for exhibition in the contemplated temporary museum, are requested to communicate with the Rev. R. Price, Hon. Sec. to the Meeting, at St. David's Vicarage, Brecon.

<sup>1</sup> Lewis Morris (*Celtic Remains*, s. v. "Llechryd") assumes that Llechryd on the Teivi was the site of this action. "Here," he states, "a battle was fought between Rhys ap Tewdwr and the sons of Bleddyn ap Cynvyn; where Madoc and Riryd were killed, and the other fled. Rhys ap Tewdwr had in this battle a strong power of Irish and Scots, which were in his pay. A.D. 1087."—ED. *Arch. Camb.*

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1871.

## STATEMENT OF EXPENDITURE AND RECEIPTS.

	EXPENDITURE.	RECEIPTS.
1871		
To Balance	£ 7 12 6	
” Printing	- - 157 4 1	Subscriptions from South Wales - -
” Wood-engraving	- - 31 0 0	Ditto from North Wales, etc., including re-
” Steel ditto	- - 25 0 0	ceipts for books sold - -
” Balance due from Treasurer	- - 43 19 3	
	£264 15 10	£264 15 10
<p><i>Audited and found correct.</i></p> <p style="margin-left: 100px;">             THOMAS POWELL } <i>Auditors for</i>              JOHN MORGAN     } 1871.           </p>		
Brecon: March 30, 1872.		



## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

NOTES OF AN ANTIQUARIAN RAMBLE AMONG  
THE MONMOUTHSHIRE HILLS.

## RAMBLE I.

SIR,—These notes do not aspire to the dignity of appearing in large type ; but they may, perhaps, be not deemed unworthy of appearing in the same garb as the “Miscellaneous Notices” with which you favour us at the close of each Part.

Following the route pursued by Archdeacon Coxe in the last years of the last century, accompanied by a friend I left the busy, noisy hamlet or village of Pont Newynydd, and took the lane leading to the collection of houses pleasantly situated on the breast of the hill, known by the rather romantic name of “Pentref Piod.” Here we were glad to find that during the late improvement of the roads of the neighbourhood, all traces of the old paved trackway mentioned by the Archdeacon had not been swept away,<sup>1</sup> for several pieces were then to be found between Pont Newynydd and the Ebwy Vale Company’s Railway in an excellent state of preservation. In one place in particular the pavement or pitching seems never to have been disturbed. The rills of water which flowed down the lane appear to have given it up in despair, and to have found more congenial beds in the soft, yielding soil on the borders of the stone road ; so that we were probably viewing this specimen of road making much in the state that it was left after receiving the finishing touch of the Roman constructors. The roadway led right up what is locally called the “breast” of the hill ; so that those travelling along it commanded a view of the approaches on either side, and so were guarded against a surprise. Its breadth was not uniform, the most considerable portions being about five feet. Curves were unknown in its course, obtuse angles marked the change in its direction. The trackway is known as “Heol Ffranc” and “Rhiw Ffranc.”

When we arrived at the crest of the hill we obtained a beautiful view of the surrounding county ; but all traces of the pavement disappeared ; nor did we discover any until we reached the little mountain village of Llanhuddel, or, as it is sometimes called, Llan-

<sup>1</sup> On visiting the road a second time I was greatly mortified to find that the Vandal parish road-menders had carefully taken up every stone of this portion of the old roadway, and converted them into materials for macadamising the lane. This second Crusade has almost “improved” all traces of the old trackway out of existence.

hilleth (see Ordnance Map), which was our destination. It consists of a few decent houses occupying a small plateau on the brow of the hill which overlooks the junction of the two Ebwys. Small as it is, it maintains two publichouses called respectively "The Castle" and "The Carpenters' Arms,"—the sign of the latter proffering some excellent advice to those who frequent the house, in the following doggerel,

"Call softly, pay freely,  
Drink soberly, and depart quietly."

None of the houses appear to be very old, so that their existence will not militate against the natural surprise felt at the selection of this out of the way spot on the mountain top for the site of the parish church.<sup>1</sup>

Near the principal entrance to the churchyard, vestiges of the paved roadway are again visible. Some eight or nine years ago several yards of it were taken up, when the present south boundary wall of the graveyard was built. A short distance further on, in the direction of Aberbeeg, faint traces of it again appear on the crest of the steep, where the loose earth had been washed away by the late rains. Evidently the old roadway went in the direction of the valley of the Ebwy, and joined some of the well known lines of roads to be found further west. As far as our walk was concerned, we found that it connected the valleys of the Torfaen and the Ebwy.

Adjoining the churchyard, on the south-western side, stands a great mound of earth about one hundred and twenty yards in circumference. Old people of the neighbourhood knew nothing of its name, and it is not marked on the Ordnance Map. One old woman informed us that the neighbours called it indifferently "Y Twmp" and "Twmp Siencyn Sion," from an old worthy of that name who lived in a house close at hand. The question, who were its builders? is not easily answered. Its position and the regularity of its structure pronounce against an early British origin. Mounds of this description are known to exist in connexion with Roman camps, and serve for the purpose of look-out posts; but here there is no trace of a rectangular or any other earthwork; so that it appears to date from a later period, although the old paved roadway and other indications point out the spot as one known to the Romans. As it stands now it seems to have been the site of one of those wooden castles erected by Welsh chieftains; or it was an outpost of the castle, the remains of which will be noticed presently. The mound on Twyn Barlwm is visible from here.

Our village guide, an elderly woman, who discharged the functions

<sup>1</sup> Prof. Rees, in his work on the *Welsh Saints*, offers a suggestion which may account for the selection of such sites as those of the churches of Llanhuddel and Trefethin: "On the other hand," he says, "places of worship are sometimes numerous in districts the most barren. The recesses of the mountains appear to have been more populous formerly than at present, for the inhabitants of Wales chose to live in such situations as were most secure from foreign aggression" (p. 17).

of parish clerk, informed us that, some time ago, while digging to make some necessary alterations in the old building situate opposite the churchyard-gate, one of those engaged in the work found three old coins, some pieces of old iron, and a "place something like an oven arched over." But the digging had to be stopped up, as the owner of the property was either not curious enough, or not sufficiently rich, to follow up the discovery. The old coins and pieces of iron were thought to be of no value by their finders, and were given to the children for playthings, and thus became lost.

On the northern side of the churchyard we found the remains styled by the village people "Twmp y Castell," mentioned by Archdeacon Coxe as the "remains of an ancient fortress called Castell Taliurum by the natives, who could not explain the meaning, but said it was neither Welsh nor English. These words are supposed to be a corruption of *Castrum Italorum*. I have not been able to discover any traces of its founders or proprietors, yet the name has led sanguine admirers of classic antiquity to ascribe its construction to the Romans. These remains do not bear a Roman character, but were probably erected by the Britons, and afterwards occupied and strengthened by the Norman conquerors of Gwent."<sup>1</sup>

Covered by a thin layer of soil are the foundations of a strong fortress. Considerable portions of the foundation-walls were at the time of our visit still to be found *in situ*, although, as we were informed, the ruins were looked upon and used in the neighbourhood as a quarry. Early in the present century even timber in large quantities had been taken away and used in the surrounding houses. Should further investigation prove that there was a Roman post here, the acuteness of their engineer in selecting the spot appears to have been approved of by the Welsh chieftains who had to succumb to the Normans, who erected one of their strong castles here to keep the neighbourhood in subjection. It was probably around this latter structure that the village reared itself. Coxe gives a rough plan of the remains, which cover a space of about sixty by thirty-five yards, as they appeared in his days; but excavations made subsequent to his visit, to obtain the stone buried beneath the *débris*, have so cut up and altered the ground that the original plan cannot now be clearly traced. While some of these quarryings were being made, several "iron bullets" (so my informant styled them) were found. One of these, still in the possession of the old landlady of "The Castle," who is also the owner of the site of the ruins, turned out to be a small cannon-ball. The existence of this relic proves the place to have been occupied at least as late as the fifteenth century. Can it be that the obscurity of its history is veiled by another name?<sup>2</sup>

<sup>1</sup> Historical Tour in Monmouthshire, p. 253.

<sup>2</sup> The following extract from the *Iolo MSS.* (p. 349), in the form of a note to Llanilid, shows such a singular coincidence in the nature of the remains, etc., with those at Llanhuddel, that we cannot refrain from quoting it:— "Llanilid, in Glamorganshire, appears to have been a retirement of the Silurian princes.....In this parish there is an old well, never dry, called



Local tradition has, in its customary manner, accounted for the origin of the castle in a style peculiarly its own. It states that *Ithel* and *Phillis* were two giants who lived upon the most intimate terms with each other; the former having chosen Llanhuddel for his residence, the latter the ground at present occupied by the ruins of Caerphilly Castle. While engaged in building his residence, Ithel one day, having provided himself with an enormous apron, set out for a walk over the neighbouring hills for the purpose of collecting materials for carrying on his work. On his return from what appears to have been a highly successful excursion, he suddenly came to grief at a place called "Pen yr Heol," a spot between Cefn y Crib and Llanhuddel, when the string of his apron gave way, and down tumbled the stones, forming an immense heap, which existed a short time ago (and may yet) to testify to the truth of the legend. This unfortunate accident so thoroughly alarmed the giant, that he gave vent to his pent up feelings of agony by uttering a most terrible scream which reached the ears of his friend Phillis at Caerphilly. The latter came over at once to ascertain the cause of the noise, and when informed of the nature of the mishap which had befallen his friend, heartily sympathised with him in his misfortune. Tradition, in the most tantalising manner, has preserved (at least as far as we were able to learn) no more personal incidents connected with these old worthies, who were, doubtless, local eponyms created to explain the names of Llanhuddel and Caerphilly.

The church is surrounded by twelve venerable yew trees, which impart quite a funereal aspect to its appearance as it is approached from the hill. On the right hand side of the principal path leading to the western door are the remains of an ancient stone cross,—a common feature in the old churchyards of the neighbourhood, such as Trefethin, Mamhilad, Y Goettref, Pant Teg, Llantarnam, etc. It has often occurred to the writer that these old crosses of Monmouthshire would form an excellent subject for one of the annual pamphlets issued by the Monmouthshire and Caerleon Antiquarian Society. The remains of the Llanhuddel cross consist of a portion of the octagonal shaft and its socket, resting upon a rude, square, platform of masonry.

From its size and the primitive simplicity of its form, the church appears to occupy the same site as the structure originally reared by its founder. It consists of a nave and chancel separated from

Ffynnon Geri, or Ceri's Well (from Ceri Hirlyngwyn); and, at a little distance, a spot of ground called Castell Ceri, or Ceri's Castle; but no vestiges of habitation are now known to have existed there, *except a flagged causeway towards the church*, through a bordering marsh, discovered, in draining, about sixty years ago. *Close to the church a very large round tumulus* appears, called Y Gaer Gronn, or circular fortress, on which, within the memory of persons now living, immense *old oaks* grew. The top of this tumulus has been rendered concave, apparently for warlike defence; but we may infer that it was originally a Druidic oratory, for the first Christian churches were built near such places."

each other by a low semicircular arch only some eight or nine feet high, with a plain square tower at the west end covered in with a saddle-back roof. Coxe describes the church as "a small Gothic building constructed in the most simple form, *without a tower or belfry, the bells being placed under the roof, and the ropes descending into the church.*"<sup>1</sup> The Archdeacon appears to have considered the belfry as part of the church. It has evidently been raised since his time, for a visitor to the loft where the bells are hung may notice a mark on the church wall which looks like traces of the insertion of the old roof. The larger of the two bells in the tower (the only one used) bears the following inscription: "Come away, make no delay, 1767." The smaller one has: "Gloria in excelsis Deo, 1615" (or 1675). There are two entrances to the church, the principal one being through the tower at the west end, the other by means of a small narrow door on the south side of the chancel. The nave measures, internally, 32 feet by 16 feet, the chancel 20 feet by 15 feet. The roof (or, to be more correct, the ceiling) is circular; of the kind which is, I believe, sometimes denominated "cradle".

Perhaps the most striking object which the edifice contains is the old font. No description of it can convey an idea of its simple, unadorned homeliness. Its construction must have been of the rudest kind, merely the hollowing out of a cubical block of stone measuring 1 ft. 8 ins. by 1 ft. 6 ins. On the south side of the Communion Table there is a small niche which formerly contained the piscina. Several mural tablets are placed in different parts of the church, some of them erected to the memory of old worthies who were contemporary with Charles I and Cromwell. The inscriptions upon the stones which form the pavement of the church are in some cases obliterated. The custom of burying within the walls of the sacred building appears to have prevailed until no more space was available for the purpose. A prejudice seems formerly to have existed here as elsewhere against interment on the north side of the church; for while that part of the churchyard which lies to the east, south, and west of the church is almost filled with graves, the north side is unoccupied, except by recent graves.

The history of the foundation of this church is at present involved in obscurity. Archdeacon Coxe states that it "is dedicated to St. Ithel, with whose merits and genealogy I am totally unacquainted." He gives no authority for his assertion regarding its dedication. Professor Rees appears to have followed Ecton in giving Illtyd (Iltutus) as its patron saint. In the different lists of Welsh saints published in the *Myvyrian Archaeology* and the *Iolo MSS.* the name of Ithel does not appear. If, on the other hand, Illtyd was its founder, the name as it exists at present has become singularly corrupted. Four churches in Glamorganshire, dedicated to this saint, still bear his name; and it is highly improbable that the name of a church in Monmouthshire should have passed through changes so violent as to

<sup>1</sup> Historical Tour, p. 255.

leave no trace of Illtyd's name. The old custom of observing the parish "wake" had fallen into disuse for such a length of time that no one seemed to know the day of its observance.

In the catalogue of the kings of Glywysig (the country between the rivers Usk and Rhymney, in which district Llanhuddel is situated), preserved in the *Iolo MSS.*, mention is made of "Ithel, the son of Morgan, the fourth king, who bestowed honourable gifts in land and worldly goods (such as gold, silver, and jewels) on the churches and cloisters of the saints" (p. 385); and in the *Liber Llandavensis* he is frequently mentioned (see pp. 424, 428, 429, 446, etc.) as a great benefactor of the church. Is it not probable that such a munificent prince should have built a church which bore his name, and which at the same time was dedicated to some popular saint,—very possibly the renowned Illtyd, the disciple of St. Cadoc?

Old Edmund Jones, who was born in the year 1702, in his quaint volume styled *A Geographical, Historical, and Religious Account of the Parish of Aberystwith* (1779), has the following allusion to our subject: "I have heard that there was a place of worship in Llanithel Castle before the church was built, which church was said to be one of the most ancient structures in the bishopric of Llandaff; *and it was some time in this century that it became subject to Llandaff.* But when this ancient church was built, and when this more ancient place of worship was built, we know not. Only it must chiefly prevail between the settling of the Romans at Caerleon, and the departure from Britain in the fifth century, though we have very little from antiquity to show this." What the author meant by the assertion which has been placed in italics is not very clear.

The church does not appear to be mentioned in the *Taxation of Pope Nicholas*, 1291; but in the *Valor of Henry VIII* it figures as "Llanhileth r[ectory] *alias* Llanheveth," of the clear annual value of £10. Ecton adds Illtyd as its patron saint, and Lord Abergavenny as the patron of the living (1742). The representative of this family is the present patron.

E. H.

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### CROES ENGAIN.

SIR,—In the latter part of November, 1858, attention was drawn by one of our members to an ancient mound within one mile of Rhuddlan, close to the farmhouse of Criccia; the highroad from Tremeirchion to Rhuddlan dividing the homestead from the field, which is called "Maes y Groes," and is given in the Ordnance Map. It was then surmounted by a portion of a pillar, the upper part being fixed in the ground close to it. The cross was also said to be known as "Croes Engain" or "Aergain." At the time of the meeting of the Society at Rhyl, the attention of the members was not drawn to it; but it is thought steps were taken to arrest the destruction of the mound, and removal of the fragments of the cross, by directing to it the attention of the late Mr. Shipley Conway, the proprietor.



It is to be hoped that this has been done ; but it would be satisfactory if some information on the subject could be furnished to the Journal.

I remain, Sir, yours obediently,

A. B.

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SIR ROBT. HARLEY, M.P. FOR RADNOR.

SIR,—Through the kindness of Mr. J. Severn Walker I am able to add a note to the "Narrative of Sir Robert Harley" (3rd Series, vol. xii, p. 446) from a Royalist paper, "*Mercurius Elenticus* (No. 58), from Tuesday, December 26, till Tuesday, January 2nd, 1648,"—a week which witnessed the first reading of the ordinance for the King's trial. In his "Narrative" (p. 451) Sir Robert states that he "escaped then with being a prisoner at Hereford and Gloucester ; so sent up to London, and plundered of all his horses." The newspaper account of the transaction is as follows :

"By letters from Herefordshire it is certified that upon the first newes of the violent proceedings of the army at London, the Committee (who are all Presbyterians) run away from Hereford ; but at Prestaine, in Radnorshire, a troope of Col. Horton's took Major Harlow and Major Blany (two of the most active of them), and carried them prisoners to Hereford Castle. This Harlowe is Sir Robert Harlowe's second sonne (for the eldest is one of the ten Members, and now again secluded with his father), who commanded the county troope then quartered at Kingsland ; who, when they heard their Major was taken (and believing that Horton's men would dismount them), tooke sanctuary in Kingsland Church, where what became of them perhaps I may give you in my next, if the printer omit it not (as hee did this and other things the last weeke). I heare since that some of the Committeé were carried prisoners to Glocester. Thus you see Sir Robert Harlow and his two sonnes (the greatest and almost only sticklers in that county) are well rewarded. *Justa indicia Dei.*"

Col. Horton had in May, 1648, distinguished himself by the defeat of the Welsh forces near St. Fagan's. In August he was in Herefordshire. Rushworth mentions, on the authority of letters from Salop, of August 19th, "that Sir Henry Lingen and a party of Cavaliers took about sixty of Col. Harley's horse near Lempster ; but two or three days after a party of Col. Harley's, with one of Col. Horton's, met with Lingen's company, regained all their horses and prisoners, took Sir Henry and Col. Croft, with many other commanders, slew divers of the party, and routed the rest." Horton was one of the judges at the King's trial, and died in Ireland in the autumn of 1649. Major Blany was probably Thomas Blayney of Kinsham Court, near Presteign, a kinsman of the Harleys. (See App. VIII to Lady Brill. Harley's Letters.)

I am, etc.,

R. W. B.

27 April, 1872.

“KEREG THE TYLLUAINÉ.”

SIR,—“NEMO” is, I have no doubt, quite correct in applying Leland’s description of “Kereg the Tylluaine” to the Cefn Caves, though I cannot find, from inquiry, that that name is ever applied to them now. The third edition, by Hearne, dated 1769, has the reference slightly different to “NEMO,” and a little more quaint. The words there are: “On the farther ripe of Elwy, a 3 or 4 miles above S. Asaphe’s, is a stony rock caullid *Kereg thetylluaine*, i. e., *the rok with hole stones*, wher a great cave is, having divers romes in it hewid out of the mayne rok.”

The cave here alluded to is, I have little doubt, the natural opening in the rock through which the old highway from Cefn to Denbigh at one time passed; a little distance below the more famous Bone Cave, which even so late as 1830, when the late Bishop Stanley of Norwich wrote his interesting notice in the *Edinburgh New Philosophical Journal*, had not been opened for more than a few feet from its mouth.

I am not sure that Leland has hit upon the correct translation of the name he gives, however suitable it may be to the actual circumstances. I rather suspect that “*thetylluaine*” has not so much to do with *tyllau*, “holes,” as with *dylluan*, the “owl;” and that in less public times it may have been a favourite home for such birds. And in corroboration I may add that I have myself, when exploring the rocks, been saved from falling headlong into one of the *tyllau* by the sudden rise of the *dylluan* close below me.

I remain, etc.

D. R. T.

SIR,—In Cornish a holed stone is called *tolven*, which in Welsh is or would be *tyllfaen* (pl. *tyllfeini*). In the time of Leland, and much later, *u* and *v* (the Welsh *f* of the present day) were indifferently used. His *tylluaine*, therefore, should be read *tyllvaine*; which, for him, is a sufficiently close approximation to *tyllveini*, or *tyllfeini* as we would now write it. “Kereg the Tylluaine” is “Careg y Tyllfeini,” and is correctly explained as meaning the rock with holed stones. But whether “Kereg the Tylluaine” is identical with the Cefn Caves I am not in a position to offer an opinion.

Yours truly,

E. S. D.

THE “CELTIC REMAINS.”

SIR,—I have perused with great pleasure the specimen of the *Celtic Remains* which appeared in your last number. I hope it is the first instalment of a very interesting work which has been compiled now above a century. It is evidently worth publishing in its entirety; but as little encouragement is given by Welshmen to the publication of such works in an independent volume, it would be very

desirable to have some pages in succeeding numbers of the *Arch. Camb.* It will be a valuable contribution to what is greatly wanted, namely, a full dictionary of names of places; somewhat on the plan of Dr. Bannister's Cornish Glossary, lately published, but at greater length. There are numbers of Welsh words preserved in the names of places, which have disappeared from the written and spoken language: for instance, *ach* (water) in Clarach, Mawddaeh, etc.; *mach* (a field) in Machynlleth, Cilfach, etc.

R. WILLIAMS, M.A.

Rhyd y Croesau, April 15, 1872.

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### STONES NEAR PWLLHELI.

SIR,—I beg to call your attention to a stone, which is probably a cromlech, in the neighbourhood of Pwllheli in Carnarvonshire. It is in a field belonging to Penmaen, within a mile of the town, on the old road to Nevin, and not far beyond the field called Cae'r Goetan. It is now nearly covered by a large boundary hedge; but the ends are visible on either side, and a stone on the upper side seems to be one of the supporters. The horizontal slab is a large and heavy stone, and inclines a little due north. In the same field, and forming a part of the same hedge, a few yards higher up, is another large stone set on end. It seems that advantage was taken of both the stones in making the fence. The slab set on edge in Cae'r Goetan was probably a part of a demolished *cistfaen*, as it is rather small to have been a *cromlech*.

Bala.

J. PETER.

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### THE ROWAN-TREE IN CHURCHYARDS IN WALES.

SIR,—In the *Penny Cyclopædia* (vol. xx, p. 196), we meet with the following statement in regard to the rowan-tree, or mountain-ash: "In Wales it is religiously planted in churchyards, as the yew is in England." Is that a fact? I have seen some hundreds of churchyards, in different parts of the Principality, but have no recollection of having ever seen the mountain-ash in any of them; except, perhaps, in a few cases, growing in the hedge like some other tree. The writer alluded to seems to have overlooked the patent fact that yew-trees are about as common in churchyards in Wales as in England.

I remain, Sir, yours obediently,

DYVEDON.

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### THE PERTHI CROMLECH.

SIR,—A cromlech so called was standing in Llanidan parish, Anglesey, some years ago; but fell down during some incautious digging, when there were discovered some bronze implements or chisels. One became the property of Griffith Daniel, Twll y Clawdd, in the parish; and others fell to the Rev. Evan Lloyd, M.A., then rector of Aberffraw. I wish to ask two questions. What remains of the cromlech still exist? Secondly, is there any chance of ascertaining



where these bronze implements are, and of any one being able to give information as to how many of them were found on this occasion? It is of importance to collect accurate accounts of all discoveries under such monuments, as unfortunately so little record was made of them in former times. I am informed that one of the most active and intelligent of Anglesey antiquaries lives in the neighbouring parish of Llangaffo. Can he assist us?

A. B.

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### Archæological Notes and Queries.

*Note 4.*—A MABINOGI. I think the following short *mabinogi*, which I heard from a farmer in the parish of Llanllechid, Carnarvonshire, worth preservation; and although not, strictly speaking, archæological, perhaps it may be deemed of sufficient value to give it a place in the *Archæologia Cambrensis*.

A heron, a cat, and a bramble, farmed the tithes of a certain parish. The heron bought the hay, and had placed it in coeks, intending the following day to carry it; but in the night a heavy shower fell, and the hay was carried away by the flood; and ever since the heron frequents brooks, rivers, and lakes, mournfully seeking her lost hay. The cat succeeded in getting the wheat, which she had bought, into the barn; threshed it, and laid it against the side of the wall, thinking to bag and sell it the following day. Early in the morning she went to the barn, and found it covered with rats and mice, which had had a grand feast upon the corn the previous night, and had left nothing for the poor cat but chaff. In a rage she pounced upon them, and ever since there has been mortal enmity between the cats and rats and mice. The bramble, who had bought the oats and barley, was more fortunate than either the heron or the cat; for he not only threshed, but had both oats and barley placed in sacks, and even sold it. But he sold it upon trust, and never got a farthing from his debtors; and so ever since he lays hold of everything and everybody, saying, "Pay me my tithes." E. OWEN.

*Note 5.*—INSCRIBED STONES (4th Ser., vol. ii). A. *Catawc ap Teyrnawc* (p. 261). The characters of this inscription are in letters of the Irish alphabet, which appear to have been correctly read as "Catacus hic jacet, filius Tegerna[eu]s." It is quite possible that these proper names may be equivalent to the Welsh *Catawc* and *Teyrnawc*: indeed, I would not question it for one moment. But we must not overlook the clear fact that we have here an inscription in Latinized Irish Gaelic, not in Welsh.

*Catacus* is the same word as *Cathach*, and *Tegerna[eu]s* is the same word as *Tighearnas*; and it is of interest to note that we have both names combined in *Catigearn*, the assumed commander of the British forces opposed to Hengst and Horsa, and whose remains are supposed to have been interred in the cromlech known as Kit's Coity House, Aylesford, Kent.

B. *Llech Eiuodon* (p. 339). This relie I would class as a founder's

stone. The inscription I do not think to be meant for a proper name, but I read it as "eju[s] don[avit]"; say, "of him who gave it"; *i. e.*, the memorial stone of the founder. The prominent names of the locality are, St. Egwad, formed from the Teutonic "Ægir"; and St. Teilo (qy. from "Theophilus"). It may be assumed that Egwad was the founder in question.

A. H.

*Note 5.*—THE WORD "CRANNOG." This modern antiquarian importation from the sister island is often, perhaps generally, spelt *crannoge*; but would it not be better to omit the final *e*, the addition of which is worse than useless, as it tends to vitiate the pronunciation? *Crannog*, meaning "a house of wood on an island," is a pure Irish word (see O'Donovan's Supplement to O'Reilly's *Irish Dictionary*, p. 77), in which the final *g* is hard, as in the English words *dog*, *log*, etc. Dr. O'Donovan (*Irish Grammar*, p. 30) remarks on the letter *g*, that "this consonant is never soft, like *g* in the English word *general*." *Crannog* appears to be derived from *crann* (= Welsh *pren*), a tree, timber.

S.

*Answer to Query 3* (p. 73).—LIST OF INCUMBENTS FOR THE DIOCESE OF BANGOR. The correspondent who signs himself \*\*\* is informed that no list exists of the incumbents of the diocese of Bangor, except the one published by Browne Willis a century and a half ago. It has never been brought down later than the date at which that antiquary left it. A history of this diocese, as well as of those of St. David's and Llandaff, is a *desideratum*. The learned *History of St. David's*, by Jones and Freeman, is a history of the Cathedral and the dignitaries belonging thereto, and not of the several parishes of which the diocese is composed.

BANGORIENSIS.

*Answer to Query 4* (p. 73).—MAULUS MULOEN. That the word *maulus* was not Welsh, in Dr. O. Pughe's opinion, seems clear from its omission from his Dictionary as well as from that of Dr. Davies. Whether it is inserted in that of Richards, I have not at present an opportunity of ascertaining. Whether the former had a clue to guide him to the knowledge of the Celtic dialect, to which it properly belonged, is perhaps doubtful, as the meaning given to it in his Glossary to his edition of *Dafydd ab Gwilym*, would seem to express no more than he might have gathered from the context of the poem in which it occurs, that, namely, entitled "I un o'r Brodyr Llwydion a gynghorasai y Bardd i ymadael â 'i Gariad" (p. 432), in which he represents the friar as bidding him "wear, on occasions of danger, a thick horsehair garment as black as sloes," and proceeding as in the passage quoted by "CAMBER." There is, in the Cornish dialect, a verb *mayle* (Williams' *Cornish Dict.*, *s. v.*), part. pass. *maylys*, *maylyes*, meaning "to wrap," "to swathe." Assuming this passive participle to have been used as a substantive, the meaning becomes "a wrap," "a swaddling-cloth." Dr. O. Pughe, finding the words *mul oen* written as one, conjectured—perhaps too hastily—that the second word belonged to a foreign dialect as well as the

first; and finding that the Welsh word *milain* was represented in Cornish by the forms *milen* and *melen*, "wild," "savage," jumped to the conclusion that the word was intended for an epithet of *maulus*, and was to be referred to a "purpose of mortification." But there is a good Welsh word *mul*, signifying "modest"; and another *oen*, as every Welshman knows, "a lamb." Read the syllables in *muloen* as two separate words, and the signification becomes readily apparent: "Get a shirt of the wrap" (*i. e.*, the horsehair integument), "like a modest lamb, and cold is its operation on thy skin."

H. W. L.

*Query 5.*—WELSH BIBLIOGRAPHY. In Bohn's edition of Lowndes' *Bibliographer's Manual*, p. 1073, will be found the following entry: "HIRAETHOC, Gruffyd. *Ou Synnwyr pen Kembero ygyd, Wedyr-gynnull; ei gynnwys aegyfansoddi mewn crynodab ddosparthus a threfnodic awedrwy ddyual ystryw. Gruffyd Hiraethoc prydydd o wynedd Is. Comwy. Lond. by Nycholas Hyll. 8vo. No date (circa 1550).*" This title, which of course is full of blunders, is followed by a note to this effect: "The British Proverbs, by Gruffyd Hiraethoc, a poet in North Wales, who lived about 1500. The work has escaped Grose and Brand." Has any reader of the *Archæologia Cambrensis* seen this extremely rare and apparently curious book? And if so, will he favour us with a correct title as well as some further account of it? If the work appeared about the date above given, it must be one of the earliest printed books in the Welsh language; Salesbury's *Gwyddor Cymraeg*, in 1546, being the first; and his *Welsh Dictionary*, in the following year, the second. BIBLIOPHILIST.

*Query 6.*—THE ELOR FEIRCH. Inquiry having recently been made in a local paper as to the nature and use of the *elor feirch* (literally, "horse-bier"), by a writer who stated that one of these is still in existence at Llangedwin, and probably elsewhere, it would appear to be very desirable, now that its use is obsolete, that a drawing should be made from one of the extant examples, from which a cut might be taken for publication in the *Archæologia Cambrensis*. The late Rev. Edward Thelwall, rector of Llanbedr, near Ruthin, who died at about the age of ninety, in 1871, informed the present writer, shortly before his death, that these horse-biers were in frequent use, during his youth, among the mountains of Denbighshire, when conveyance on wheels was often impracticable, owing to the badness and steepness of the roads, or the absence of any road whatever, from a dwelling distant, perhaps, many miles from the parish church. H. W. L.

### Miscellaneous Notices.

THE PARISH CHURCHES OF DENBIGHSHIRE.—Messrs. Lloyd Williams and Underwood have set an example to their professional brethren which, we trust, will be followed, if not generally, at least throughout Wales and Monmouthshire. These gentlemen have nearly completed their work of illustrating the parish churches of Denbighshire



and all remarkable monuments, such as crosses, brasses, tombstones, as well as architectural details of mouldings, roofs, etc. They are to be congratulated on the admirable result of their labours as far as they have been completed. Practically speaking, as only two or three parish churches remain to be illustrated, we may consider the work finished; and from the manner in which it has been carried out, we have no hesitation in saying that the country is very much indebted to the spirit and energy of the two gentlemen who undertook so novel and yet so important a work. How such a work could have been produced at the low cost of thirty shillings, is more than we can understand; and unless it is universally supported, as it deserves, we fear that considerable loss will be incurred. There is, moreover, an additional reason why complete success is desirable, and that is, the example may in that case be followed in the other counties of Wales, and in process of time we may hope to have all the churches treated in a similar manner; and as such a desirable event depends upon the encouragement these gentlemen will receive from Welshmen, we make no doubt they will find the support they deserve.

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LLANGAMMARCH, BRECONSHIRE.—In the early part of last year some workmen, in digging peaty ground near the Llangammarch Station of the Central Wales Railway, broke an earthen eared vessel, and scattered the fragments. With it were coins. A journeyman painter, who was working in the neighbourhood, saw the fragments, which he described as an urn with handles; but only brought away two of the coins (second brass, Victorinus), and gave them to the postmaster, Kington.

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BAILEY HILL, MOLD.—During some late excavations in this mound, the workmen came on two walls parallel to each other, at a distance of ten feet from each other, near the base of the mound, on its western side. One wall was four feet thick, the other eight and a half feet; but nothing is said in the notice that appeared in *The Liverpool Mercury* as to the nature of the masonry. These walls may be the work of the first Norman or English occupiers of the district, although the Roman road from *Deva* to *Varis* cannot be at any great distance. We hope the Local Secretary of Flintshire will make some inquiries, and give us the result.

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DATE OF ELLIS WYNNE'S LETTER (pp. 4, 5).—A correspondent calls attention to the fact that this letter could not have been written in 1660, as supposed by the gentleman to whom we are indebted for it, as "the iijth day of August" did not fall that year on a "thursday," but on a Saturday. It might have been, and probably was, written in 1659, for that year the 4th of August fell on a Thursday.

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RICHARD MORRIS' EDITION OF THE WELSH BIBLE.—In the notice of the *Celtic Remains*, in the January number (p. 36), there is a slight error with reference to one of the editions of the Welsh Bible conducted through the press by Richard Morris, which it may not be amiss to correct. It is there stated that the two editions under his

supervision were published at Cambridge, whereas only the *first* of them (1746) appeared from the Cambridge University Press. The *second*, which appeared in 1752, was printed and published at London, and has the following imprint,—“Llundain: Printiedig gan Tomas Basgett, Printiwr i Ardderchoccaf Fawrhydi'r Brenhin; a chan Wrthddrychiaid Rhobert Basgett. M.DCC.LII.” Both editions are in 8vo, and are now somewhat rare.

THE PROPOSED BOOK OF WELSH INCISED STONES.—The sub-committee are waiting to receive the names of subscribers to this contemplated publication, which will be issued in quarto, in three Parts; or in two, if the support received will enable this to be done. The subscription for each Part is ten shillings. The following are the names already received: Albert Way, Esq., two copies; Rev. E. L. Barnwell, two copies; Professor Babington, Cambridge; Professor Stevens, Copenhagen; R. W. Banks, Esq., Kington; Rev. R. Temple; Rev. D. S. Evans; G. T. Clark, Esq.; Rev. T. James; Whitley Stokes, Esq.; R. R. Brash, Esq.; John Rhys, Esq., M.A., Fellow of Merton College, Oxford; Miss Davies, Penmaen Dovey, Machynlleth; G. H. Whalley, Esq., M.P., Plas Madog; Rev. Robt. Ellis, Carnarvon; Rev. John Alban Morris, Cefn Bychan, Ruabon; Mrs. Sandbach, Hafod Unnos, Llanrwst; the Rt. Rev. the Lord Bishop of St. Asaph, two copies.

THE IRISH CHRISTIAN INSCRIPTIONS, EDITED BY M. STOKES.—Part the second of this most interesting and important publication has reached the hands of the subscribers, and is even superior to the preceding one in several respects as well as in its larger bulk. The introductory explanations of the Plates is the work of the Rev. Dr. Reeves; while the Plates, facsimiles of the late George Petrie's drawings, are no less to be commended for their beauty than fidelity. As the subscription is only ten shillings each Part, it is satisfactory to find that the work is so well appreciated as to enable the Editor to present such a volume for so small a sum. We believe Part I can still be had on application to the Rev. James Graves of Inisnag, Stoneyford, Kilkenny, for the same amount. We strongly recommend this work to the notice of our members.

HISTORY OF THE DIOCESE OF ST. ASAPH, BY THE REV. D. R. THOMAS.—The third instalment of this important work has lately been published, and fully bears out the favourable opinion expressed in these pages of the first and second Parts. This portion embraces the deaneries of Denbigh and Dyffryn Clwyd, with portions of those of Caedewen (Cydwain) and Holywell. When completed it will be one of the most valuable works relating to the Principality.

THE CAMBRIDGE WELSH GLOSSES.—We are happy to inform our readers that the Welsh Glosses which were lately discovered in the library of Corpus Christi College, Cambridge, and to which reference was made in our January number, will shortly appear in the pages of the *Archæologia Cambrensis*, with the annotations of Mr. Whitley Stokes.

## Reviews.

RUDE STONE MONUMENTS IN ALL COUNTRIES; THEIR AGES AND USE. 8vo. London: J. Murray. 1872.

IF there were not so many worthy people in this world, who can swallow anything provided it is stated with energetic confidence, we might have thought it hardly worth our while to take any serious notice of the volume before us, although it is the work of Mr. James Fergusson. The singular facts and arguments on which still more singular theories and conjectures are based, may, perhaps, amuse such as have any acquaintance, and especially practical acquaintance, with the subject; but may, at the same time, seriously mislead others, who, less experienced, may be anxious to obtain some knowledge of the question; although even they, having waded through this substantial volume, cannot but be staggered at its inconsistencies and contradictions, so that they may well doubt if Mr. Fergusson himself has made up his mind, and understands his own theories. We must, at least for ourselves, confess that some feeling like this is the case. Any gentleman, of course, has an undoubted right to inform the public of his views concerning megalithic or any other controversies; but then he is bound to take some little care that what he states as facts are really so, and not mere guesswork or conjecture, and that his arguments at least pretend to be arguments. Whether this has been done in the present instance, readers must judge for themselves.

One question will, however, suggest itself, and that is, what could have been Mr. Fergusson's object in writing such a book at all? He has added nothing to what was already known, although he has discovered some very curious matters which were certainly, up to this time, unknown, and which would be of some value and interest if, on closer examination, they did not look like genuine "moonshine." Nor is it easy to conjecture why he should have taken the trouble to set up poor old Inigo Jones and his followers, merely to knock them down; or why he should follow the example of the minister of Slains, and exhume the Druids. We imagined they had long been dead and buried; and that Dracontian mysteries, megalithic almanacks, and observatories, had been similarly disposed of; so unless mere padding was required, the time of the writer might have been better employed, and the patience of his readers been considerably spared.

It is generally acknowledged (of course excepting Mr. Fergusson) that all the minor points, such as varieties of forms and character of circles, chambers, mounds, and the like, may be considered settled, to a great extent; and that the only important and still undecided question is, whether our great stone circles are places of secular and religious meetings, or an essential part of a sepulchral system.



The two great champions of each side are John Stuart, of northern fame, and Dr. Thurnam, of no less southern reputation. But, lo! a third makes his appearance in the field; overthrows the southern champion at the first rush, unhorses the northern one in more gentle fashion; and, victorious, proclaims that our great stone circles are not places of assembly, nor of worship, nor common burial-grounds; but monuments of battles, raised on the spot by the conquering forces; for if we read the book rightly, it seems to be the grand object of Mr. Fergusson to identify to the satisfaction of others, as he appears to have done so effectually to his own, the actual sites of the Arthurian battles recorded in Nennius. This seems to be the main object of the work, and how far he has succeeded may be learnt from one or two samples of the process by which he arrives at his conclusions.

As, then, the principal object of Mr. Fergusson is to make out his identification of the sites of the battles, he seems to have made up his mind that some visible and tangible memorial of them must exist; and if so, what more convenient or more tempting objects than our more remarkable circles and other megalithic remains. Two most important results are thus obtained: first, the confirmation of Nennius' history; and secondly, the true explanation of Abury and similar monuments. Out of the twelve, he gives up the second, third, and fourth; and identifies the other nine with a facility not to be surprised at, as the identifications are all purely imaginary and conjectural. One or two samples of the method of proceeding will be sufficient. The fifth battle was fought "super aliud flumen quod vocatur Duglas vel Dubglas quod est in regione Linuis." A marginal note suggests Lindesay in Lincolnshire, which Mr. Fergusson at once sets aside because he can imagine no other reason for this assigning than that the first three letters are the same. The Douglas by Wigan, claimed by Whittaker in his *History of Manchester*, he also rejects, and probably is justified in so doing; but is hardly so in converting "regione Linuis" into the *lake country*, from the Welsh *llyn* (not *lyn*) and Anglo-Saxon *lin*. The name of the river he thinks no very difficult objection; and thus concludes that as the Saxon Lowther must have previously had a Celtic name, it may have been Douglas, as suiting the colour of the water. In this manner the site of the fifth battle is thus ascertained. But was it worth while to offer any suggestion at all, if this is all that can be said? From the suggestion he here makes, Mr. Fergusson seems to be ignorant that there are more than a dozen rivers of the same name, either in the form of Douglas or Dulas.

The seventh battle he places at the Salkeld Circle, better known as "Long Meg and her Daughters," or another circle a few miles off. He arrives at the conclusion thus. The text of Nennius is "septimum bellum fuit in silva Caledonis, id est Cat Coit Celidon." *Cat* or *cath*, he says, means a "battle," and he learns from dictionaries that *coit* means a "coracle"; and would indicate, in his opinion, a struggle in boats. But, he adds, "the Caledonian forest settles the

question"; and as he has found out that this forest extended from Carlisle to Penrith, so, of course, he must place the site of the battle at the great circle of "Long Meg," or the one near it, without any further hesitation. One would have thought that the Celtic words meant the same as the Latin, as they really do; for *coit* means a *wood*, and certainly not a *coracle*,—at least according to our dictionaries. It surely did not require any great acumen to see that *coit* is but another form of *coed*. There are, however, the circles; and they must be monuments of battles, and therefore of one of the Arthurian battles. In the same way Staunton Drew, in Somersetshire, marks the site of the eleventh battle.

The assignation of the eighth battle is still more original. It was fought at Gunnion, which, he says, has a Welsh look; may possibly be Gower, and in Gower is the huge cromlech of Cefn Bryn. Mr. Fergusson does not know of any other cromlech having a name but this one, and that name is fortunately Arthur. But, then, to be such a monument as Mr. Fergusson wishes us to believe, it must have been a visible one, and could never have been covered up; one, in fact, of his free-standing dolmens. Unfortunately Sir Gardner Wilkinson, whose house is close to it, and who has given an account of it, states that it was covered up. But this does not suit the battle theory, and Sir Gardner's statement is coolly set aside. But the facts are, there are dozens of cromlechs associated with the name of Arthur; the greater part of the material that once covered this one is on the ground at this day; the very circumference of the base of the former tumulus, or carn, is plainly marked out; and as for the Welsh-like character of Gunnion, what language does Mr. Fergusson think was spoken in England before Saxon days? So desperately determined is he to make an Arthurian monument of the Cefn Bryn cromlech, that he even suggests, might not Gunnion and Gower be the same? After this specimen of the manner by which a desired conclusion is obtained, there can be no great difficulty in making out that Mount Badon is close to Abury, and that Silbury Hill was erected to commemorate the victory that followed the twelfth battle.

As the necessary consequence of this assignation of our greater stone circles and megalithic remains, it follows that they must be all post-Roman. But if our memory does not deceive us, we think that this theory was satisfactorily disposed of long ago by Sir John Lubbock and other competent authorities, in a correspondence in the *Athenæum* in 1865-66. In the *Gentleman's Magazine* of May, 1866, will also be found a letter from a well known Wiltshire antiquarian which sets Mr. Fergusson right as to the Roman road by Silbury Hill, and shews the mistake of Kemble about the Wiltshire and Hampshire Overtons. However, in 1872 reappears the old story (which was first introduced to notice in the *Quarterly* of 1860), with the blunders also repeated; except, perhaps, that as regards the line of road by Silbury Hill, which is now found to be of little or no consequence as bearing on the question. But Mr. Kemble's charter



of King Athelstan, dated in 939 (p. 73), is again produced, describing the boundaries of the manor of Overton, "in which Avebury is situated." Now Mr. Fergusson, it is presumed, reads the *Gentleman's Magazine*; and if so, must have learnt that Avebury never was in the manor of Overton, and that Mr. Kemble was in error; and that his connecting with the Kennet Avenue the stone row and burial-places mentioned in the *addendum* to the charter, has not the least evidence to support it. And yet we read (p. 76): "It does not seem to be a matter of doubt that the stone road here mentioned is the Kennet Avenue, nor that the burying-places (*byrgelsas*) are the Avebury Rings."

This way of putting forth any statement, as not admitting of doubt, and which is one of the peculiarities of Mr. Fergusson's style, may be all very well as a blind, but is rather dangerous in practice, as when it turns out that nothing is more doubtful than these indubitable facts, one's faith in the writer's accuracy gets terribly shaken. Mr. Fergusson's mind must, at any rate, be of singular character if he really thinks that the quotation from the charter can refer to the avenue and circle of Abury.

Silbury Hill is the monument that commemorates the supposed battle, and therefore must be post-Roman, and contemporary with Arthur. This is proved in the following manner. Silbury Hill is a truncated cone. So are the Bartlow Hills in Essex. Sir R. Colt Hoare could only find one conical mound; but this, apparently, was not truncated. This last has its side at an angle of  $45^{\circ}$ ; the Bartlow Mounds, one of  $37\frac{1}{2}^{\circ}$ ; and Silbury,  $30^{\circ}$ . We are gravely informed that this sequence is of considerable value as an indication that Silbury Hill is post-Roman. The date of some of the Bartlow Mounds is known from the Roman remains found by Mr. Gage, who explored them, and whose account will be found in volumes 28 and 29 of the *Archæologia*, and not 30, as stated in the notes. In the conical mound of Sir R. Colt Hoare nothing was found but a bronze spear-head; but it was attached to a British village, as we are informed, apparently of the Roman period, inasmuch as iron nails and Roman pottery were found in it. Assigning the age of the Bartlow Hills to the time of the Antonines, we infer that Mr. Fergusson thinks the angle of inclination marks the age; and that the hill with  $45^{\circ}$  of slope is older than those of  $37\frac{1}{2}^{\circ}$ ; and these, again, older than Silbury Hill with its  $30^{\circ}$ . We are, unfortunately, not informed how many years or centuries go to a degree, nor is it of importance; the only important point being to prove that Silbury is the junior of these truncated cones. We have seen that it is very doubtful if the first is truncated. The Bartlow Hills have, indeed, their heads levelled to some extent, apparently for the purpose of being planted with trees; and as they vary as to the extent of this truncation, the probability is that originally they were like other mounds. But even allowing that the Romans left them as they now are, we are asked to believe that the variation of the angle of the inclination is of great importance in determining the age of the



mound. However, to do Mr. Fergusson justice, he evidently has not much faith in this discovery, but falls back on the authority of that very able and pleasant archaeologist, Mr. G. T. Clark, who tells us that we have nearly a hundred truncated conical mounds in England and Wales, which he considers were cast up between the Roman and Norman periods. Mr. Clark is, of course, speaking of what is better known by the name of "Motte," and these must be truncated to admit of the works or dwellings on their summits; but unless Mr. Fergusson thinks that Silbury is a large "motte," he cannot infer anything about its date, even if Mr. Clark could produce a thousand examples of his mounds. Mr. Fergusson admits that these had at some time or other been fortified residences, but adds with curious gravity, "but the point that interests us here is that there are nearly one hundred truncated cones of earth thrown up in England after the Roman times, and not one before." If this is so, "the conclusion seems to be inevitable, that Silbury Hill must belong to the latter age." This is probably as remarkable a specimen of argument as could well be imagined. He maintains that Silbury Hill is a commemorative mound. He allows that the "mottes" are military works; but they also are truncated cones, and therefore must be contemporary, and post-Roman, because no single instance of a pre-Roman one exists. Whence on earth did Mr. Fergusson obtain this remarkable information? If it is only his own unsupported idea, it is hardly fair to make it one of the premisses even of such an argument.

But there are still more objectionable methods of bolstering up a weak case. Most readers can judge for themselves of the value of an argument. Conjectures and speculations may amuse, but do not necessarily mislead. The case, however, is different when facts are boldly enunciated, which are not facts. One example may suffice. The object in view is to prove the free-standing dolmen theory, and to disprove that which maintains that all such chambers as dolmens or cromlechs were intended to be covered up. These are the words: "Take another example, that at Plas Newydd on the shore of the Menai Strait. Here the capstone is an immense block *squared by art*" (p. 169). If intended to be covered up, it would not have been so squared. This might be a fair inference if it were squared; but then it has never been touched by tool of any kind that could leave the slightest trace. Two things are impossible, first, that Mr. Fergusson meant to deceive; and secondly, that he could ever have seen the stone. He in many other instances forms his conclusions from cuts or plates, knowing nothing of their correctness or incorrectness. In the present instance the mass may have a regular look. That regularity is assumed to be artificial; and, without further scruple, he pronounces in the most unhesitating and confident manner that it is "*squared by art*." What trust can we place on statements made after this fashion? It is almost as wrong to state, in the same confident manner, what is possible or impossible, as he does on the very same page. Speaking of the

Pentre Evan cromlech he boldly affirms "that the supports could not form a chamber"; but there was a chamber, and it had been flagged, in spite of Mr. Fergusson's *dictum*. It is true the stones now remaining cannot form a chamber; but he must have known that others once existed, or at least he ought to have known it.

We take at random another passage as a specimen of what may be called Fergussonian manipulation. It will, of course, be remembered that his great object must be to shew that all megalithic monuments are very much later than is generally thought, and even later than the Christian era. The menhir is thus discussed :

(P. 59.) In France the menhir was early adopted by the Christians; so early that it has generally been assumed that those examples which we see surmounted by a cross were pagan monuments on which, at some subsequent time, Christians have added a cross. This, however, certainly does not appear to have been always the case. In such a cross, for instance, as that at Lochrist, the menhir and the cross are one, and made one for another; and similar examples occur at Cape St. Matthieu, at Daoulas, and in other places in Brittany. In France, the menhir, after having been adopted by the Christians, does not seem to have passed through the sculptured stage common to crosses in Scotland and Ireland, but to have bloomed at once into the Calvary so frequent in Brittany. Here the cross stands out as a tall tree, and the figures are grouped round the base; but how early this form was adopted, we have no means of knowing.

In opposing the opinion that menhirs surmounted by a cross were pagan monuments, and objects of pagan superstition, to counteract which crosses had been placed upon them, he quotes an instance at Lochrist, copied from the large work of Taylor and Nodier; which, however is not an archæological work, but simply a *Voyage pittoresque*,—and it deserves its name, for it deals only in the picturesque. In this case Mr. Fergusson states "that the menhir and cross are one, and made for one another"; but if the cut he has given is accurate, we have no menhir at all, but a four-sided, well squared shaft surmounted with a cross. Of course he has not seen the original, as seems to be the general rule with him. It is a simple mediæval cross, as any one may see who has his book at hand. He talks of other examples, as at Cape St. Matthieu and at Daoulas; but if they are of the same kind as the Lochrist one, it matters not how many there are, as they do not shew that the menhir was ever adopted by the Christians in France. Indeed, in what sense were menhirs ever adopted at all by Christians? Can Mr. Fergusson give a single instance of such adoption? They never were Christian memorials in the usual sense of the term; for the surmounting with a cross those that were and still are objects of superstitious practices, is a very different thing from the adoption of them by Christians.

But this is not all. With a wild rashness which is perfectly amazing he tells us that while in Scotland and Ireland (Wales and Cornwall and the rest of England seem excluded) the rude menhir passed through successive stages into the richly sculptured cross, in France it "bloomed at once into the Calvary so frequent in Brittany; and

how early this form was adopted, we have no means of knowing." If ever there was a case of *per saltum*, this is one with a vengeance. It is one jump from the rough, unhewn stone to a slender cross standing "out as a tall tree, and the figures grouped round the base." Now if this pretty idea of blooming is worth anything, this development in France ought to be coextensive with the area of the menhirs; but these picturesque Calvaries are confined to a very limited space in Lower Brittany.

Mr. Fergusson says we have no means of knowing how early this change was adopted. Will he allow us to tell him that if the dates of any monument are known, they are those of the Calvaries. The oldest, in the opinion of M. de Courcy, is that of Guicmiliau, which bears the date of 1581. Others bear the dates of 1602, 1610, 1650. M. Blois, however, thinks that the one of Notre Dame de Quilinen, in the parish of St. Brienc, may, perhaps, be as old as the fifteenth century; but as the Pleyben Calvary, raised in 1650, has the costumes of the preceding centuries, it is very probable that the one of Notre Dame de Quilinen is put by M. Blois a century earlier than it really is. But even taking the earliest period, we are asked to believe that in the fifteenth century the rude menhir all at once developed itself, without any preliminary and gradual changes, into these picturesque and elegant groupings!

This anxiety to prove the late date of these various megalithic remains, has thus produced the discovery that the seventeenth century Calvaries of Lower Brittany are only a development of the rude menhir,—a development all the more singular as no intermediate changes (as is stated to be the case in Scotland and Ireland) have taken place. This same anxiety also seems to compel Mr. Fergusson to think that some of the chambers, if not, indeed, all, are Christian. Thus he calls the ruined chamber at Kerland (p. 346) a Christian monument, expressing at the same time his fears that such a statement will shock a great many people; and no doubt it will, although not exactly in the sense that Mr. Fergusson intends. But here are his reasons, given in his own words, for coming to such a conclusion:

At least it is inconceivable to me from what motive any Christian could have erected a cross on a pagan monument of this class, if it were really one. It seems, on the other hand, perfectly intelligible that long after their nominal conversion to Christianity the people would adhere to the forms so long practised by their ancestors; and there appears to be no great reason why even the most bigoted priest should object to it, provided that the symbol of the cross made it quite clear that the "poor inhabitant below" died in the true faith (p. 336).

We must confess, after reading this passage over half a dozen times, all that we can extract from it is that he has taken all this trouble merely to contradict himself, and to show that the monument was pagan, and that the priest endeavoured to convert it in some sense to a Christian one by the addition of the cross. There was no particular occasion to add the epithet of *bigoted* to the priest, for we



should have thought him, as well as his parishioners, more enlightened than even some we could mention at present in the flesh among us, for, according to our author, both knew that the dolmen was a grave. We are not told, as we were in the case of the Lochrist cross, that this cross was an original part of the monument, and with good reason. The hewn cross has been added centuries after, not because the structure was Christian already, but because some superstitious traditions and practices had been connected with it. We know how ordinarily this practice was adopted, especially in this part of France; and it is remarkable that Mr. Fergusson should have shown himself so grossly ignorant of this fact. We must confess that we think such ignorance very "shocking" indeed.

After some speculations about the continuance of dolmen-building in the south of France, which, if we understand his somewhat rambling style, he puts at one thousand years, Mr. Fergusson informs us that the remarkable monument at Confolens, in Poitou, "seems capable of throwing the greatest amount of light on the age of dolmens." There is no doubt that it is a very singular monument; and if a really genuine article, such as Mr. Fergusson takes it to be, it is well deserving of being repeated in gold on the outside of the cover of his volume. To those who have not the volume at hand, it will be sufficient to say that this curiosity is represented in the woodcut as a capstone of twelve feet by fifteen, supported on four gothic pillars, a fifth having fallen; the style of their ornamentation being of the twelfth century or thereabout. Thus Mr. Fergusson brings down his dolmen-builders to the twelfth or thirteenth centuries. Now, we should like to learn from this gentleman whether he has seen this monument with his own eyes; and if he has not, whether he has any more information about it than what he learns from the illustration reproduced from the *Statistique Monumental de la Charente* (p. 141). We ask this because the whole thing is so anomalous and unmeaning, as well as unique, that ordinary mortals would hesitate before they jump to such a conclusion as Mr. Fergusson has done, not only without the smallest hesitation, but with unlimited confidence, and find a dolmen of the twelfth or thirteenth century actually standing in a nearly perfect state.

His own words are, "doubt seems impossible with regard to this. It is a dolmen pure and simple, and it was erected in the twelfth century." It certainly does look like stretching the meanings of words, for, if it is a dolmen at all, it is certainly not a *pure* and *simple* one. The only dolmen element it has is the capstone, and it is very probable that this is the capstone of a pure and simple dolmen, which has, through some mediæval gentleman of supposed taste, had its original supports replaced by these gothic pillars. This could easily have been done by building them underneath until they reached the capstone, and then removing the original rude supporters. To have erected the pillars first, and then placed a capstone upon them of that size and weight would indeed have been a

*tour de force*. Nor without an inspection of the actual pillars could it be safe to form any opinion of their date, for they may be of an early form, and yet comparatively modern copies. In this case the freak, which hardly suits mediæval gravity, would not be so much out of character with the French tastes of the last century. But, whether older or later be the date of the pillars, the structure is not a dolmen at all; and, even if it were intended for one, its existence not only is no proof that dolmen-building continued down to the twelfth century, but is a very strong one that at that period men did not know what a dolmen was, or they would at least have pretended to imitate one. But then it suits Mr. Fergusson's theory that all these stones should be so much later than other archæologists think; and, therefore, as a matter of course, he has not the slightest doubt that the Confolens anomaly is a "dolmen pure and simple."

But to continue the examination of such statements would entail a volume nearly as bulky as that of Mr. Fergusson, yet we cannot refrain from quoting the termination of his fourth chapter, which is devoted to the megaliths of England.

If any of the other dolmens in the West had even so good a title to a date as Arthur's Quoit, it might be possible to arrange them in a series; but as none have even traditional dates, all we can do is to suggest that the dolmen at Plas Newydd is of about the same age as Arthur's Stone; perhaps something more modern, as it is more carefully squared; but this may arise from the one being a battle-stone, the other a peaceful sepulchre. In like manner it would seem that such an exaggerated form as Pentre Ifan is a *tour de force* of a still more modern date; and if we could get one certainly older than any of these, a tentative scheme could be constructed which might lead us to satisfactory results.

The gravity with which this tissue of nonsense and inconsistency is detailed would be amusing, if one was inclined to be amused. If the name of Arthur's Quoit fixes the date of the Cefn Bryn monument, then the dozens of other stones bearing the same name have just as good a title to the same date. The Plas Newydd dolmen is here called "a peaceful sepulchre," but in p. 169 "*it has no pretence of forming a chamber*," is merely "a mode of architectural expression." Here we are told that it is "more carefully squared" than Arthur's stone, but in his notice of that stone at p. 170 there is not the least allusion to its being squared at all, and it would have been so convenient for Mr. Fergusson's theory if it had been the least tooled, that he would have strongly stated the fact. We have already seen that the squaring of the Plas Newydd stone is a mere myth of Mr. Fergusson, for it has never been touched with a tool. Again Arthur's stone is called a "battle stone." In p. 170 it is described as a dolmen. Which of the two is it, or are the names mere synonyms? Why the exaggerated form of Pentre Evan or Ifan should be of later or earlier date, is a perfect mystery, except to the writer. There is nothing exaggerated about it, except that it forms the remains of a large chamber—a circumstance of which Mr. Fergusson



seems to be entirely ignorant, and, as usual, to have assumed that what he sees of the little woodcut reproduced from the *Archæologia Cambrensis* is a complete monument, and a *tour de force* of later date.

We should have thought it incredible that anyone presuming to write a book on the "ages and usages of rude stone monuments of all ages" could have written in such a way. We cannot help doubting whether he believes a word of it himself, whatever he wishes others to believe.

There is less reason to continue this very painful process of examining the details of this remarkable volume, as two admirable notices of it have appeared in the first two *Saturday Reviews* of the month of April; and if it were allowed, and possible, we should recommend the Council of the Cambrian Archæological Association to try and obtain the necessary permission to reprint them in their Journal. Meanwhile, we strongly recommend all who have not seen the articles to procure at once the numbers of April 6th and 13th.

We must conclude, then, with one or two short samples of statements or misstatements which will be quite enough to give the general reader a warning not to trust too confidently in what he finds stated in this book.

(P. 370.) "It must also be borne in mind that the Romans really never settled in Brittany." We presume, then, that the towns, roads, amphitheatres, temples, aqueducts, villas, etc., hitherto thought to be Roman, are the works of the natives, and not Romans.

(P. 163.) "Wales and Anglesea are assumed to have been the country of the Silures." We had thought that Anglesey was a part of Wales, and that the northern half of Wales was occupied by the Ordovices, not the Silures.

"In Wales there are no circles. In Cornwall, where the blood was certainly more mixed, and also in the Isle of Man, there were dolmens and circles." There are numerous circles in Wales, and not a single cromlech or dolmen in the Isle of Man, although at p. 162 we read that they are numerous in the Isle of Man.

(P. 20.) "When Cæsar and his army witnessed the fight between his galleys and the fleet of the Veneti in the Morbihan he must have stood, if he occupied the best place, on Mont St. Michel, if it then existed, and among the stone avenues of Carnac." But, as he did not say anything about them in his Gallic War, therefore they were not there when the battle was fought. Now Cæsar could not have seen the fight from Carnac, even had he stood on higher ground than the present Mount St. Michael; and, as the battle was fought some ten miles off, there is no proof that Cæsar ever saw or heard of the Carnac stones, so that the inference Mr. Fergusson wishes to draw from Cæsar's silence has, as usual, not the smallest foundation but his anxiety to prove the post-Roman date of these groups.

These megalithic monuments were erected, he tells us, at a time when the people were totally illiterate, and had relapsed into the grossest barbarism; and yet we know tombstones in Wales with Christian inscriptions from the sixth and seventh centuries, when,



according to Mr. Fergusson's theory, the dolmen builders were only commencing to erect their *tours de force*. The existence of a man like Gildas amid such a barbarous and illiterate race is, of course, too trifling an objection to be noticed.

If such, then, is all Mr. Fergusson has to say about the monuments of his own country, he can hardly expect us to trust him and his notices of those in other parts of the world. Here we have, fortunately, the actual monuments to refer to; and we hesitate to put much confidence in illustrations alone, which may or may not be improved by the hand of Mr. Fergusson. Unfortunately for himself Mr. Fergusson has a hobby, and to support it he must have recourse to strange expedients. Everything must give way to it. If the hobby is true, Silbury, Abury, Stonehenge, and other great megalithic monuments, must be post-Roman. We have seen how he has proved his case. Mr. Herbert, in his *Cyclops Christianus*, attempted the same feat, and if not successfully, yet there was some system of argument employed, and considerable research shewn. Mr. Fergusson's failure, we regret to say, exhibits talents of a different kind, namely the very objectionable one of preferring his own mere conjectures to solid facts, and substituting for sound argument most unequivocal "moonshine".

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### Collectanea.

INTERNATIONAL CONGRESS OF ANTHROPOLOGY AND ARCHÆOLOGY.—The sixth session will commence at Brussels, August 22nd, and close on the 30th. The principal questions discussed will be the Cave Men and other prehistoric races in Belgium, especially as compared with those of other countries; the principal features of the age of the Polished Stone Men in Belgium, their ethnological and anatomical characteristics, as well as those of the bronze and iron periods. Excursions will be made to, and excavations made in, the caves in the valley of Lesse. Other excursions will also be made during the week. All persons desiring to attend should communicate their wishes to M. E. Dupont, Musée Royal d'Histoire Naturelle, Bruxelles. Tickets admitting to the meeting, and entitling to the reports of them, may be had for the sum of ten shillings.

THE Archæological Congress of France will be held this year at Vendôme, and will commence June 18. A statue of Ronsard will be inaugurated during the sitting of the Congress.

AN ANCIENT BRITISH CEMETERY.—In the month of October last an ancient British Cemetery was discovered on Sunbury Common, at Ashford, Middlesex, which is well described by Mr. E. Roberts, F.S.A., one of the Honorary Secretaries of the British Archæological Association, in the December number of the *Journal* of that Society.

A large number of urns of various shapes and sizes, and made of very friable materials, were exhumed; and evidence of cremation was unmistakable. Mr. Roberts summarises the results of his two days' explorations in these words: "1. The cremation sometimes took place in a pit, and the embers were then placed in an upright urn. 2. At other times the cremation took place in a small hole, and the urn was inverted over the embers while hot. 3. In the latter case the bottoms of the urns have been ploughed off, and the loam has washed in. 4. The burials were chiefly in lines, lying east and west, with occasional lunette-shaped arrangements of urns, accurately deposited in a curve, the convex side towards the east. 5. There was no tumulus nor any appearance of raised surface. 6. There are no metal implements or ornaments of any kind. 7. There are a few doubtful flint flakes. 8. There are a few bones of animals. 9. The human bones are so much calcined and broken as to deprive us of the opportunity of coming to any decision upon the race or state of civilisation. 10. The interments do not seem to have been due to a battle, but to civil life. 11. The whole of the urns, though varying in shape, appear to be of about the same era; and, with one or two exceptions, are of the same gritty paste, and either wholly unburned, or very slightly so; the extent of burning being that which the placing amidst hot embers would cause. 12. Some of the urns have nipple-like projections on four sides; some have perforations in a single row, at nearly regular distances; and others seem capriciously and irregularly placed." As to the age of these interments, and the tribe to which they belonged, there appears to be no clue. But from the fact that no metal was found in them, the writer concludes that they were pre-Roman; assuming, we suppose, that the Britons, before they were brought in contact with the Romans, were unacquainted with metals.

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LAKE-DWELLINGS.—In Switzerland an archæological discovery of great interest has lately been made on the shores of the Lake of Biemme, in the canton of Bern. It appears that recent engineering operations in the vicinity have necessitated the lowering of the level of the lake, and this has resulted in the exposure of a number of stakes which had been driven firmly into the bed of the lake. The presence of a lacustrine settlement was at once suspected; and through the exertions of several Swiss archæologists a variety of objects has been brought to light, which altogether confirm the truth of those surmises. They have been found at a distance of about five or six feet from the bed of the lake, and include stone hatchets, vases, cooking utensils, hemp-cord, and stags' horns, besides a quantity of bones which, on being professionally examined, are found to have belonged to the stag, horse, ox, wild boar, pig, goat, beaver, dog, mouse, and the human race. A hatchet, made of the hard kind of stone called nephrite, has attracted much attention, and is of the largest of the kind yet discovered in Switzerland, being twice as long as those hitherto found. The further decrease in level of the waters

of the lake is looked forward to by local archæologists with much interest, as the exposure of other lacustrine habitations might very possibly then take place.

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ABURY.—All lovers of the past will be delighted to learn that Sir John Lubbock has purchased Abury with the express purpose of preserving that noble monument from further destruction. In his address delivered before the Anthropological Institute at the anniversary meeting held on the 15th of January last, and now published, the worthy Baronet announces the fact, and gives the following account of the transaction: "The continued destruction of prehistoric monuments is a fact which I am sure we all deeply regret, and which reflects little credit on us as a nation. This year a portion of Abury, the grandest monument of its kind in this country (perhaps in the world), was actually sold for building purposes in cottage allotments. Fortunately the Rev. B. King, the rector of Abury, knowing the interest I felt in that great monument, wrote to me on the subject, and mentioned a sum for which it might be rebought, and thus preserved. I at once authorised him to offer the amount in my name; and I am happy to say that it has been accepted, those who had taken the allotments having agreed to exchange them for other bits of land. This danger is therefore, I hope, averted; but it seems to me that, as a nation, we ought to take these monuments under our protection; and that it is really disgraceful to allow them to be broken up, as is too often the case, for the mere value of the stone of which they consist, or the land on which they stand. It is my intention, next session, to ask for leave to bring in a bill, which your Treasurer, Mr. Flower, has very carefully prepared, and which I hope will have the effect of checking the destruction of these interesting remains. I am happy to say that I have already promises of very valuable support." It is greatly to be hoped that the noble example thus set by Sir John Lubbock will not be lost on such landowners as may have similar monuments on their estates.

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In the last number of the *Journal* of the Royal Historical and Archæological Association of Ireland, Mr. W. F. Wakeman gives a very interesting account of the exploration of a prehistoric cairn near Trillick in the county of Tyrone. On being opened, the cairn, which is quite circular in plan, and measures about forty feet in diameter, was found to consist of a mound of stones (chiefly sandstone) rising to a height of about eight feet above the level of the surrounding bog. Resting upon the ground, and just barely within the outer edge of the mound, were eight cists, each of which had the appearance of a cromlech. They were placed at distances from each other averaging eight feet, more or less. The larger covering stones were of considerable dimensions. Four of the chambers enclosed portions of the human skeleton; and in two of them, in addition to the remains of man, was found a "crock" composed of baked clay. One of these vessels was completely preserved; the other is, unfortu-



nately, in fragments. In the opinion of the writer, the examination of this carn establishes, at least, the following facts: "1. That the builders of our primitive carns and cists were of the aboriginal, long-headed race by which the north-west of Europe was occupied in prehistoric times. 2. That these people possessed the art of constructing fictile ware of excellent form, which they covered with a profusion of decoration consisting of stamped and incised designs similar in detail to the ornamentation found upon food-vessels discovered in some of our earliest crannogs. 3. That they used well fashioned instruments of flint, which were, sometimes at least, interred with portions of their remains. 4. That if cremation was practised amongst them, it was not a universal custom. 5. That whereas the skulls and fragmentary members of more than one human skeleton were found commingled in a space that could not have contained one moderately sized entire corpse, it is manifest that the bones, before being placed in the cists, had been separated one from the other, stripped either by natural decay, or designedly, of their integuments; and some of them, only, packed in their 'narrow house.'" The paper, moreover, is accompanied by four illustrative Plates.

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EXCAVATIONS of grave-mounds are carried on in Cornwall with very interesting results. Mr. W. C. Borlase (a descendant of Dr. Borlase of antiquarian fame) has been for some time systematically investigating the contents of Cornish barrows with his wonted zeal in archæological matters, and his labours have been generally crowned with the success which they deserve.

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THERE has been exhibited to the Archæological Institute, by the Hon. W. O. Stanley, a cake of copper weighing twenty-nine pounds six ounces, impressed with a Roman stamp, which had been found at the Paris Mine in Anglesey.

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IN enlarging the churchyard of Milton-next-Sittingbourne, Kent, a number of the earthen vessels in which the Romans were accustomed to place the ashes of the dead, have been turned up. Some of these vessels were exquisitely moulded, leading to the supposition that persons of distinction had been buried there. In other parts of the churchyard unmistakable traces of a Roman colony have been found, as the concrete bed of a furnace, lumps of clinker, iron nails, and fragments of funeral urns, calcined bones, etc. Some of these relics were discovered near the ancient parish church of the old town.

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AN ESSAY ON THE BARDIC ALPHABET CALLED  
“COELBREN Y BEIRDD.”

THE Chair of Glamorgan, meaning the traditions, speculations, and usages connected therewith, will form a very interesting chapter in the record of Cambrian bardism whenever the literature of Wales shall attain the dignity of having a historian; but hitherto its real origin, true character, actual importance, and correct place in history, have been the subjects of much misapprehension. Originating in the fourteenth century, it claims an antiquity coeval with the world itself; forming the laws of Hywel Dda into triads, it calls and has called them the laws of Dyvynwal Moelmud, who, living in the sixth century of our era, has been thrust back six centuries before Christ; pilfering Arthur from Cornwall, it places him at Caerlleon, and calls him king of Gwent and Morganwg; taking Brân ab Llyr Llediaith *ab Brychwel Powys* from the people of Merioneth, it places him at Dunraven; and antedating him at least six hundred and fifty years (*Brochwael Eschitrauc moritur* A.D. 662, *Annales Cambriæ*), it claims for Morganwg the first acquaintance with Christianity; and for its historical triads, many of them the fabulous and fictitious things of yesterday, bearing the unmistakable marks of recentness in their ideas and phraseology, it claims authority to modify and supersede all authentic history.

The Chair of Glamorgan is an instructive illustration of the extravagances of the Silurian imagination, which has vitiated to a greater or less extent all the literary records of this district, and appears to have been so greatly preponderant over the logical faculties as to have rendered the mind of Morganwg incapable of scientific accuracy or of historic truthfulness. The bards of Morganwg have created a system of bardism bearing inherent evidences of recent fabrication; a bardism the exact reverse of that of classic history; a bardism which degrades the Druid from the first place in the trinity of Druids, Ovates, and Bards, and elevates the bard from the lowest rank to the first; a bardism which never could have existed until real Druidism became a thing of tradition; and, in short, a fabrication of the fourteenth and subsequent centuries, of which one fact will reveal both the *animus* and the age. In the Laws of Howel, the clerk of the courts of law is invariably a *priest*; but in the fabricated laws of Dyvynwal Moel-mud, things which Mr. Aneurin Owen (the best authority upon the subject) has declared to be no older than the sixteenth century (Laws of Howel, preface, xx, vol. i), the place of the *priest* is invariably filled by a *bard*! Here is a key to the age and object of the new hierarchy. *Verbum sapienti satis est.*

To conclude. The Chair of Glamorgan has falsified the history of bardism, corrupted the genealogies of Glamorgan, vitiated the chronicles of Gwent and Morganwg, deluded the weak-minded with specious absurdities, and given such currency to "a falsehood, a delusion, and a snare," that the author of the *Celtic Researches* was almost the only Welshman sagacious enough to detect the forgery, strong-minded enough to resist its seductions, and honest enough to expose its real character.

"Coelbren y Beirdd" is the offspring of the same parent. It claims to be an emanation from Heaven. It is an emanation from the Roman alphabet. It professes to have descended to us from the creation of the world.



It was the creation of the fifteenth century. It assumes to have been known wherever the Cymric race existed. It was not practically known and used beyond the limits of Gwent and Morganwg. Let us, however, be more minute in our inquiries. Let us examine the proofs adduced in favour of its antiquity, and let us produce proofs to sustain these counter-assertions.

1. First, then, let us examine the evidences adduced by the late Ab Iolo in his essay upon this subject,—an essay which we may praise at once for the fulness of its treatment of the subject, the clearness of the arrangement, and the ability with which the antiquity of the "Coelbren" is urged and defended.

In the notes to the poems of Lewis Glyn Cothi, edited by Tegid (p. 260), published in 1837, we find the following remarks :

"Dr. W. O. Pughe received the 'Coelbren y Beirdd' as genuine from the profound antiquarian and poet, the late Mr. Edward Williams of Glamorganshire, well known by the bardic appellation of 'Iolo Morganwg.'

"In the archives of the library of Jesus College, Oxford, there is a mahogany *Peithynen*, on which is inscribed the bardic alphabet, consisting of sixteen primitives and twenty-two derivatives, cut with a knife by Iolo Morganwg, and presented by him to the College. Dr. W. O. Pughe, in his Grammar, has, however, arranged the order of the alphabet differently to that on the *Peithynen*, and has also added five letters to the class of derivatives, of which additional letters he acknowledged himself to be the author. *But the public has not as yet been informed from what source Mr. Edward Williams received the bardic alphabet, of which he has been the promulgator, not to say the inventor.*

"At the Cardiff Eisteddvod there was not only an opportunity, but also an ample inducement, for any one to come forward to prove the genuineness of the alphabet, but no one appeared. The probability is that it would be as difficult to prove its genuineness as it would be for our readers, except the initiated, to decipher

what is called *Cyvrinach y Beirdd*, or the Bardic Mystery, which is here subjoined :

“CYVRINACH BEIRDD YNYS PRYDAIN :

“Enw Duw, nid rhydd ei yngan yn glywedig, neu ar glyw.

∕∖, yn Egwyddawr y deg llythyren.

◇|◇, yn ol Egwyddawr yr un ar bymtheg.

◇|∨, Deunaw llythyren.

◇|∨, Ugain llythyren, neu OIW yn llythyrenau yr oes hon.”

The italics in the second paragraph are mine. It is evident, from these passages, that Tegid, in 1837, did not believe in the genuineness of the bardic alphabet; and, in fact, that he suspected Iolo Morganwg to have been the author. This was felt to be a challenge for proof. A prize was offered for an essay upon the subject, at Abergavenny, in the following year (1838). Two competitors appeared, if I recollect rightly, and the prize was awarded to Ab Iolo, of whose essay the Rev. Thomas Price gave the following opinion: “I must say that this is one of the most extraordinary and important productions that have come under my notice, either as a prize composition or one of any other description, inasmuch as the author, in supporting the theory of the Coelbren, does not merely establish the possibility of its genuineness by shewing its consistency with the alphabets of ancient times, but he produces most distinct and decided evidences of its having been in use amongst the Welsh bards as late as the sixteenth century.”<sup>1</sup>

Since that time the antiquity of the Coelbren has become an accepted fact, and the only living critic who has refused to accept this conclusion is the author of *The Literature of the Kymry*. He denied its antiquity in a series of letters in the *Cambrian*, in 1843, under the signature of “B. C. D.”; and more recently, in a series of articles on Iolo Morganwg, in a Welsh periodical (the *Ymofynydd*), he has repeated the same

<sup>1</sup> Granted. Did he prove that it was ever in use before ?

denial. Some doubt of the soundness of the current opinion appears also to exist in the mind of the donor of this prize, for unless that is the case, what motive can there be for requiring the translation to be accompanied by a critical essay? But whether that is the case or not is of no consequence. We are to judge for ourselves.

In his essay, Mr. Taliesin Williams lays no claim to originality for the Coelbren; for p. 32 he states, "Gwelir, ar un golwg, fod llythyrennau Coelbren y Beirdd yn tarddu o'r rhai Rhufeinaidd a Groegaidd"; that is, "it will be seen at one glance that the bardic alphabet springs from the alphabets of Rome and Greece." The originality of the alphabet being given up in this as well as in a subsequent passage in the same page, to the effect that if the angles of "Coelbren y Myneich" (another form of the bardic alphabet) were rounded, they would become Roman letters, it will not be necessary for us to discuss the question. One remark, however, must be made even on that head.

Many upholders of the Coelbren, having neither the learning nor the candour of Ab Iolo, still affect to believe it to be original, and to have been regularly developed from the straight lines in the "Nod Cyfrin,"  $\diagup \diagdown$ ;<sup>1</sup> and as all the letters are made in straight lines, there is a speciousness about this hypothesis which has a great charm for unreflecting people. But may not the  $\diagup \diagdown$  have been the consequence, and not the origin, of the Coelbren? It must also be observed that this hypothesis provokes more questions than it answers. If the alphabet is original, how comes it to have such a close resemblance to the Roman as to have the same letters for the same sounds, without a single exception? How comes it to resemble the Roman so closely in form that by changing an angle into a curve, or a curve into an angle, the two alphabets are mutually convertible? How does it happen that where there are two curves in the Roman letters, there are also two angles in the

<sup>1</sup> Probably a sign of the Trinity.



Coelbren, as in the case of **ſ** and **ſ** and **ſ**, for r and R? And sometimes three, as in **ſ** for y, or **ſ** for d, or **ſ** for b? How, again, does it come to pass that where the Roman alphabet is defective, then the older forms of the Coelbren are defective also? The Welsh is a language full of mutations which the Roman alphabet is incompetent to express; and yet here, where an alphabet professing to be original might be expected to be most complete, the Coelbren is just as deficient as the Roman alphabet, for all the derivatives are known and confessed to be of recent introduction; and even Ab Iolo does not claim for them a higher antiquity than the twelfth century. Iolo attributes the revival of the Coelbren and invention of some of the derivatives to the fourteenth century. (Waring, p. 189.)

2. Coelbren y Beirdd was always cut on wood; and the reason alleged by the old bards of Glamorgan for the use of that material was, that wood was obtainable where paper and parchment were not. (Ab Iolo, 38.) But our modern bards are not quite so candid, and they must needs have a grander reason. It is this. Wood was selected because it was suited to the alphabet, *i.e.*, to the form of the bardic letters. It will at once occur to the reflective mind that the cart is here placed before the horse. But for the present let that pass.

The practice of cutting letters on wood was known ages before Coelbren y Beirdd was ever heard of, and probably will be practised when the Coelbren is either rightly appreciated or consigned "to the tomb of all the Capulets." Thus in the Bible we read, in Ezekiel, "The word of the Lord came again unto me, saying: Moreover, thou son of man, *take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.*" (Ezek. xxxvii, 15, 16; see also 17-20.) The same practice is alluded to by Horace in a passage of the *De Arte Poeticâ*, descriptive of the functions and influence of the ancient poets:

Silvestres homines sacer interpretisque Deorum  
 Cædibus et victu fœdo deterruit Orpheus ;  
 Dictus ab hoc lenire tigres rabidosque leones :  
 Dictus et Amphion, Thebanæ conditor arcis,  
 Saxa movere sono testudinis, et prece blandâ  
 Ducere quò vellet. Fuit hæc sapientia quondam,  
 Publica privatis secernere, sacra profanis ;  
 Concubitu prohibere vago ; dare jura maritis ;  
 Oppida moliri ; LEGES INCIDERE LIGNO.  
 Sic honor et nomen divinis vatibus atque  
 Carminibus venit. Post hos insignis Homerus,  
 Tyrtæusque mares animos in Martia bella  
 Versibus exacuit. Dictæ per carmina sortes,  
 Et vitæ monstrata via est, et gratia regum  
 Pieriis tentata modis, ludusque repertus,  
 Et longorum operum finis, ne fortè pudori  
 Sit tibi Musa lyræ solers, et cantor Apollo.

In this passage, the bearing of which upon our present argument is best exemplified by giving it entire, it is probable that Horace has embodied Greek traditions; and for that reason I have inverted the ordinary chronology, and given the Roman lyrist precedence of the Greek philosopher named in the next sentence. Inscriptions on wood were well known to the Greeks, and we have an authentic evidence of the fact in the case of the laws of Solon. "All his laws," says Plutarch, "were to continue in force for a hundred years, and were written upon wooden tables, which might be turned round in the oblong cases that contained them. Some small remains of them are preserved in the *Prytaneum* to this day. They were called *cyrbes*, as Aristotle tells us; and Callinus, the comic poet (Englished), thus speaks of them :

By the great names of Solon and of Draco,  
 Whose *cyrbes* now but serve to boil our pulse.

(Plutarch, *Life of Solon*.) Here, then, we have cases in point, where the Hebrew, the Greek, and possibly the Roman alphabet, were written on wood; and yet each of those alphabets had angles, as we know, but *also horizontal lines*, which the Coelbren has not; and they were, in nearly all respects, essentially different. The argument, therefore, fails most completely. The alphabets of various nations have been and may be cut upon wood

without any further deviation from their original form than a tendency to substitute angles for curved lines, where such exist; and a comparison of letters will at once shew that the angles of the Coelbren correspond to the curves of *the italic letters, but to those of no other letters whatever*. The only exceptions to this rule are one or two cases where it has been found easier to imitate the Roman capitals, as  $\wedge$  or  $\blacktriangle$  for A; but even in this case there had been an attempt to imitate the italic *a*, and Meurig Davydd used to write or cut it thus  $\square$ , with four angles. (Ab Iolo's Essay, p. 27.)

3. A third argument is usually drawn from the fact that the Germans or Scandinavians used to write on ashen tablets and planed rods before they became acquainted with the Christian world. The fact has been disputed; but it is now generally admitted to be the truth, of which the following lines are accounted satisfactory evidence:

Barbara fraxineis pingatur runa tabellis;  
Quodque papyrus agit, virgula plana valet.

These occur in one of the epistles of Venantius Fortunatus, Bishop of Poitiers in the sixth century, to his friend Flavius, in which he tells him that when he is tired of Latin, he may make use of Hebrew or Greek letters; and that

A barbarous rune may be painted on an ashen tablet;  
And where papyrus serves, a planed rod avails.

There is no doubt that the Germans and Scandinavians had alphabets of their own anterior to having had any intercourse with the Christian missionaries; but beyond the fact of their being in the habit of writing on planed rods, there is nothing to countenance Coelbren y Beirdd; for the Runic alphabet consisting, like the ancient Greek, of sixteen letters, was different in many respects from the bardic and the Roman letters. Here it is:





Here, then, is a most perfect agreement. It must be obvious at a glance that the attempt to cut away any one of these Roman letters would lead to the formation of the corresponding character in the Coelbren; and as it is a vain labour to "paint the lily," so would it be unnecessary to add further proof to a demonstration so complete. As to the derivatives, it is clear that they were formed from the primitives, as k from <math>\text{KH}</math>; dh, <math>\text{DH}</math> from D, or <math>\text{DH}</math> from the Anglo-Saxon; lh, from <math>\text{LH} = \text{N}</math>; ph = <math>\text{PH}</math>, from <math>\text{PH}</math>; mh = <math>\text{MH}</math> or <math>\text{PH}</math>, from <math>\text{MH}</math>; nh = <math>\text{NH}</math>; th = <math>\text{TH}</math>, from <math>\text{TH}</math>, etc., etc. The compounds, ng and ngh, seem to be borrowed from the Saxons; and the f or <math>\text{FH}</math> seems to resemble the Saxon <math>\text{F}</math>. The result of this inquiry is, therefore, decidedly adverse to the claims of the Coelbren to be an original alphabet; and nothing but an excess of national prejudice could have blinded Welshmen to the hollowness of such a pretence. It is very much to the credit of Ab Iolo that he had the sagacity to see this, and the candour to acknowledge it; and I shall now dismiss it, the subject requiring no further elucidation.

II. The next subject of inquiry is the antiquity of this alphabet. Very extraordinary assertions are made from A.D. 1400-1704, and in the *Pastor Letters* from 1440-1484. It occurs in 1683, in a warrant of Sir Leoline Jenkins, principal Secretary of State to Charles II, committing Mr. Algernon Sydney to the Tower; and in a royal writ for his execution, Nov. 28th, 1683. It occurs in the Quakers' Memorial of Jan. 1683-4; and frequently in the letters of Judge Jeffreys, from 1685-9; also in a letter of Mathew Prior, the poet, in 1697; and lastly, in a despatch from the Duke of Marlborough, dated August 14, 1704, announcing the victory of Blenheim. The letter or despatch was written by the secretary, Mr. Cardonnel, but was signed by the Duke. So that from A.D. 1399 to 1704 this form of the letter was frequently used. It lingered, however, a century longer. Dr. Carne, of St. Donat's, Glamorgan, in 1869 lent me a Welsh MS. which I found contained some verses, apparently by Dr. John David Rhys; and two poems by Sion Tudur, who lived 1568-1602, but probably in the handwriting of one Thomas Poole. This copy of the poems has the e turned to the left throughout. The copy is not old. This form of the letter lingered yet longer, and occurs in a note in a printed book in my possession, written in 1812.

on this head; and the pretensions of the Coelbren to a remote antiquity may be embodied in the following propositions :

1. "That the ineffable name of the Deity,  $\text{I}\text{N}$ , was revealed to Menyw ab y Teirgwaedd at the creation (Menyw being the first man, Adam); and that from these elements his son, Einigan Gawr, formed an alphabet of ten letters."

2. "That the nation of the Cymry extended the number of characters to sixteen before they left their original country, called *Deffrobani* (Taprobane, *i.e.*, Ceylon); and that since their arrival in Britain they added two other letters, *having eighteen letters<sup>1</sup> prior to the arrival of the Romans.*"

3. "That the number of primitives was afterwards extended to twenty; that at a subsequent period eighteen derivatives were added; and that some of these compounds appear in old MSS., but that all of them do not."

4. "That Coelbren y Beirdd, or the bardic alphabet, was anterior to Coelbren y Myneich, or the alphabet of the monks, and the latter anterior to the alphabet on the tombstones of Lantwit Major; and that these were respectively modifications of each other."

5. "That Coelbren y Beirdd was known to the ancient bards and to the bards of the middle ages."

6. "That it was used as late as the sixteenth century."

Let us now examine these statements in detail. The recklessness of assertion which characterises the bards of Glamorgan may be judged of by the positiveness with which they speak of remote periods, when Gildas tells

<sup>1</sup> One of the oldest of the British alphabets is in the MS. of Nennivus (ninth century) at Oxford. The letters are twenty-three in number. They resemble in form, though in signification they differ from, those of the Coelbren, and are:—a, b, c, d, e, f, g, h, i, l, k, m, n, o, p, q, r, s, t, u, x, y, z; twenty-three. The glosses to the MS. of Ovid's *Ars Amatoria* add u, ch, and th; but have no dd, which only became incorporated in the Cymric alphabet after A.D. 1626, the time of Dr. Davies of Mallwyd. (Zeuss, *Grammatica Celtica*, ii, 1089.)



us *that there were no British documents in his day*; when Nennius, professedly recounting the traditions of his ancestors, gives not the slightest sanction to the recent speculations of Glamorgan; and when it is borne in mind that authentic Welsh tradition does not even penetrate the Roman period, nor ascend beyond the sixth century. This is a crucial test: during four hundred years of Roman occupation, Welsh history cannot add a single fact to the scanty statements of the Roman and Byzantine historians; and Gildas, in writing the history of Britain prior to 560 A.D. had to depend wholly and solely upon foreign sources of information. Under such circumstances we have a right to ask for some proof of such positive assertions; but not a scrap of evidence, documentary or monumental, can be produced in support of assertions at variance with all authentic history, and depending only on the statement of men of recent date, whose historical knowledge is extremely incorrect, and whose information was as inaccurate as their assertions were untrue. Thus Llywelyn Sion says that *ten* characters (*i. e.*, a, p, c, e, t, i, l, r, o, s) were brought by the Cymry to Britain; and afterwards six other characters were added, *viz.*, m, n, b, f, g, h; “*and in the time of Dyvynwal Moelmud, about six hundred years, by record and computation, before the birth of Christ, the sixteen letters were established.*” This date is precisely that given by Geoffrey of Monmouth, and *that is false*; for, as I shall presently shew, Dyvynwal lived six hundred years after Christ. But this, with a hundred other instances which I might cite, will serve to shew that the traditions of the Chair of Glamorgan are founded on the lies and misrepresentations of that prince of fabulous historians. How the theory has been constructed is clear. It is not founded on history, but on speculations. The first ten letters are primitives, or represent distinct sounds. The others represent modifications of those primary sounds; and the same rule will apply to all the subsequent additions. Welsh traditions of the sixteenth century cannot be

accepted as authorities upon this subject, even if they did not contradict each other, which they frequently do; for while one account states they had eighteen letters before the arrival of the Romans (Waring's *Iolo Morganwg*, 189), a second expressly states that the seventeenth and eighteenth were introduced after the coming of the faith in Christ (*Iolo MSS.* 617); and while one says they had sixteen letters on coming to Britain, another says they had only ten (*Iolo MSS.* 623). Such is the testimony on which the antiquity of the Coelbren depends, and by which it is supposed to be proved,—a testimony, moreover, which bears inherent evidence of recentness; for the idea that all the human race came from Taprobane (Deffrobani Ynys), or the island of Ceylon, belongs to the twelfth and fourteenth centuries, and is of monkish origin. The Glamorgan theory of British colonisation by Hu Gadarn belongs to the same period; and instead of being older than the Trojan theory, is very much later. Aedd is a Gaelic or rather Scottish name; and probably the whole theory, with Hu Gadarn, Aedd, and Prydain, have been borrowed from the traditions of North Britain. It certainly is not one of pure Cambrian growth; and the first notice we have of it occurs in the poem of Rhys Brydydd, at the close of the fourteenth century, when Sion Cent described the bards of Glamorgan as "the lying bards of Hu."<sup>1</sup>

2. We come, in the next place, to notice the Coelbren in connexion with Menw ab y Teirgwaedd. According to the speculations of the sixteenth century, Menw<sup>2</sup> was Adam, the first of living men; but according to the more authentic tradition embodied in the *Mabinogi* of Kilhwch and Olwen, *Menw ab y Teirgwaedd* was the contemporary of King Arthur; and upon such a subject,

<sup>1</sup> The name Hu Gadarn first appears in a Carlovingian romance of the twelfth century.

<sup>2</sup> He is known by several names, viz. Menw Hir, Menw ab Menwæd (o Arllechwedd), Menw ab Tegwared (North Wales Triads,—*Arch. Camb.*, 1846, p. 48), and Menw ab Teirgwaedd (Glamorgan Series, and the *Mabinogi* of Kilhwch and Owen).

a document of about the twelfth century is entitled to respect. The force of this objection has been felt; and an attempt has been made to evade it under cover of the assumption that the Arthur of this tale was not the famous hero, but a mythological personage belonging to the dawn of creation. A wild speculation of Mr. Owen's in the *Cambrian Biography*, that the Arthur of the tale was Nimrod, gives some support to this assumption; but really it is not too much to expect that our antiquarians should at least read the documents they profess to interpret. Had Mr. Owen done this, his speculation would probably never have been formed. The Mabinogi of Kilhwch and Olwen belongs to the first class of the Arthurian romances in which the truth of history had not yet been violated, and the hero had not been transferred from Gelliwig to Caerlleon. It makes frequent allusions to his residence at Gelliwig in Cornwall, and enumerates among his friends, relations, or courtiers, all the great names of that day. Let us select a few:—1, Cynwyl Sant; 2, Sandde Bryd Angel; 3, Morvran ab Tegid,—the three men who escaped from the battle of Camlan in A.D. 542; 4, "*Telesin pennbeird*," about 560-600; 5, "*Gilda m. Kaw*," who died in 570 (*Annales Cambriæ*); 6, "*Morgant Hael*," of Glamorgan, *i. e.* Morgan Mwynvawr; 7, Morvudd, daughter of Urien Rheged who fell in 584; 8, Dunawd, son of Pabo, who died in 595; 9, Sawyl Benuchel, his brother; 10, Rhuvawn Bevyr ab Gwyddno, who fell at Cattræth in 603; 11, Manawyddan ab Llyr (brother of Brân), ditto; 12, Eurneid, daughter of Cynon ab Clydno, ditto; 13, Maelwyr, son of Baeddan, who signalised himself at Cattræth; 14, Gwrhir Gwalstawd Ieithoedd, circa 612; 15, *Dyvynwal Moel* (*i. e.*, *Dyvynwal Moelmud*!); 16, Menw. m. Teirgwaed; 17, Annyaniawc. m. Menw. m. Teirgwaed.

Here, then, are seventeen names out of about two hundred, selected because their age can be ascertained; and fourteen out of the seventeen were living about the time named in the Mabinogi. Being substantially cor-



rect in all the instances in which we can test it, on what ground shall we deny the correctness of that document in the cases of the three persons last named? There is no ground for doubting the correctness of this statement. Menw ab y Teirgwaedd lived in the sixth century of the Christian era, and in the twelfth century he was deemed to have been the contemporary of King Arthur. The account of Menw given in the Triads corresponds with this statement. He is there said to have been the contemporary of Uthr Pendragon, the father of King Arthur, to whom he showed his magical arts; and the coincidence of these authorities is quite conclusive as to the age of Menw,—Menyw Hen, or Menw ab y Teirgwaedd, as he is variously described. He is also called the son of Gwaedd, and said to have been the son of a bard. (*Myv. Arch.*, ii, 71.) Davydd ab Gwilym appears to refer Menw to the same period, for he speaks of him in his military character as one of the knights of King Arthur:

Tri milwr gynt, trem olud,  
 A wyddyn' cyn no hyn hud;  
 Cad brofiad, ceidw brif enw,  
 Cyntaf, addfwynaf, oedd Fenw;  
 Ar ail fydd dydd da deall,  
 Eiddilie Cór, Wyddel call;  
 Trydydd oedd ger muroedd Mon,  
 Maeth, rhwy' arfaeth rhi Arfon.

(Works, 207.)

And the editors of his works were of the same opinion, for their note on this passage runs thus (p. 540): "Menw, or Menyw ab Teirgwaedd, famous for being one of the three chief conjurors of Britain, and a disciple of Merddin Emrys," a bard of the latter part of the fifth century. Thus we make "assurance doubly sure."

The character attributed to him in these documents deserves more attention. In the Mabinogi above named he is represented to have had the power of transforming himself into any shape he desired, and of casting an illusion over the eyes of others, so as to see all others, but to be himself unseen. The two oldest sets of Triads, placed first in the *Myv. Arch.* (vol. ii), attribute to him

the same character. He is termed one of the three "priv lledrithiawg," or chief enchanters of the island; and also one of the three "gwyr hud a lledrith," or men of illusion and phantasy; and the illusion (*i. e.*, the art of Menw) which he taught to Uthr Pendragon, is said to have been one of the three greatest illusions of the isle of Britain. (*Myv. Arch.*, ii, 7, 12.) The third set of Triads is written in the Glamorgan dialect of the sixteenth century, and is fuller than the others; but it is also later than the others, and contains a larger portion of romantic, mythologic, and unhistoric matter. To the magical attributes above named it adds a new character, but whether that was clerical or educational depends upon the interpretation of the word "mebydd". The word occurs in a compound form in the following triad: "Tri chynfebydd ynys Prydain: Tydain Tad Awen; Menyw Hen; a Gwrhir bardd Teilaw yn Llan Daf: a thri meib beirdd oeddynt." (*Myv. Arch.*, ii, 71; tr. 93.) What is the meaning of "mebydd" in this compound, "cynfebydd"? Mr. Owen (*sub* "Menyw") translates it "instructor", and (*sub* "Deiniol") "bachelor"; but both renderings appear to be unsound, else what shall we make of "Einion, *Mebydd* Clynog Fawr", and of the "mebyddiaeth" given to Geoffrey in Llandaff? (*Myv. Arch.*, ii, 566.) Williams follows Owen in the former instances; in the latter cases, Owen and Williams read, "Einion, mebydd, or *archdeacon* of Celynog"; and Williams (*sub* "Geoffrey") renders "mebyddiaeth" by an "archdeaconry". If this be so, we should read, "The three primary archdeacons of the isle of Britain: Tydain, the father of poetic genius; Menyw the aged; and Gwrhir, the bard of Teilo, at Llandaff; and they were three sons of bards." Hence we have another link in the chain of evidence which locates Menw in the sixth century, and makes him to have been a Christian priest.

These two meanings, however, are not irreconcilable: archdeaconries were the rewards of learning, and Geoffrey received his for his learning and knowledge ("am ei ddysg ai wybodau,"—*Myv. Arch.*, ii, 566).

This brings us to the consideration of the relation of Menw to Welsh literature. Is there no foundation for the traditional belief which attributes to him the invention of the Coelbren? for it is sometimes attributed to him as well as to his son (?) Einigan. In strict truth I believe there is none. Menw no more invented the Coelbren, or any other alphabet, than Orpheus tamed lions or Amphion built the Theban wall. But there may be a sense in which the statement has some truth, and it is this. During the whole period of the Roman occupation of this island we hear or read nothing of the British bards. When the legions had departed, the national spirit revived. A century afterwards, or a little more, we have the poems of Llywarch Hen and Taliesin; and we read of other bards, that they sang sweetly in their day, though their strains have been disjointed in the lapse of time, and have not come down to us. The Welsh language, as it exists in the poems of the bards, exhibits a high degree of cultivation; and during the fifth and sixth centuries there certainly was either a new creation or a revival of Cymric poetry.

In that revival the people of Ireland may have played an important part. Towards the close of the Roman occupation a colony of them settled on the western coast, and though driven from South Wales, retained for centuries the hold they possessed on Mona and Arvon. These were the people whose memory survives in *Cytiau'r Gwyddelod*; and it was from them that there sprang the celebrated magicians, Math ab Mathonwy, Gwydion ab Dôn, "Eiddilic Còr, Wyddel call," and probably Menyw ab Teirgwaedd. The people of Ireland never were subdued by the Romans; and during the whole period from A.D. 43 to 449, when the legions left, they had preserved their own language and their own literature. The Gwyddelod of Mon and Arvon were celebrated for their knowledge in the sixth century, and I am not without a strong suspicion that they exerted considerable influence in the revival of Cambrian literature at that time.



This is probably the latent truth embodied in the traditions of Glamorgan, and in that literary movement it is possible that Menyw may have been an active agent. There was no need for him to invent an alphabet at a time when the Latin and ecclesiastical historians were read and studied, and when Gildas wrote his *De Excidio Britanniae*; but there was a necessity for giving a written form to the language of the Cymry, and Menyw may have been the first who did so. The alphabet used in the sixth century, to express the Welsh language, was that of the Romans, as witness the oldest Welsh inscription known to exist, that on the stone of St. Cadvan.

The Coelbren, therefore, was not known in the sixth century; and it is worthy of remark that no document that can be shewn to be older than the sixteenth century, connects the name of Menw with that alphabet; or, indeed, attributes to him any literary character at all. The Mabinogi, the passage from Davydd ab Gwilym, and the Triads, attribute magical knowledge to that personage; but not one of them makes the least allusion to the invention of the Coelbren, or to letters of any kind. The earliest allusion to Menw in that character occurs in "Englynion of Gorugiau," printed in the *Iolo MSS.* (pp. 262-4), *without a hint as to whence they have been derived.* They profess to be the productions of the tenth century. Their language is as regular as that of the present day, as witness the verse in question:

Goruc Menw ap y Teirgwacdd  
Gof glud ar a glywai floedd,  
A chyd a chadw cyfarwydd.

Here are three *dds*; and yet that consonant (*d*) only began to be doubled, to express this sound, after A.D. 1620. (Lhwyd, *Arch. Brit.*, 227.<sup>1</sup>) The internal evidence also

<sup>1</sup> Such is not strictly the case. In Bishop Morgan's Welsh translation of the Bible, printed in the year 1588, the *dd* appears as regularly as in the editions of the present day; and the same uniformity may be noticed in Edward James' Welsh version of the Homilies, which appeared in 1606. With all deference to Lhwyd, one cannot

is opposed to the idea of the antiquity of these verses; and it is in vain that Iolo attempts to get over this difficulty. Geraint Vardd Glas, the asserted author, is said to have been the same person as *Asserius Menevensis*, who died in A.D. 906 (*Brut y Tywysogion* and *Brut y Saeson*, *Myv. Arch.*, ii, 484 and 485); and yet these verses name the enactment of the Welsh laws as the achievement of Hywel Dda, who framed his laws about 926, and died in 948! These verses contain all the historical mistakes of the old Glamorgan bards, and they are probably of the same age as the prose *Cyfymbwyll*, etc., and other stories of the same kind. They belong to the sixteenth century.

As to Einigan, we may come to the same conclusion. There were two persons, at least, of that name in the sixth century, viz., Enddigant, the bard; and Einygan, the father of Eiddin or Heiddyn ab Einigan, the assassin of Aneurin. The latter personage is sometimes called Einiawn (*Myv. Arch.*, ii, 77) instead of Einigan; and, as we have seen, the Mabinogi gives the name of Annyaniawc to the son of Menw. Are they the same? The rampant bards will have Einigan to have been the Enoch of the antediluvian world, and for my part they are welcome to think so; but I must be permitted to observe that this is only another case of a fallacy very prevalent among us Cambrians. We reasoned in the same way during the reign of Elizabeth, and our logical failing attracted the notice of Shakespeare, who displays the weakness in the character of Fluellen: "There is a river in Macedon and a river in Monmouth, and there is

help preferring the evidence of his own eyes in matters of the kind. Dr. Davies found the combination *dd* in possession of the field when he published his Grammar in 1621, and its adoption by so high an authority tended to give it permanence. Lhwyd seems to have overlooked such works as Morgan's folio Bible and James' quarto volume of Homilies,—the two largest works printed in the language prior to the appearance of Bishop Parry's Bible in 1620. The *dd* appears also in Salesbury's Dictionary printed in 1547, and in his Welsh Testament which was published twenty years later, with as much system as any other point of orthography in the works of that somewhat peculiar writer.—*Ed. Arch. Camb.*

salmons in both," *ergo* they are the same. Just so in this case. There was a man named Enoch, and one named Einygan: there was a man in India named Menu, and a Cambrian named Menw. There was a Hu Gadarn; and the learned chancellor of Llandaff rejoiced in the name of Hugh: *ergo* they are the same, for let us supply the major premiss. There never was but one Enoch, Menw, or Hugh! This is a fair specimen of the bardic reasoning generally; and but that it afforded an opportunity for making these remarks, the asserted identity of Enoch and Einigan might have been left to die a natural death.

3. The assertion embodied in the third proposition is made by Iolo Morganwg (Waring, 189), and the bardic derivatives are these:

THE BARDIC ALPHABET.

The original ten:

1	2	3	4	5	6	7	8	9	10
a	c	e	i	l	o	p	r	s	t

The original sixteen:

	11		12	13	14	15	16		
a	b	c	e	f	g	h	i	l	m
									n
									o
									p
									r
									s
									t

The original eighteen:

			17														18
a	b	c	d	e	f	g	h	i	l	m	n	o	p	r	s	t	w

The original twenty:

																	19	20
a	b	c	d	e	f	g	h	i	l	m	n	o	p	r	s	t	u	w
																		y

Derivatives:

Λ E K D Δ<sup>1</sup> V X J N P X H O D T C<sup>2</sup> Y

Equivalents:

v, or dd  
 ā bh ch dh ē ng ngh lh mh m<sup>3</sup> nh ō rh wh, or y y  
<sup>1</sup> N as a mutate of D, for dd. <sup>2</sup> chw <sup>3</sup> mutate of B.

Now we may safely assert that not one of these derivatives exists in any really ancient MS. There are compound letters, but they are always essentially different. Thus K occurs in old MSS.; but it always occurs as the c or English k, and never as a ch: ngh and ng



also occur; but instead of being written  $\text{⋈}$  or  $\text{⋉}$ , the character used (as is seen in the Cadvan inscription) is  $\text{⋊}$  or  $\text{⋋}$ ; and there are two characters for w; but  $\text{⋌}$  and  $\text{⋍}$  have no resemblance to the bardic  $\text{⋎}$  or  $\text{⋏}$ . The aspirate, dh, has also been written d,  $\text{ḏ}$ , d, dh, and sometimes by the Irish D, before Dr. Davies, against all rule and reason, represented it by dd. It will be observed that the P has no derivative aspirate, F being, in fact, the aspirate of P. Some of the bards of the sixteenth century noticed this, and striking out the  $\text{⋐}$  or F, wrote N or PH; but Llewelyn Sion preferred the form borrowed by Gwilym Tew, and the *original alphabet* has ever since retained the *foreign* aspirate. There is a minute account of the mutations of the alphabet in Welsh MSS., by the best authority upon that subject, Edward Lhwyd, in the *Archæologica Britannica* (pp. 225-30); but neither there nor anywhere else will there be found any warrant for the assertion above made. Coelbren y Beirdd, either primitive or derivative, appears in no MS. anterior to the sixteenth century.

4. Ab Iolo asserts that Coelbren y Myneich was a variation of Coelbren y Beirdd, and the alphabet on the Lantwit stones a variation of Coelbren y Myneich. Here, again, we have the old practice of begging the question. The inscriptions at Lantwit speak for themselves. They are in Latin, and belong to the sixth and seventh centuries, *i. e.*, the earliest; and when the upholders of the Coelbren produce evidences of an earlier date, it will be soon enough to derive the Lantwit alphabet from that. At present the probabilities are all the other way. There is no historical authority for the antiquity of the Coelbren older than Llewelyn Sion, writing in 1613; and the same person is also the sole authority for the existence of such a thing as Coelbren y Myneich. The vague assertions of such an authority are valueless; and we cannot accept any man's *ipse dixit* for the establishment of an error, the more especially as this is a matter of history transcending the limit of personal ex-

perience. If there be any relation at all between the Lantwit inscriptions and the Coelbren, it must be the opposite of that expressed in the proposition, and the Coelbren must be the child, and not the parent.

5. In support of the assertion that the Coelbren was known to the older bards, Aneurin and Taliesin, the only semblance of proof is that adduced by Ab Iolo; but unfortunately only two of the first twelve extracts have any claim to be accounted old, and only one of them really is so. Eight of the extracts are taken from the *fictitious* poems of Taliesin belonging to the twelfth or even to the fifteenth century; two from Cynddelw, who lived at the close of the twelfth and beginning of the thirteenth; and the other two from Aneurin and Gwyddno Garanhir. The passage quoted on p. 41, and wrongly attributed to Taliesin, consists of the four lines of the following verse, included in brackets. The verse appears to have formed part of the original Gododin of Aneurin, and has reference to Gwaednerth, the son of Morgan Mwynvawr, of Glamorgan, by Elivri, the daughter of Urien Rheged. This young chief was a favourite with the bard. He names him in verse 64 of the regular Gododin thus :

Ardyledawc canu kyman o vri  
 Twrf tan a tharan a ryuerthi  
 Gwrhyt arderchawc varchawc mysgi  
 Ruduedel ryuel a eiduni  
 Gwr gwned divudyawc dimyngyei  
 Y gat or mcint gwlat yd y klywi  
 Ae ysgwyt ar y ysgwyd hut arolli  
 Wayw mal gwin gloew o wydyr lestri  
 Aryant am yued eur dylyi  
 Gwinvaeth oed Waetnerth vab Llywri.

And again in the verse now under consideration :

Ardwy nef adef eidun gwalat  
 Gwae ni rac galar ai auar gwastat  
 Pan doethan deon o dineidin parth  
 Detholwyd pob doeth wlad  
 Ynghyfyssed a Lloegyr lluyd amlad  
 Naw ugain am un a *beithynad*.  
 Ardemyl mcirch a scirch a seric dillad  
 Ardwyei wactnerth e gerth or gat.

(*Myv.* i, 86, col. 1.)

Gwaednerth is also frequently named in the *Liber Landavensis*. The first verse has been also rendered in Williams' *Gododin*, and in other versions of that poem; and I submit the following version of the four lines bearing upon this inquiry :

When the heroes came from Edin-land,  
All wise countries were called together :  
In conflict with Lloegr of various host,  
Nine score lots or votes were given for one ;

*i. e.*, for Gwaednerth. The verse has reference to his election as a leader at Cattræth; and the verb *peithynad* has reference to casting lots, but not to the *peithynen*, nor yet to Coelbren y Beirdd.

The line, "Boed emendigeit ir gwydd," from a dialogue of the sixteenth century, usually attributed to Gwyddno Garanhir, is equally irrelevant. The poem is said to have been composed by Gwyddno when standing near the palace of Gwallog ab Llëenog, who appears to have had his eye drawn out in the woods; and thinking of that, the poet exclaims, in the words of the quotation,

Boed emendigeit ir gwydd  
A dynnwys y lygad yn y wydd  
Gwallawe ap Llcinawe arglwydd. (*Myv. Arch.*, i, 165.)

That is,

Aecursed be the wood  
Which pulled out his eye in his presence,  
Gwalloe ab Lleenog the lord.

And then the poet goes on to curse the black wood ("gwydd du"), the white wood ("gwydd gwynn"), and the green or blue wood ("gwydd glas"). The expression has no reference to Coelbren y Beirdd, and should never have been cited in this connexion. The orthography of the poem is that of about 1500.

The quotations from the pseudo-Taliesin are equally irrelevant. They may be taken in at one view :

1. Wyf llogell cerdd wyf lleenydd  
Caraf y gorwydd a gorail clyd. (*Buarth Beirdd.*)
2. Trwy ieith ag elfydd  
Rhithweh rhieddawg wydd. (*Kad Godden.*)



3. Gorwythawg Cywydd  
Aches feilon *wydd.* (*Ibid.*)
4. Talhaiarn y sydd—mwyaf y Sywedydd  
Pwy amgyffrawd Gwydd—o aches ammod dydd.  
(*Angar Cyvyndawd.*)
5. Gwawd mwy mefl gogyffrawd  
Aches *gwyd* Gwydion  
Gogwn i nebawd. (*Ibid.*)
6. Wyf cerddoliad wyf ceiniad claer  
Wyf Dwr wyf Dryw  
Wyf Saer wyf syw. (*Buarth Beirdd.*)

These are (the second line in Davies' translation) :

1. I am the treasury of song, I am a literate ;  
"I love *the tops of trees* with the points well connected."
2. Through language and the element  
Arrange *the noble trees.*
3. Destructive is the effluence  
Of the year to *small trees.*
4. Talhaiarn is the greatest diviner !  
Who comprehends the trees at the break of day ?
5. This need not be translated. *Gwyd* is not *gwydd.*
6. I am a follower of song, I am a brilliant singer,  
I am a tower, I am a Druid,  
I am a carpenter, I am a diviner.

The third and sixth have no relevance at all, and the others derive their best elucidation from Davies' *Celtic Researches*. In the middle ages there was a superstitious belief that trees were symbols of certain ideas, and that to the initiated the tops of trees had a peculiar revelation of the will of the Deity at the break of day. It is to this that these passages refer, and not to the Coelbren. For further remarks on the same subject, see Pughe's *Dict.* and Davies, in reference to Collen, Gwellten, Bedwen, etc.

A wyddosti arwydd  
Pob deilen y sydd ?

(*Pseudo-Taliesin.*)

The two other passages cited from the pseudo-Taliesin have reference to the Mabinogi of *Math ab Mathonwy*,

where Gwydion ab Dôn by magical art is said to have made a woman named Blodeuwedd from flowers ; and to have made twelve *gorwyddawd ae enwerys cyfrwyeu*, or horses with decorated saddles, from various kinds of plants. If the poem called *Kadeir Keridwen* be compared with this Mabinogi, it will be found to be a poetic version of the prose tale ; and *Kerdd i veib Llyr* makes reference to the same tale, as well as to the Mabinogi of *Bronwen Verch Llyr*. Neither of these passages has any reference to Coelbren y Beirdd.

The quotations from Cynddelw are still less to the purpose. The first has no semblance of relation to the subject of inquiry ; and the second, though it contains the words "paith" or "beith" (open ground), "beithynyad" (already explained), and "Argoedwys," is equally irrelevant. Ab Iolo must have been sadly in want of arguments when he pressed *Argoedwys* (the men of Argoed, in Powys) into his service, simply because the word "coed" entered into its composition ! Cynddelw was living, 1216, and accordingly we have descended to the thirteenth century without finding any trace of Coelbren y Beirdd.

6. The last proposition is the only one that is really true. It is clear, from the language of Llywelyn Sion (and when speaking of his own personal knowledge his testimony is conclusive), that the practice was known in the sixteenth century, though it had nearly died out in his day. His testimony, however, is very instructive, and is here translated : "When the art of making parchment became known, writing letters on wood ceased ; but yet the bards and poets preserved the old art, and until recent times there was not one in a hundred of the regular bards who could not read the Coelbren, and cut it with his own hands, as is required by the usage of the bards, viz., three things a bard should make with his own hands, his Coelbren, his roll, and his parchment. Many besides the poets knew the Coelbren, in the memory of persons now living ; and many, not long ago, used to keep their domestic accounts on tallies cut with a knife." (Ab Iolo, p. 22.) Assuming this to have been

written about 1613, it would point out 1550 as about the time when the Coelbren was in frequent use. The earliest bardic testimony is that of Davydd ab Gwilym, who died about 1400, and composed the elegy of Gruffydd ab Adda after 1390. The period between the years 1400 and 1550 will, therefore, form the era of the Coelbren; and the question now arises, how came it to assume prominence at that time?

It will be observed that the Coelbren is first referred to in our poetry soon after the insurrection of Owen Glyndwr. This drew upon the Cymry two hard enactments, dated 1401 and 1403 (the second and fourth of Henry IV), in which it was decreed that no Welshman should hold any office of trust, or keep a castle; that no Welshman should carry arms into a town, nor along any public road; that no Welshman should marry any Englishwoman, nor any Englishman marry a Welshwoman; that no public gatherings should be celebrated without license; and that the minstrels, bards, rhymers, "westours," and other vagabond Welshmen, were not to levy *cymhortha* under a penalty of imprisonment for one year. (Wotton's *Leges Walliæ*.) Officers were to see that no arms were introduced in the guise of merchandise; and according to the traditions of Glamorgan (*Iolo MSS.* 620), paper,<sup>1</sup> parchment, and writing materials, were also forbidden to be brought into Wales, or

<sup>1</sup> "Our earliest use of paper in epistolary correspondence cannot be carried back further than the reign of Edward I, during whose time, or in the latter part of his father's time, it seems to have been brought from the East by way of Italy. It was one of the conveniences of life for which we are indebted to the Crusades." (*Ellis' Letters*, 3rd Series, i, ix.) The first paper in England dates from the reign of Elizabeth, who knighted Spelman for having erected the first paper-mill ever seen in England. This, however, is on the authority of Dr. Doran, and does not seem to harmonise with the language of Shakespeare, who seems to point to the time of Henry IV (act iv, scene 7), and makes Jack Cade thus address Lord Say:—"And whercas before our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the King, his crown and dignity, thou hast built a paper-mill."



manufactured there. This seems to be the foundation-stone in the history of the Coelbren; and when it is borne in mind that paper-making was then unknown in England, and that all the paper used was imported from Venice, France, and Holland, we can easily conceive that the supply could be completely prevented. The excitement of the period quickened the inventive faculties of the people, and accordingly they had recourse to the practice of cutting letters on wood. The attempt to cut the Roman letters on wooden billets led by a natural transition to the invention of the Coelbren. Llewelyn Sion states that there was a recollection and *recovery* of the practice at this time; and if we read "invention" instead of "recovery" we shall probably be exactly right. I mean as regards the bardic alphabet. The practice of cutting letters on wood being known throughout all antiquity, the use of it at this time may be termed a revival; for in a very remote antiquity it may have been used before by the Cymry, though we have no evidence of the fact, nor, indeed, of their having known letters at all. The Greek letters spoken of by Cæsar as being known to the Gauls, were probably learned from the Phocian colony at Marseilles; and as the Druids studiously avoided committing their doctrines to writing, there is much doubt as to whether the Britons really had any letters at all before the arrival of the Romans.

As to the Coelbren there is no room for any doubt. It was derived from the Roman alphabet, and had its origin in the beginning of the fifteenth century. The perpetual reference made to it by the bards of the fifteenth and sixteenth centuries (and here Ab Iolo's case is as extremely strong as it is in other respects weak) proves the prevalence of the practice at that time; and the silence of eight centuries of Cambrian poets, of sculptured monuments, and of written MSS., is equally eloquent against the adopting of any earlier date. The historical fact stated in the preceding paragraph appears to indicate the true cause and time of its origin, and

the internal evidence of the alphabet itself seems to indicate the same thing. The letter *l* was doubled about 1200, to denote its aspirate state; then the *ll* was superseded by an *l* introduced by Dr. Griffith Roberts, an *l̇* by William Salesbury, and an *lh* by Dr. Davies, the physician; and the latter was again superseded by the *ll* which appeared in 1621 in Davies' Dictionary, and has maintained its place ever since. The aspirated *l* of the Coelbren belongs to the middle period, and the **N** is clearly constructed from the *lh*, or **NH**. Other illustrations may be cited of the same kind; but there is another fact still more indicative of the soundness of this conclusion. Llewelyn Sion (Ab Iolo's Essay, p. 27) gives a table of certain innovations made in the forms of the Coelbren, and at the end makes the following remark: "But best of all is *the old Coelbren*, as Gwilym Tew placed it in his book on vocal song, and the most easily cut on wood, and the least toilsome." The *old Coelbren* of Gwilym Tew was probably the primary and parent form of the Coelbren; and as he flourished from 1410 to 1470, and composed a poem which was recited at the Abbey of Pen Rhys before its suppression in 1414, he was at the height of his reputation at the time here indicated as that in which the Coelbren first saw the light of day. But little doubt can now exist upon that subject, and accordingly I proceed to another part of my subject, with only this remark,—all the bardic passages cited by Ab Iolo from the bards of the fifteenth and sixteenth centuries are not relevant to the inquiry, but the great majority of them are quite conclusive upon this part of his case.

The Coelbren in the fifteenth century appears to have been known to a few of the bards of North Wales as well as to those of Glamorgan; but when Henry VII removed the interdict off paper and parchment, the practice of the Coelbren was confined to the latter; and so exclusively had it been forgotten elsewhere, that to Rhys Cain, a native of Merionethshire, and a well known bard, living at Oswestry about 1580, it was wholly un-

known ; for when a Glamorgan bard shewed his *peithynen* at an Eisteddfod where Rhys Cain was present, the latter sang this *englyn* :

*An Englyn to a Wooden Book.*

A skeleton in a bag ! It is not a wise lip that praises it,  
The song-book of a purblind bard.  
It is difficult to understand it rightly :  
It will suit one who is blind.

From this notice, and from other incidents already passed in review, it must now be quite clear that Glamorgan was the headquarters of the Coelbren. On the first appearance of the curiosity it became known to the bards of other districts ; but when the necessity for such shifts had died away, paper and parchment superseded the wooden books ; and the knowledge of the Coelbren in the latter part of the sixteenth century was confined to the district of Morganwg, to which it before owed its invention, and to which it has since owed the preservation of its history. Many thanks be to Llewelyn Sion for this service ! for though I regret his fable, the facts he has placed on record are interesting and instructive. And here, in conclusion, I may now remark that the character of old Iolo has come out unscathed through this inquiry. Ab Iolo has successfully shewn that his father was not the inventor of the Coelbren, and that he drew his information from Llywelyn Sion. It is due to the old bard that we thank him for the preservation of the history of the bardic alphabet, though we decline to accept his guidance in the interpretation of the facts.

One word more, and we have done. The Welsh language has sounds which cannot be represented by single Roman letters : the projectors of the Coelbren attempted to remedy this defect, and in that respect the project deserves hearty commendation. Letters for those sounds are still desiderated, and it is to be hoped that the idea may yet be carried out.

Here, then, we close our inquiry, and the results are embodied in the following propositions :



I. That Coelbren y Beirdd has no pretensions to a high antiquity, and is neither found on sculptured stones nor in old MSS.

II. That it was invented in the beginning of the fifteenth century, when paper and parchment were forbidden to the Cymry, and that the inventor was in all probability the bard Gwilym Tew.

III. That it was not an original alphabet, except in respect of derivatives, but an imitation of the Roman letters.

IV. That it was in common use in the fifteenth century, as is shewn by the poems of the bards, and that by the end of the sixteenth it had all but ceased to be known.

THOMAS STEPHENS.

#### GLAMORGAN ADVENTURERS IN IRELAND.

IN the *Historic and Municipal Documents of Ireland*, by Gilbert (8vo, 1870), at p. 14 occurs a Dublin roll of names, probably of the reign of Henry II, shewing how many of the adventurers who shared the venture of Strongbow came from Glamorgan, and specially from Cardiff. Some of the designations were actually surnames, as London, or De Londres, of Ogmore; Juvenis and Longus, or Young and Long; De Barri; Flandrensis, or Fleming; Waleis, or Walsh, of Llandough; Brun, Mercer, Siward, Cogan, and Basset; but the most had evidently no surnames, and were called from the town or manor to which they belonged, not which belonged to them. The list has very great Glamorgan interest.

Johannes de Lundon.

Will's Penris.

Hugo de Cardif.

Johannes de C.

„ de C.

„ de C.

Roger Lundun.

Godafridus de Sweinsea.

Walter juvenis de Cardiff.

Ricardus filius Segeri de Swoin-

Johannes de Cardiul. [sea.

Henricus Flandrensis.

Radulphus de Cardiff.

David de Cardiul.

Marcus Flandrensis.

Torkall of Cardiff.

- Norber Flandrensis.  
 Bartholomeus de Cardiul.  
 Walterus filius Rogeri eleriei de  
 Cardiff.  
 Vincentius de Barri  
 Swein de Cardif.  
 Ernaldus Flandrensis.  
 Henrius Pelliparius de Lundon.  
 Iuor de Cardif.  
 Salmund de C.  
 Oliverus le Wales.  
 Will's de Cardiul.  
 Arnoldus Flandrensis.  
 Walterus de Cardif.  
 Radulfus de Lundon.  
 Edwinus Walensis.  
 Ricardus de Cardif.  
 Edwardus de Lundon.  
 Rogerus de Cardif.  
 Radufus Basset.  
 Baldwinus de Lundon.  
 Ricardus de Cardif.  
 Galfridus de C.  
 Fuleo de Lundon.  
 Isaac Flandrensis.  
 Galfridus filius Rog. de Lundon.  
 Iosep of Laundoehan. [sis.  
 Philippus filius Walteri Flandren-  
 Gillibertus Flamang.  
 Tomas Kenfeg.  
 Robertus de Cardif filius Sewardi.  
 Odo de Samford.  
 Alewi de Cardif.  
 Rem. Flandrensis, tinctor.  
 Ricardus de Cardif.  
 Moricius Walensis.  
 Walterus Lundun.  
 Petrus de Cardif, niger.  
 Stephanus le Norreis.  
 W's Wallensis.  
 Rog. de Lundon.  
 Wasmeris de Kenfeeh.  
 Radulphus de Cardif.  
 Willielmus Brun de C.  
 Davit mercer de C.
- Gillebride filius ... de Landmais.  
 Elrran de Landmais.  
 Will's de Kenefee.  
 Walt's filius Aymeri de Cardif.  
 Alardus de Newton.  
 Lauren's fil. Alexandri de London.  
 Ric's filius Siwardi. [dif.  
 Ric's fil'i Walteri longi de Car-  
 Alanus de C.  
 Henrius fil. Sewardi.  
 Walt's Cogan.  
 W's filius Hunfredi de C.  
 W's de London.  
 Elias de Kenefeg.  
 Thomas de Kenefee.  
 W's de Cardiff.  
 Robertus filius Turkildi de C.  
 Walterus de Cardif.  
 Ricardus de C.  
 Rogerus de C.  
 Radulphus Basset.  
 Baldwinus de Lundun.  
 Ric's de Cardif.  
 Robertus de C., filius Siwardi  
 Osbertus de C.  
 Steiner de C.  
 Jordanus Welone de C.  
 Will's fil's Gilberti de C.  
 Robts. Norrensis pistor.  
 Daniel Caddoe.  
 Joh's Ithun de Cardif.  
 Gillebertus Norensis.  
 W's de Barra.  
 W's Walensis fil. Rogeri.  
 David de Penris.  
 Gregorius de London.  
 Ric's Norensis.  
 Elias fil. Sewardi.  
 Ivo de London.  
 Joh's Flandrensis.  
 Martinus F.  
 Elias de Kenefeg.  
 Hugo de Kenefee.  
 Robertus fil's Galfridi de Cardif.  
 Davit de C.

THE WELSH POEMS IN THE "CODEX  
JUVENCUS."

AT last I find time to put into order, and transmit for publication, my remarks, promised long since, on the two old poems of the *Codex Juvencus*; begging to offer this communication, if it should prove acceptable, as the first of a series of small essays on Cymric subjects, which I should be happy to lay before the learned readers of the *Archæologia Cambrensis*. Dear *Cymru* (not *Cymmru*, though), to whom I owe already so much, would confer a new favour upon me by kindly receiving and judging this attempt at raising into better light the two most ancient specimens of her written literature, and at pointing to the light also which from them may be obtained for a better understanding and more discriminative appreciation of the character and respective age of old Welsh literature in general.

Indeed, the great importance of those two old poems does, in my opinion, not only consist in the direct evidence which they produce as to the authentic state of Cymric orthography, grammar, and poetry, towards the end of the ninth century, when they were written, but also in the indirect evidence which they afford us for judging of the antiquity and genuineness of other poems which, although attributed to a period comprising the sixth to the ninth centuries, and although shewing many features characteristic of such an age, still require for that purpose some additional outward proof, having been transmitted to us only in the altered form of the language of the twelfth to the fourteenth centuries. Such a proof we now really obtain, for a portion of them, from their evident similarity to the two old Juvencus poems; the peculiar style and grammar of which they so thoroughly reproduce, as to allow us not only to consider this similarity as a proof of their own genuineness, but also to employ it as a test for that of another portion of a more



dubious and mixed origin; and even, in many cases, as a means for restoring the old, genuine text. Our critical examination as well as correct publication and translation, of the so-called poems of the Cynveirdd will be strongly supported by the maxim not to acknowledge the genuine antiquity of any of these poems, but inasmuch as it exhibits—or, by correcting the alterations and blunders of the transcript, may be brought to exhibit—the peculiar style and grammar of those two Juvencus poems: for instance, more especially the non-existence, with regard to metre, of the phonetic *y* before *s* followed by another consonant; the regular omission of the copula; the frequent use, instead of certain prepositions, of absolute cases; and the thorough conciseness of structure, both metrical and syntactical.

But this similarity of the two Juvencus poems to those of the Cynveirdd, and their importance for aiding us in determining the real respective age of the latter, still receives a curious confirmation by the contents of one of the two poems. The three *Tribanau*, beginning with "Ni guorcosam," if we examine and compare them more accurately, prove to be nothing else but an imitation or parody of some *Tribanau* by Llywarch Hen, one of the Cynveirdd. And proceeding at once to lay before the reader the little poem itself, in a more correct shape and version, I hope to be able to prove to him this curious fact, together with the general similarity both in style and grammar attending it.

## ORIGINAL TEXT,

*With some slight Corrections as required both by Metre and Sense :\**

Ni guorcosam<sup>1</sup> ne-mheu-n-aur<sup>2</sup>—henoid<sup>3</sup>—  
 mi telu<sup>4</sup> nit gurmaur,<sup>5</sup>  
 mi am Franc dam<sup>6</sup> ancalaaur,<sup>7</sup>

---

\* The text of these verses, as printed in *The Four Ancient Books of Wales* (ii, 2), which we supply for the convenience of comparison, stands thus :

1. Niguorcosam nemheunaur  
 Henoid mitelu nit gurmaur  
 Mi amfranc dam ancalaaur

Ni guardam,<sup>8</sup> ni cusam (el<sup>9</sup>)—henoid—  
cet iben med nouel,<sup>10</sup>  
mi am Franc dam ampatel.<sup>11</sup>

Na'm ereit<sup>12</sup> nep leguenid—henoid—  
disen'r<sup>13</sup> mi coueidid,<sup>14</sup>  
do'u na'm riceus<sup>16</sup> un guetid.<sup>16</sup>

Translated into modern Welsh :

Ni gorchysgav<sup>1</sup> ne-peu-n-awr<sup>2</sup>—henoeth<sup>3</sup>  
vy nheulu<sup>4</sup> nid gwrwawr,<sup>5</sup>  
mi am Franc dav<sup>6</sup> anghallawr.<sup>7</sup>

Ni chwarddav,<sup>8</sup> ni cusav ell<sup>9</sup>—henoeth  
cyd yvent vedd nywell,<sup>10</sup>  
mi am Franc dav ammadell.<sup>11</sup>

Na'm erhaid<sup>12</sup> neb llawenydd—henoeth—  
dysen'r<sup>13</sup> vy nghyweithydd,<sup>14</sup>  
do'v na'm rhegws<sup>15</sup> un gwedydd.<sup>16</sup>

<sup>1</sup> *Guorcosam*; no doubt mistake instead of *guorcoscam*. The prefix *guor*, *gor*, here signifies, not *super* but *sub*, as in *gorphawys*, *gorllechu*, *gorsevyll*. Cf. Davies, *Ant. Ling. Brit. Rud.*, p. 153, ed. 1809; and the Armorican *gouruez*, to lie down.

<sup>2</sup> The nasal form, *mheu*, instead of *peu* (if genuine), may be explained by the assimilating effect of the following *n* in *peu-n-awr*, which, together with the *n* in the corresponding word, *peunydd*, and the *n* after certain numerals (for instance, *naw niau*, *saith mlynedd*), I consider to be the remains of an old Celtic form (preserved more fully in Irish) of the genitive case.

<sup>3</sup> *Henoeth*, *henoeth*. In this word as well as in the following, *guardam* (*chwarddav*), *coueiddid* (*cyweithydd*), *ceidin* (*ceithin*), *gwird* (*gwyrth*), *gurd* (*gwrth*), *gweid* (*gwaith*), the writer of the *Codex Juvenius* has

- 
2. Nicanu niguardam nicusam  
Henoid cet iben med nouel  
Mi amfranc dam aupatel
  3. Namercit mi nep leguenid  
Henoid is discyrr mi coueidid  
Dou nam riceus unguetid.

In a note appended to these triplets, the editor (Mr. Skene) remarks : "There are only two words that are doubtful. *Nicanu*, in the fourth line, may be read *Nicanil*; and if so, it is probably transposed, and should be placed at the end of the line, so as to correspond in rhyme with the words *nouel* and *patel*. The letter represented by *y* in *discyrr* is a peculiar letter, which may represent one of the Saxon forms for *y*, or the Irish contraction for *ui*, in which case the word will read *discuirr*."—ED. *Arch. Camb.*

preferred the *vocal* form of the strong articulation to the *surd* used in modern Welsh.

<sup>4</sup> *Telu, teulu*, is to be derived from the root *tal* and the verb *teili* (*adeiliaw*), to cover, to build (the modern form, *teulu*, being an amplification, *wridddhi*, by *u*), and seems to have signified simultaneously, 1, house; 2, great hall (the German *diele*); 3, assembly in the hall (cf. *talais*); 4, household; 5, family, tribe (cf. *talaeth*).

<sup>5</sup> *Guormawr, gurmawr, gwrwawr*. (*Gwr* instead of *gor* occurs also in *gwrhyd*, in the first of the Gododin poems: "gwrhyd am dias.")

<sup>6</sup> *Dam, dav=av* (I go, or will go).

<sup>7</sup> *Ancalaur, anghallawr=digallawr, yn ddirvestawg* (fasting, without eating).

<sup>8</sup> *Guardam, chwarddav*, v. ad 3.

<sup>9</sup> *El, ell*, as indicated by metre and rhyme, is the plural of *all* (in modern Welsh, *alloedd*), having originated in *aill* (cf. *llaill, er-aill*), and being justified by general phonetic law as well as by the frequent interchange and alternating grammatical use of the vowel *e* and diphthong *ai*, in the Celtic languages especially. Cf. *telu* and *adeiliaw* (see above); *hepair* and *heper* (see below); and the Armorican plurals, *gevr, ier, men, sent*, instead of the Cymric *geivr, ieir, mein, seint*. (Zeuss, *Gram. Celt.*, p. 284.)

<sup>10</sup> *Nouel, nywell=newydd* (new).

<sup>11</sup> *Anpatel, amhadell=dibadell, heb badell, heb ddiod* (without drink).

<sup>12</sup> *Na'm erhaid=na rhaid i mi*; *erhaid* being an amplification of *rhaid* by the prefix *e*, in the same way as, for instance, the words *edeyrn, etivedd, ethrin, edrin, etewyn, ehedydd, echwith, echryn, ebill, evrëu, evras, epynt, elech, elwydd*, are amplifications of *teyrn, tivedd, trin, tewyn, hedydd, chwith, cryn, pill, brevu, bras, pant, llech, llwydd*, and the Cymric *ebol (eboles), echdoe, ewyll, edryv, elaich*; of the Greek and Latin *πῶλος, χθές (ἐχθές), velle, tribus, laicus*.

<sup>13</sup> *Dysen'r=dysenir, senir* (will be chid or rejected).

<sup>14</sup> *Coueiddid, cyweithydd*: v. ad 3.

<sup>15</sup> *Riceus, rhegws=a regodd* (presented, gave).

<sup>16</sup> *Guetid, gwedydd=geiryv* (a word, a particle).

### Translated into English :

I shall not sleep an hour—to-night—

My supper-party shall not be very large,

I on account of Frank shall remain without eating.

I shall not laugh nor kiss other people—to-night—

How much new mead they may drink,

I on account of Frank shall remain without drink.

Not any merriment shall be required for me—to-night—

Rejected shall be my other companions,

As he (Frank) did not bestow upon me a single word!

The little poem, thus explained and translated, is very simple in its meaning. A young man gives utterance



to his disappointment at the behaviour of his beloved friend Frank, who, when they met in the morning, did not speak to him; and rendered him, by such an apparent coldness, unwilling to participate in the enjoyment as well of sleep in the night as of food, drink, and company in the evening. Yet although clear by itself, this little private complaint, as already mentioned, receives the right illustration of its poetic origin only from the comparison with some *tribanau* of a more heroic strain, of which it appears to be an imitation; of a version of *tribanau* occurring in the two elegies ascribed to Llywarch Hen, on Urien Rheged (*Trib.* 22, 23, 30, 31), and on Cynddylan ab Cyndrwyn (*Trib.* 16-30, 31-49, 53-61), where they at once strike the reader's eye by the identical "*gair cyrch,*" *henoeth* or *heno*. But here, where the bard describes the nightly hour when the elegy was being sung; awakening, as it were, by his complaint, the echo of the deserted hall and of the half-destroyed palace of his slain hero; here, as will appear from the following quotations, that burden, "*heno,*" marks the key of a state of feeling very different from and superior to the sentimentality of our poor, disappointed young lover.

Stavell Cynddylan tywyll—heno—

Heb dan, heb wely :

Wylav wers, tawav gwedy !

Stavell Cynddylan tywyll—heno—

Heb dan, heb deulu :

Hidyl llynau hyd gynnu !<sup>1</sup>

Stavell Cynddylan aughan<sup>2</sup>—heno—

Heb doëd, heb dân :

Marw vy nglyw, byw my hunan !—

Eryr Eli, ban ei lev\*—heno,—

Llewasai gwyar-llyn,

Crau calon Cynddylan rhin !<sup>3</sup>

Eryr Eli, gorelwi—heno—

Ei gwaed gwyr gwyn-novi,

Ev i goed, trwm hoed i mi !

The hall of Cynddylan is gloomy—to-night,

Without fire, without bed :

I shall weep awhile, and then be silent.

\* Originally *lem*.

The hall of Cynddylan is gloomy—to-night,  
 Without fire, without company :  
 My tears trickle until they overflow.

The hall of Cynddylan is songless<sup>2</sup>—to-night,  
 Without covering, without fire.  
 Dead my hero, myself alive!—

Eagle of Eli, loud his cry—to-night,—  
 He has been swallowing a pool of gore,  
 The heart's blood of King Cynddylan!<sup>3</sup>

Eagle of Eli, loudly dost thou scream—to-night,—  
 In his heart-blood art thou wallowing greedily.  
 He [came] to be burned [buried]; heavy grief [came] to me.

<sup>1</sup> *Llynau*=*llynoed* (pools): here used for *dagrau* (tears); cf. *llyn y llygad*. This passage is an instance of the gradual corruption of our Welsh texts: the original writing having first been rendered obscure by the accidental omission of one of the two contiguous letters *l*,—*hidilneu*, as the *Llyvr Du*<sup>1</sup> reads, instead of *hidillneu*,—a later transcriber corrected *ineu* into *mau*, as we read in the *Llyvr Coch* (see Mr. Owen's edition, p. 70 seq.).

<sup>2</sup> *Anghan* (*an-ghan*), as indicated by the reading, *amgen*, in the *Llyvr Coch*; yet the gloss, *ei gweled*, inserted here, seems to imply that the transcriber understood the word *anghan* as a compound of the prefix *an*, not with *cân* (song), but with *can* (bright).

<sup>3</sup> *Rhin*, instead of the *royrn* of the *Llyvr Du*, I take to be the old masculine form of the feminine *rhian* (a lady).

Comparing these *Tribanau* with those of the *Codex Juvencus*, nobody, I think, will hesitate in acknowledging the latter to be a copy of the former,—a free copy or parody, by which Frank's young friend has tried to transform the antique roughness and heroical wildness of the original into a tame little picture of his own private melancholy; and we thus arrive, as mentioned before, at the curious fact, so characteristic of Welsh literature, that an authentic poem of the ninth century proves to owe its origin to an imitation of some other poem or poems which have been transmitted to us only in the grammar and orthography of the thirteenth and fourteenth centuries.

There still seems to occur in the elegy on Cynddylan, thus transmitted, a curious additional proof of this fact, viz., in *Triban* 98<sup>2</sup> the very name *Frank*, which we might

<sup>1</sup> This poem is not to be found in the *Llyvr Du*, the oldest known copy being that in the *Llyvr Coch*. See *Four Ancient Books of Wales*, ii, 279.—Ed. *Arch. Camb.* <sup>2</sup> *Four Ancient Books of Wales*, ii, 290.

suppose was introduced here by the hand of some copyist (perhaps the young poet himself primitively), who, with the other *Tribanau* ("Ni guorcoscam") in his mind, could not refrain from inserting this allusion to them, by either inventing for that purpose a whole new *triban*, or altering the last line of the ancient :

Pan wisgai Garanmael pais Cynddylan,  
A pheredriaw ei onen,  
Ni chaffai Franc tanc o'i ben.

Whenever Caranmael put on the corselet of Cynddylan,  
And would shake his ashen spear,  
Frank would have no peace from his mouth :

the last line having been, perhaps, originally—

Ni dawr, ni lladdawr ei ran.

Yet, in spite of such an apparent coincidence, it may be that the Frank of the elegy has nothing to do with the Frank of the other poem; and signifies, indeed, as it is generally understood, not the name of an individual, but of a nation. Only then this nation, I apprehend, could be no other than the *Norman*, the mentioning of whom would give to this part of our elegy (which, like most of the poems ascribed to Llywarch Hen, seems to be a compound of several pieces) the aspect of a comparatively recent origin.

The other poem of the *Codex Juvencus*, which, as far as I know, has never been translated until now,<sup>1</sup> exhibits the same tribanic metre, and treats of a subject to which this metre appears to be particularly appropriate. It is a Christian hymn containing in nine (or  $3 \times 3$ ) *tribanau* (equal to  $3 \times 3 \times 3$  single lines) an invocation and glorification of divine Trinity, and was intended, according to its own repeated declarations, to be sung in church by the monks of some convent, with special reference, as appears from *triban* 3, to some great calamity threatening at the time. The *cynganedd* as well as the metre is quite identical with that used by the

<sup>1</sup> It has been partially explained by Mr. Whitley Stokes in the *Transactions of the Philological Society* for 1860-1, pp. 204, 288. See also Kuhn's *Beiträge*, vol. iv.—Ed. *Arch. Camb.*



Cynveirdd, and is in one passage (*triban 2*) expressly justified against the objections of such as may have thought that old bardic art and invention were unfit for the use of Christian worship. These ancient Puritans will, no doubt, have felt particularly shocked at another passage (*triban 6*) which describes the singing congregation as a fine sitting (*gorsedd gain*), opposite the throne of Trinity. The first and third line of the first *triban* are in Latin, rhyming with the second in Cymric.

## ORIGINAL TEXT,

*With some slight Corrections as required both by Sense and Metre.\**

- I. Omnipotens (Deus) Auctor,  
Ti dicones<sup>1</sup> adiamor,<sup>2</sup>  
Pater (Filius, Creator) !
- II. Nit, ar cup betid, couid<sup>3</sup>  
canlon cet-ceidin aguid<sup>4</sup>  
ar duthon ti gwir-donid<sup>5</sup>

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\* The following is the text of the poem in *The Four Ancient Books of Wales*, ii, 1 :

1. *Omnipotens auctor*  
Ti dicones adiamor  
P... (*cut off*) ...
2. Nit arcup betid hicouid  
Canlon cetticcidin gui—haguid  
Uor—rdutou ti guirdoned
3. Dicones *pater* harimed  
Presen isabruid icunmer  
Nisacup m—arcup leder
4. Dicones *Ihesu* dielimlu  
pbetid aguirdou pendibu  
guotcapaur anmer—adu
5. Gur dicones remedau  
Elbid anguorit anguoraut  
Niguru gnim molim trinta[ut]
6. It cluis inban iciman  
Guorsed ceinmicun ucmout ran  
Ucatrintaut bean trident[an]
7. It cluis it humil inhared celmed  
Rit pucaun mi detrintaut  
gurd meint iconidid imolaut
8. Rit creis o — raut inadaut  
Presen pioubui int groisauc  
Inungucid guoled trintaut

- III. Dicones *Pat'r* anrimer,<sup>6</sup>  
presen<sup>7</sup> nis abruid cuner,  
nis ar cup ar cup leder.
- IV. Dicones *Dieli-lu*,<sup>8</sup>  
betid guird o'i ben dibu  
guot-cap(1)aur ammeradu.<sup>9</sup>
- V. Gurdicones *Re medaut*,  
elbid guorit anguoraut,  
ni g'ruc<sup>10</sup> ni'm molim Trintaut.
- VI. Ti cluis<sup>12</sup> in bani<sup>13</sup> cimon  
guorsed cein, micamor<sup>14</sup> tron  
Ucav Trintaut ban-tridon.
- VII. It cluis arhed<sup>15</sup> celmedaut  
rit tebigaul (?) di Trintaut.  
gurd meint couid di molaut.
- VIII. Rit ercir caraut adaut<sup>16</sup>  
presen<sup>17</sup> piau<sup>18</sup> boeint<sup>19</sup> groisaut<sup>20</sup>  
in un gueid guoled<sup>21</sup> Trintaut
- IX. Un hanied<sup>22</sup> na puil<sup>23</sup> hepair,<sup>24</sup>  
un canem emneit<sup>25</sup> (?) couair,  
nit gruc nim molim map Mair.

Transcribed into modern Welsh :

- I. Omnipotens Deus Auctor,  
dy digones<sup>1</sup> addiamor<sup>2</sup>  
Pater, Filius, Creator !

<sup>1</sup> *Digones* = *digoniant* (sufficiency, grace).

<sup>2</sup> *Adiamor* = *addiom*, *addiwn*, *gweddiwn* (*imprecemur*) : 1 plur. futuri 2 (cf. Dr. Pughe, i, p. 88) ; or rather 1 plur. imperativi, in the form of a so-called *verbum deponens*, which is still more commonly used in Irish than in Latin. Similar forms occur in old Cymric (for instance, in the glosses of our *Codex Juvenus*, p. 88, *plantontor* = *fodi-entur*), and seem to belong more particularly to the imperative mood : as still in the *Avallenau* (*Four Anc. Books*, ii, 21), *ceintor cyrn* = *canunto cornua*, the horns shall sound.

- II. Nid, ar gwbl bedydd, cywydd<sup>3</sup>

- 
9. Un hanied napuil heper  
Uuc nem isnem nitcouer  
Nit guorgnim molim map meir.

A few of Mr. Whitley Stokes' readings, as printed in the *Trans. Phil. Soc.* for 1860-1, p. 204, differ from those given in the preceding text. —ED. *Arch. Camb.*

canlyn cyd-geithin agwydd<sup>4</sup>  
ar ddwthwn, dy wyrth-ddonydd<sup>5</sup>.

<sup>3</sup> *Cywydd*=*cydwybod*, *petrusrwydd cydwybod*, "non est conscientia."

<sup>4</sup> *Agwydd*=*egwyddawr* (principle, rudiment).

<sup>5</sup> *Donydd*=*doniau* (gifts, endowments).

III. Digones *Tad* an-rhiver,<sup>6</sup>  
presen<sup>7</sup> nis avrwyd cwner  
nis ar gwbl-ar-gwbl lleder.

<sup>6</sup> *Anrhiver*=*avriwed*, *diriv*, *anveidrol* (innumerable, infinite).

<sup>7</sup> *Presen*=*yn bresennol* (at present, now).

IV. Digones *Dyeli-lu*<sup>8</sup>  
bedydd gwyrth o'i ben dyvu  
gwyd-gablawr ammeraddu.<sup>9</sup>

<sup>8</sup> *Dyeli-lu*: compound of *llu* (people) and *dy-eliaw* (to heal); Saviour, *Heiland*.

<sup>9</sup> *Ammeraddu*=*i ammeryddu*=*i symmud ymaith gabl y gwyd* (to remove the reproach of sin).

V. Gorddigones *Rhe meddawd*,  
elvydd gwyrdd angwyrwd,—  
ni g'rug<sup>10</sup> ni'm molim<sup>11</sup> Drindawd.

<sup>10</sup> This elision has become permanent in the Armorican dialect, as *gruk*, *grug* (see Zeuss, *Gram. Celt.*, p. 593).

<sup>11</sup> *Molim*: old *modus conjunctivus*, now replaced by the optative *molwn*. "Non fecit quin laudem Trinitatem."

VI. Dy glwys<sup>12</sup> yn vani<sup>13</sup> cymon,  
gorsedd gain, mygomor<sup>14</sup> dron  
uchav Drindawd ban-drydon.

<sup>12</sup> *Clwys*=*clwys-dy*, *clasordy* (a cloister, a convent).

<sup>13</sup> *Bani*=*banau* (strains). <sup>14</sup> *Mygomor*=*mygwn* (cf. supra.)

VII. I dy glwys rhedd<sup>15</sup> gelyddawd  
rhith debygawl dy Drindawd  
gwrth mcint cywydd dy volawd.

<sup>15</sup> *Rhedd*—*rhodd*, *rheg*, give, grant (imperative).

VIII. Rhyth erchir carawd addawd<sup>16</sup>  
presen<sup>17</sup> piau<sup>18</sup> boeint<sup>19</sup> groisawd<sup>20</sup>  
yn un waith woled<sup>21</sup> Trindawd.

<sup>16</sup> That is, "Erchir dy gariad yn addawd" (*literally*, "tu rogaris caritatem [ut] refugium quibuscunque").

<sup>17</sup> *Presen*=*yn bresennol* (now, at present).

<sup>18</sup> *Piau*: old plural of *pi*, *pw*.

<sup>19</sup> *Boeint*=*buent*: i sawl a vuent yn groisawd (bloesgi) wolwch Trindawd.

<sup>20</sup> *Groisawd* I take to be an old verb etymologically connected with the modern *grwythaw*, and signifying "to stammer."

<sup>21</sup> *Gwoledd*=*gwolwch* (cf. Gloss. Cod. Juv., p. 86), *pompæ*, *guled*.



IX. Un hanied<sup>22</sup> na pwyll<sup>23</sup> hebair,<sup>24</sup>  
 un canem em'neid<sup>25</sup> cywair,  
 ni g'rug ni'm molim map Mair !

<sup>22</sup> *Hanied*=*hanwyd*.      <sup>23</sup> *Pwyll*=*ystyr, meddwl* (sense, meaning.)

<sup>24</sup> *Hebair*=*heber*, see above.      <sup>25</sup> *Em'neid* (?)=*emynau* (hymns).

Translated into English :

I. "Omnipotens Deus Auctor," Thy grace let us implore : "Pater, Filius, Creator !"

II. We cannot do wrong when, in the full enjoyment of the blessings of baptism, we still properly accompany, in concatenated language, Thy wonderful gifts.

III. Grace of the Father infinite ! No misfortune shall arise even now, but that Thy grace will be the more fully effused.

IV. Grace of the Saviour of mankind ! Wonderful baptism came from Thy mouth to cleanse away the curse of sin.

V. Grace supreme of the King of Might ! Element (Thou) of never failing purity : Thou hast done ought that I should not praise Trinity.

VI. We, Thy Convent, in regular strains shall we worship, a fine session ourselves, the high throne of all-pervading Trinity.

VII. Give to Thy Convent knowledge of the probable form of Thy Trinity, on the strength of our manifold songs in Thy praise.

VIII. Thy love is prayed for as a protection of all those who are stammering here, in one accord, the celebration of Trinity.

IX. One Thou wert born, whereof the sense (the mystery) shall not be uttered : as One shall we sing Thee in harmonious hymns : Thee, who hast done ought that I should not praise the Son of Mary !

There are, no doubt, several passages in this old hymn which require a more accurate examination ; some even, possibly, a translation different from the one I have ventured to propose. And there may also be, in the whole of this essay, several mistakes and oversights which the Editor's better knowledge of modern Welsh will have noticed at once, and will kindly point out to the reader.

Let me, then, without further delay, commit the paper to the friendly care of one whose acquaintance I had the happiness of making some eight and twenty years ago, and to the indulgent notice of all who take an interest in the ancient literature of dear Wales.

F. CHARLES MEYER.

Berlin, 20th March, 1872.

## ADMIRAL SIR THOMAS BUTTON.

IN a former volume of this Journal<sup>1</sup> an account was given of the parishes of St. Nicholas and St. Lythan, in Glamorgan; and under the latter reference were printed transcripts of various letters by Admiral Sir Thomas Button, a cadet of the family of Worlton, or Dyffryn St. Nicholas, and ancestor of that of Cottrell. Since those transcripts were made, other volumes of the calendars of the Domestic State Papers have been published, whence the following further particulars are derived.

The year 1631 found Sir Thomas aged, and broken in health and purse, waging a bitter and incessant war with the Lords of the Admiralty conjointly with Stephen Alcock, victualler of the navy, and apparently a very important personage, and a better accountant than the Admiral. Alcock claimed £45 for provisions formerly supplied to Sir Thomas' pursers; and the Admiral, leaving town suddenly for the West, wrote letters to the Admiralty on the 2nd of April, from Westminster and from Maidenhead, requesting that the claim might be satisfied, and praying for his own heavy arrears overdue four years. If this money be not paid, "his wife and seven children must beg." He mentions that he has the custody of a fort in Ireland.

On the 7th he writes again, from Bristol, pressing the payment of the £45, without which Alcock will not victual the ninth whelp, and dwelling upon his fears from his private creditors. This letter the Admiralty referred, on the 18th, to Alcock.

On the 24th Sir Thomas repeats his attack, commencing with Alcock. He then points out that the Severn and Irish Channel are full of pirates, and insists upon full crews. He seems himself to have victualled the hungry whelp, and puts in the accounts of his purser,

<sup>1</sup> Vol. viii, pp. 92 and 177 (1862).

Thomas Morgan. It appears, however, by a letter of the 26th, that Alcock is concerned in victualling both the fifth and ninth whelps. He again demands £358:13:4 arrears due to him.

On the 2nd of May he was preparing to sail from Bristol that night, but was in trouble with the victuallers. His post was Admiral of the Irish and Bristol Channels. He put to sea, but was detained under Penarth by adverse winds, almost in sight of his own house. At last he got free, and on his way to Dublin chased a Biscayan pirate. This he reported, 16 June, from Holyhead; commencing, as usual, with his victualling grievances.

5th July he told Nicholas, the secretary to the Admiralty, that he wished himself employed in any other way for his better good; and that "his nephew Will" (Capt. William Thomas) "was again with him, whereby the King would be better served, and the state better satisfied." He then, in reference to a letter from Richard Earl of Cork, complaining of Turkish men-of-war on the west coast of Ireland, added "how dishonourable and how unchristian a thing it is that these Turks should dare to do these outrages and unheard-of villanies upon His Majesty's coasts, by reason of the weakness of his guards."

7th Dec. Alcock appeared in the field with a statement that he had overpaid Sir Thomas £17:1:4 for victualling the fifth and ninth whelps.

The Admiralty, thus goaded into action, 28 Jan. 1632, summoned Sir Thomas and Stephen Alcock to attend the Board. Sir Thomas then put in, by way of declaration, a breviat of the business between Alcock and himself, which the Board proposed to consider on the 4th February. About this time the victualling of the ships on the Irish coast, which had so long been in the hands of the Admiral, was committed to those of Thos. Morgan, purser of the ninth whelp.

The Admiralty referred the dispute to a committee of naval officers, who, having examined into the question



between Sir Thomas and the victuallers, reported, 9th March, that the latter owed Sir Thomas £56:18:4; but that the Admiral had to account for casks and biscuit bags to the value of £84:10:4.

The Admiral seems to have carried his point as to his nephew "Will"; for 23rd March, Capt. William Thomas, who was a son of William Thomas of Moulton and Mary Button, was his lieutenant in the ninth whelp, and was left in charge of her, as will be seen, while his uncle was engaged on shore in pressing his claims upon the government.

26th April, writing from Worlton, his mother's (Margaret Lewis's) house, he says he has been for twenty-four weeks attending the court at Newmarket, without obtaining either a penny of the great sum due to him, or of the £358 ordered him by the Lords for his arrears. Probably these twenty-four weeks were at different times. On his return from the court to London, his progress westwards was delayed by sickness. He then heard that the Lords intended to send a better guard to Ireland, and hoped to be able to discharge whatever duty might be entrusted to him. He also asked for orders to fit out the whelps at Bristol, as there were two or three piratical men-of-war off the Irish coast and in the Severn. In another letter from Worlton, of the same date, but of a more private character, he tells Nicholas that his journey home, of two hundred miles, has increased his indisposition, which was further added to by an attempt to do some service on a pirate which lay ten days in the harbour of Milford Haven; and now, on his return, he is taken seriously ill at his mother's. He sends up the bearer to let the Lords know the cause of his stay. All his desire is to depart the world with the reputation of an honest man, and a disengaged man in his estate. The ambition of the times is far from him. He begs to be commended to Jack Pennington, to whom he is more bound for his love than to any friend he has. He begs to know how he stands with the Lords, and how they intend to dispose of the ships that are to go out.

Sir Thomas struggled manfully to return to his command, and actually got as far, probably, as Milford, for 15th May he writes again from Worlton that he has been forced back eighty miles by sickness, but still hopes to be able to perform their Lordships' orders. To add to his distresses, his nephew, Capt. William Thomas, whom he had left in charge of his ship, lost a prize reputed to be valuable, but of which the Admiral denies the value. "The accident," he says, "might have happened to any one." Nevertheless, both the loss of the prize by Thomas, and the leaving the ship in charge of his nephew by the Admiral, were made the subjects of charges against him.

Thirteen days later (28th May) Sir Thomas had reached his house at Sandy Haven, but was very weak, and could not stir five miles. He is impatient at the non-arrival of the whelps. He took occasion of a letter to the Lords to put in a word for Capt. Thomas, who was under arrest, and he authorised Nicholas not to let him want for money. He seems again to have been forced back by illness to his mother's care, and was apparently at Worlton on the 30th. On the 2nd of June he has got the *Murderer* for his armament; but remains at Worlton, where he was heard of on the 9th and 10th. On the 12th of July he ordered the ninth whelp to Milford as soon as possible.

Meantime the charge against Capt. Thomas had been made to include the Admiral, for Sir Thomas' uncle, Sir Robert Mansell, a sailor of high rank, writing to Capt. John Pennington, mentions the prosecution against Sir Thomas, and advises an appeal to the King, who, he thinks, will see him righted. Sir Kenelm Digby now appears as holding the reversion of Sir Thomas' patent, and probably anticipating his retirement, writes, 19 Sept., praying for the meanest command, so it be in action.

Capt. Thomas had been committed to the Marshalsea, from whence, 1st December, the Lords consent to his discharge, providing Sir Thomas will go bail for £600 for meeting the charge against him. The bail seems to have been given.

7th Jan. 1633, Sir Thomas was at Sandy Haven, busied with naval details; and on the 21st he wrote thence to Nicholas claiming employment as of right, should any ships be prepared for Ireland. He mentions his uncle, Sir Edward Carne of Nash, a teller of the Exchequer, who had married Sir R. Mansell's sister Ann, and alludes to the fact that last year, on account of his own illness and Capt. Thomas' trouble, the Admiralty employed Capt. Plumleigh, of whom Button was evidently jealous; and with reason, for he was even then destined to supersede him.

On the 23rd April Sir Thomas addressed a very touching petition to the King. He entreats His Majesty to save from utter ruin himself, his wife, and his seven children. He prays payment of £358:13:4, due to him for service in the *Antelope* in 1627 and 1628; also that £280 due from him, as received from his sister, Anne Merrick (widow of Rees Merrick of Cotterel), guardian of Barbara Merrick, the King's ward, may be allowed towards payment of £311 due for his service on the coast of Ireland from 21 Sept. 1621 to 20th July, 1629. Also that the moneys due on his pensions of 6s. 8d. *per diem*, given him for his journey to the North-West, and 6s. *per diem* out of the revenues of Ireland, given him by Queen Elizabeth for nine or ten years' service done in her time, may be paid for the last half year, and henceforward. Also that for the arrears of his pensions, amounting to £3,706, with £500 for his expenses as one of the council of war (being two hundred miles from his own dwelling), he may be allowed to contract for some of His Majesty's lands in fee farm. Also that having served the state thirty-nine years, he may continue his employment of admiral on the coast of Ireland, given him by Queen Elizabeth, and confirmed by King James by letters patent for life.

9th Oct., Henry Yonge founds a claim to be master-gunner in one of the new ships, on the fact that he served with Sir Thomas in the expedition to Algiers; and about the same time Capt. Dawtry Cooper sought



compensation because he was superseded by Sir Thomas, and was blown up in the seventh whelp. He also is ready to starve. My Lords, it seems, contemplated building new ships in 1634, as suggested by Sir T. Button and others.

22nd Feb. 1633-4, the Admiralty were to consider the appointment of the admiral to the Irish coast, and Sir Thomas was summoned to attend. This led to a statement of certain charges against him, unfitting him, if true, for the employment. These were ten in number, the chief being that he left his ship in command of Capt. William Thomas, whom he had been forbidden to employ, and who by his misconduct occasioned the loss of a prize ship worth £6,000; that in 1630 he sheltered from justice, aboard his ship, Capt. Scras, accused of piracy and murder; and that he was guilty of various frauds in the victualling of his ships (which victualling he took upon himself by contract with Sir Allen Apsley), especially in applying to his own use a quantity of salt found aboard a captured Dunkirker. The Lords at once settled these charges, and 26th Feb. put a copy of them into the hands of Sir Thomas; and early in March Robert Wyan, the King's Proctor, took instructions from the Board to put them into legal form, and prepare his proofs for the Court of Admiralty. For that purpose he was to attend Dr. Rives, the King's Advocate, to receive his advice. It appeared that Sir Thomas had been for some time sequestered from his employment as Admiral of the ships employed upon the coast of Ireland, and was "a suitor to the King to have his charge, and be admitted to his defence."

6th March, Wyan applied to Mr. Secretary Nicholas for information on five points :

"1. The ship's name, and the time when Sir Thomas neglected his charge in the Irish seas.—The ninth whelp. In March, 1630.

"2. What Gosnell is.—Gosnell was and is Chief Justice of Munster, and is now Judge of the Vice-Admiralty of Munster.

“3. Whether the fifth whelp was commanded by Sir Thomas as captain, and the like with the ninth whelp.—Capt. Hooke was captain of the fifth whelp, under Sir Thomas as Admiral.

“4. The time Sir Thomas was employed in the *Antelope*.

“5. Who was Sir Thomas’ lieutenant of the *Conver-tive* in 1629, and what voyage was she employed in?—William Thomas was his lieutenant. She was employed for guard of the Irish coast.”

Wyan returned the charges to Nicholas 11th March, and proposed to begin the process before he left town.

29th March, Sir Richard Plumleigh, who seems to have been appointed to Button’s command, offers witnesses upon the charges.

Sir Thomas, broken as he was, lost no time in his reply, “answering or explaining away each charge in the most direct manner.” To each article he replied *seriatim*. He denied that he ever left his charge to his lieutenant in the manner stated. He defended Capt. Wm. Thomas against the allegation of having tortured the gunner of the *St. John* of Dunkirk; and also against another charge, of refusing to give up the Portugal ship to Sir Thomas Harris. He alleged that he took on board Capt. Wm. Scras as a prisoner, to bring him to the High Court of Admiralty; and asserted that he could not be responsible for the Turks having carried away one hundred and twenty persons from Baltimore, and made them slaves at Algiers, inasmuch as he was then, by the Lords Justices’ order, at Chester, in convoy of one hundred and twenty sail that came out of Ireland.

This, the effectual clearing of his name and fame, was the last act of the gallant old sailor’s public life; for a few weeks afterwards, in April, he was dead, and his widow proposed to press for the payment of the heavy arrears withheld from her by the Government.

After the Restoration his family petitioned for the license to make a baron,—a way of paying debt accorded

to pressing and powerful claimants by both Charles I and his son. The petition proceeds from Miles and Florence Button, and Elizabeth, widow of Colonel John Poyer, Governor of Pembroke. Miles had been forced to mortgage his estate of £250 per annum to pay the debts incurred in the service of Charles I by his father. He himself served in Pembroke garrison, in Ireland, and elsewhere, and lost £5,500. "His wife was left portionless by the murder of her father, Sir Nich. Kemys, on surrender of Chepstow Castle. Elizabeth Poyer's husband, after a brave defence of Pembroke at his own charge, was compelled to surrender it, and afterwards murdered."

Whether the family obtained their arrears is doubtful; but probably not, for their only claim upon Charles was loyalty to his father. It is satisfactory to know that the existence of the Admiral's family did not depend upon court favours or royal gratitude. Miles, the Admiral's eldest son, obtained the estate of Cottrell with the hand of Barbara Meyrick, its heiress. Florence Kemys was his second wife. In 1645 he was possessed of £400 per annum rental. He was a steady royalist, and, besides other services, was present at the battle of St. Fagan's, in 1648, fought on the border of the Cottrell estate. Miles left issue by both wives, and was succeeded by his son and grandson. Their remote successor in the estate was also a distinguished sailor, Admiral Sir Charles Tyler, G.C.B., who commanded a ship at Trafalgar; and whose successor, Admiral Sir George Tyler, was eminently distinguished in the same service. The estate is still in the family.

Besides Capt. Wm. Button of the *Garland*, the Admiral's son, and Capt. Edward Button of the *Violet*, already mentioned, there was another Capt. Wm. Button, probably also a near kinsman, who, 20th Feb. 1633, is cited by the Governor of Virginia as able to give a good account of the colony, and to shew a sample of its tobacco. He was, in 1634, agent for the Virginia planters, and addressed the Government in their behalf.



22nd July, 1634, the Privy Council informed the Governor and Council of Virginia that the services of Capt. Wm. Button to that colony were to be rewarded by a gift of land on each side of the Appatamuck. This probably made him unpopular in the colony, for 3rd April, 1635, Governor Hussey alluded to the preposterous haste of Capt. Wm. Button and Sir John Zouch in leaving the colony, and attributes to faction, rather than to zeal for the King's service, their leaving behind the chief of their business.

About 1639 this Capt. Button was dead, and his widow had married Ralph Wyatt, who, under her assignment, claimed seven thousand acres of land in Virginia, and prayed, in her right, for a confirmation under the great seal. (St. Pap. Col., 160, 184, 785, 201, 306.)

The life and services of Sir Thomas Button passed away almost unnoticed, and his memory has been suffered to be forgotten even in his own town and county. Born a cadet of good, and, by his mother, of very ancient family, in the maritime county of Glamorgan, he served at sea in the last eleven years of the famous reign of Elizabeth; and that so bravely, that he won from the hands of that great Queen, so sparing of honours and of treasure, the highest naval rank and a pension for services in Ireland and the West Indies, which must have been brilliant to have been so early distinguished.

Under Prince Henry, a discerning judge of merit, he succeeded, 1610-12, Hendrich Hudson in the career of Arctic discovery. In command of ships bearing the names, then first made celebrated, of the *Resolution* and the *Discovery*, he pierced the Straits called after that great navigator; and discovering and naming Resolution Isles, reached Southampton Island, and the mainland of America in north latitude, 60° 40', within Hudson's Bay, at a point which he named "Hope Checked" or "Deceived." He then, 15th Aug., 1612, discovered the mouth of Nelson's River, so called after his ship's master, where he wintered under circumstances of dif-

ficulty, which he conquered with great ability; and made himself remarkable for having employed his men during the Arctic winter in out-of-door sports, and by himself instructing them in navigation. In the spring of 1613 he explored "Button's Bay" and the adjacent land of "New Wales." He thence sailed northwards; discovered the islands which he named after his relative, Sir Robert Mansel; first penetrated the passage between Cape Chidley and Labrador; and thence returned to England in the autumn, having by his persistence, seamanship, and power of managing seamen, gained very great distinction. His journal, known to have contained observations on the variation of the compass, is lost. He discovered a current in north lat. 60°, which led him to suspect a north-west passage. This was afterwards again examined by Capt. Gibbon, a cousin of Button, and a Glamorganshire man, who took out Baffin as his mate. Knighthood and a confirmation of the patent office of admiral on the Irish coast, and a further pension of six shillings *per diem*, seem to have been the rewards of his discoveries.

Like all honest public servants, he was more or less out of favour with Buckingham, for some time High Admiral; but in 1620 his services led to his appointment as Rear-Admiral in the expedition to Algiers, commanded by Sir R. Mansel. His service, on his return, seems to have been incessant and severe, though confined to the west coasts of England and Wales and St. George's Channel; all then much infested by French, Spanish, and Barbary pirates. His complaints of want of ships and men, and of the scant quantity and inferior quality of his naval stores, are almost incessant; and even when successful in taking prizes, bitter controversies arose out of their value and disposition. His correspondence exhibits very remarkably the shortcoming and dishonesty of the Government and the administration of the navy in the reigns of James and Charles, and the degree in which the charges and responsibility of victualling the ships were often thrown upon the captains. It often

happened that unless they found the money, the ships could not be got ready for sea, and the appointments could not be taken up; but the arrears for such advances were allowed to accumulate, and when an officer became too pressing he was threatened with a dispute upon his accounts. Sir Thomas' zeal for the service, his want of caution, and his exceedingly testy temper, laid him open specially to these annoyances. The victuallers and such subordinate officials were all against him; and the Lords of the Admiralty were evidently, even when not disposed to be unfair, not unwilling to silence him. In his correspondence, the mortgaged condition of his estate, the impoverishment of his family, the insufficiency of the naval force at his command, are his staple topics, and, with his temper, evidently preyed upon his health.

He was regarded not only as a gallant but as a scientific sailor, and was in repute as a mathematician, and it must have gratified him much to have been called upon to report to the principal Secretary of State concerning the prospects of a North-West passage; nevertheless he commences with a growl, alluding to his long laid aside papers, "which I thought would never have bin made use of, consideringe that these later tymes amonge our nation rather studies howe to forgett al thinges that may conduce to the good of posteritye, by adventuringe sixpence, if they find not a greate and presentt benefitt to insew thereof." He then goes on, in a noble spirit, to say: "But in as much as yett att length it pleaseth God to open the eies of som to looke after soe important a busines for the honor of his Majestie, and not only the comon good of this our kingdome, but of all our neighbore nations," etc. He then lays down as the great qualification for the commander of the expedition, that "he ought first to be soe religieuse as to hould his end the happiest that dyes for the glorye of God, the honor of his kinge, and the publike good of his countrye; all which in this design have their severall and particular interest; and therefore he must not looke



backe for feare of the dainger of either unknowne coastes, hideouse stormes, darke and long continewed mistes, to lye amonge, and all wayes to see more landes and ilands of ice, then he can see of sea; and oft tymes rocks under him in sight, when he shall within thrice his ship's length fynde twentye fathom water."

His advice is to avoid Hudson's Bay, which, he says, he and Hudson only entered in obedience to orders from home, and to anchor west of Nottingham's Island; and to proceed according to the set of the tide, "which is the only way to fynde that passadge, which I doe as confidently beleave to be a passadge as I doe there is on either betweene Calis and Dover or betweene Holy Head and Ireland." The whole letter is a remarkable one, and shews that the mariners trained in the great times of Elizabeth, and famous school of Raleigh, were no unfitting predecessors of Collingwood and Nelson, of Parry and of Franklin.

The chapel and grave of the Button family are attached to St. Lythan's Church, in Glamorgan; but there are no monuments there, and the place of Sir Thomas Button's death or burial has not been discovered. But such times, few and far between, as he spent on shore, were passed in his house at Cardiff, or his mother's residence at Worlton. He died, it is true, an impoverished man, broken in health by his long and severe service, and the irritation to which he was subjected by the servants of the Admiralty; but he lived to found a reputation as a gallant seaman and a bold and successful adventurer in the Arctic seas, and to clear his good name from the stains sought to be fixed upon it. He is the one considerable man whom the town of Cardiff can claim as her own; and it is little to her credit that no memorial of him adorns her council chamber, or greets the mariner who steps ashore at her port.

GEO. T. CLARK.





CANNA'S CHAIR.

CANVA

SCALE OF INCHES

INSCRIPTION ON CANNA'S CHAIR.



## CANNA'S CHAIR.

THERE are two churches in Wales, the foundation of which is assigned to Canna, an Armorican lady of rank, and a relative of Germanus or Garmon. One of these churches, Llangan, in Glamorganshire, is near Lantwit. The other is in Carmarthenshire, having a portion of its parish in Pembrokeshire, and is, perhaps, the more illustrious of the two, as embracing within its limits the once celebrated house of Alba Landa or Whiteland, the scanty remains of which still exist in private grounds. The original establishment of this religious community is assigned to Paulinus, a disciple of St. Germanus, who, after the slaughter of the monks at Bangor, in Flintshire, came into this district and seems to have collected a small company of devout men around him. The date of this settlement is put at about 480, but not much reliance can be placed in the details of such early times. However, there is little doubt that the establishment of Paulinus must have flourished for some time, for it was at the Ty Gwyn ar Daf,<sup>1</sup> or the White House on the Taff, that Howel Dda and his court are said to have resided during the drawing up and promulgating the code of laws usually known by his name. At a subsequent period it seems to have been replaced by the Cistercian abbey of Alba Landa or Whiteland (now Whitland), the foundation of which is assigned by Tanner to Bernard, Bishop of St. David's, from 1154 to 1147, although a less authentic statement makes Rhys ab Tewdwr, Prince of South Wales in the time of the Conqueror, its founder.

As Paulinus was a favourite disciple of St. Germanus, and so distinguished for his acquaintance with the

<sup>1</sup> This house is sometimes, but apparently erroneously, called the Palace of Howel Dda.

Scriptures, that David, Teilo, and other eminent saints are said to have resorted to the White House on Taff for the benefit of his instruction, it seems natural that Canna should have selected such a district for a church; while the same kind of motive probably induced her to establish a second one near Lantwit, where her cousin and brother-in-law, Saint Illtyd or Iltutus, was so successfully conducting his famous college about 520. She married Sadwrn (Varchog) or Saturnus, who was also her first cousin once removed, or her uncle, according to Welsh fashion, and who is said to have, in his old age, accompanied St. Cadvan to Britain and to have founded two churches, one in Anglesey and the other in Carmarthenshire. His wife accompanied him on this occasion.

The present church of Llangan in Carmarthenshire is a wretched structure, built in 1820, and is about to be removed, as the population has long since migrated to some distance from it, and in a few years even the memory of Canna's church having once existed here may cease. There is, however, a relic still left, which we trust will not be overlooked by the local authorities, as indeed it seems to have been hitherto; for no notice occurs of it in the account of the parish in Lewis's *Topographical Dictionary* or any other work. This relic is a rude stone, forming a kind of chair, lying in a field adjoining the churchyard, and about thirty or forty yards from it. When it was removed to its present position is unknown. There was also a well below the church called Ffynnon Canna; and there is still a small brook available, if required, for following the rules prescribed to those who wish to avail themselves of the curative powers of the saint's chair. It appears that the principal maladies which are thus supposed to be cured are ague and intestinal complaints. The prescribed practice was as follows.

The patient first threw some pins into the well, a common practice in many other parts of Wales, where wells are still thought to be invested with certain

powers. Then he drank a fixed quantity of the water, and sometimes bathed in the well, for the bath was not always resorted to. The third step was to sit down in the chair for a certain length of time; and if the patient could manage to sleep under these circumstances, the curative effects of the operation were considerably increased. This process was continued for some days, even for a fortnight or longer. A man aged seventy-eight, still living near the spot, remembers the well and hundreds of pins in it, as well as patients undergoing the treatment; but, about thirty or thirty-five years ago, the tenant carried off the soil between the well and the watercourse, so as to make the spring level with the well, which soon after partly disappeared, and from that time the medical reputation of the saint and her chair has gradually faded away, and will, in the course of a generation or two, be altogether forgotten.

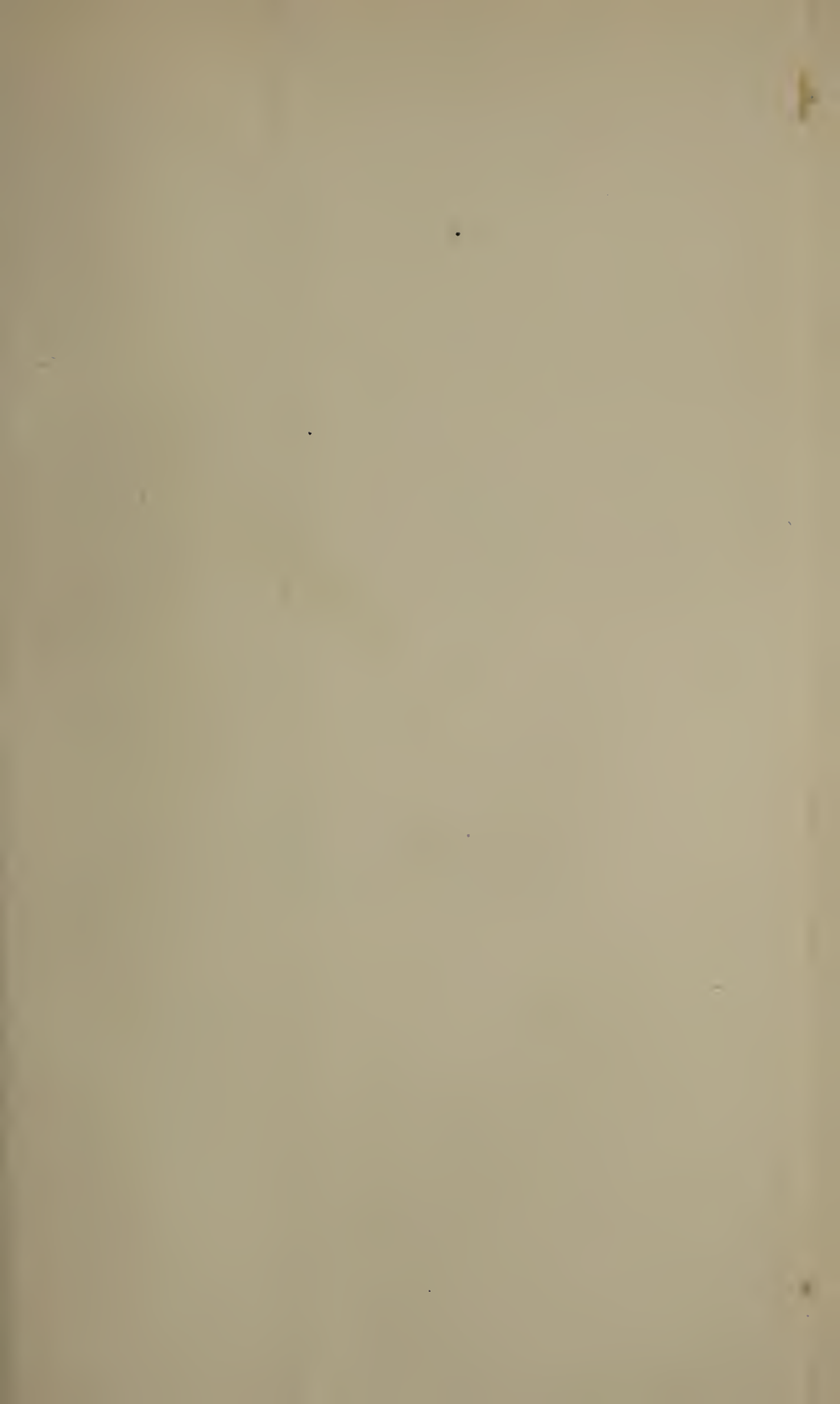
There can be little doubt that the present church occupies the site of the old and original building of Canna, although there is, in the middle of the parish, a field called *Parc y Fonwent*, or the churchyard field, where, according to local tradition, the church was to have been originally built, but the stones brought to the spot during the day, were removed by invisible hands to the spot where the present church now stands, accompanied by a voice clearly pronouncing this sentence: "*Llangan, dyma'r fan*," or, "*Llangan, here is the spot*." Such miraculous removals of stones are reported and believed in many other parts of Wales; and in the present instance the story seems to have arisen from the circumstance of the field in question having been formerly church property.

Some doubt has been expressed as to the reading of the actual legend on the chair, which is given in the cut, reduced from careful tracings and measurements of Mr. Benjamin Williams (*Gwynionydd*), the master of the parish school, and to whom we are also indebted for the particulars of the above treatment. We how-



ever read it Canna, the last A not having its transverse stroke. The characters are roughly cut, and are in Roman capitals of a very late character. Their date may be uncertain, so much depending on the state of local advancement and other accidents. The first three letters are plain enough, the C being of somewhat debased form, and one limb of A longer than the other. The fourth letter seems an imperfect N joined on to the final A without its transverse bar. It may also be read CANVN, the last N being reversed; but, connected as the stone is with the saint, there can be little doubt but that, however rude and irregular the letters may be formed, we may read CANNA. This relic, bearing the name of a saint, and connected with such a tradition, is probably unique of its kind; and, if the date of the inscription could be accurately obtained, we might be able to form some approximate idea of the interval between Canna's death and the existence of the superstition in question, for we can only ascribe the fact of the name being cut in the stone to her great reputation. Even within a little more than a century similar superstitions have sprung up,—a curious example of which is to be found near Quimper, where the earth of a grave-mound by the road-side is scraped off by the peasants, and drunk mixed with water, as a specific for some kind of fever; the devotees leaving behind them, fixed in the mound, miniature wooden crosses. The body below is that of a man who was murdered about a century ago, and buried where he fell. This circumstance seems to show that it does not require a long space of time for such superstitions to develop themselves.

The well of St. Canna, now destroyed, being so near the church may be another instance of what is said to have been customary among the earliest missionaries, namely, when they found a well or fountain connected with pagan mysteries or worship, they consecrated the well, and built a church close to it, thus diverting to more legitimate objects the devotions of





# LLANLLECHID & LLANDEGAI,

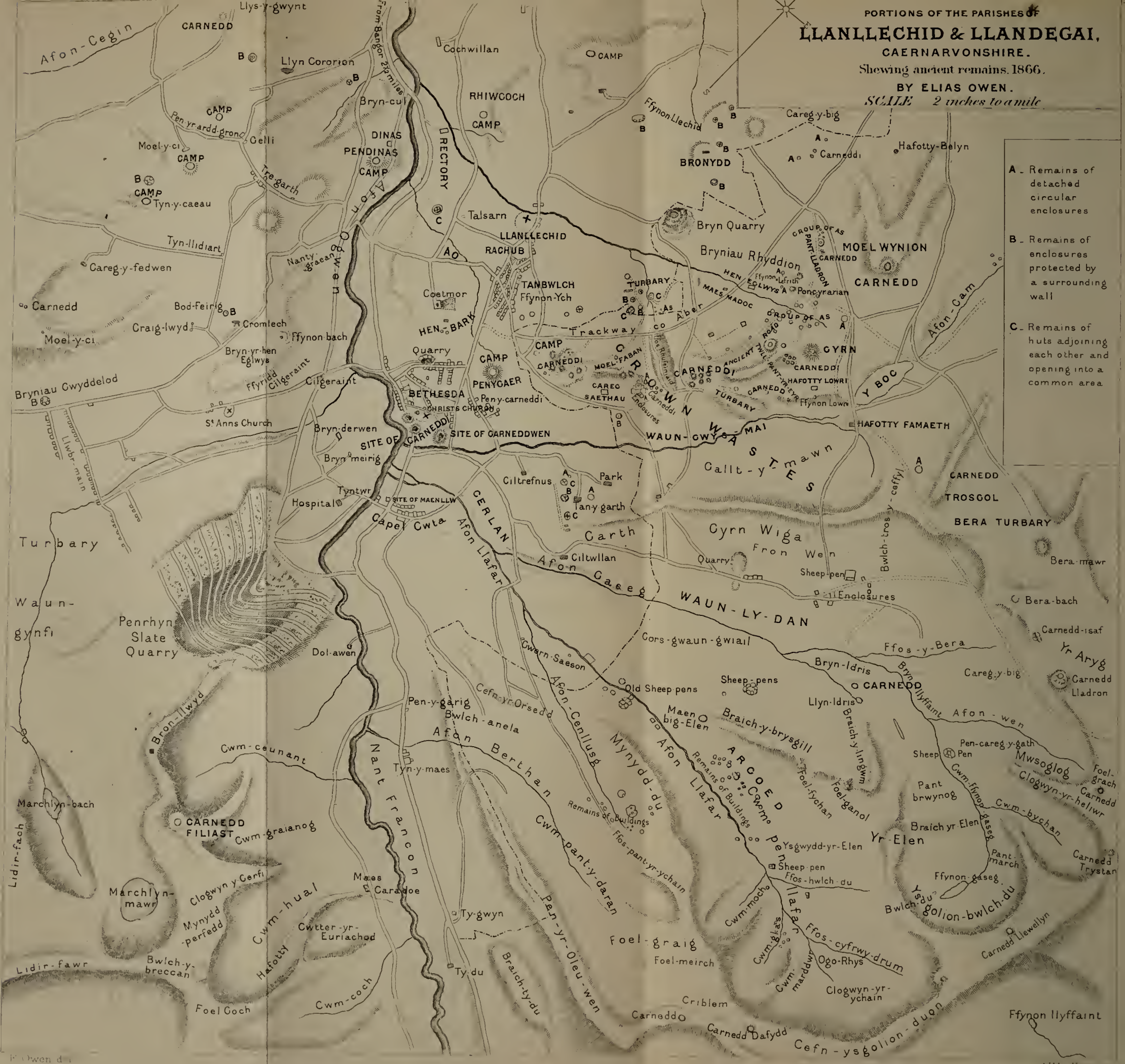
CAERNARVONSHIRE.

Shewing ancient remains. 1866.

BY ELIAS OWEN.

SCALE 2 inches to a mile

- A. Remains of detached circular enclosures
- B. Remains of enclosures protected by a surrounding wall
- C. Remains of huts adjoining each other and opening into a common area





the ignorant pagan ; but however this may be, it will be well that precautions be taken to prevent Canna's Chair being destroyed as her well has been ; and as it now lies in a field near the present churchyard, and may at any time be broken up for building or road-making, it is much to be desired that the local authorities will take care to have it removed to a place of safety in or near the intended new church.

E. L. BARNWELL.

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### ARVONA ANTIQUA.

A GROUP OF ANCIENT CIRCULAR AND OBLONG BUILDINGS AT  
COED UCHAF, LLANLLECHID.

IN the *Archæologia Cambrensis* (Third Series, vol. xii, p. 215), under the above heading, I described certain ancient dwellings, or, as they have been called, *Cytiau'r Gwyddelod* ; and in vol. xiii, p. 102, is a map appended shewing the situation of all such remains, which had been discovered up to 1866, in the parishes of Llanllechid and Llandegai. These habitations, however, I was at that time unable to explore, and consequently contented myself with noting the situation, describing the appearance, and supplying ground-plans of a few of the most striking.

Since then I have had the pleasure of visiting the circular habitations brought to light by the Hon. W. O. Stanley on Holyhead Island, and of reading his interesting and accurate description of the same, and M. Le Men's account of a Gaulish *oppidum* at Castell Coz in Brittany ; between which remains and these in Llanllechid there is a striking resemblance.

In the autumn of last year, with the assistance of Mr. B. Beedham and the Rev. E. L. Barnwell, I had a group of these remains cleared out. Upon referring to the map already mentioned, and here reproduced, this

group is marked c, and is in a westerly direction from the village of Yr Achub, being about half a mile distant therefrom, and about 200 yards from Talsarn farm. The remains are in the corner of an uncleared field, which is strewn with boulders or drift-stone, belonging to a farm called Coed Uchaf, the property of Lord Penrhyn; and is distant, in the direction of Penrhyn Castle, from the Coed Uchaf farmhouse, about 300 to 400 yards. A stranger who finds himself in the village of Yr Achub, and is desirous of visiting the subject of this paper, should ask to be directed to Talsarn. He should then leave Talsarn farm on the right, in the direction of Bangor. Within a few dozen yards from the garden-wall, the road turns slightly to the left, and then again it turns abruptly to the right. He should proceed no further along the road; but at the spot where the road turns he should stop, and then climb over the stone wall on his left, at a distance of about ten yards from the curve. Before him, in the adjoining field, he will observe heaps of stones; and when there, he will be amongst the remains which are the subject of this paper. I have been thus particular in describing the situation of these remains, as I have often in my rambles experienced a difficulty in making the inhabitants understand what I was in search of.

Ground-plan No. 1 represents the group, which consists of two circular and one oblong chamber. The total length of the group is 107 feet, and the breadth 80 feet. Originally it was surrounded by a wall, portions of which still remain, but in a very dilapidated condition, consisting in some places of merely a few stones embedded in the ground, too large to have been easily removed by the builders of the many boundary-walls with which the neighbourhood abounds; while in other places the wall is only a few feet in height, overgrown with brambles, ferns, nettles, etc., amongst which several large lichen-covered stones shew themselves. Upon this ancient wall, on the west and south, a modern wall has been erected (on the inner side thereof) of a few feet in



Cut 1.-- PLAN OF INCLOSURE, COED UCHAF, LLANLECHID.





breadth, as shewn in the plan. The breadth of this ancient wall varies much. In some places it seems to have been about 12 feet broad, in others 10 feet, but apparently in most parts it was not above 8 feet. It consisted of large stones, numbers of which still occupy their original position, particularly the external and internal foundation-stones. It seems to have been a dry-built wall, no earth, nor clay, nor anything else of the kind, being used in its erection. The outer and inner facings of the wall may have consisted of large stones regularly laid one upon the other, the intervening space being filled up with small stones with an occasional large one placed amongst them; or these large internal stones might have been regularly used at stated intervals, thus giving to the wall greater stability. Upon referring to the plan it will be seen that there are numbers of large stones in the wall. Judging from the breadth of the foundation of this wall, one would suppose that at one time it was of a considerable height. It might have been so; but it is difficult, in the absence of any data, to say that such actually was the case. It is not improbable that the difference in breadth depended somewhat upon the quantity of materials close at hand, and that where stones were plentiful the wall was made thicker for the purpose of clearing the ground, and where not so plentiful the wall was consequently diminished in breadth. The whole group is of too limited a size to suppose that one portion of the outer wall required, as a suspected place of assault, greater strength. However, I may remark that this wall is much thicker on the south side, adjoining the entrance, than elsewhere, and might have been originally equally broad on the other side of the entrance. This surrounding wall is irregular in form, presenting a rather zigzag appearance. It is not unlikely that it was intended more as a protection from wolves, or as a pen to keep the cattle within the area, than as a fortification. Taking into consideration the inclemency of the weather in such a situation, an outer wall would be a great acqui-

sition. The entrance, which is distinctly marked, faces the east, and is 7 ft. 7 ins. in breadth. At present the outer portion of this entrance is blocked up by a modern wall; but two large upright stones, measuring respectively in height 3 ft. 6 ins. and 3 ft. 4 ins., above the level of the ground, mark the breadth thereof. On each side of the entrance, which has a gradual descent into the interior, are large erect stones. The road which led to these remains appears to have taken a northerly course, judging from a slight difference in the level of the ground in that direction: in which case it might have connected this group with other similar ones on the side of the mountain about two miles off, which have like entrances and well defined roads leading from one group to another.

The most interesting hut in the group is that figured No. 2. It is circular, and measures 18 ft. 6 ins. in diameter. From the perspective sketch (No. 3) it will be seen that the internal facing of the wall on one side consists of large stones sunk in the ground, placed erect, close to each other, and standing about 2 ft. above the level of the floor. On the other side the foundation-stones are laid on the ground, and not sunk into the ground; and the first course of stones lies upon the surface, which in that part of the hut is several inches higher than the floor of the hut; but to make the floor level, the earth had been carried away; and consequently these foundation-stones are above the level of the hut, resting on the mould. They are, however, too large to have caused the occupants of the hut any fears as to the stability of the wall; and in reality they thus formed a better foundation than the erect stones, which, from the pressure of the stones behind them, would have a tendency to converge towards the centre. The foundation-stones on the side opposite the entrance have been removed. Upon referring to the sketch, a single flat stone will be seen projecting into the hut, which may have served as a seat, or a ledge on which articles might have been placed. At the entrance of the hut is one





Cut 2.—PLAN OF HUT NO. 2.





Cut 3.—PERSPECTIVE VIEW OF HUT NO. 3.





large stone in its original position, though at present somewhat inclining from the perpendicular; and on the opposite side of the entrance is a single large stone, fallen down, which might have been the other boundary of the entrance. Taking these two stones as indicating the breadth, we have 7 ft. 4 ins. for the same. The wall of this hut is in no place less than 6 ft. in breadth, and consists of large stones as foundations both for the external and internal portions of the wall, the intervening space being filled up with loose stones.

This form of construction, which is common to all such remains that I have seen, and is still perpetuated in the boundary walls and sheep-pens of mountainous districts, where stones abound, recalls to mind the description which Livy gives of the walls of Saguntum: "quod cæmenta non calce durata erant, sed interlita luto, structuræ antiquæ genere".<sup>1</sup> The Hon. W. O. Stanley, in his account of the ancient circular habitations on Holyhead Island, says that the walls "are made of loose stones and earth or sods":<sup>2</sup> the earth or sods would, I presume, answer the same purpose as the mud or clay did in Saguntum. It seems to me, however, after inspecting these ancient remains, that very little, if any traces, can at present be detected of the use of clay or any kind of earth as a cement in their erection, and that the work was eminently dry masonry. Where they were occupied for any length of time, the crevices might have been stuffed up with moss, or possibly with clay. But to return to the hut.

The internal arrangement is somewhat like that of the huts described by Mr. Stanley. Opposite the entrance, nearly in the centre of the hut, is a fireplace sunk in the ground, and consisting at present of four stones in their original position, descending more than eighteen inches in the ground, presenting a fairly even surface to the bottom of the fireplace (see cut No. 4). The dimensions of the fireplace are 1 ft. 11 ins. by

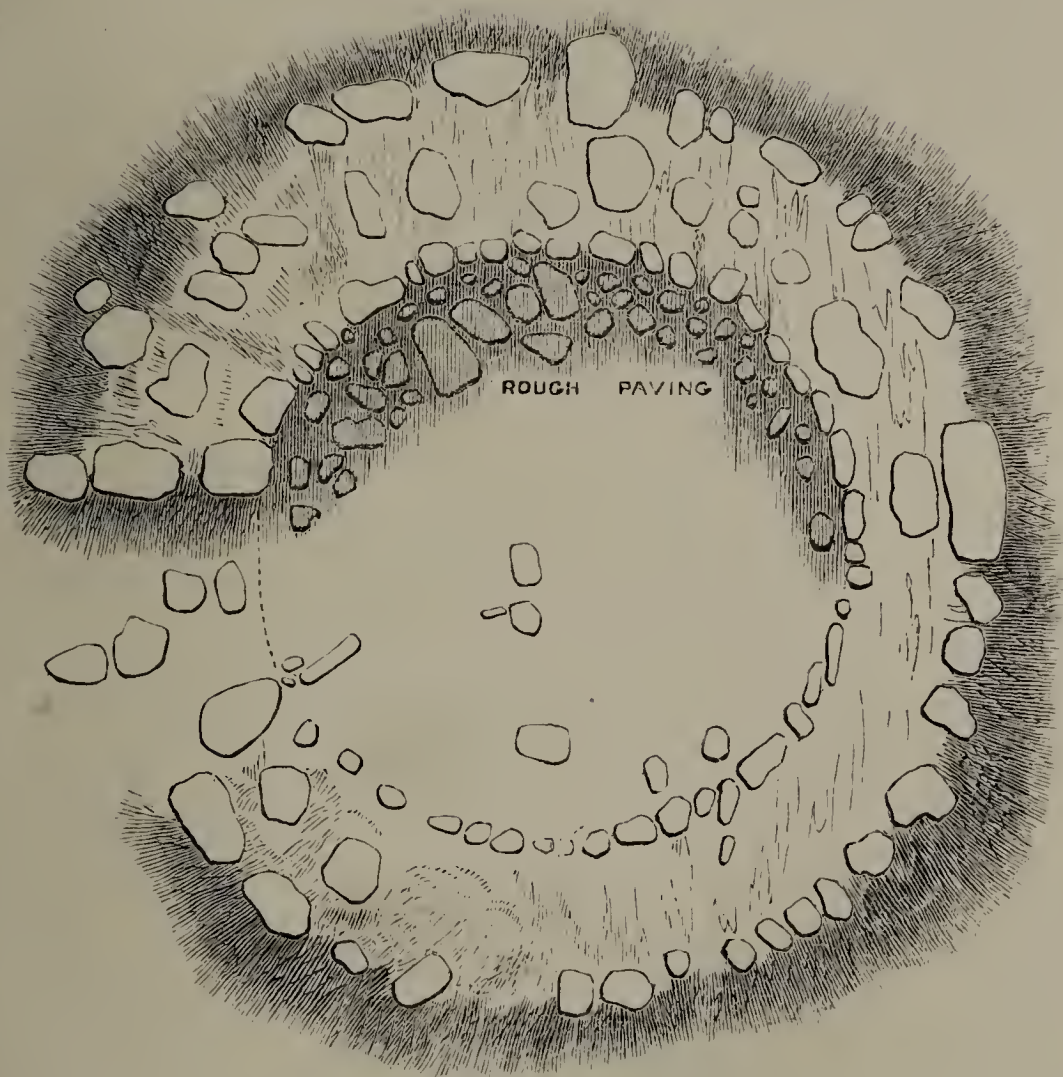
<sup>1</sup> Livy, book xxi, c. 11.

<sup>2</sup> *Arch. Journ.*, vol. xxvi.

1 ft. 9 ins. When the inside was being cleared out, quantities of slag were thrown out, and the whole of the mould was dark in colour and contained small bits of charcoal and peat ashes. Around the fireplace slag was also found, and the soil in this part was discoloured, as if the ashes from the fireplace had been thrown about in all directions. Close to the wall there is a large hearthstone of irregular shape, measuring in length 5 ft. 6 ins., in breadth 3 ft. 7 ins. All around this stone slag was found, and on the side marked in the cut a quantity of unburnt peat, and bits of charcoal were likewise found mixed with the dust of burnt peat. It seemed that the fuel, consisting of wood (probably brushwood, for the bits of charcoal were very small) and peat, were kept in this part of the hut, and that the ashes from the hearthstone were swept off in the direction shewn in the plan and there left to accumulate.

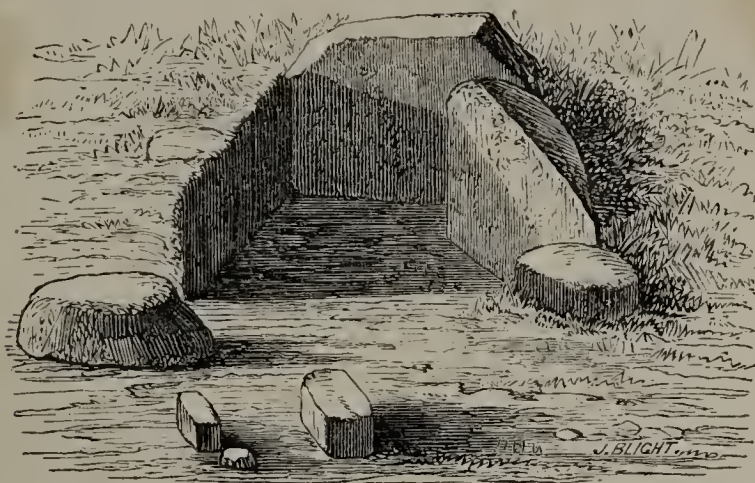
The larger circular building, fig. 5, is 27 ft. in diameter. The entrance is not very distinctly marked on one side; but, taking the long narrow stone which is shewn in the cut, as indicating the breadth, as similar stones are found on each side of the entrance of the Holyhead remains, the breadth would be about 8 ft.; but, as the entrance converges inwardly, the external breadth would be a little above 10 ft. The breadth of the wall of this building varies from 8 ft. to 10 ft. For a distance of about 21 ft., commencing at the entrance, and following the wall, is a rude pavement, 2 ft. 10 ins. broad at first; but it gradually widens until it becomes 5 ft. 6 ins., and then falls off again in breadth. There are a few kerb-stones still erect, marking the limits of the pavement. Near the centre of the building are two large stones, several inches above the level of the floor, sunk into the ground. What use could have been made of these stones I am unable to say, but they could not have formed a fireplace. If this building were covered, these stones might have supported props or beams, upon which the rafters supporting the roof



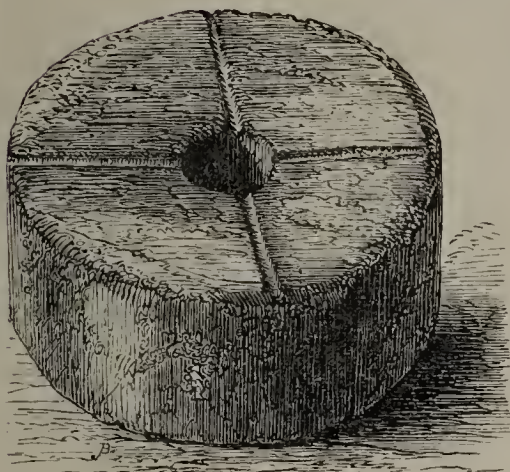


Cut 5.—PLAN OF HUT NO. 3.

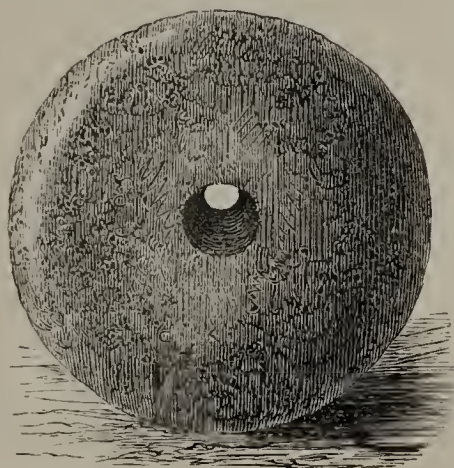




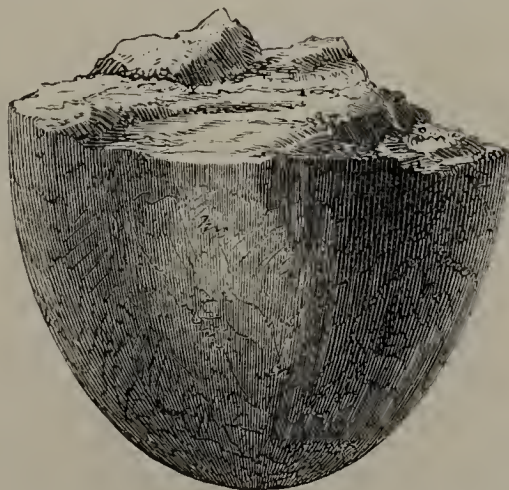
4.—FIREPLACE IN HUT NO. 2.



7.—ORNAMENTED SPINDLE WHORL.



8.—PIERCED STONE DISK.



6.—FRACTURED STONE FOUND IN HUT.





could have rested. A few feet from these stones is a flat stone 2 ft. long, on a level with the floor. There are no traces of a fireplace nor of fire in this building. A few bits of charcoal were however found on the pavement by the wall near the entrance, and only a few small pieces of slag were discovered in the whole enclosure; so that it must have been appropriated for purposes different from the other circular enclosure.

The only objects of interest found in this hut were a rather large piece of crystal, nearly as transparent as ordinary glass; a small portion of a bone; and a stone with a hole in the centre, to which I shall again revert.

The oblong enclosure measures 16 ft. by 10 ft. 5 ins. It is nearly three feet above the level of the other enclosures. The entrance could not be ascertained; but, since there were no upright stones about the middle of the wall next to the open space into which the other buildings opened, its entrance probably was on this side.

A whetstone, scoria, charcoal and peat ashes, and quantities of rounded broken stones were found in this hut. No remains of a fireplace were observed, but the ashes were near the centre, and most probably the fireplace, if there was one, was there too.

From a comparison of the masonry of the oblong building with that of the circular buildings, it seems to belong to the same age; and this supposition is corroborated by the remains found in each being similar in kind.

In the smaller of the circular enclosures, as well as in the oblong one, and to a certain extent in the larger enclosure, quantities of stones, generally broken, with rounded surfaces, were discovered. These stones, when entire, were of various sizes. Only one stone was found unbroken, and that strikingly resembles those described and figured by the Hon. Mr. Stanley, and called pounders. These broken stones were exceedingly abundant, and this led me to inspect the stone walls in the neighbourhood of the group, for the purpose of ascertaining whether the stones found there-

in were similar to these. This was found to be the case, and consequently the rounded surfaces of these stones were not artificially formed. They seem to have been smoothed by the action of water. But the great difference between the stones found in the boundary walls and those found inside the huts is that the former are whole, while the latter are broken. Why these latter should be broken, and how they were broken, is a question worth looking into. They were not cut up for building purposes, for, upon removing a portion of the wall of the huts, stones in their original state are found. If the inhabitants used heated stones for the purpose of cooking their food and boiling their water, as seems to have been a common custom, this will probably account for the great quantities of such fragmentary stones. Fig. 6 represents one of these stones.

The scoria found in the smaller of the circular huts and in the oblong building consists of lumps of various sizes and colours, the colour depending upon the fuel used in the smelting. Pieces of charcoal are often found embedded in the slag.

I now come to the round, perforated, yellowish coloured stone found in the larger hut. Its dimensions are: diameter, one and three-quarter inches; breadth of stone, from one-third to one-fourth of an inch. The hole in the centre is nearly of the same breadth throughout. It is slightly broader on one side than the other, and on this side there is a perceptible indentation in a part of the hole, sufficient to indicate that when the hole was made it was bored from one side only of the stone, and that the instrument in the working deviated slightly from the perpendicular. The hole presents a sharp surface on both sides, which would not be the case if a string or anything similar had been inserted therein, for then the friction would cause a bevelling of the edges of the hole. One side of this stone is flat, and seems to have been so formed by coming in contact with another, or by being rubbed upon another stone. The other sur-



face is somewhat uneven and rounded. The edge of this small wheel is rather irregular, and a portion has been broken off.

I find that Sir John Lubbock, in his *Prehistoric Times*, alludes to these kinds of perforated stones, and calls them spindle-whorls. The Hon. Mr. Stanley states that there was found "a white stone spindle-whorl, as such objects are called, but more probably they were used as brooches or buttons to fasten the clothing made of skins of animals," in the circular huts on the Holyhead mountain. The use to which these stones were put does not appear to have been ascertained, and for the purpose of throwing a little light upon them I will describe several others which I have seen.

Numbers of these holed stones have been dug up or thrown up by the plough in various parts of Wales; and so common were they, that there is a proverb in Welsh which refers to them:—"Ni waeth imi ddyweyd *careg â thwll* wrtho." (I may just as well say to him a stone with a hole in it.)

If these stones really belong to the same age as the rude huts which are the subject of this paper, how could these holes be made? Is it possible that anything besides an iron tool could make these clearly worked holes? The other stone implements found in huts of this kind are rude in construction, and must have been formed with immense trouble; but here we have small stones, neatly worked, resembling children's toys, and perforated with a uniform breadth, in some instances to the length of seven-twelfths of an inch. Could such a hole be made without the use of a metal instrument? Most probably not, and neither need we suppose that all stone implements belong to what is called the "Stone Age," for in these very huts, and other circular remains, slag-heaps are continually found, or at least quantities of scoria are found; and unless such scoria was formed by the fuel consumed, and is not the refuse of smelted minerals, then there were metal instruments in use concurrently with others formed of stone.

A perforated stone was found in the ancient fortification called Pendinas, in Llandegai parish, and it is now in the possession of Mr. Hugh Dervel Hughes of Pendinas. Its dimensions are an inch and a quarter ; breadth, one-third of an inch. The hole is narrower in the centre than at the surface, and was either so formed, when the hole was being made, by a tool held obliquely in the hand and moved around the point of the tool, which would correspond with the centre of the hole, or the abrasion was caused by the subsequent use to which the stone was put. There are on the border of this stone three small scores, two on one side, and one on the other, just deep enough to keep a piece of thread from slipping away, if passed across the stone.

Fig. 7. Perforated stone found at Blaen y Gader, in the parish of Llanilar, near Aberystwith, by the late Mr. John Lewis Roberts, and now in the possession of Mrs. Roberts. This stone differs from those previously mentioned, in having on one side four grooves or scores radiating at nearly right angles from the central hole. Dimensions: diameter, an inch and three-quarters; breadth of stone, slightly more than two-thirds of an inch.

The group of buildings which is the subject of this paper is situated within sight of the following ancient camps:—Pencaer Cilfodan, about a mile and a half distant, in the direction of the mountains; the camp just above the village of Cae Llwyngrydd, not marked on the Ordnance Map; and the camp on Penrhiw Goch, about a mile off, in the direction of the sea; each of which were easily available to the inhabitants of these huts. Just opposite, but on the other side of the river Ogwen, are the remains of a camp not marked on the Ordnance Map. Although only about a quarter of a mile off, on account of the breadth of the river, it could not have been resorted to by the inhabitants of this homestead. Further off, in the distance, in the direction of Carnarvon, can be seen the camp of Dinas Dinorwig.







ERECT STONE, WITH OGHAMS, AT BRIDELL.

ON AN OGHAM INSCRIBED PILLAR AT BRIDELL,  
PEMBROKESHIRE.

THE church at Bridell is situated in northern Pembrokeshire, near the town of Cardigan. It is not a very ancient building, its architectural features being of the fifteenth century. It is under the invocation of St. David, and is a chapel belonging to Manor Deifi, beyond Cilgerran. In the churchyard is a fine monumental pillar-stone having on its left angle a long inscription in Ogham characters. An account of this monument was published in the *Arch. Camb.* (vol. 1860, p. 314) by the Rev. H. Longueville Jones, accompanied by an illustration. Mr. Jones thus describes it: "It is from the porphyritic greenstone formation of the Preseleu Hills, such as those of St. Dogmael's, Cilgerran, and elsewhere, used for similar purposes; but it is somewhat more elegant in shape, tapering uniformly to the top, nearly covered with a thin grey lichen, and hardly, if at all, injured by the weathering of many centuries. On its northern face is incised an equal-armed cross, within a circle; early in its character, as much so, perhaps, as any cross to be met with in this district. There are no other sculptures nor letters upon the stone; but all along the north-eastern edge, and down part of the eastern side, occurs a series of Oghams which may be considered almost uninjured. This state of good preservation may be inferred, first of all, from the very precise manner in which the incisions have been made, and less from the circumstances of their following the original indentations and irregularities of the edge; thus shewing that the stone was in form just as we now see it when these occult characters were first cut on it. An illustration reduced from several accurate drawings and rubbings from sketches, from repeated handlings, from minute examinations made during several succes-

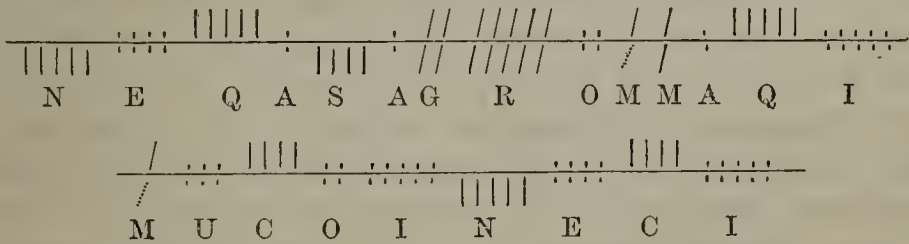
sive years, is here annexed.... Whether all the Oghamic marks on this stone are to be considered as forming only one line, or whether they are to be divided into two or three, difficulties seem to present themselves. The two opening and the two closing Oghams on the edge are very decided in their character; so are the longer cuttings which extend across the last side of the stone. But though we think we can approximate to a reading of some satisfactory nature for ourselves, we prefer not bringing it forward until after further conference with antiquaries experienced in such matters." (*Ibid.*, pp. 315-17.)

Mr. Jones gives, with his illustrations, a scheme of what he believed the characters on the stone to be, in relation to its angular formations; but if we refer to his pictorial engraving, which has all the appearance of truthfulness, it will not bear out the scheme, which also renders the inscription confused and unintelligible. That there are difficulties connected with the inscription is undeniable, arising from two causes,—the prolongation of some of the upper and crossing consonants to an angular projection on the eastern face of the stone giving some countenance to Mr. Jones' idea of a second line of inscription; and the wearing and partial obliteration of some of the characters on the main angle. Regarding the first, I should say there was no second angle, and no second line of inscription intended. The characters are generally boldly cut, perhaps unusually long,—the prolongation of the consonants being a mere freak of the engraver. Several Irish inscriptions present us with examples of very long scores done in the dashing style of those on the Bridell stone.

The whole of the inscription was evidently intended to refer to the front angle, which runs pretty evenly from bottom to top. If additional space had been required, the right hand angle, according to universal usage, would have been selected for its continuance: in truth, a portion of the former is left uninscribed at the top, shewing that the inscription is complete, with room to spare on the one-angle.



I visited this locality in October, 1870. The church of Bridell stands on the right hand side of the road leading from Cardigan to Haverfordwest, about three miles from the former, and one mile from Cilgerran. The graveyard is small, and overgrown with trees, amongst which are some yews of great age and size. Under one of these stands the fine Ogham pillar-stone shewn in the illustration, at the south side of the church. It is a rough, undressed flag, standing 7 feet 6 inches above ground, 2 feet 1 inch by 10 inches at base, and 5 inches by 4½ inches at the top. The Ogham inscription is on the left angle of one of the faces, commencing at 12 inches from the present ground-level, occupying 5 feet 3 inches of the angle, and finishing within 1 foot 3 inches of the top. It requires close and careful examination, as the characters are injured in many places, and the angle generally much worn. I examined it very carefully, and under favourable circumstances as to light. I found that the illustration published in the *Arch. Camb.* was a good representation of the monument; and the inscription, with a few exceptions, faithfully copied :



The first score of the first letter is faint. In the third character there is some trace of a sixth score, which I believe to be but a fray in the stone. My copy agrees with Mr. Jones's in the first nine letters. To the tenth he gives the value of H. It is true that the part of this score below the line is worn, and almost undiscernible; but taking the five previous letters into combination, it is quite evident that the whole formed the proper name, SAGROM. The eleventh, to which he also gives the value of H, is undeniably an M, the score crossing the line or angle. This, with the three following letters, form the

word MAQI. The fifteenth character is an M, the lower half of which is defaced. That such is its value there can be no doubt, as the following four letters, with it, form a word so remarkable, and so often found in these inscriptions, the word MUCOI. The last four letters are quite perfect and legible. The whole reads as follows :

NEQASAGROM MAQI MUCOI NECI.

Neqasagrom the son of Mucoi Neci.

The name of the individual commemorated is *Sagrom*, with the prefix Nec or Necua. What confirms the identification of this name is the fact that we have it on another Ogham inscribed stone in the same district. The bilingual monument at Llanfechan gives us *Sagramni*, *i. e.*, the genitive form of *Sagram*. The Gaedhelic scribes were not particular in the use of vowels. Again, we find this name on the back of the Fardel Stone, in debased Roman letters, SAGRANVI. The name must have been a representative one, and must have been borne by eminent chiefs or warriors. To such only could those remarkable monuments have been erected ; and it is certainly curious and suggestive to find this name in districts so remote as the seaboard of Cardigan and the shores of Devon. The prefix Nec, Neach, is very frequent in Gaedhelic names, as Nectan, Neachtain. *Sagram* is of the same type as *Segan*, *Segda*, *Seghene*, *Seghonan*. The name or designation *Mucoi* I have already alluded to. The concluding name or patronymic is *Neci* ; which, indeed, is the prefix of the first name.

A similar instance is to be found in the inscription at Llandawke, near Laugharne, Carmarthenshire, where we have the formula BARRIVENDI FILIVS VENDIBARI.

I have thus endeavoured to give a reasonable rendering of this inscription. It is consistent with the formula generally found on monuments of this class, and it takes no liberties with the original beyond what it discloses in the obvious combinations of its letters. I do not consider that the ornament incised on the face of the

stone was intended to represent a cross; neither is it of any remote antiquity. It is palpably a mediæval quatrefoil, and cannot be older than the thirteenth century. I cannot, therefore, look upon this memorial as commemorating "some Christian man probably interred beneath it," as surmised by Mr. Jones. We have not a scintilla of evidence that this archaic character was ever used for Christian purposes or in Christian times. The inscription is in a character peculiar to the Gaedhil. It is in the language of that people, and its formula is in exact accordance with that found on the great majority of their monuments. It bears no sacred name, no word of Christian hope or benediction. It stands grim, rugged, and solitary, a silent but palpable witness of the existence on Welsh soil of that restless and ubiquitous race.

Mr. Jones states that "in a field adjoining the churchyard, to the west, there was discovered a considerable number of interments, each in a kind of cistvaen; and this would indicate that the precincts of the yard extended much farther than is now the case" (*ibid.*, p. 317). It is here evident that the present graveyard occupies a portion of the site of an ancient pagan cemetery, and will account for the presence of the Ogham pillar.

Dr. Ferguson (*Pro. R. I. A.*, vol. xi, p. 48) reads this inscription, NETTASACROHOCOUDOCOEFFECI. This is an erroneous reading. As I have already shewn, the third character is a q, and not a double τ. There is a weather-fray in the stone, which he has mistaken for a score. The Rev. H. L. Jones agrees with me in this character. There is no such combination of letters as HOC, neither OUDOC, or EFFECI. These are most palpable errors, and I fear have been caused by Dr. Ferguson reading from his paper-mould, and not from the stone, as well as by his imagining the inscription to be in Latin forms. His inspiration is quite evident from the following passage: "If so, the verbatum of the Bridell Stone would seemingly run, 'Netta Sagro hoc or (Sagromoc) Oudoco effeci.' There was an Oudoc, bishop of Llandaff, in the seventh



century. If *Moc*, the reading might be *Moci doco*, etc.; and *Docus*, a more eminent personage, be the one intended." (*Ibid.*) The letter D does not appear in the entire legend, and therefore *Oudoc* and *doco* fall to the ground. The last five letters are INECI in the most legible and palpable forms.

This custom of taking a few letters of a legend, which bear some resemblance to a local historic name, and thence endeavouring to construct a reading, has been a source of much error and confusion. The names found upon Ogham monuments belong to a period too remote to give us any just grounds of identifying them with personages within the range of historic record; while the fact that such proper names were probably as common as are John, Thomas, or William, with us, renders such speculations perfectly hopeless.

The finding of the name or designation *Mucoi* on this stone completes the identification of the inscribers of the Welsh Ogham pillars with those of Ireland. I have found it on sixteen distinct inscriptions in that country. In some instances it appears to be a proper name, as in an inscription from Drumloghan, co. Waterford, which reads "Deago maqi Mucoi," *i. e.*, "Deago, the son of Mucoi"; and in one from Ballinrannig, co. Kerry, which reads "Naficas Maqi Mucoi." Again, it appears as a designation or title, as in an inscription from Greenhill, co. Cork, which reads "Dgenu Maqi Mucoi Curitti." Here the person commemorated is "Dgenu"; the patronymic "Curritt," a name also found upon several Ogham inscribed pillars; while the word *Mucoi* is evidently a designation or title of "Curritt." In some cases this title comes after the patronymic, as in an inscription from Kilgravane, co. Waterford, which reads "Na maqi Lugudecca Mucoi." I have in another place hazarded some conjectures respecting this word. It is identical with the *Mucaidhe* of our Gaedhelic dictionaries, which signifies a *swineherd*; but which does not appear to have been used in the same sense which we attach to it, but rather to have distinguished a person wealthy in herds

of this animal, which appears to have formed an important item in the substance of Irish chieftains and farmers in ancient times. Thus we find it occupying a foremost place in the tributes paid to the reigning monarch by the provincial chiefs, as recorded in the *Book of Rights* as follows: "Ten hundred cows and ten hundred hogs from the Muscraidhe"; "ten hundred cows and ten hundred hogs from Ciarraidhe Luachra"; "two thousand hogs and a thousand cows from the Deise" (p. 43). The Muscraidhe were a tribe which occupied a large district in the county of Cork, now known as the baronies of East and West Muskery. Ciarraidhe Luachra embraced the western districts of the county of Limerick, and a large portion of the north and east of Kerry. The Deise were a tribe located in the present county of Waterford. An examination of the *Book of Rights* shews that the counties of Cork, Kerry, and Waterford, were the great swine producing countries; and that the kings and chiefs kept enormous herds of them, and had special officers set apart to take charge of them. Thus we are informed, in the above authority, that "Durdru" was the *mucaidhe*, or swineherd, of the "King of Ele," and "Cularan" the swineherd of the "King of Muscraidhe." The term *Mucaidhe*, or its Ogham equivalent, *Mucoi*, is analogous to that of *Bo-Airech*, which we frequently meet with in Irish MSS., and which is included in the orders of nobility; literally signifying one wealthy in cattle, from *bo*, a cow, and *aireach*, a term of distinction. That the term *Mucaidhe* or *Mucoi* (for the pronunciation is the same) may have become a tribe or family name is not unlikely. We have our Shepherds and Herdsmans, as well as our Foxes, Bulls, Lyons, Hares, Wolfes, and Hogs. *Muc* is Gaedhelic for *boar*; and the custom of taking family names from animals was as prevalent in Ireland as in other countries. Thus they have Mac Sionach, *i. e.*, son of the fox; Mac Tire, son of the wolf; Mac Cue, son of the hound, etc. That the boar was held in great estimation in Ireland, if not actually revered, we have strong indications in the traditions

and folk-lore of the peasantry, as well as in the large place it holds in the topographical nomenclature of that island. The porcine terms, *muc*, *torc*, *lioth*, and other words connected with that animal, as *chollan*, a hog; *cro*, a stye; *baub*, a young pig; will be found entering into the names of hundreds of localities there. Thus an ancient name of Ireland was *Muc-Inis*, *i. e.*, boar-island. It was also named in ancient MSS. *Banba*. There is a *Muc-Inis* in Lough Dery, on the Shannon. Also we find the same on the coast of Clare, and on the banks of the river Brick in Kerry. One of the western isles of Scotland is named *Muck*, and the proprietors were named lairds of Muck. We find *Muckros* in Killarney, *Muck Moe* in Monaghan, *Bally-na-Muc*, Muckalee, and *Kill-na-Muckey*, co. of Cork; *Cool-na-Muc*, co. of Waterford. One of the early kings was named Olmucadha, or "Of the Great Swine." He reigned from A.M. 3773-3790. One of St. Patrick's earliest converts was named Mochoi; and in the forms of Mochai, Mochoe, etc., it is to be found in about thirty instances in the *Martyrology of Donegal*. Numerous examples occur in the *Annals*.

The prominence thus given to this animal in our legendary lore and topographical nomenclature suggests the idea that the boar may have been identified with that system of animal worship which we have some reasons for believing once existed in this country. The Hindoos reverence the *varaha*, or boar, as one of the incarnations of Vishnu; and in the geography of that race, Europe is set forth as "Varaha Dwipa," or boar-island, equivalent to the Irish *Muc-Inis*. He (Vishnu) is represented as residing there in the shape of a boar, and he is described as the chief of a numerous offspring of followers in that shape.<sup>1</sup> There are some indications of this *cultus* in the writings of the Welsh bards, as also in the Druidic songs still preserved among the Bretons.

Upon the whole we may safely determine that this was a personal and tribe-name extensively used in the south and west of Ireland. The fact of sixteen of our

<sup>1</sup> Asiatic Researches, vol. viii, pp. 302-361.



existing Ogham monuments bearing it is quite ample evidence; but corroborated by the numerous examples of its use in existing documents, it is undeniable. I am very certain that many unnoticed Ogham inscriptions still exist in Wales, particularly in the counties of Cardigan, Pembroke, Carmarthen, and Glamorgan, and more especially on the seaboard of these districts. How desirable it would be if local antiquaries would undertake a careful search for such!

RICHARD ROLT BRASH, M.R.I.A.

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#### WOODEN FONT, EFENECHTYD CHURCH.

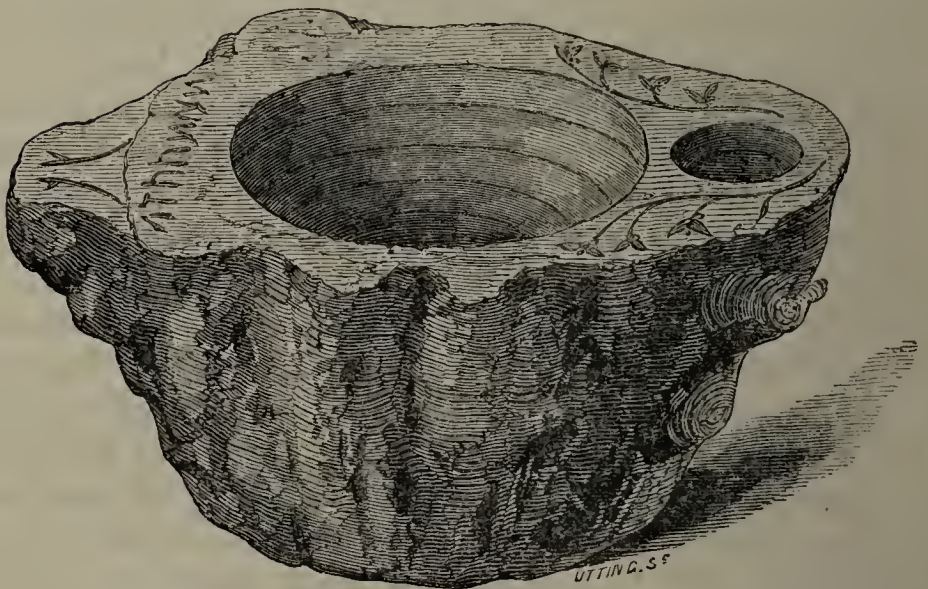
THE small and secluded church of Efenechtyd, near Ruthin, contains a wooden font, of which the annexed cut, from a drawing of the late Rev. H. Longueville Jones, gives an accurate representation. It has been formed out of the trunk of an oak, and appears to have been roughly worked by an axe or adze: at any rate no modern carpenter would turn out such work. The only attempt at ornamental detail is the rude circle of knobs or beads, the date of which cannot easily be defined. Nor are the sides uniformly of the same size. There is an abundance of limestone close at hand, while within a little more than a mile is a small quarry of hard old red sandstone; so that, even if the working of the limestone was not easy, the freestone was available. However, neither kind of stone was made use of; and oak, as probably the more economical material, was chosen. But the same local circumstances existed in other parts of Wales, and yet the choice of stone seems to have been universal even where it was not so easily to be obtained as in this part of Denbighshire.

At the Rhyl Meeting of the Association, in 1860, there was exhibited, in the temporary museum, a curious oaken article dug up many years ago in a field near Dinas Mawddwy, which is figured and described

in the thirteenth volume of the *Archæological Journal* (p. 292), and through the courtesy of Mr. John Evans is here reproduced. It was previously exhibited at one



see *Arch. Journ.* 1873 p. 102



? Mawddwy

of the meetings of the Institute, by Mr. W. W. E. Wynne. Mr. Richard Llwyd, writing in 1790, states (see *Arch. Journal*, as above) :

It was found in a bog near Dinas Mawddwy in Merionethshire; possibly in old times occupied by a great forest, of which there is not a vestige left. It is formed of a massy piece of knotty oak, rude on the sides as in the state of nature; the top and bottom bevelled, seemingly with no better instrument than the axe. On the upper part is a large hollow basin capable of containing about six quarts. A little beyond this is a superficial

hollow of small diameter, with an artless foliage with round berries fixed to the leaves, cut on each side; and immediately beyond, a narrow slope has been formed, on which is cut, in large letters, the word *ATHRYWYN*, which Davies interprets, "*Pugnantes et discordantes sejungere.*" The diameter of the larger hollow is 11 ins.; depth,  $3\frac{1}{2}$  ins.; diameter of the less hollow, 3 ins.; depth about 1 inch. Length of the log, 1 ft. 10 ins.; thickness, near 10 ins. That this was a very ancient font I have no doubt; the larger cavity containing the water; the lesser may have held the salt, which to this day is used in the Roman Catholic Church in the ceremony of baptism.

R. Llwyd then, after some conjectures as to the meaning of *Athrywyn*, goes on thus: "In the early days of Christianity fonts were not confined to churches. They were usually kept in private houses, and sometimes in public places, in the open air. Out of tenderness to infants they were afterwards removed into the porch, and finally into the church itself. From the smallness it must have been made when aspersion was admitted."

In the Museum of Antiquities in Edinburgh is a rudely fashioned vessel of oak, which some think may have, in former times, been used as a font. It was found (1831) in Blair Drummond Moss, and measures twenty inches in height. The hollow, which is not shallow, as in the Dinas Mawddwy vessel, but deep, has the form of an inverted cone; the height, or rather depth, of which is eleven inches, and the diameter of the mouth nine inches. It is now described as a mortar or pounding vessel, although a distinguished Scotch antiquary thinks that it may have served also as a font.

The font in Chobham Church, Surrey, is formed of wood and lined with lead.

The fact of the Dinas Mawddwy vessel having been ever used as a font is by no means certain, for although instances occur, both in this and other countries, of the little subsidiary basin attached to fonts, yet it might have been expected that some Christian emblem would have accompanied the inscription, which although meaning peace, tranquillity, etc., does not necessarily imply its use for baptismal services. Some have suggested



that it may have served as a bowl for festive occasions ; but the smaller basin then remains unaccounted for. The Scotch relic is still less likely to have been intended for a font, for there could have been no motive for making the hollow so deep and of so inconvenient a form. As a pounding vessel its form might be adapted for the pounding or crushing of some particular article ; otherwise its form is very dissimilar from that of ancient mortars in general. Nevertheless, that it has been intended for some such purpose as crushing, etc., does not seem to admit of much doubt.

There does not appear to be any record of any other instance of a wooden font in Wales, although it is not impossible that other examples may be found.

The great rudeness and absence of architectural details in the present instance do not enable us even to offer a suggestion as to the actual date of this font, which is large enough to admit of immersion of the child. It may or may not be older than the present church, which is at least of the fifteenth century, as far as some of its details inform us. The original rood-loft of that period, as in other instances in the neighbourhood, has not been taken away, but pushed towards the west wall ; so that the ornamented front of it can be seen from underneath, as it does not actually touch the west wall. The gallery has also been widened, and forms, or did form, a gallery for the singers. The church is one of the smallest, if not the smallest, in the diocese, and is situated in a most charming and picturesque spot.

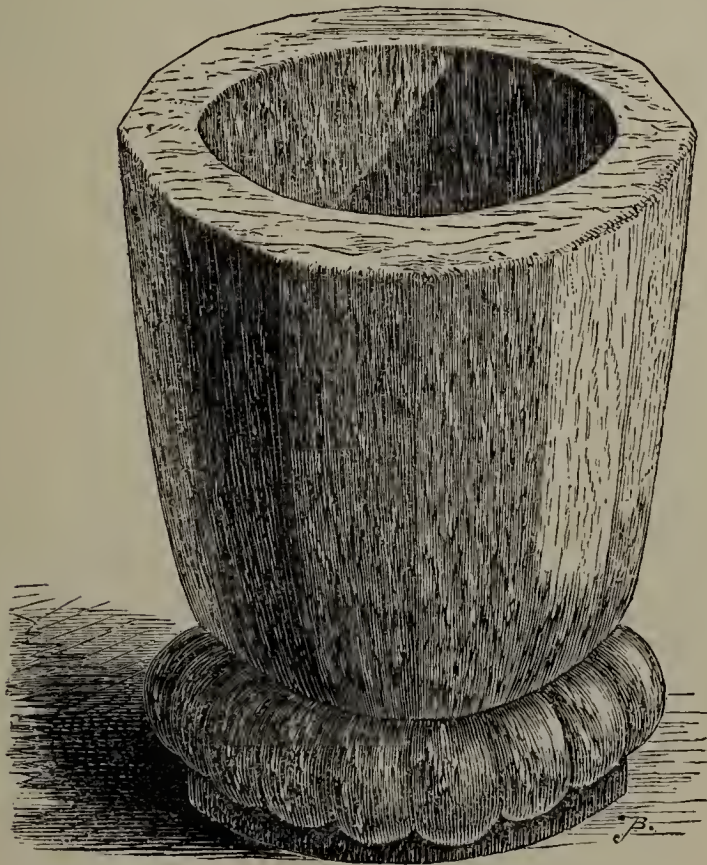
What is thought to be the ancient rectory is said to be at some distance from the church, and below the high road from Ruthin to Ceryg y Druidion. It is now a cottage of very considerable age, and of a timber construction not usual in the district. Here the rectors are said to have lived, and joined to their duty that of schoolmaster to the younger members of their flock.

Another relic of former days is the large stone in the churchyard, with which the young men exhibited their strength and skill by taking it up from the ground and throwing it over their heads.

The font, or, more strictly speaking, the bowl of it (for whatever it originally stood on has long since vanished), stands on the damp ground, and has done so for years. It is, however, contemplated to restore the church, when, no doubt, this interesting relic will be treated with due respect, and placed in a position worthy of the sacred office to which it has been consecrated. It may be a somewhat difficult matter to determine what should be the character of the pedestal and shaft, which is, we hope, to support a wooden basin, the age of which is so uncertain. If a suggestion may be offered, it is that the simplest form should be adopted, without any particular architectural details indicative of date.

The dimensions are : height,  $31\frac{1}{2}$  inches ; maximum breadth at mouth, 26 inches ; the thickness of the sides being about 4 ins.

E. L. BARNWELL.



## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

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### HOLY WELLS.

SIR,—It is more than a quarter of a century since Mr. Parry of Madryn suggested in the pages of one of the first volumes of the *Archæologia Cambrensis* that a complete list of the holy and other celebrated wells in Wales should be compiled, together with notes or remarks as to particular traditions or other matters connected with them. Nothing would be easier if the Local Secretaries of each county were, at the expense of the Society, to collect from the incumbents of each parish the necessary information. It is probable that the clergy would generally assist; and if assistance is refused in any particular case, it would not be difficult to obtain the desired information by other means. A printed list of queries should be issued. The subject seems deserving of some ventilation, and it is to be hoped will not be dismissed without at least some effort to obtain such a list. Every year is of importance, as who knows how many curious local traditions and stories pass away for ever with the death of each venerable octogenarian.

I remain, Sir, yours faithfully,

ONE WHO WOULD ASSIST.

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### THE CHAIR OF GLAMORGAN.

SIR,—The Chair of Glamorgan will, I think, furnish matter for several papers, the first of which will be the one on the “Coelbren” in the present number. Another paper will be required for Bardism. This is the singular kind of theosophy about which old Iolo Morganwg used to shake his head, and take care there was no one near to hear his revelation thereof. It is a kind of pagan theology providing for the redemption of the whole animated creation, men and beasts, by means of metempsychosis. As far as I can see at present, it is a kind of Gnosis emanating from Alexandrian Neo-Platonism. At all events I am anxious to investigate the problem, and shall be glad to have the assistance of any readers of the *Arch. Camb.* who happen to have old books of Charles the First’s time, especially the works of Henry More, such as the *Conjectura Cabalistica*, *Psychozoa*, etc. I shall be grateful to any gentleman who would sell me the first, or lend me the second, or either. The book shall be kept carefully, and returned within a limited time, enough for me to read it.

Yours respectfully,

TROS. STEPHENS.



## EDWARD LHWYD.

SIR,—I was rather amused the other day, when reading Dr. R. G. Latham's edition of Prichard's *Eastern Origin of the Celtic Nations* (London, 1857), at finding (p. 166) our plain countryman, Edward Lhwyd, unceremoniously converted into "*Sir* Edward Lhuyd." This honour of knighthood or baronetcy, whichever it may be, he has received at the hands of Dr. Latham; for although the passage in which the learned linguist and antiquary figures as "*Sir* Edward Lhuyd" occurs in the text of Dr. Prichard, which Latham professes to leave untouched, his notes and additions being given at the end of the chapters or sections of the original work, still it is he, and not Prichard, that has conferred the title; for "*Sir*" is not to be found prefixed to Lhwyd's name in the author's own edition published at Oxford in 1831. Latham, therefore, must have gone out of his way to foist it into Prichard's text, and so to commit a curious if not a grave blunder.

Was Edward Lhwyd a clergyman, or simply a layman? I have frequently seen the epithet "*Reverend*" prefixed to his name; but possibly to this distinction he has no higher claim than to the dignity for which he is indebted to Dr. Latham. His being a Fellow of Jesus College, Oxford, does not necessarily imply that he was in holy orders, for there are lay as well as clerical fellowships belonging to that society.

I am, Sir, yours faithfully,

Z.

## CEVN LLECH VAELWY.

SIR,—The article on Penletheru in the April number suggests another Pembrokeshire topic, on which some of your readers may be able to give me some assistance. In a poem called *Mic Dinbych*, the action is fixed at *Cevn Llech Vaelwy*. Where, near Tenby, is this place? or where is Llech Vaelwy?

I remain, etc.,

T. STEPHENS.

## A LOST CHURCH.

DEAR SIR,—On the 30th July, 1556, "Bishop Goldwell, upon examination and inspection of a union said to be made of the church of *Llanaelhaiarn* to the church of *Gwyddelwern*, with the consent of Ric. Pigot, *proprietor* of *Llanaelhaiarn*, admonished the vicar of *Gwyddelwern* to serve the cure of *Llanaelhaiarn*, and to say Mass alternately in those churches, upon pain of losing the profits of the said church of *Llanaelhaiarn*." (*Act Book*.) This consolidation was made in Sept. 1550; and in the Bishop's visitation of 1557 the vicar of *Gwyddelwern* is called appropriator of *Llanaelhaiarn*.

Where was this church? Though I have made many inquiries I have failed as yet to identify it: indeed, I have never met with any

one that had even heard of it; and unfortunately, when passing through Gwyddelwern a short time ago, I was unable to see the parish books or map, owing to the absence of the custodian, to make a search for some clue to it. I shall, of course, renew the attempt at the earliest opportunity; but meanwhile I should be very glad if any of your readers could help me. The church is returned in the *Taxatio* of Pope Nicholas, and again in the *Valor Ecclesiasticus* of Henry VIII; and Thomas Davies, Bishop of St. Asaph, was rector of it some time before the reign of Queen Mary.

There is a tradition of an old church having existed formerly on the top of the hill between the vicarage and Derwen; and it is said that there are still some remains of the old walls.

I have also an old note which states that the vicar of Gwyddelwern paid annuals and lactuals for Llanaelhaiarn, there being formerly a chapel called "Capel Aelhaiarn" in this parish, which belongs to Roger Salisbury of Rhug.

Is the Rhug Chapel of the present day the representative of the lost church? Or is its site to be found on the hill indicated by the tradition? Any information relative to it will be gladly received by

D. R. THOMAS.

See 1884

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### THE SO-CALLED EARLIEST BRASS IN WALES.

SIR,—According to the editor of the new edition of Mason's *Tenby Guide* (p. 151), a brass of a priest, half-length, was found in St. Non's Chapel, near St. David's, and was for some years preserved in the house of the Archdeacon of Brecon. It was there in Fenton's time, and continued to be so when Messrs. Basil Jones and Freeman issued their learned *History of St. David's*, that is, in 1856. According, however, to them the brass is assigned to the fifteenth century, whereas in the *Tenby Guide* it is said to be about 1370, and also the oldest brass in Wales. The brass, it is to be earnestly hoped, is still safe. If so, it would be most desirable to have a careful rubbing of it taken, with a view to its being engraved for the Journal of the Association, even if it should turn out to be of less early character than that represented in the *Guide*. If it is of the later period it may still be the oldest or one of the oldest brasses in Wales, which is singularly poor and deficient in such relics.

I am, Sir, yours obediently,

A MEMBER.

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### A REAL DRUIDIC ALTAR.

MR. EDITOR,—At present there is, I am informed on respectable authority, a chance that a veritable altar, or stone for some religious purpose, may yet be brought to light. Those which are mentioned in an article of Mr. Barnwell's on "Some Cromlechs in North Wales," which appeared in the Journal two or three years ago, as altars, according to a Breton antiquary are not so in the opinion of

the majority of his fellow countrymen. The one alluded to on this occasion has nothing in common with the supposed Breton altars, except as consisting of a rude mass of rocks *in situ*; and if in great measure a natural rock, has been pierced artificially for a regular drain. This rock is situated near the remains of cromlechs, and in a secluded spot, the name of the farm being that of *Temple*, from so-called Druidical remains once existing upon it. At present there is some uncertainty as to one or two important details; but a visit is about to be made to it by two or three distinguished antiquaries, so that we hope soon to know more about this supposed relic of former days.

F. A. S.

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### A SHROPSHIRE WELSHMAN.

SIR,—In a letter of Edward Lhwyd, dated Oxford, Nov. 1, 1702, addressed to the Rev. Henry Rowlands, and published by the latter in his *Mona Antiqua Restaurata*, p. 310 (2nd ed.), occurs the following paragraph: "I have sent it to one Mr.\*\*\*\*\*, a Shropshire Welshman, and a famous linguist and critic; but he returned to me such an interpretation as I shall not now trouble you withal." The document alluded to was a copy of the Welsh verses found in the now celebrated *Codex Juvencus*, of which Lhwyd gives his friend the following account: "In the public library [at Cambridge] I happened to meet with a very ancient manuscript of Juvencus, a Spanish priest, who turned the Gospel into heroic verse in the time of Constantine. It was written upon very thick parchment, in that character we call the Irish, but was, indeed, anciently the British, whence both they and the Saxons received it. Turning the leaves over, I observed here and there some words glossed or interpreted by other more familiar Latin words, and sometimes by British.....but I am at a loss to know the British of what country it was; for it seems so different from ours, that I should rather suspect it either for the language of the Piets, or that of the *Strathelwyd Britons*." It would be interesting to know who this "famous linguist and critic" was, to whom a man like Lhwyd could apply for assistance to interpret these ancient glosses; and what could have induced Rowlands to suppress his name, and supply its place with eight asterisks. The first edition of the *Mona Antiqua* was published in 1723, fourteen years after Lhwyd's death.

I am, Sir, yours truly,

CEREDIG.

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### THE LLANDDEUSANT BELL.

DEAR SIR,—I hope the same success has been achieved, as regards the recovery of this bell, as was the case of the Llanrhyddlad bell, through the exertions of Miss Conway Griffith of Careg Lwyd. It was, I believe, at one time used in the school for school purposes. Another report was that it was removed for security to the clergy-



man's house ; but we believe that a search was made for it some time ago, but without effect. Dear Sir, would you assist us as far as you can in impressing on the good people of that district the importance of preserving so venerable a relic of olden days.

I am, dear Sir, yours very truly, ORDOVIX.

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### SITE OF THE BATTLE OF CAMLAN.

SIR,—The site of the memorable battle of Camlan is a point that has never been settled among archæologists, and possibly never will be. Until lately it was almost universally supposed to be in Cornwall ; but recently Mr. Skene and his followers have removed all the recorded battlefields of Arthur across the borders into Scotland ; and now Mr. Owen Jones and his coadjutors endeavour to locate one of them at least within the limits of the Principality. I cannot pretend to be able to throw light on so vexed a question ; but from some knowledge of the locality, I can say that the neighbourhood of the Mawddwy Camlan, suggested by Mr. Jones, is about as improbable as a place can well be imagined to be for the site of such a battle as that in which Arthur is said to have received his mortal wound. The places mentioned by your correspondent "H.," in his extract from *Cymru* (*post*, p. 71), are all, except one, in the narrow but highly picturesque valley of the Dovey, a little below Dinas Mawddwy in Merionethshire. The name of Arthur is in no way connected with the locality ; and it may be stated that, with the exception of Pont y Cleifion, none of the names adduced refer to a conflict at all. *Camlan*, which is a farmhouse on the right side of the Dovey, is so called from the windings of the river, and signifies no more than a crooked or winding bank. *Brithdir Coch* is some distance from the Dovey, being situated on the Angell, a tributary which falls into that river at Aberangell. The epithet *coch* (red or ruddy) occurs so frequently in the names of places in Wales, especially of such as are apt to be burnt up by the rays of the sun in dry summers, that it is exceedingly unsafe to conclude from it that the place so qualified must have been the scene of some sanguinary conflict. The same valley furnishes instances of other places so denominated, as *Cloddfa Goch* by Dinas Mawddwy ; *Bryn Coch*, *Ty Coch*, and *Capel Coch*, in the parish of Llanymawddwy ; *Y Fron Goch* and *Cwmmins Coch* in Cemmaes ; and *Cefn Coch* in Darowen parish. *Pont y Cleifion*, or *Pont Gleifion* (the bridge of the sick or wounded), is more to the purpose, and its name is a record of a historical fact. This bridge, which is on the river Clywedog, a few hundred yards above its outfall into the Dovey, and somewhat less than a quarter of a mile from the church and village of Mallwyd, on the road to Dinas Mawddwy, received its name from the skirmish that took place, on the banks of the stream, between some detachments of the parliamentary and the royal forces in the time, not of the semi-mythic Arthur, but of the thoroughly historic Oliver Cromwell. This action took place in 1644 or 1645, in which years several incursions were made by both armies into Merionethshire

and Montgomeryshire, as may be seen in a contemporary document printed in the first volume of the *Arch. Camb.*, p. 33. Pont y Cleifion, in all probability the identical structure over which the wounded were carried after the rencounter alluded to, still remains, and is in good preservation, though superseded since the year 1844 by a new and much wider and loftier bridge built a few feet higher up the stream, and is likely to last for many years to come. Its ivy-covered outline, across the deep chasm of the Clywedog, presents a very romantic appearance both from the low ground below, and the parapet of its near neighbour, the new bridge.

In point of fact, the *river* Camlan (the Mawddwy Camlan, as already intimated, is not a river, but a place) falls, not into the Eden, as stated by Mr. Glennie, but into the Mawddach, a little below the junction of the Eden with the latter stream, where it ends its course and loses its name.

I am, Sir, yours faithfully,

TYDECHO.

### THE SAXON CHURCH OF BRADFORD-ON-AVON.

SIR,—Except on the ground that Bradford-on-Avon stands in West Wales, you could hardly admit any notice of what may be called a remarkable discovery; for except to a few of our more distinguished architects and antiquaries, it may be truly said to be a discovery. It was certainly unknown to the most celebrated Wiltshire antiquaries. Sir Richard Colt Hoare takes no notice of it in his *Modern Wiltshire*; while that indefatigable antiquary, the late John Britton, devoted to the history of his native county, and born but a few miles from Bradford, is equally silent. The gentleman to whom the real honour of the discovery is due is the Rev. Prebendary W. H. Jones, the vicar, who invited some of the leading members of the Institute, when it met at Bath many years ago, to visit the building. Subsequently a well drawn account of it, accompanied with elevations, was contributed by the same gentleman to the *Journal* of the Wilts Archæological Society for 1859; but in spite of this article, and the opinions of the eminent men who visited the church from Bath, no further notice seems to have been taken of it, and even its age and origin were denied by several Wiltshire antiquaries. One principal cause of this otherwise unintelligible fact may have been the circumstance of the western side being a barbarous and modern attempt at copying the original when more light was required for the schoolroom, into which the ancient nave had been partially converted; and partly from its being hemmed in by all kinds of mean structures built against the north side, and the master's house erected against the south side of the nave. The chancel was part of a different property, and had been used as a cottage from time immemorial. The nave and porch were conveyed by Anthony Methuen, in 1715, to trustees for a school; but when the nave was separated from the chancel by a stone wall is uncertain. It may have been done in 1715, and the chancel left out of the gift, as it is said

to have been used as a bone-house ; but at any rate, from some cause or other, this latter became a distinct property.

The chancel was secured in the beginning of this year, and the Vicar of Bradford has also signed the contract for the purchase of very eligible buildings, which the trustees of the school will exchange for the nave and porch, if the Charity Commissioners do not object : an unlikely event, as the trust will be considerably benefited.

As to the Saxon character of the church, no doubt exists even in the minds of those heretofore incredulous. William of Malmesbury speaks of it as remaining to his time as the little church near Bradford, said to have been built by Aldhelmus in honour of St. Lawrence. It stands close to the parish church, which is also Norman ; and was, no doubt, formerly in the same churchyard, which once extended far beyond the limits of the present one.

The date may be put about 990-1010. The building is nearly in the same state as left by the builders, so that in this respect it may be considered an unique example of a Saxon church. But it is also unique as regards the mode of building, which has been carried on all throughout the building in violation of the ordinary rules of masonry. Thus the arcade that decorated the three sides of the nave and part of the chancel is merely cut away from the large blocks of squared stone, and are really not arches at all. Hence the variation in the proportions of the arches, which seems to have been regulated by the sizes of the blocks. The pilasters, if they can be called so, are in the same manner cut away from the mass, and not built into the wall as usual. This singular mode of construction, coupled with the extraordinary preservation of the outlines of the arches and pilasters, may have misled many ; and thus, to a certain extent, have been the cause that this very curious relic of Christian Saxondom has been so long overlooked.

It is to be hoped that funds will not be wanting, so as to enable Mr. W. H. Jones to bring to a successful issue a work he has so long had at heart ; and, above all, without pecuniary loss to himself. I have only to add that Bradford is accessible by railway, and about eight miles from Bath, and well worth a visit.

I am, Sir, yours very obediently,

A SUBSCRIBER TO THIS WORK.

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### THE CORS Y GEDOL INTAGLIO.

SIR,—If my memory does not deceive me, I think it was stated at Cors y Gedol, during the Port Madoc Meeting, that the intaglio then lately found at Tomen y Mur, and presented to Mrs. Coulson, was the only one hitherto found in North Wales. On the 15th of November, 1810, Mr. Joseph Williams of Glan yr Afon exhibited to the Society of Antiquaries in London a ring, the stone of which, representing Victory with a trophy, was found in Dinas Dinlle in Llandwrog parish, Carnarvonshire,—a Roman road formerly connecting this Dinas with Segontium ; and of its Roman character I



believe most have long since been satisfied. I mention, however, this circumstance partly to show that the Cors y Gedol intaglio is not the only North Wales relic of Roman glyphic art, and partly to ask if any one knows what has become of the Dinas Dinlle one.

I am, etc.,

NEMO.

## Archæological Notes and Queries.

*Note 7.*—LIST OF INCUMBENTS FOR THE DIOCESE OF BANGOR. (*Query 3*, pp. 75 and 163). “BANGORIENSIS” is labouring under a wrong impression in supposing that Browne Willis published a list of incumbents of the different parishes of this diocese a century and a half ago. His *Survey of the Cathedral Church of Bangor*, etc. (1721), is in my possession, and contains lists of the bishops, deans, archdeacons, and other cathedral dignitaries, but does *not* contain a list of the parochial rectors and vicars. Edwards, in 1801, published an enlarged edition of Willis’ *Survey of St. Asaph*, which included a list of the incumbents in that diocese; and Mr. Thomas is now publishing a third enlarged edition, bringing down the history of the diocese, cathedral, etc., to the present time. But no one, as far as I know, has furnished a second edition of Willis’ *Bangor*. \*\*\*

*Note 8.*—ARTHURIAN LOCALITIES IN THE PRINCIPALITY AND THE MARCHES. It has been suggested that a list of the names of any mountains, rivers, earthworks, stone monuments, etc., bearing the name of Arthur, or of his more celebrated contemporaries, which are still preserved, should be published in the pages of the *Archæologia Cambrensis*. If every member would, in the course of his reading, make a note of such names, and forward them to the Editor, we should soon be in possession of a tolerably exhaustive list. I have jotted down the following since the appearance of the query respecting the site of the battle of Camlan in the number for January:

*Anglesey.*—1, Bwrdd Arthur, near Traeth Coch (*Arthurian Localities*, p. 8); 2, Arthur’s Quoit (*ibid.*, p. 8).

*Carnarvonshire.*—1, Dinas Emrys (*ibid.*, p. 8); 2, Llyn Geirionydd (*ibid.*, p. 8).

*Denbighshire.*—1, Round Table, in the parish of Llansannan, mentioned by Leland, quoted in *Arthurian Localities*, pp. 7, 8; 2, Moel Arthur, between Mold and Denbigh (*ibid.*, p. 7).

*Flintshire.*—1, Maen Arthur, near Colomendy Lodge, between Mold and Ruthin (*ibid.*, p. 7).

*Merionethshire.*—1, the Camlans, etc., mentioned in the January number; 2, Llanvor Church, the burial-place of Llywarch Hen.

*Montgomeryshire.*—Abercuawg, near Machynlleth, residence of Llywarch Hen.

*Cardiganshire.*—1, Bedd Taliesin, near Borth; 2, Llys Arthur,

earthwork near Aberystwith; 3, Llongborth, etc., in the parish of Penbryn (see under this name in Lewis' *Top. Dict.*).

*Glamorganshire*.—Arthur's Stone in Gower.

*Carmarthenshire*.—1, Merlin's Grove, Merlin's Cave, Gallt Merddyn, and Careg Myrddin, in the neighbourhood of the town of Carmarthen; 2, Arthur's Table, mentioned in the *Arch. Camb.* for 1856, p. 103 (*cf.* p. 133 of this volume); 3, Buarth Arthur (*ibid.*, p. 107); 4, Cefn Arthur (? Cefn Erthan) on the border of this county, four miles north-west of Llywel.

*Monmouthshire*.—1, Arthur's Round Table, near Caerleon.

*Herefordshire*.—1, King Arthur's Cave (*Arch. Camb.*, 1872, pp. 74, 273); 2, Arthur's Stone, six miles east of Hay.

E. H.

[We hope to receive further contributions on this interesting subject. The names, we would suggest, should be given in the vernacular, not in a translated form.—*Ed. Arch. Camb.*]

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*Note 9*.—"PREN PYMTHEG." The floor or bottom beam of the ancient rood-screen is called by this name at Llangwm and Ceryg y Drudion; and some of the older people still make a courtesy when they pass it. I have never met with the name elsewhere, nor could any one give me any explanation of the term. In the absence, therefore, of any other, I would suggest that it is derived from the "age of discretion" (*pymtheg* = fifteen) at which young people, having been confirmed, were admitted within the *cancelli*, that portion of the church which was occupied by the communicants during a celebration. If there be any better explanation of the name, it would be very interesting to

D. R. T.

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*Note 10*.—EPITAPH. I send you a note which may be new to some of your readers. It may remind some of them of the epitaph on Dr. Priestley in *Telyn Dewi*,—

"Here lie at rest,  
In oaken chest,  
Together pack'd most nicely,  
The bones and brains,  
Flesh, blood, and veins,  
And *soul* of Doctor Priestley."

Our Breeknockshire hero, at the beginning of this century, was also given to materialism. On a stone erected in the graveyard of Vae-nor Church, near Merthyr Tydvil, is this inscription:

"Underneath lie the remains of Rhees Howell of this parish, stone cutter, who died August 22nd, 1817, aged 73 years. Though born in humble life, without education, this man acquired extensive knowledge in astronomy, poetry, mathematics, and natural philosophy. Unassuming in manners, inactive in disposition, his talents were known only to few admirers of native genius, who have placed this tribute to his memory.

'Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.'

‘Nol ing a gwewyr angau  
 Drillio fy mhriddellau,  
 Rhwng awyr, daear, dwr, a thân  
 Mi ymranna'n fân ronynau.’”

This *englyn* has the character of being the bard's own, and in doggerel may be rendered thus :

When the straits and spear of death  
 Shatter this tenement of clay,  
 To fire and water, air and earth,  
 In atoms small I'll speed away.

T. S.

*Query 7.*—CAER VOCWN. I have been told that there existed, about a century ago, the ruins of an ancient fort called *Caer Vocwn* or *Caer Vowcwn*, at the junction of *Nant Ceiliogyn* with the river *Trennig*, not far from *Eisteddfa Gurig*, in the upper part of *Cardiganshire*. Are these ruins still traceable? And if they are, have they ever been visited by members of our Association? The name appears peculiar, and it would be desirable to know the derivation and meaning of it.

ELIDIR.

*Query 8.*—CWYS YR YCHAIN BANOG. Can any reader of the *Archæologia Cambrensis* give me the exact locality of a dyke or ditch known as “*Cwys yr Ychain Banog*”?

MOEDDYN.

*Query 9.*—LLANGAENIA. In *Eyton's Shropshire* the foundation charter of *St. John's Hospital* at *Oswestry* enumerates among its sources of income, “*de redd'us 30s. de Langaenia marcam unam; de Langum (unam) marcam; de Lanfaur 10 solidos.*” Where was *Llangaenia*? Could it have been *Caenog* in *Gwyddelwern*, afterwards the property of the monks of *Ystrad Marchell*, and in the neighbourhood of *Llangwm* and *Llanfair*? And to which religious house did *Cwm Tir y Mynych*, in the latter parish, belong? Was it to *Aberconway*, or to whom? Does it adjoin *Cappele*, an ancient chapelry in a distant portion of *Ceryg y Drudion* parish?

D. R. T.

*Query 10.*—THE MATHEW FAMILY. The ancient family of *Mathew*, in *Glamorganshire*, was formerly widely spread in that and the neighbouring counties, and consisted of several branches, the principal of which was seated at *Llandaff Court*, from which sprang those of *Hensol*, *Castell Meneich*, *St. Nicholas*, *Rhos*, and others. Intermarriages occurred from time to time between some of these and English families of distinction in the counties of *Cornwall* and *Devon*. The *Mathews* of *Tresunger* and *Pennitelly* are supposed to be one of these; and an individual of that name, who married a lady named *Starkie*, in *Devonshire*, is thought to have assumed her coat, viz. a stork proper, but to have derived his origin from *Wales*. The writer would feel indebted to any correspondent of the *Archæologia Cambrensis* who would furnish him with information tending to establish this supposed fact.

H. W. L.



### Miscellaneous Notices.

MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION FOR 1872.—Members are reminded that the twenty-seventh Annual Meeting of the Association will take place at Brecon on Monday, August 26th, and four following days, under the presidency of Sir Joseph R. Bailey, Bart., M.P. On Monday evening, after the usual inaugural address by the President, the annual Report of the Committee will be read, and papers follow. During each of the following days excursions will be made to places and objects of antiquarian and historical interest in the surrounding district, which will be followed by evening meetings. A temporary local museum will be formed, and held in the Shire Hall, to which contributions are earnestly requested.

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MR. BARNWELL was correct in his suggestion that the measurements of the capstone of Arthur's Stone were an error of the printer. The actual measurements made by Sir Gardner Wilkinson were, 5 feet 10 inches broad by 7 ft. 3 ins. long. (See p. 139).—EDITOR.

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SUN-WORSHIP AT STONEHENGE.—A correspondent in a recent number of the *Antiquary*, conceiving Stonehenge to have been intended as a temple for solar worship, writes as follows: "It is no slight inducement that will take a person into so exposed a situation as Salisbury Plain at the chilling hour of three o'clock in the morning; but unless bad weather prevails, a group of visitors, more or less numerous, is sure to assemble at that hour of dawn on every 21st of June, there to watch for the rising sun. As the hour approaches, they gather to the circles of Stonehenge, from the centre of which, looking north-east, a block of stone, set at some distance from the ruin, is so seen as that its top coincides with the line of the horizon; and if no mist or cloud prevent, the sun, as it rises on this the morning of the longest day in the year, will be seen coming up exactly over the centre of the stone, known, from this circumstance, as the 'Pointer.' Our group of watchers yesterday morning numbered some thirty-five, assembled chiefly from the neighbouring towns (four of them, however, from London), who had walked from Salisbury through the night, for the chance of seeing this interesting proof of the solar arrangement of the circles of Stonehenge. As one who has now on several occasions been present, and seen the sun thus come up over the 'Pointer,' and strike its first rays through the central entrance on to the so-called 'Altar-Stone' of the ruin, I commend this obvious proof of solar worship in its constructors to those recent theorists who see in Stonehenge only a memorial of a battle or a victory. Let a visitor also, on any day at noon, look to this 'Pointer,' and see if the huge stone be not set at such a particular inclination as to be like the gnomon of a sun-dial."

MONUMENT TO THE REV. EVAN EVANS.—A movement has been set on foot to erect a plain monument to the patriotic author of *De Bardis Dissertatio*, in the churchyard of his native parish, Lledrod in Cardiganshire, where also he lies buried. The promoters have our hearty good wishes. No one, during the century in which he lived, deserved better of his country than the unfortunate Prydydd Hir; and it is by no means creditable to the land of his birth, that, though he has been upwards of eighty years in his grave, no attempt has hitherto been made to preserve his memory from oblivion. There is not so much as a rude head-stone to point out his final resting-place. We sincerely hope that the patriotism evinced in the present movement will not be allowed to evaporate in mere sentiment. The Secretary of the Committee formed to carry out the project is Mr. John Lewis, Tregaron, who will receive contributions.

WORKS OF DAFYDD AB GWILYM.—We hear that Mr. Pryse of Llanidloes, to whose press we are indebted for *Llyfryddiaeth y Cymry*, contemplates bringing out a new and much improved edition of the poems of Dafydd ab Gwilym, the “Welsh Petrarch.” We sincerely hope he will meet with the support which such an enterprise so well deserves. Dafydd ab Gwilym is undoubtedly the greatest poet that ever appeared among the Welsh, and a complete and correct edition of his works is greatly to be desired. The edition edited by Owen Pughe, and published at the expense of the patriotic Myvyr in 1789, is quite out of print; to say nothing of its known incompleteness and its inaccuracy. Every line of a new edition ought to be carefully collated with the best and oldest MSS. preserved at Peniarth and elsewhere, and the poems known to have been omitted in the *editio princeps* should be supplied. A mere reprint of a very faulty edition would be no small mistake.

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### Collectanea.

OMAGH.—An exceedingly interesting discovery of four or five funeral urns has just been made by some workmen on a farm near Omagh, co. Tyrone. They turned up several ancient funeral urns containing human bones. They were all calcined. The urns in which they were contained were made of reddish coloured earthenware. They were found each overturned on a slab, and surrounded by a pile of loose stones on a hill. The soil was of a light, sandy nature.

ROMAN coins, to the number of one hundred and fifty, have been recently discovered in a field belonging to Combe Farm, Crewkerne, Somerset. They are principally of the reign of Constantine, and are in a good state of preservation. Some of them were coined in London, and others at Trèves.

WROXETER EXCAVATIONS.—The Committee who did such good service in extending the rescarches for Roman remains have been so reduced in number as to be unable to continue the work in the same spirit. They have, therefore, induced the Natural History and Antiquarian Society of Shrewsbury to take up their work. It is intended to look for subscriptions to preserve the remains already discovered, as well as to defray the expenses of further excavations. A more interesting field for antiquarian inquiry is hardly to be found.

INTERESTING DISCOVERIES AT THE DOWARD CAVES NEAR MONMOUTH.—The members of the Cotswold Naturalists' Field Club, accompanied by a number of other scientific gentlemen, met at the Doward Caves near Monmouth, on the 19th ult., for the purpose of inspecting the excavations made under the supervision of the Rev. Wm. S. Symonds, which have led to some very remarkable and extraordinary discoveries. The Doward Caves are situate near the summit of the great Doward Hill, about four miles from Monmouth, and a mile and a half from the village at Whitchurch.

The first cave inspected was one which is the property of Mr. J. Murray Bannerman, Wyaston Leys, near Monmouth, and is situate about two hundred yards from a cave known as King Arthur's Cave. Before the excavations were commenced, this cave was so nearly closed up with refuse matter that had apparently been washed there, that it was a difficult undertaking to obtain an entry. On removing the *débris*, a stalactitic floor, about six inches in thickness, was found, under which were discovered the bones of fowls, sheep, pigs, etc. About five feet below this layer was discovered a large fore-arm bone of an elephant, embedded in clay and vegetable matter. In this cave was also found the head of a Roman ox in contiguity with the remains of beavers; but no pebbles were found. In a cave situate between this cave and King Arthur's, a Roman ox-jaw was brought to the surface, the teeth of which were in a very fine state of preservation.

The party, after inspecting the various parts of the caves where these remains had been found, next visited King Arthur's Cave which in reality consists of two caves or holes, with a long passage one of which the Club have named the Bear's Den, and the other the Lion's Cave. In the former, after excavating twenty-two feet below the surface, the bones of the beaver, badger, roedeer, wolf, and reindeer have been found. Proceeding farther inwards, for which purpose the cave was lighted up with candles, a most remarkable discovery made by the Rev. W. Symonds was pointed out to the company by that gentleman. An excavation of about ten feet in depth had been made in the floor of the cave, wherein was revealed the extraordinary section alluded to, the formation being of river-sand and pebbles situate between two stalactitic floors. Resting upon the first floor, or upper formation, mixed with earth, were found the bones of extinct animals. The under formation has not



yet been opened, but it was stated that it would be explored during the ensuing season. The pebbles referred to were a strange and exceptional discovery, being of trap and Silurian formation, and similar in character to the Wye pebbles found at the source of that river on Plinlimmon, and also in the bed of that river, which is two hundred and eighty-five feet below the surface of the cave. In this cave were found bones of the rhinoceros, mammoth, lion, Irish elk, bison, and some manufactured flint implements; the latter discovery proving beyond a doubt that man must have existed at that time, and must have entered the cave. This case was said to present the only formation of its kind in England, where the bones of extinct animals are overlaid with river-sand and pebbles.

In the Lion's Den, in addition to many bones, already enumerated, were found the bones of the cave-lion; but very few traces of ice were discovered. The whole of the discoveries tended to prove that animals of a carnivorous character had existed in the cave, and had brought their prey there to be devoured, and had themselves died there in their turn.

The party having visited Symonds' Yat, collecting various botanical specimens on their way, proceeded to the Crown Inn, Whitchurch, where an excellent dinner was provided. Several cases of specimens were there exhibited, among which were the teeth and jaws of the rhinoceros and *megaceros* or Irish elk, bisons' teeth, the teeth of a horse, teeth of a young mammoth, flints associated with the remains in the Lion's Den in King Arthur's Cave, broken pottery from superficial *débris*, teeth and bones from Mr. Bannerman's Cave, canine teeth of hyæna, teeth of the cave-lion; bones, teeth, and flints from King Arthur's Cave, reindeer's teeth, etc.—*The Antiquary*.

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AN important discovery bearing on the antiquity of man has recently occurred, Mr. Edw. Charlesworth, F.G.S., having discovered in the Suffolk crag, or older Pliocene beds, teeth of the extinct shark (*carcharodon*) apparently perforated by human agency, as well as many concretionary nodules with longitudinal perforations unlike those produced by the action of boring *mollusca*. If this discovery is verified, it will carry back the existence of man in England to a period coeval with the *mastodon arvanensis*, and far more ancient than the "mammoth age."

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ON April 11th, Mr. M'Kenny Hughes exhibited to the Society of Antiquaries a loadstone found after a flood, in the course of a torrent near Corwen, North Wales. Sir John Dryden, Bart., who for three summers was engaged in assisting the Rev. W. C. Lukis in making plans and drawings to scale, of the megalithic remains of Brittany, exhibited a large collection of these drawings, and explained the results at which he and Mr. Lukis had arrived with respect to some of the moot points connected with their history and construction.

MR. W. C. BORLASE has discovered near St. Colomb, Cornwall, a sunken cistvaen consisting of a vault sunk in the slate-rock surface, lined with slabs which support a fine capstone. The cist, which contained a human skull and other osseous matter, was covered with a pile of stones blacked apparently by fire, and near the outer edge of a huge mound of burnt earth; the whole forming one of twin barrows, some thirty yards apart.

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ANOTHER discovery of Roman interments has recently been made at East Hall, Murston, near Sittingbourne, in Kent. Many interesting specimens of Roman pottery, in the shape of urns, cups, *pateræ*, and other vessels, were among the articles brought to light.

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WHILE some recent excavations were being made at Papcastle, near Cockermouth, some fragments of Roman pottery were discovered, the chief of which were of the fine bright red Samian ware. One vessel had been a bowl with a spirited representation of a boar-hunt, in low relief, on its outer surface, under a band of the usual pattern, a sort of egg and tongue moulding. On another piece found was a rude female figure, and some other pieces were quite plain. Only one other kind of pottery was found. It had probably been a culinary utensil, and was of fine black ware, with slight ornamentation on its outer surface.

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RESTORATION OF EFENECHTYD CHURCH.—This little church, it is understood, is likely to be placed in the hands of an architect, with a view to its restoration. If the dimensions of the present structure are not altered, and no new features unnecessarily introduced, there will be less danger to be apprehended than is usual in these church restorations. The church is a good specimen of a small Welsh church, and we trust it will be the same after the intended work is finished.

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A SOCIETY has recently been formed in London, under the designation of "Society of Biblical Archæology." It already numbers among its members some of the leading names connected with oriental archæology and literature, and promises to do much good in a department which has hitherto been much neglected. The President is Dr. Birch, F.S.A.

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HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG  
OR BROMFIELD, THE LORDSHIP OF IAL  
OR YALE, AND CHIRKLAND,  
IN THE PRINCIPALITY OF POWIS FADOG.  
BY THE CHEVALIER LLOYD, K.S.G.

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## CHAPTER I.

THE ancient kingdom of Powys extended from Chester to Shrewsbury, including the western portion of the county of Salop, all the present county of Montgomery, the eastern portion of the county of Merioneth, all Denbighshire with the exception of the lordships of Ruthin, Denbigh, Rhos, and Rhufoniog, and all Flintshire with the exception of the lordship of Tegeingl, or the country of the Ceangi. The inhabitants of the eastern portion of Powysland were called the Cornavii by the Romans, and those of the western portion the Ordovices, or the dwellers “Ar Ddyfi,” or river Dovey.

I cannot obtain any positive information when the tribe of the Cymry first arrived on the shores of Britain; but we learn from Herodotus<sup>1</sup> and the researches of Niebuhr, Prichard, and Rawlinson, that the native land of the Cymry, or Cimmerians, was on the north coasts of the *Pontus Euxinus* and *Palus Mæotis* (Sea of Azov), now included in the provinces of South and Little Russia and Podolia. The name still survives to the

<sup>1</sup> Herod. i, 103.



present day in the Crimea, and in Eski Crim (old Crim), the site of the town of Cimmerium. The first mention made of the Cimmerians in history is by Herodotus,<sup>1</sup> who states that in the reign of Ardys, the son of Gyges, King of Lydia, who reigned from B.C. 678 to B.C. 629, "the Cimmerians, driven from their homes by the nomads of Scythia, entered Asia and captured Sardis, all but the citadel." These, however, could only have been a portion of the Cimmerian nation; for Niebuhr observes,<sup>2</sup> "all the wandering tribes which have successively occupied Scythia, when overpowered by new swarms from the east, have retired to the open country to the west, and towards the Danube." That the greater portion of the Cimmerian nation pursued this route to the western part of Europe, and some of them under their own name of Cymru or Cymry, is now the opinion generally held by the best ethnologists.<sup>3</sup>

Judging, therefore, from the little information we have, it is not probable that the Cymry could have reached Britain before the sixth century previous to our era; and as, according to ancient tradition, they landed on the southern coasts, it would take some time before they could establish themselves in Powysland and other parts of Wales.

From a paper on the antiquity of the human race, written by James Wyatt, Esq., F.G.S., of Bedford, and read by him before the Bedfordshire Architectural and Archæological Society, December 20th, 1870, which, in the kindest and most courteous manner, he has allowed me to make use of, we find, from a paper read at the Liverpool Meeting of the British Association by Mr. Boyd Dawkins, that the ancient inhabitants of Powysland were a people of African descent, and different in various particulars from the Celts and other Indo-European or Aryan nations. At this Meeting Mr.

<sup>1</sup> Herod. i, 15.

<sup>2</sup> Scythia, p. 50.

<sup>3</sup> Professor Rawlinson's Essay I to Herod., book iv, "On the Cimmerians of Herodotus and the Migrations of the Cymric Race." (Smith's *Student's Ancient History of the East*, p. 466.)

Dawkins mentioned that, amongst the Eglwyseg rocks, at a place called Perthi Chwareu,<sup>1</sup> in the parish of Llandegla, Denbighshire, in a crevice caused by the disintegration of the rock at a joint, he found some bones of the extinct ox and other animals, and upwards of twenty human skeletons, apparently deposited there with great care. The bones were in that state which is termed "highly fossilised,"<sup>2</sup> and they exhibited not only the dolicho-cephalic form of skull, but also the platycnemic type of shin-bone. But further than this, an ancient cairn was found at Cefn, near St. Asaph, in which were numerous skeletons of both sexes, all displaying the same characteristics. Professor Busk, who had an opportunity of examining these remains, assured Mr. Wyatt that the leg-bones were of the same type as those which he examined in the caves at Gibraltar. This platycnemic form of leg-bone arises, as described by M. Paul Broca, from an extreme lateral compression of the shaft, in consequence of which it loses its natural sub-triangular form, and presents an acute edge both in front and behind.

Great numbers of skeletons were discovered by Capt. Brome in the course of his exploration of the caves in the Rock of Gibraltar, which were subjected to the examination of the late Dr. Falconer and Professor Busk. The skulls were of unusual thickness, and had the muscular impressions strongly marked. None, however, exhibited any tendency to prognathism. The skulls were dolicho-cephalic to a high degree, and the lower limbs were of a type not known amongst civilised beings of the present day. For example, they are described as having carinated femurs and platycnemic tibiæ; that is to say, keeled or ridged thigh-bones and flat shins. On this authority, as well as that of M. Paul Broca, it may be stated that the skulls bear a close resemblance to the type of Basque crania, to the crania found in the caverns and dolmens of Andalusia; and

<sup>1</sup> See supra, p. 22.—ED. *Arch. Camb.*

<sup>2</sup> *Antiquity of the Human Race*, by James Wyatt, Esq.

confirm the theory that the ancient inhabitants of that part of the Iberian peninsula were of a uniform race, and that at the present day they are represented by, at any rate, a part of the population now inhabiting the Basque provinces. And they are of opinion that if the origin of the Basques is to be sought beyond the confines of their own country, the inquiry should be directed, not among the Celts, nor among the Indo-European races, but rather in the direction of the northern zone of Africa. And to the same continent, therefore, must we look for the origin of the ancient inhabitants of Powysland, whose remains have been discovered in the parish of Llandegla and at Cefn.

The extinct ox whose bones were found with the human remains in the parish of Llandegla, lived in this island in the post-pliocene or quaternary epoch. There were three species, the *bison priscus*, *b. primigenius*, and *b. Pallasii*. The first with slender legs, with convex frontal broader than it was high, and differing but slightly from the aurochs, except in being taller, and in having larger horns. The remains of *bison priscus* are found in Britain, France, Italy, Germany, Russia, and America. *Bison primigenius* was, according to Cuvier, the source of our domestic cattle. The *bos Pallasii* is found in America and Siberia, and resembles in many respects the musk-ox of Canada.<sup>1</sup> During this period the bear (*ursus spelæus*), gigantic lion (*felis spelæa*), hyæna (*hyæna spelæa*), the horse, and the gigantic forest-stag (*cervus megaceros*), abounded in the British islands. In the caves of Kirkdale in Yorkshire, and Kent's Cavern at Torquay, Dr. Buckland discovered the remains of the ox, young elephant, rhinoceros, horse, bear, wolf, hare, water-rat, and several birds. All these animals, therefore, must have inhabited Powysland, with the extinct ox, at the time the human skeletons were interred in the parish of Llandegla and at Cefn.

Who the inhabitants of Britain were when the Cymry

<sup>1</sup> *The World before the Deluge*, by Louis Figuier.



arrived here, we have no means at present of knowing; nor do we know when they first settled in Powysland. The first time we hear of them in this district is during the reign of the Emperor Nero, when, after the victory gained by Suetonius Paulinus over Boadicea, Queen of the Iceni (a people of Norfolk and Suffolk) in A.D. 61, the Roman forces (and among them was the twentieth legion) were marched to Mona, the chief seat of the Druids, to reduce that island to obedience. On their march through Powysland they were encountered by the Ordovices, who cut off one wing of their army. After his successful expedition into Mona, Agricola determined to fix a garrison upon a spot near the mouth of the river Dyfrdwy, which he determined to make the headquarters of the twentieth legion, which was called also *Valeria* and *Victrix*; and at the same time to found a colony, which received the name of *Colonia Devana*. This is proved by a coin of Septimius Geta, son of Severus, which was thus inscribed: COL . DEVANA . LEG . XX . VICTRIX.<sup>1</sup>

After the final conquest of Britain, Julius Agricola and the Emperor Severus introduced the arts and sciences of Rome into the island; and Agricola no sooner received the command, than he effected a strict discipline among his troops, and treated the conquered tribes with justice and moderation, so that the whole island was at peace; and the natives, who had formerly hated and feared the Roman name, now began to admire and imitate the superior civilisation and refined manners of their conquerors.<sup>2</sup> “The Britons,” says Tacitus, “are a people who pay their taxes, and obey the laws with pleasure, provided that no arbitrary and illegal demands be made upon them; but these they cannot bear without the greatest impatience, for they are only reduced to the state of subjects, not of slaves,”—a character which we seem to have kept to the present day. The *Colonia Devana* was called by the Cymry “Caer Lleon

<sup>1</sup> Pennant's *Tour*, vol. i, p. 147.

<sup>2</sup> Hamilton's *Outlines of History*, p. 8.

Fawr<sup>1</sup> ar Ddyfrdwy" (*i. e.*, the Camp of the great Legion on the Dee), and is now called Chester by the English.

The twentieth legion was recalled from Britain previous to A.D. 445, as it is not mentioned in the *Notitia*, a work that was composed about that year; but it is supposed to have been withdrawn from Chester before the retreat of the Romans from this island, as its name has been found at Bath amongst the latest inscriptions there. After the final abdication of Britain by the Roman legions, A.D. 448, Chester and Powysland fell under the government of the Britons.<sup>2</sup>

The first King of Powys of whom we have any record was Benlli Gawr, whose camp occupied the summit of a high hill, called after him "Moel Fenlli," and lies between Ruthin in Gwynedd, and Y Wyddgrug or Mold, in Powys. During the time of his second visit to Britain, St. Germanus, Bishop of Auxerre in Gaul, who had been sent to this island by Pope St. Celestine II as his legate (*legatus a latere*), to put down the Pelagian heresy, visited King Benlli. The King, instead of assisting and entertaining the legate, most grossly insulted him, and refused him the rights of hospitality. Thus publicly disgraced and driven away from the palace, the position of the legate, who was a stranger in the country, was a very difficult one. Providence, however, extricated him from the trouble that had fallen upon him by inciting Cadell Deyrnllwg, one of the King's household, who had the charge of the King's flocks and herds, to offer the Bishop the shelter of his own house, and to give him a hospitable welcome. Then the anger of God fell upon the King, for Nennius tells us that "ignis de cœlo cecidit et combussit arcem, et omnes qui cum tyranno (*i. e.* Benlli) erant, nec ultra apparuerunt, nec arx reædificata est usque in hodiernum diem." We

<sup>1</sup> The Welsh name is Caer Lleon *Gawr*, which is in common use at the present day. It is called Caer Lleon *ar Ddyfrdwy*, to distinguish it from Caer Lleon *ar Wysg* in Monmouthshire.—Ed. *Arch. Camb.*

<sup>2</sup> Pennant's *Tour*, vol. i, p. 160.

learn, however, that Benlli Gawr had a son named Beli, who fell in battle, and his body now lies buried at Maes Mawr in Yale :

Whose is the grave in the Maes Mawr ?  
Proud was his hand on the weapon of war.  
It is the grave of Beli, the son of Benlli Gawr.<sup>1</sup>

In connexion with this fact I find it stated that "there is a spot on the mountain, between Yale and Ystrad Alun, above Rhyd y Gyfartha, called 'Maes Mawr' (the great plain), where occurred the great battle between Meilyr ab ..... and Beli ab Benlli Gawr, and where Beli was slain ; and Meirion erected two stones, one at each end of the grave, which remained until the last forty years. It was there that a wicked person, one Edward ab John ab Llewelyn of Yale, owner of the piece of land which had been enclosed out of the mountain where the grave and stones were, came and pulled up the stones, and placed them over the pipe of a lime-kiln. There, in consequence of the intense heat and great weight, they broke ; whereupon he burnt them into lime in the kiln, though they had been there for many hundred years. And a bad end happened unto him who had thus defaced the grave of the deceased warrior." This, with many other examples of a similar nature, should be a warning to many persons at the present time, who have no more fear or hesitation in violating the sanctuaries of the dead than others have in removing their neighbours' landmarks.

After the death of Benlli Gawr, St. Germanus anointed Cadell Deyrnllwg to be King of Powys in his stead, and at the same time gave him his solemn benediction, and promised him that his descendants should never be without heirs. This must have occurred previous to, or during A.D. 448, for in that year St. Germanus left Britain with the Roman legions and went to Ravenna, where he died July 25th, in the same year ; Cadell must, therefore, have been a middle-aged man

<sup>1</sup> Englynion y Beddau.

<sup>2</sup> *Arch. Camb.*, vol. iii, p. 103.



at this time, for he had then nine sons.<sup>1</sup> Of this Cadell Deyrnllwg, I can trace nothing further.

The next glimpse we have of Powysland is during the reign of Maelgwn Gwynedd, who succeeded his father Caswallon Law Hir, as King of Gwynedd, A.D. 517, and was elected King or Pendragon of Britain A.D. 546. This king built the castle of Digoll, at Shrewsbury, and at his death, A.D. 560, was succeeded by his son Rhun, who died A.D. 586, and was succeeded by his son Beli, who, at his death, A.D. 599, was succeeded by his son Iago, who was assassinated by Cadafael Wyllt, A.D. 603, and was succeeded by his son Cadfan, the contemporary of Brochwel Ysgythrog, and with him defeated Ethelfrith, King of Northumberland, A.D. 617. This Brochwel Ysgythrog was the grandson of a prince named Cadell Deyrnllwg, who became King of Powys during the reign of Rhun; *i.e.*, about the middle of the sixth century. This Cadell Deyrnllwg II could not possibly have been identical with the Cadell Deyrnllwg of St. Germanus, and our historians tell us that he was the son of Pasgen, the son of Rhydwl, the son of Rhuddfedel Frych, the son of Cyndeyrn Fendigaid, or the Blessed, who was the second son of Gwrtheyrn Gwrtheneu or Vortigern, King of Britain, by his consort Seveira, daughter of Flavius Clemens Maximus, a Spaniard, who was Governor of Britain A.D. 370, and who was proclaimed Emperor of Rome by the army in Britain A.D. 383, and was put to death by Theodosius at Aquileia A.D. 388. This pedigree is confirmed by the inscription on the monumental cross of King Eliseg.<sup>2</sup> This Cadell Deyrnllwg had several sons, the eldest of whom, Cyngen Deyrnllwg, succeeded him as King of Powys; the second son, Gwynfiw Frych or the Frechled, had the present Lordships of Maelor Gymraeg or Bromfield, Maelor Saesnaeg, Chirk, Whittington, and Oswestry. He was the direct ancestor of Tudur Trefor, the founder of the noble tribe of the marches of Powys-

<sup>1</sup> *Nennii Hist. Brit.*

<sup>2</sup> *Mont. Coll.*, Hist. of Llangurig, vol. iii, p. 297.

land, who inherited these lordships, and died A.D. 948, of whose descendants in Maelor Gymraeg an account will be given in a future chapter. It may be as well to remark here, that John Salusbury, in his Book of Pedigrees, says that the Princes of Powys were lords paramount of both Maelors, Nanheudwy, Chirk, etc., and that the descendants of Tudur Trefor were their barons, and were called Uchelwyr or nobles in old manuscripts.

Another son of Cadell Deyrnllwg was Tegid Foel, Lord of Penllyn; from him, Llyn Tegid takes its name. He was the ancestor of St. Beuno.

Cyngen Deyrnllwg succeeded his father Cadell as King of Powys. He granted ample lands to the monastery of Bangor is y Coed in Maelor, of which he and his family were esteemed the second founders. This ancient monastery had fallen into decay after the Pelagian heresy broke out in the reign of the Emperor Constantine the Great, who became a Christian A.D. 306, and died A.D. 337. The author of this heresy was a monk in this monastery, of the name of Morien<sup>1</sup> or Pelagius. He denied baptism and the sacrifice of the body of Christ, whence arose great hatred, contention, and wars. Morien's delusion constituted one of the three deprivationary delusions of the Isle of Britain, the second of which delusions was that of Morien, through which baptism and sacrifice ceased in Britain, when the whole population became unbaptised Jews.<sup>2</sup> In A.D. 425, therefore, Pope St. Celestine II sent St. Germanus and St. Lupus to Britain to put down this heresy, and to renew baptism and sacrifice, and a right belief in Christianity, which had fallen into decay.<sup>3</sup>

<sup>1</sup> More generally called Morgan.—ED. *Arch. Camb.*

<sup>2</sup> *Iolo MSS.*, pp. 42, 43

<sup>3</sup> *Liber Landavensis*, p. 309; *Iolo MSS.*, pp. 420-422. The Rev. A. Weld, S.J., the present rector of St. Beuno's College, near Tremeirchion, states that Alford, in his *Annales Ecclesiastici*, says that St. Germanus came to Britain A.D. 429, and thinks that the expression that the whole country became unbaptized Jews is too strong; for Alford merely says that the faith was "*maculata*," and cites from

King Cyngen Deyrnllwg likewise hospitably provided for and entertained Pabo Post Prydain, a prince of the northern Britains, who was driven from his dominions by the Picts and Scots. At this time, we find that there was a king of another part of Powys, named Cynddylan, whose capital was Pengwern Bowys or Shrewsbury, who was the son of Cyndrwyn, King of Powys, who kept his court at Llys Dinwynon in Caer-einion. Cynddylan hospitably received the warrior bard, Llywarch Hen, Prince of the Strath Clyde Britons, who, with his family, was driven from his dominions by the Picts and Scots. King Cynddylan was slain defending a town called Tren, and was buried at Eglwys Bassa A.D. 613.



Brochwel Ysgythrog succeeded his father Cyngen as King of Powys. In A.D. 613 Ethelfrith, King of Northumberland, marched against Caer Leon or Chester, and on his way he totally destroyed the great monastery of Bangor is y Coed, and massacred one thousand two hundred of the monks; he then encountered the little army that Brochwel had hastily collected, which he totally defeated, and afterwards marched to Chester, which he took and pillaged. Soon after this, Brochwel having obtained the assistance of Cadfan, King of Gwynedd (Venedotia); Bledericus, King of Cornwall

the Life of St. Lupus, "pestem Pelagianem totam fere Britanniam occupasse"; but Father Weld sees nothing in this author to justify such an expression.



and Devon; and Morgan, King of Dyfed, again attacked Ethelfrith, and totally defeated him, above ten thousand Saxons being slain; Ethelfrith, himself being wounded, escaped with difficulty the pursuit of the conquerors. Brochwel was slain in this battle, which was fought on the banks of the river Dee in Maelor A.D. 617. He built the Church of St. Chad in Shrewsbury on the spot where his palace, which he gave of his own free will to God, had previously stood. He bore on his shield, *sable*, three horses' heads erased, *argent*. By his wife Arddun, the daughter of Pabo Post Prydain, he had three sons: 1. St. Tyssilio, third Bishop of St. Asaph, which See he held from A.D. 597 to A.D. —; his festival is on Nov. 8. 2. Cynan Garwyn, who succeeded his father as King of Powys. And, 3. Mawan, who was Lord of Cydewain. He gave lands to St. Beuno, where he built two churches, one at Aber-Rhiw or Berriw, and the other at Bettws y Cedwg. Both these churches are under the invocation of St. Beuno. At Berriw there is a large monolith still standing called Maen Beuno, or St. Beuno's Stone.<sup>1</sup> It is probable that he used to stand here when he preached to the people.

Cynan Garwyn, the second son of Brochwel, succeeded his father as King of Powys in A.D. 617. He gave lands to St. Beuno at Meifod, where he built a church under the invocation of St. Tyssilio. Many of the royal family of Powys were subsequently buried in this church. King Cynan likewise gave land to St. Beuno at Gwyddelwern in Powys Fadog, where he built a church, which is now under his invocation; and, on his death-bed, Cynan gave the saint a sceptre of the value of sixty cows. This prince had two sons:—1. Selyf Sarff Cadau; 2. St. Enghenel, who, although young, commanded the British forces under his grandfather at the memorable battle of Chester A.D. 613, when they were defeated by Ethelfrith, King of Northumberland. He founded the church of Llanenghenel in Mon A.D. 620.

<sup>1</sup> See *Arch. Camb.*, 3rd Series, vol. iii, p. 299.—Ed. *Arch. Camb.*

Cynan had also a daughter named Afandred, who was married to Cadfan, King of Gwynedd.

A.D. 625, a sanguinary battle was fought between the Britons, under the command of Prince Cadwallawn, the son and heir of Cadfan, King of Gwynedd, on one side; and the Saxons, under the command of Edwin, King of Northumberland, on the other, in which Cadwallawn was totally defeated. This was called the battle of Digoll, and is recorded in the Triads as one of the causes of "The three discolourings of the Hafren or Severn". From an elegy written upon Cadwallawn by Llywarch Hen, that prince appears to have been encamped on Cefn Digoll for some time—

"Lluest Cadwallawn glodrydd,  
Yng ngwarthaf Digoll Fynydd,  
Saith mis a saith gad beunydd."

The camp of Cadwallawn the illustrious,  
On the heights of Digoll Fynydd.  
During seven months seven battles daily.

In 632, however, Cadwallawn, who had succeeded his father, King Cadfan, in 630, totally defeated and slew Edwin at the battle of Hethfeld in Yorkshire.

Selyf Sarff Cadau, King of Powys, is celebrated in the Triads with Afaon, the son of Taliesin; and Gwallawg ab Llëenog ab Llyr Merini, a chieftain in the Vale of Shrewsbury, as one of the three *aerfeddawg* or grave-slaughterers of the Isle of Britain, because they avenged their wrongs by continuing the slaughter from their graves. He was the father of Maelmynan, the father of Beli, the father of Gwallawg or Guoillawg, who was the father of

Eliseg, King of Powys. From the inscription on his monument he appears to have recovered his kingdom of Powys out of the hands of the English after the death of Cadell, by violence.<sup>1</sup> This may probably have taken place A.D. 765, for the *Brut y Tywysogion* states

<sup>1</sup> "Ipse est Eliseg qui recuperavit hereditatem Powsie post mortem Catteli per vim e potestate Anglorum."

in that year that “the Cymry devastated Mercia, and defeated the Saxons, and spoiled them sorely. On which account Offa, King of Mercia, made the great dyke called Clawdd Offa or Offa’s Dyke, to divide Wales from Mercia, which still remains.” This dyke extends from the river Wye, along the counties of Hereford and Radnor, to Pwll y Piod, a tavern between Bishop’s Castle and Llanfair in Cydewain or Newtown; from thence through Montgomeryshire, by Llandyssilio and Llan y Mynech to Tref y Clawdd, over the race-course on Cefn y Bwch, above Oswestry, above Selatyn; from whence it descends to the Ceiriog; and thence to Glyn; after which, it passes between Chirk Castle and the village of Chirk, crosses the Dee below Cefn y Wern, and enters Maelor; then leaving Plas Madog on the left, passes by Ty’n y Fron, below Caerddin to Wrexham and Pentref Bychan, where there is a mound; then by Plas Bower to Adwy’r Clawdd, near Minera or Mwynglawdd (the mine upon the dyke); by Brymbo, crosses the river Cegidog, and through a little valley on the south side of Bryn Iorcyn mountain, to Coed Talwrn and Cae Dwn, a farm near Treuddyn Chapel, in the parish of Y·Wyddgrug or Mold (pointing towards the Clwydian hills); beyond which, there can be no further traces discovered.<sup>1</sup> King Eliseg died A.D. 773, and was buried in Yale, at a place then called Maes yr Ychion, but subsequently Pant y Groes, from the cross erected to his memory by his great grandson, King Cyngen II.<sup>2</sup> The shaft of this cross is still standing over his grave. He had two sons: the younger one, Cyngen, was father of Aeddan, Lord of Cegidfa, Broniarth, Deuddwr, Westbury, and Tregynon; from whom many families in Montgomeryshire trace their descent. The eldest son, Brochwel II, was father of Cadell II, King of Powys, who died A.D. 804, and left two children: one, a daughter named Nesta; and a son, Cyngen

<sup>1</sup> Pennant’s *Tour*, vol. i, pp. 350, 351, 352.

<sup>2</sup> The grave of Eliseg is in the township of Maes yr Ychion, in the parish of Llantysilio.



II, King of Powys, who resigned his crown and went to Rome, where he was assassinated by his own servants A.D. 850. He had a son named Gruffydd, who was killed A.D. 815 (*Brut y Tywysogion*). On the abduction of Cyngen II, he was succeeded by his sister Nesta, who was married to Gwried, King of the Isle of Man. By this marriage Nesta had a son, Merfyn Frych, King of Powys and the Isle of Man, and also of Gwynedd, by right of his consort Essyllt, sole daughter and heiress of Cynan Tindaethwy, King of Gwynedd, who died A.D. 818. In A.D. 838 the battle of Cyfeiliog was fought between Merfyn Frych and Berthrwyl, King of Mercia; and in this battle Merfyn was slain. He was succeeded by his son, Rhodri the Great, the direct ancestor of Meredydd ab Owain, who succeeded to the kingdom of Powys and the Principality of Dinefor A.D. 985. This prince



bore *or*, a lion's gamb *gules*, and, dying in A.D. 994, left an only daughter and heiress, Angharad, who was married first A.D. 994 to Llewelyn ab Seisyllt, Lord of Maes Essyllt, in Morganwg, when he was only fourteen years of age. When Llewelyn came of age, he fought a battle A.D. 1015, with Aeddan ab Blegywryd,<sup>1</sup> who had conquered the kingdoms of Gwynedd and Dinefwr. In this battle, Aeddan and his four nephews were slain; and Llewelyn became King of all Wales. In A.D. 1021 the Scots came to Carmarthen, under the command of

<sup>1</sup> Blegywryd was the son of Owain ab Hywel, of the lineage of Brân ab Llyr Llediaith.

Eulaff; Llewelyn went against them, and put Eulaff to flight; and after that Llewelyn was slain there by treachery, and was succeeded by his eldest son,

GRUFFYDD AB LLEWELYN, King of Powys and Gwynedd only, for Rhydderch ab Iestyn ab Gwrgant succeeded to the principality of South Wales as the heir of Aeddan ab Blegywryd. In A.D. 1061 Gruffydd was slain in battle against Harold, King of England, and Caradog ab Rhydderch ab Iestyn, Prince of Glamorgan, through the treachery of Madog Min, Bishop of Bangor. After he was killed his head was cut off, and sent as a present to Harold.<sup>1</sup> He left two sons, Meredydd and Ithel; and an only daughter and eventual heiress, Annesta, who was married to Trahaiarn ab Caradog, who became King of Gwynedd on the death of his uncle, Bleddyn ab Cynfyn, A.D. 1072. Trahaiarn was the son of Caradog ab Gwyn ab Collwyn, lord of Cydewain, ab Ednowain ab Bleddyn ab Bledrws of Arwystli (arms,—*sable*, three fleurs-de-lis *argent*, for Bleddyn ab Bledrws), and was slain at the battle of Carno, A.D. 1080. By his consort, Annesta, he had issue, Llywarch,<sup>2</sup> the rightful heir of Powys, who married Dyddgu, daughter of Idnerth ab Cadwgan ab Elystan Glodrydd; Meurig and Gruffydd, who were both slain, A.D. 1105, by Owain ab Cadwgan ab Bleddyn; and Owain.<sup>3</sup>

ANGHARAD, the widow of Llewelyn ab Seisyllt, married secondly, A.D. 1083, Cynfyn ab Gwerystan ab Gwaethfoed, lord of Cibwr in Gwent, by whom she had issue, two sons, Bleddyn and Rhiwallon; and two daughters, Ewerydd, who married Edwyn ab Goronwy, Prince of Tegeingl; and Annesta, who became the wife of Ithel, lord of the Bryn, in the parish of Pennant Melangell, in Powysland, who bore *argent*, three greyhounds courant in pale *sable*, collared of the field.

BLEDDYN and RHIWALLON commenced their reign conjointly as Princes of Powys and Gwynedd, A.D. 1062. In A.D. 1068, Meredydd and Ithel, the sons of the late

<sup>1</sup> Brut y Tywysogion.

<sup>2</sup> Lewys Dwnn, vol. ii, p. 284.

<sup>3</sup> Ibid., vol. ii, p. 17.

King Gruffydd ab Llewelyn, led an army against Bleddyn and Rhiwallon, to regain Gwynedd; and Bleddyn and Rhiwallon met them, accompanied by a great host of Saxons,—for the Saxons inhabited Powys in equal numbers with the Cymry, under their protection, whither they had fled from the intrusion of the Normans: on which account, as the men of Gwynedd, under the command of Meredydd and Ithel, were not so numerous as the host of Bleddyn and Rhiwallon, nothing but bravery could support them against double their number. But through deceit and treachery they lost the battle, which was fought at Mechain. Rhiwallon was slain on one side, and Ithel on the other; and Meredydd was obliged to fly, and Bleddyn pursued him so closely that he was obliged to fly to the most desert mountains in Wales, where he perished from cold and hunger. Afterwards, by the help of the Saxons, Bleddyn ab Cynfyn reigned sole monarch of Gwynedd and Powys.<sup>1</sup>

Bleddyn married, first,<sup>2</sup> Haer, daughter and coheir of Cyllin ab Y Blaid Rhudd, lord of Y Gest in Eifionydd, by whom he had Meredydd, his successor. By his second wife, who was a daughter of Brochwel ab Moelyn of Twrcelyn, in Mon, he had, besides two daughters,—Hunydd, or, according to others, Gwladys, wife of Rhydderch, second son of Tudur Mawr ab Einion, Prince of South Wales; and Gwenllian, wife of Caradog ab Trahaiarn, and mother of Owain ab Caradog,<sup>3</sup>—two sons, Llywarch and Cadwgan of Nannau, lord of Meirionydd, Cyfeiliog, Penllyn, and Mawddwy in Powys, and of Cardigan and Ystrad Tywi in South Wales. In 1073 he became Prince of a certain portion of Powys.<sup>4</sup> He bore *or*, a lion rampant *azure*, and was slain at Welshpool by his nephew, Madog ab Rhirid ab Bleddyn, A.D. 1109. By his first wife, Gwenllian, daughter of Gruffydd ab Cynan, King of Gwynedd, he had Einion, lord of Meirionydd, who died without issue, A.D. 1121;

<sup>1</sup> Brut y Tywysogion.

<sup>2</sup> Harl. MS. 2299.

<sup>3</sup> Lewys Dwnn, vol. ii, pp. 99, 107.

<sup>4</sup> Ibid., p. 99.



Meredydd, who succeeded his brother; and Madog, lord of Nannau. By his second wife, who was a daughter of the Lord Pigot de Say, he had two sons,—Henri, and Gruffydd, who married Angharad, the only daughter and heiress of David ab Owain, Prince of North Wales; by whom he had an only daughter and heiress, Angharad, who became the wife of Sanddef Hardd (the handsome), lord of Morton in Maelor Gymraeg. By his third wife, Gwenllian, daughter of Owain ab Edwyn ab Goronwy, he had issue three sons: Sir Owain Farchog, lord of Powys, who was knighted by Henry I in Normandy; Llewelyn, who was slain by the men of Brycheiniog, A.D. 1098; and Goronwy.

By his third wife, who was a daughter of Gruffydd ab Carwed ab Alaw, of Llwydiarth in Mon,<sup>1</sup> Bleddyn had issue, Madog and Rhiryd, who were both slain by Iestyn ab Gwrgant, Prince of Glamorgan, at the battle of Llechryd, A.D. 1087; and by his fourth wife, Morien, daughter of Idnerth ab Cadwgan ab Elystan Glodrydd, he had two other sons,—Iorwerth, who was called lord of Powys, and Rhiwallon. Iorwerth was slain at Caerinion by his nephew, Madog ab Rhiryd ab Bleddyn, and Llywarch ab Trahaiarn ab Caradog, lord of Cydwain, A.D. 1109.

Bleddyn ab Cynfyn was slain in battle, A.D. 1072, by Rhys ab Owain ab Edwyn, a younger son of Einion ab Owain ab Hywel Dda, Prince of South Wales, and was succeeded in the principality of Gwynedd by his nephew, Trahaiarn ab Caradog ab Gwyn ab Collwyn; and in the principality of Powys by his eldest son,

MEREDYDD AB BLEDDYN. In A.D. 1073 the Danes invaded Maelor, and were opposed and defeated by Cynwrig ab Rhiwallon, lord of Maelor Gymraeg; but it is uncertain whether he was slain during the engagement, or directly afterwards. In A.D. 1080 the celebrated battle was fought on Carno mountain, in Montgomeryshire, between Gruffydd ab Cynan, the rightful

<sup>1</sup> Carwed ab Alaw bore, *or*, a falcon surgerant *azure*, beaked, etc., *or*.

heir of Gwynedd, and Trahaiarn ab Caradog; and in this battle Trahaiarn was killed, together with Gruffydd and Meilyr, the sons of Rhiwallon ab Gwyn ab Collwyn. In A.D. 1105 Meredydd ab Bleddyn escaped from prison, and recovered his territories. In A.D. 1109 Madog ab Rhiryd ab Bleddyn treacherously assassinated his uncle, Cadwgan ab Bleddyn, Prince of part of Powys, at Welshpool; but in A.D. 1110 he was taken by Prince Meredydd, and given to Owain ab Cadwgan ab Bleddyn, who pulled out his eyes, and set him at liberty; but Owain ab Cadwgan and Prince Meredydd shared his territories between them.

In A.D. 1113 Einion ab Cadwgan ab Bleddyn, together with his cousin Gruffydd, the second son of Prince Meredydd, attacked the castle of Cymmer in Meirionydd, which belonged to Uchtryd ab Edwyn ab Goronwy, and took from him the districts of Meirionydd, Cyfeiliog, and Penllyn, and divided these territories between them. Meirionydd and Cyfeiliog had been granted by Cadwgan ab Bleddyn to Uchtryd on condition of his rendering faithful service to himself and his family. In consequence of this the Princes of Upper Powys became possessed of Cyfeiliog.

In A.D. 1118, Henry I, King of England, came to Powys with a strong army against Prince Meredydd, who, assisted by his nephews, Einion, Madog, and Morgan, the sons of Prince Cadwgan ab Bleddyn, met the King, and totally defeated him.

In A.D. 1121 Einion ab Cadwgan, lord of Meirionydd, died, and bequeathed his lands and territories to his brother, Meredydd ab Cadwgan; but his uncle, Prince Meredydd ab Bleddyn, and his cousin, Ithel ab Rhiryd ab Bleddyn, who had been set at liberty this year by Henry I, took his lands and territories from him; upon which Gruffydd ab Cynan, King of Gwynedd, sent a strong force, under the command of his sons Cadwallon and Owain, to Meirionydd against Prince Meredydd, and defeated him, and compelled him to restore his lands and territory to his nephew, Meredydd ab Cadwgan.

In A.D. 1122 Ithel ab Rhiryd was put to death by his uncle, Meredydd ab Bleddyn.<sup>1</sup>

Prince Meredydd ab Bleddyn married, first, Hunydd, daughter of Eunydd ab Gwernwy, lord of Dyffryn Clwyd. This Eunydd came into Powysland in the time of Bleddyn ab Cynfyn, and fought under him against the English. For his services Bleddyn gave him the townships of Trefalun, Almor, Y Groesffordd (or Gresford), in Maelor Gymraeg; and Lleprog Fawr, Lleprog Fechan, and Trefnant, in Tegeingl. He bore, *azure*, a lion salient *or*, armed and langued *gules*; quartered with *azure*, a fess *or*, inter three horses' heads erased *argent*. By this lady Meredydd had issue, two sons,—1, Madog, of whom presently; 2, Gruffydd, ancestor of the Princes of Upper Powys: he bore, *or*, a lion's gamb erased *gules*: he conquered Cyfeiliog in A.D. 1113, and died A.D. 1125; and a daughter named Dyddgu, who was married to Cadwallon ab Gruffydd ab Cynan.<sup>2</sup> Meredydd married secondly, Efa, or, according to others, Christian, daughter and coheirss of Bletrws<sup>3</sup> ab Ednowain Bendew, by whom he had issue two sons,—1, Iorwerth Goch, of Cae Hywel in the parish of Kinnersley, who had part of Tre'r Main in Meifod, Burgedin, Hope, and Whittington.<sup>4</sup> He married Maude, daughter of Sir Richard Manley, of Cheshire, Knt., and was ancestor of the Kynastons, Parrys of Main, Matthews of Trefnannau, Maurices of Bryn y Gwaliau and Bodynfol, and Pryses of Cyffronydd; 2, David ab Meredydd, who had part of Burgedin, Whittington, and Tre'r Main.<sup>3</sup> He married Arddun, daughter of Cynwrig ab Rhiwallon, Lord of Maelor Gymraeg, by whom he had issue Ithel Goch of Burgedin, ancestor of the Rogerses of that place. Lewys Dwnn (Vol. i, p. 136) mentions another daughter of Meredydd ab Bleddyn, named Jane, the wife of Iorwerth ab Trahaiarn, Lord of Cydewain, whose only daughter and heiress, Arianwen, married Cadafael, Judge of the Court of Powys, then held

<sup>1</sup> Brut y Tywysogion.

<sup>2</sup> Harl. MS. 2299.

<sup>3</sup> Bletrws bore, *argent*, a chev. *gules* inter three boars' heads couped *sable*.

<sup>4</sup> Lewis Dwnn, vol. i, p. 320.



at Castell Dinas Brân, and thus Cadafael became Lord of Cydewain.

Besides these, Meredydd ab Bleddyn had four illegitimate sons,—1, Howel ab Meredydd, who had lands in Main, and was slain by his own men A.D. 1140.<sup>4</sup> He had issue (according to the *Harl. MS.* 2299) two sons, Meredydd Hen, Ieuan of Blodwel, and a daughter named Angharad, the wife of Meredydd ab Iorwerth ab Llywarch ab Brân, ancestor of the Wynns of Mwsoglen, in the parish of Llangeinwen, in Cwmmwd Menai, now represented by the Owens of Orielson. Lewys Dwnn (Vol. ii, p. 207) states that Angharad was the sole heiress of Howel ab Meredydd. 2, Llewelyn ab Meredydd, ancestor of Rhys Wynn, of Rhos y Gareg, in the parish of Penegoes in Cyfeiliog, whose daughter and heiress, Catherine, was married to Richard Pugh, of Dôl y Corslwyn in Cyfeiliog, second son of Hugh ab Ieuan, of Mathafarn, Esq. Other authorities, however, state that this Llewelyn was a son of Howel ab Meredydd. 3, Cadwgan ab Meredydd; and, 4, Adda ab Meredydd, both of whom had lands in Main.<sup>1</sup>

Meredydd ab Bleddyn died A.D. 1133; but, according to *Brut y Tywysogion*, as published by the *Archæologia Cambrensis* (1864), he died A.D. 1124, and divided his Principality of Powys into two portions. The upper part, subsequently called Powys Wenwynwyn, he gave to his grandson Owain Cyfeiliog, the son of Gruffydd, his second son, who had conquered Cyfeiliog and Mawddwy from Uchtryd ab Edwyn A.D. 1113, as before mentioned. Gruffydd ab Meredydd bore, *or*, a lion's gamb erased *gules*; which coat was likewise borne by Owain Cyfeiliog and Gwenwynwyn.<sup>3</sup> Gruffydd ab Gwenwynwyn bore the arms of Bleddyn ab Cynfyn, *viz.*, *or*, a lion ramp., *gules*. Meredydd gave the other portion of Powysland, which was called Powys Faelor, and, subsequently, Powys Fadog, to his eldest son, Madog ab Meredydd, Prince of Powys Fadog.

<sup>1</sup> *Brut y Tywysogion*.

<sup>2</sup> *Harl. MS.* 2299.

<sup>3</sup> *Ibid.* 1973.

## STUDIES IN CYMRIC PHILOLOGY.

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## NO. I.

My object in this paper is to commence a series of notes on questions of Cymric philology, some of which are discussed or suggested and others left untouched in the great text-book on this subject, the *Grammatica Celtica* of Zeuss. My references will be to the second edition, in which some errors of the original work have been corrected, and some important additions made, by the learned Ebel. I shall also refer frequently (by the abbreviation *Myv.*) to a class of documents not much used by Zeuss or his editor, the old and early middle Welsh poems, as they appear in the *Myvyrian Archaiology*, edition of 1801. Among other documents referred to will be the *Beiträge zur Sprachforschung* (*Beitr.*), Berlin, 1858-65; the oldest copy of the Welsh Laws, known as the Venedotian (*Leg. Ven.*), referred to the twelfth century; and the oldest copy of the first part of the *Annales Cambriæ*, known as the *Chronicum Cambriæ* (*Chron. Camb.*), and referred to the latter part of the tenth century.

I. A few preliminary statements in regard to the history of consonant changes in Welsh may conduce to the better understanding of some things that follow.

In comparing old Welsh, as seen in the ancient glosses and fragments published by Zeuss and Stokes, with modern Welsh, as seen in all compositions dating from the Reformation down, we perceive that there has been a general infection of consonants not initial, as follows: Old *p*, *t*, and *c* have become, respectively, *b*, *d*, and *g*; old *b* and *m* have become *f* (pronounced as Eng-

lish *v*); old *d* has become *dd* (pronounced as English *th* in *the*); while old *g* has in some cases passed into *i*, *y*, or close *e*, and in other cases disappeared. Exceptions regularly appear, however, in certain combinations; e.g., in *st*, *rt*, and *nt*.

Extant manuscripts of the twelfth century show that these changes in consonant sounds had already taken place, for the most part, in the transition from old to middle Welsh. The most prominent exception is, that in middle Welsh there was more or less fluctuation between final *p*, *t*, *c*, and *b*, *d*, *g*.

The changes above described I shall designate as the depression of consonants, in order to distinguish them from other kinds of infection, known as the aspirate and the nasal.

While initial consonants have, in passing from old to middle and modern Welsh, been persistent in the radical forms of words, the complex Welsh system of initial inflections (if we may so designate a system by which words undergo initial changes when placed in certain syntactical relations) received considerable increments during the middle period.

II. There has been some room left for doubt as to when the change from old *d* to modern *dd* took place in pronunciation. Until about the year 1400 there was no distinctive notation for the latter sound (see Stephens' *Literature of the Kymry*, p. 453). I find the clue to it, however, in earlier documents, by comparing two modes of spelling. In some of them *d* is used to represent this, besides its more usual sound, while in others, strangely enough, the same secondary office is assigned to *t*. By observing what places occupied by *d* in the one class are regularly assigned to *t* in the other, it may be seen that even in early-middle Welsh (aside from such cases of initial inflection as were not yet common) the subvocal *dd* sound generally obtained where it now does.

The nearest approach that I have seen to a recognition of this test is in the second edition of Zeuss, where



it is stated that *t*, when final, sometimes represents the infected *d* (*dd*), but hardly when internal. Examples are given from the oldest copy of the Laws—where a mixed orthography prevails in this particular as in others. I, therefore, deem it important to call attention to the fact that in the majority of the poems of the twelfth century and the first half of the thirteenth, printed in middle Welsh orthography in the *Myvyrian*—including those taken from the *Black Book of Carmarthen*—the use of *t* to represent the *dd* sound is quite regular, not only when final, but in other positions as well. As test examples, I give the following words, in which we cannot, consistently with what is known of their history or etymology, suppose a mute *t*: Old Welsh *Griphiud* (*Chron. Camb.*), modern *Gruffudd*, Griffith, in one class of middle Welsh documents is *Gruffud* (*Myv.*, i, 365), in the other, *Gruffut* (*ib.*, 290); old Welsh *bodin*, gl. “turma”, modern *byddin*, is in one class *bydin* (*ib.*, 202); in the other *bytin* (*ib.*, 387); modern *Dafydd*, David, is in one class *Dafyd* (*ib.*, 198), in the other *Davit* (*ib.*, 336); modern *bardd*, bard (compare the *βάρδοι* of Strabo), is in one class *bard* (*ib.*, 337), in the other *bart* (*ib.*, 230); modern *Gwyddel*, Irishman (compare old Irish *Gaedal*), is in one class *Gwydel* (*ib.*, 174), in the other *Gwitel* (*ib.*, 80); modern *heddyw*, to-day (from *diw* or *div*, day), is in one class *hediw* (*ib.*, 415), in the other *hetiw* (*ib.*, 165); modern *y addediddan*, conversation (from *diddan*), is in one class *y addedidan* (*ib.*, 173), in the other *y addeditan* (*ib.*, 265); so also *y addedial*, revenge (*ib.*, 79), modern *y addedial*, from old Welsh *digal* (*Chron. Camb.*). The list might be extended indefinitely.

It detracts nothing from the force of the argument to say that there are exceptional instances of variable spelling in the same document. The evidence, then, goes to show, what we should expect from analogy, that as a general fact the infection of old *d* took place in the transition to middle Welsh. But whether the *dd* sound was altogether unknown in old Welsh is a question which I do not at present discuss.

III. Zeuss observes that since the quantity of vowels is not marked in British MSS., it must be “determined by comparison”, that is, by comparison with Irish and Latin words, Latinized British and Gallic names, etc. Doubtless the conclusions to which he is thus led are generally correct so far as old Welsh is concerned; but he often falls into error in assuming the persistence, in later Welsh, of original short vowels.

In considering the quantity of Welsh vowels I leave unaccented syllables out of the account, because the tendency of the modern language is to make them all short without regard to their origin—diphthongs, of course, excepted. The accent, it should be observed, is almost always on the penult. In regard to the quantity in accented syllables and monosyllables I have two general facts to state which do not seem to have been observed.<sup>1</sup>

1. In monosyllables and accented syllables the vowel is regularly made short when followed by two (or more) consonants. This statement must be understood as referring to the inherent quantity of the vowel itself; for, on account of the time required for the distinct utterance of two consonants, the syllable may be still called long. When a long vowel is thrown into such a position, by composition, derivation, or other grammatical process, it is shortened: thus *cryfder*, strength, from *crÿf*, strong; *undeb*, union, from *ūn*, one; *porfa*, pasture, from *pōri*, to graze, etc. The rule holds good even when the second of the two consonants is *i* or *w*: thus *moliant*, praise, from *mōli*, to praise; *gweddwon*, widows, from *gwēddw*, etc. But we must avoid the error of treating *w* as a consonant in the diphthong *wy* (pronounced very much as French *oui* in *bouillon*); thus *gwēlwyd*, was seen, from *gwēled*, to see. The exceptions to the rule are very few, and mostly arise from synæresis; thus *gwnānt*, they do, older *gwnüant*. We

<sup>1</sup> These facts have already been noticed, and the subject will be found discussed at some length in *Llythyraeth yr Iaith Gymraeg* (1861), chapters IV and V.—Ed. *Arch. Camb.*

must exclude from this rule, as properly belonging to the following, such words as *ofn*, *cwbl*, *gwobr*, and others ending in two consonants, the last of which is *l*, *n*, or *r*; for they are really dissyllables (formerly sometimes written *ofyn*, *cwbyl*, *gwobyr*, etc.), although, on account of the very short quantity of the last syllable, they are treated in verse as monosyllables.

2. Vowels followed by only one consonant (in monosyllables and accented syllables) are, as a very general rule, long, when the consonant is *b*, *d*, *g*, *f*, or *dd*,—that is to say, when it belongs to the class of depressed consonants, or those which have undergone the change before mentioned as marking the transition from old to middle Welsh. A very few words are excepted,—*ag* and *nag* when not emphasised, *rhag*, *ab*, and possibly one or two others, that have not occurred to me. All the examples given in Zeuss under the head of “Vocales Britannicæ Breves” conform, in their modern forms, to the rule; that is, the original short quantity has been lengthened: thus, *māb*, son, old Welsh *map*; *cād*, battle, old Welsh *cat*; *llāfar*, speech, old Irish *labar*; *mēfl*, disgrace, Irish *mebul*; *gōf*, smith, Gallic *gob*; *ēbol*, colt, from primitive *ep*, horse; *cōg*, cook, old Welsh *coc*, Lat. *coquus*; *rhȳd*, ford, old Welsh *rit*; *llȳdan*, broad, old Welsh *litan*; *bȳd*, world, old Irish *bith*; *Dȳfed*, Demetia, etc.

That the depression of consonants and the lengthening of preceding short vowels were chronologically connected will appear evident when we consider, further, that before single consonants not depressed the vowel (in monosyllables and accented syllables) is very frequently short—always so in the cases where *p*, *t*, *c*, and *m* remain: thus *llac*, loose; *llyffant*, toad; *calon*, heart; *cyllell*,<sup>1</sup> knife; *crwm*, bent; *gwan*, weak; *llong*, ship; *copa*, top, summit; *gyru*, to drive; *cusan*, a kiss; *cetyn*, a piece, a bit; *chwythu*, to blow, etc. But before *l*

<sup>1</sup> A vowel before *ll* in the penult is always short; and, with a very few exceptions, it is short also before *s* in the same position.—ED. *Arch. Camb.*



cases of short quantity are rare; *ch* regularly lengthens the preceding vowel; so also in monosyllables does *s*. The condition is here implied, of course, that the consonant is not followed by another. Formerly consonants not depressed, except *l* and those represented by two characters (*ll*, *th*, *ng*, etc.) were often doubled, to indicate the short quantity of the preceding vowel; thus, *gwann*, *gyrru*, *cettyn*, etc. It should be added that *ng*—which generally represents an original *nc*—always shortens the preceding vowel, as if it were still two consonants.

Long words have a secondary accent, preceding the primary. It is subject to the two foregoing rules of quantity, except where it falls on the prefixes *cyd* and *di*; in that case the vowel remains long even before two consonants; thus, *cȳdsylweddoldeb*, *didreftadu*. We should also except compounds in which the first part is not an ordinary prefix; e.g., *hīdrigiannu*.<sup>1</sup>

iv. In treating of the derivation of substantives and adjectives in Welsh, Zeuss makes no mention of the termination *-ing*, which in the early poets (old and early-middle), occurs not infrequently. In the oldest Welsh MSS. *g* is used to represent (besides its more usual sound) the sound now represented by *ng*: thus, in the *Black Book of Carmarthen*, *Freige*, modern

<sup>1</sup> The quantity is scarcely appreciable when the syllable is unaccented, unless a distinctive emphasis is laid upon that syllable. When the accent, whether primary or secondary, falls on *cyd* and *di*, they form no exception to the general rule; the quantity of the prefixes in *cydsylweddoldeb* and *didreftadu* being precisely the same as that of any other long monosyllable similarly employed, as, for instance, *un* in *unsylweddoldeb*, *lled* in *lledsylweddoli*, or *go* in *godruanaidd*. The word *hīdrigiannu*, with a rhetorical stress on the first syllable, is, except to the eye, in no way different from *hir drigiannu*, the mode in which many persons would write it; but if we throw the secondary accent on *hir*, and the principal on *ann*, the prefixed syllable, followed by one or more consonants, will then become short (*hīdrig-iannu*), as far as the length of a half-accented syllable can be pronounced to be either short or long. Welsh words being generally accented on the penult, the quantity of the third and fifth syllables from the end is less distinct than that of the fourth and sixth.—*Ed. Arch. Camb.*

*Ffrainc*, the French, or France; *Tegigil*, modern *Tegeingl*, a local name (*Myv.*, i, 578). Hence *-ing* is usually disguised as *-ig*; thus *Ergig*, modern *Erging*, a local name (*ib.*). In late-middle copies of the earlier writings the spelling *-ing* prevails.

This termination is often used with a patronymic force. It appears also in the names of certain districts, most of which are known to be derived from personal names.

Thus in Gwalchmai, a poet of the twelfth century (*Myv.*, i, 194), *Cynan Coeling*, Cynan, of the race of Coel: in Cynddelw, also a poet of the twelfth century (*ib.*, 232), *Kynverching werin*, the people of the race of *Cynvarch*; *o vonet Coelig*, of Coelian stock; *o Vaelgynig* (rhyming with *ig*, that is *ing*, distress), of the race, or country, of Maelgwn; *roted arduyant ar Dinodig*, honour has been bestowed on Dinoding, that is, on the country of Dunawd (the Dinoc of Beda). Of the old poets, Taliesin (*ib.*, 71) has *Coeling*; Meigant (*ib.*, 159) has *Cadelling*, of the race of Cadell, and *Dogfeiling*, of the race of *Dogmael*; Golyddan (*ib.*, 157) has *Glywysyg*, which in a copy of Nennius referred to the tenth century is spelt *Glevising*. This is the ancient name of some district in South Wales, derived from the personal name Glewys (see Stevenson's *Nennius*). Price, in his *Hanes Cymru*, erroneously retains the early-middle spelling, *Glewysig*.

Does *-ing* represent the patronymic *-icnos* (Stokes in *Beitr.*, ii, 111) of the Gallic inscriptions? Compare, also, the German patronymics in *-ing*.

v. The Juvencus gloss, "*istlinnit, profatur*" (*Beitr.*, iv, 392), is mentioned in the second edition of Zeuss, as if it were the only example of the preservation in Welsh of the third singular present indicative active in *-it*;<sup>1</sup> compare Irish *-id* and Latin *-it*.

In the old Welsh poems, which, although they come

<sup>1</sup> This termination, in the form of *-yth*, is very common in the colloquial language of the present day, though good writers avoid it. Thus we constantly hear *gwelyth*, *credyth*, *dywedyth*, etc., for *gwel* or *gwela*, *cred* or *creda*, *dywed* or *dyweda*.—ED. *Arch. Camb.*

to us in a corrupt form—that of imperfect translations into middle Welsh—yet often preserve archaic features, I find frequent examples of the use of this termination, generally depressed, however, in the later copies, to *-id*. Thus in the Elegy of Cynddylan, by Llywarch Hen (*Myv.*, i, 109) :

Eyr Pengwern pell gelwid heno ;  
Ar waed gwyr gwelid.

The eagle of Pengwern calls afar to-night ;  
Over the blood of men it watches.

In Llevoed Wynebglawr: *golut byt eyt dydau* (*Myv.*, i, 154), worldly wealth goes, comes; *difrys guanec*, *diffustit traeth* (ib., 155), the wave hastens, it beats the shore; *torrit pob dengyn* (ib.), every unbending one breaks.

In the “Englynon Cain Cynnwyre”, of unknown authorship, but undoubtedly old: *gorchwythid gwynt uwch aber*, strong blows the wind over the estuary; *cyrchid carw dan vrig derwen*, the stag seeks the shelter of the oak; *anrheithid rhywynt anial*, the tempest ravages the forest (*Myv.*, iii, 142).

Among the proverbs, which, it should be observed, often bear internal evidence of having been drawn from old Welsh sources, many examples in point occur, including the following: *anghwanecid mevl mawrair*, boasting adds to the disgrace (*Myv.*, iii, 147); *elid bryd yn ol breuddwyd*, the fancy goes according to the dream (ib., 155); *gwnelid anghelfydd annerth*, weakness makes unskilful (ib., 161); *llyvid y ci y gwaew y brather ag ev*, the dog licks the spear wherewith he is wounded (ib., 163); *rhetid maen oni gafo wastad*, the stone rolls till it finds the plain (ib., 176).

Aside from the proverbs, I have found no examples of the use of this termination in prose. It occurs two or three times (doubtless as an archaism) in the poetry of the twelfth century, and then disappears. None of the Welsh grammarians, so far as I know, have recognised it at all. Translators have generally confounded it with the imperative active *-it* or *-id*, which sometimes occurs, later, for the usual *-et* or *-ed*.



VI. In treating of the Welsh passive conjugation, Zeuss gives the present (and future) indicative ending *-ir*; to which, in the second edition, the less frequent *-awr* is added. No mention is made in either edition of the very important forms *-ator*, *-etor*, *-itor* (sometimes, *-otor*, *-iator*, *-etawr*, *-itior*, *-itiawr*); compare Irish *ithir*, *-ither*, in passives, and *-adar*, *-edar*, *-idir*, in deponents; also, Latin *-atur*, *-etur*, *-itur*.

These passive endings (occasionally depressed in our copies to *-ador*, *-idiawr*, etc.) occur frequently in the old Welsh poets, and sometimes in the earlier poets of the middle Welsh period: e.g., in Llywarch Hen (*Myv.*, i, 107), *cenau Cyndrwyn cwynitor*, the offspring of Cyndrwyn is bewailed; in the Gododin, *gweinydiawr ysgwydawr yngweithen* (ib., 7), shields are pierced in the combat; in various old poems which have been attributed to Taliesin, *gwelattor arwyddion* (ib., 33), signs are seen; *golchettawr ei lestri, bid gloew ei vrecci* (ib., 39), his vessels are washed, his wort is clear; *hyd tra fwy fyw crybwylletor* (ib., 70), as long as I live he shall be commemorated; *cathl gwae canhator cylch Prydain amgor* (ib., 75), the song of woe is sung round Britain's borders; in Llevoed Wynebglawr (ib., 154), *pob llyvur llemityor arnau*, every coward will be trampled upon; in Gwalchmai (ib., 197), *ef gwr gwelitor*, he is seen (appears as) a man; in Cynddelw (ib., 205), *arwyrain Owain cain cenitor*, the praise of Owain is (or, will be) fitly sung. Again in the proverbs, *clywitor corn can ni weler* (ib., iii, 151), a horn will be heard though it be not seen; *telitor gwedi halawglw* (ib., 177), there is paying (lit., it is paid) after false swearing. Besides the two last I have found no examples in prose.

Like *-ir* these endings are present or future, singular or plural, according to the connection. But unlike *-ir* and the other passive endings, they are used only in the third person. At least I have failed to find a single example of their use in the first or second person, in the whole mass of documents published in the *Myvyr-*

*ian*. Yet the pronouns of the first and second persons occur so frequently in the early poetry that we have a right to expect such examples, if they were not precluded by usage. I must, therefore, dispute the correctness of the statement made by Zeuss and others, that the Welsh language preserves no remnant of the personal conjugation in the passive voice.

Dr. Owen Pughe, who is a very unsafe guide in early Welsh, calls verbs in *-ator* or *-iator* gerunds, and verbs in *-itor* or *-etor* supines, translating thus: "*adeiliator*, in building", "*adeilitor*, to be building". It is to be regretted that these fictions are reproduced in the Welsh introduction to the second edition of the *Myvyrian*, lately issued. I am not aware, indeed, that the real character of these verb-endings has ever been pointed out.

VII. Zeuss derives *Cymro*, Cambrian, from *cyn-*, synonymous with Latin *con-*, and *bro*, region, Gallic *brog*. The name would thus mean compatriot. The plural, *Cymry*, might come by umlaut from *Cymro*, after the analogy of *ffyn*, staves, from *ffon*.

But the feminine of *Cymro* in middle and modern Welsh is *Cymrâes*. This points to *Cymra* as the earlier masculine form, which, again, might give *Cymry* as the plural by umlaut after the analogy of *bustych*, steers, from *bustach*.

An earlier *Cymra* is also indicated by the name of the language, *Cymrâeg* (middle *Cymrâec*, *Myv.*, i, 272); thus *Gwyddeleg*, the Irish language, from *Gwyddel*, Irishman; *Gwenhwyseg*, the Gwentian dialect, from *Gwentwys*, etc.

It is *Cymra* (as opposed to *Cymro*) that is indicated, again, by the adjective *Cymrëig*, Cambricus (middle *Cymrëic*, Laws, ii, 454, 456); compare *Ffrenig*, Gallicus, from *Ffranc*, Gallus; *gwyrenig*, from *gwyran*; *gwledig*, from *gwlad*, etc.

There are no analogies whatever for deriving any one of these words from the form *Cymro*; we should have, instead, *Cymrões*, *Cymröeg*, and *Cymröig*, which forms never occur.

In view of these facts I cannot but regard the etymology of the name *Cymry* as still unexplained. I do not discuss the theory of its identity with the Cimbri of the Romans, except so far as to say that any argument against that theory based on Zeuss's account of the origin of the word would be worthless.

We have an analogous case in middle Welsh *Cornaw*, Cornwall (*Myv.*, ii, 267). The more frequent form *Cernyw* (as a derivative whose ending begins with a slender vowel) indicates the root *Carn* (as opposed to *Corn*). This we accordingly find in the Latin *Carnabii*.

The orthographical distinction between *Cymry*, as the name of the people, and *Cymru*, as the name of the country (pronounced alike), is a late one. In early-middle writings both are spelt with a final *y*, usually *Cymry*; in the oldest copy of the Laws, referred, as already stated, to the twelfth century, the spelling is *Kemry* (*Leg. Ven.*, 2); in the *Black Book of Carmarthen*, also referred to the twelfth century, *Kimry* (*Myv.*, i, 578).

The following early readings are also worthy of notice: *Camaräes*, a Welsh woman (*Leg. Ven.*, 96); *Kymeräec*, the Welsh language ("Brut Gruffudd ab Arthur," *Myv.*, ii, 155). But, however, the early-middle scribes varied the spelling in other respects, they did not double the *m* in *Cymro* or any of its derivatives. This shows that they had no idea of its being compounded of *cyn-* and *bro*. Dr. Owen Pughe adopted the spelling *Cymmro* in order to make it agree, as he supposed, with his theory of the etymology (*cyn*, first, and *bro*, which should really give us *cynfro*, however): and the remarkable *Cymmraeg* of Zeuss must be another accommodation of the same sort, taken from some erratic modern writer;<sup>1</sup> it is judiciously left out of the second edition.

<sup>1</sup> Zeuss must have been indebted for the form *Cymmraeg* to Pughe, to whom there can be little doubt it owes its origin; for the Welsh title of his Dictionary, the first part of which was published in 1793,



Meilyr, a poet of the close of the eleventh century and the first half of the twelfth century (*Myv.*, i, 191), has *clas Cymreyt* (*Cymrëydd*, as the rhyme shows) which Dr. Owen Pughe translates "the region of connected mountains", intending Wales, but assuming the name *Cymreydd* to be compounded of *cyn-*, and *bre*, height. I cannot doubt, however, that it is another plural of *Cymro*—indicating *Cymra* again as the earlier form; compare *glenydd*, banks, from *glan*; *gwledydd*, countries, from *gwlad*; *trigfëydd*, abodes, from *trigfa*, etc. I give the passage with a translation:

Edewis eurwas clas Cymreyt,  
Canawon Mordai, mynogi ryt,  
Dytwyreo Owain Eingl didudyt.

The illustrious one of the land of the Cymry (the race of Mordai, of lavish generosity) did promise that an Owain should arise, the expeller of the English.

Mordai was a country of the northern Cymry, celebrated in the Gododin. To the northern Cymric heroes, much lauded in the old poets for their generosity, the Welsh of the Middle Ages were fond of tracing their pedigrees. The reference in the passage is evidently to a reputed prophecy of Myrddin, still extant (*Myv.*, i, 144), in which it was promised that an Owain should reconquer England as far as London. Meilyr would fain see this prophecy fulfilled in the fortunes of his young contemporary, Owain Gwynedd.

That Pughe has entirely misapprehended the meaning of the above lines appears, further, in his making the verb *edewis* govern an indirect object, thus:

is "Geiriadur Cymraeg a Saesoneg," and the same orthography is adopted in the body of the work. In the same year the first number of a Welsh quarterly magazine, entitled "Cylchgrawn Cymraeg," which numbered Pughe among its contributors, appeared at Trevecca. These, probably, are about the earliest examples of this uncouth mode of spelling this word, and both may safely be referred to the same source. It does not appear that Zeuss was actually acquainted with the second edition of Pughe's Dictionary (Denbigh, 1832), though he mentions it in his preface. The *Cymraeg* of the first edition became *Cymmraeg* in the second.—*Ed. Arch. Camb.*

“promised the sons of Mordai that”, etc. This, though good English, would be a gross solecism in Welsh; the preposition *i*, to, being required after the verb in such a case.

VIII. Zeuss mentions the Armoric adverb *quet* (pronounced *ket*), used in negative sentences like the French *pas* or *point*, as of uncertain origin; and when it is used in affirmative sentences he seems to miss its precise force. Examples: *ne tardomp quet*, “ne tardemus”; *me carhe gouzout quet goude*, “scire certe opto postea” (better, scire paululum opto postea); *heb quet anam*, “sine ulla macula”. The word should be explained by the Welsh *cat* (diminutive *cetyn*), a piece, a bit. The above examples would be literally translated thus: Let us not delay a bit; I wish to know a bit, after this; without a bit of stain.

The reader should understand that *qu* for *k* or *c* is to be accounted for by the use, in Armoric, of French modes of spelling.

IX. In the second edition of Zeuss the following words are mentioned as exhibiting in old Welsh the Celtic infinitive in *-m* (compare Irish *-am*, *-em*), to wit: *dierchim*, ad poscendum (*Cod. Lichf.*), modern *i erchi*; *diprim*, gl. “essum”, food, eating, Cornish *dibbry*, to eat; *molim*, laudare (*Cb.*), modern *moli*. It would thus appear that in infinitives middle and modern *-i* represents old *-im*.

That *-aw* in infinitives represents an original *-am*, I propose to show by the rhymes in the Gododin. In our mediæval copies of that poem the infinitive *-aw* rhymes with *llaw*, *taw*, *anaw*, *ffaw*, *gognaw*, and *arnaw*; see the text of Williams ab Ithel.

*Llaw*, hand, was originally *lām*; compare old Irish *lām*, hand.

*Taw*, silent, quiet, was *tām*; compare Irish *tāmh*, still, quiet.

*Anaw*, spirit, inspiration (not “harmony”, as Pughe has it), was *anām*; compare Irish *anam*, life, soul, in which, however, the quantity differs. To justify my

definition of *anaw* I could cite many early examples ; let the following from Gwalchmai (*Myv.*, i, 198) here suffice : *Owain angerdawl, anaw anfeidrawl, aer-wrawl wrhydri*, the ardent Owain, of unbounded spirit, of battle-braving heroism.

*Ffaw*, glory, is the Lat. *fāma*.

*Gognaw* I pass over, because I am ignorant of its origin ; from analogy I would infer *guocnām* as the original form.

The compound *arnaw* or *arno*, on him, must be resolved into *ar-n-ām* ; compare *em* (modern *ef* and *e*, he or him) in the Juvencus Glosses ; also compare the similarly compounded words *ynddaw* or *ynddo* (*yn-d-ām*), in him ; *rhagddaw* or *rhagddo* (*rac-d-ām*), before or against him ; *arnynt* (*ar-n-hwynt*), on them ; *trwyddoch* (*trwy-d-awch*), through you, etc. That the *-aw* or *-o* of this class of compounds was *-am*, in some dialect, at a time at least two hundred years later than that assigned by critics to the composition of the Gododin, is shown by the example *racdam*, that is, *rhagddaw*, in the Juvencus Glosses (*Beitr.*, iv, 407), which are referred to the ninth century.

As *au* (*aw*) in those cases where it is interchangeable with *o*, regularly represents a primitive *ā* (*Z.*, 94), we may infer that the quantity of the infinitive *-am* was long in Welsh, although it does not appear to have been long in Irish. The first change was probably to *-aum* or *-om* ; the next to *-auv* or *-ov* ; thus *dauu*, that is, *dauv*, son-in-law, in the Oxford Glosses, for primitive *dām* (*Z.* 1055), middle and modern *daw* ; so also *llawf*, still preserved in the compound *llofrudd*, murderer, literally red-handed, for primitive *lām*, middle and modern *llaw*. The infection of the *m* in *-ām* took place, exceptionally, before the transition to middle Welsh ; otherwise, we should regularly find, in middle Welsh, *-awf* or *-of* instead of *-aw* or *-o*. As another indication that *-am* in infinitives was long (as well as in the other cases where it passed into middle Welsh *-aw*), it may be observed in the Gododin and the other old Welsh



poems that it was never made to rhyme with the superlative ending *-am*, or with the verb-ending *-am* of the first person singular, both of which were short, and passed into middle Welsh *-av* (the modern *-af*). In Armoric the infinitive endings *-im* and *-am* passed, respectively, into *-if* and *-af*: thus *dibrif*, to eat, for *diprim*, and *guisquaf*, Welsh *guisgaw*, to clothe.

The *ām* postulated above, in *arnaw* and other compounds of that class, as another form for *ēm*, he or him (*au* or *o* for *ef*), is preserved, regularly, in middle and modern *o*, he or him; thus *gwelais o*, I saw him, *gwelwyd o*, he was seen. Compare also *atof* (*at-ām*), now *ato*, to him (*Laws*, ii, 266). In *efo*, he or him, we are to recognise *ef-o* (*ēm-ām*); so also *efe* is *ef-ef* (*ēm-ēm*); compare *hwynthwy* (*hwynt-hwy*), they or them; *hyhi* (*hi-hi*), she or her; *tydi* (*ti-ti*) thou or thee, etc. These doubled pronouns (analogous to Latin *sese*) are somewhat more emphatic than the simple forms, and are all accented on the last syllable.

The Luxemburg Glosses have *o* in final syllables for the more usual *au* (*aw*); thus *-oc* for *-auc*, and *-ol* for *-aul*. May we not suppose that *douohinuom*, "austum", and *linom*, "litturam", in the same glosses, are infinitives, in which *-om* is for *-aum*?

x. One of the most important of the Ogmian inscriptions is that found at St. Dogmael's in Wales; see Stokes' *Three Irish Glossaries*. It is bilingual; the Ogmian being *Sagramni maqi Cunatami*, and the Latin, *Sagrani fili Cunotami*. The interpretation is (*The stone of Sagramnos the son of Cunatamos*; the old Celtic masculine declension, *-os*, *-i*, being well established by Gallic inscriptions. Of the variations here seen in the forms of the two proper names, I take those of which I have found the exact phonetic equivalents in middle Welsh.

*Sagramnos* in middle Welsh would regularly be *Saeran*; compare *Maclgwn* for *Maglocunus*. I find the name *Saeran* in the Genealogy of Welsh Saints (*Myv.*, ii, 51).

In *maqi* we are to recognise Irish *mac*, Welsh *map*, son. Stokes infers *makvos* as the primitive form. Not-

withstanding the usual correspondence of British *p* to Irish *c*, the form *maccwy*, youth, is found in old and middle Welsh writings; *e. g.*, in Llywarch Hen (*Myv.*, i, 128) and in Cynddelw (*ib.*, 252).<sup>1</sup> There are several other words in which the Welsh has both the *c* form and the *p* form; *e. g.*, in *talcen*, that is, *tal-pen*, front of the head, forehead. This is probably an admixture arising from some ancient contact of British with Irish tribes.

*Cunatamos* would regularly be *Cunadaf* in middle Welsh; and the name is found in precisely this form in the Triads of the War-horses (*Myv.*, ii. 21). The same name occurs also as *Cunedaf* and *Cyndaf*; compare the *Cuneglasus* of Gildas, which in middle Welsh is *Kynlas* (*Myv.*, i, 85). In *Liber Landavensis*, which mixes old and middle forms, we find the name as *Conatam* (228) and as *Condaf* (132). In early Armoric it is *Conatam* (*Z.*, 111).

As to the *cun* (*cuna-*, *cune-*, *cuno-*) of this and other British names, *e. g.*, Maglocunus, Cunobelinus, Zeuss compares Welsh *cwn*, summit; but in the early poets I often find the identical form *cun* in the sense of chief or captain; *e. g.*, in Cynddelw (*Myv.*, i, 210), *rybydwn bencerd ben cun*, I would be the chief minstrel of the chief captain; also (*ib.*, 233), *un katkun val katki Aeron*, one war-chief like the war-dog of Aeron. In a late-middle version of the "Officium B. Mariæ" (*ib.*, 559), occurs *Duw ben cun*, God the Supreme King.

If the *tam* in *Cunatam* were long, the name would mean, the silent chief; but in that case the middle-Welsh form should be *Cunadaw*. Other evidence that it was short I find in the fact that in a poem attributed to Taliesin (certainly of old Welsh origin), the name rhymes with *-af* (old Welsh *-am*) of the first person singular of the verb; also with *haf*, summer (old Welsh *ham*, *Cod. Lichf.*), which is now long in consequence of the depression of the *m*, but was originally short (compare Irish *sam*). As to the meaning of *tām*, I have not yet satisfied myself; is it the Irish *team*, able?

The name *Cunadaf* or *Cunedaf*, as the equivalent of

<sup>1</sup> It is also frequently met with in the *Mabinogion*.—ED. *Arch. Camb.*

*Cunatam* should, for historical reasons, be carefully distinguished from *Cunedda*, which represents the *Cunedag* of Nennius. The latter means *the good chief*, from *cun*, and *dag*, good, modern *da*; compare Irish *deagh*. The person designated by the name in Nennius is he that is celebrated, later, as *Cunedda Wledig*. In the Triads of the Isle of Britain his name is written *Cunedda Wledig* (*Myv.*, ii, 10, 68). So also in later copies of the genealogies of Welsh Saints (*ib.*, 34, 41); but in an early-middle copy, where the *dd* sound is regularly represented by *d*, it is *Kunedda Wledic* (*ib.*, 23). In the transition from old to middle Welsh a final *g*, following a vowel, is dropped. Thus the descent of *Cunedda* from *Cunedag* is perfectly regular, and a final *f* is entirely foreign to it.

Owing to the failure to distinguish between *Cunedda* and *Cunedaf*, there has been a troublesome dispute, in which Mr. Stephens, author of the *Literature of Kymry*, has joined, as to the time in which *Cunedda Wledig* lived. The legend is that he came, with his sons, from a district of the northern *Cymry* called *Manau Guotodin* (the *Gododin*, better *Gododdin*, of Aneurin), to North Wales, and expelled the Irish from some of his ancestral possessions in that region. Some writers, accepting the account in Nennius, in the genealogies of Welsh Saints and other repositories of Welsh history and tradition, that he was the great-grandfather of *Maelgwn Gwynedd* (the *Maglocunus* of *Gildas*) who is known to have lived in the sixth century, naturally assign *Cunedda* to the fifth. Others, quoting the testimony of *Taliesin* in the poem above mentioned, that a chieftain named *Cunedaf* was his contemporary and patron, conclude, either that *Cunedda* should be assigned to the sixth century, or that the poem is spurious. It does not appear to have occurred to the disputants that *Cunedda* and *Cunedaf* might be very different names.

The confusion seems to have begun with the late-middle or early-modern scribe whose copy of the poem is printed in the *Myvyrian* (i, 71). For *Cunedaf* he



erroneously writes *Cuneddaf*, and in one instance *Cunedda*, which destroys the rhyme, thus :

Cyn cymun Cunedda  
Rym a fai biw blith yr haf.

Restore the rhyme by substituting *Cunedaf*, and for *cymun* read *cymyn*, then translate :

Before the slaying of Cunedaf  
I had milch cows in the summer.

Another fact that has contributed to the confusion is, that in some translations of an obscure passage of the poem, Cunedaf is called the son of Edern, while in the genealogies Cunedda is also called the son of Edern. Such a coincidence could have no great significance in its bearing on the question, in any case ; it can have none whatever after it has been shown that *Cunedda* and *Cunedaf* (elsewhere *Cunadaf*, as we have seen) represent two originals so different as *Cunedaf* and *Cunatam*. There may have been Ederns in the period of which we speak ; indeed, we read of two, namely, the father of Cunedda Wledig, and that one of the sons or grandsons of the latter from whom the Welsh district of Edeyrniawn is said to have been named : see Price, in *Hanes Cymru*. We might, without chronological difficulty, suppose the latter Edern to be the one mentioned in the poem of Taliesin.

I would not be understood to suppose that the *Cunatam* of Taliesin was the same person with the *Cunatam* of the inscription. Indeed, it must be conceded that the preservation of the old Celtic genitive in the inscription indicates an antiquity far higher than the sixth century ; unless we suppose, what does not seem very probable, that there was a learned class in the sixth century who understood, and still used for special purposes, a language much older than that which was spoken and sung in their day. The *Cunatam* of the inscription may, for aught we know, be the legendary Cyndaf, who, according to the genealogies (*Hanes Cymru*, 160), was one of the primitive teachers of Christianity among the Britons, in the first century.

## HERALDRY OF WALES.

AMONG the MSS. preserved at Pénarth is a large thin folio entitled "Heraldry of Wales,—Hengwrt MSS. No. 395." It is evidently of the reign of Elizabeth, written in a clear hand; six coats on each page, neatly drawn and coloured, and each shield followed by the name of its owner and its blazon. There are one hundred and ninety-one coats in all, and the MS. is very perfect. It is written upon thin, smooth paper, which by the judicious care of Mr. Wynne has been mounted upon guards of a stouter material. The scribe was evidently ignorant both of Welsh and of the border English names, and some of his versions are very far from the truth. Still, as all could not be, with certainty, corrected, it seemed better to leave the MS. as it stood.

In copying the MS. the following abbreviations have been employed. Original, "Kadrodd Kalchvynydd, Earle of Dunstable: of him do descend Richard Owen of Penn Mynydd in Anglesey, Esq., and divers other gentlemen in North Wales. *b.* a lion rampt. *ar.*"

Rendered,—Kadrodd Kalchvynydd, Earl of Dunstable: whence Richd. Owen of Penn Mynydd and Anglesey, Esq., and others in N. Wales. *B.* a lion rampt. *a.*

All included in brackets [ ] is additional.

1. Partly torn off ..... [the coat has been *g.* three lions passt. *a.* armed *b.*].

2. *Kadrodd Kalchvynydd*, Earl of Dunstable: whence Richd. Owen of Penn Mynydd in Anglesey, Esq., and others in N. Wales. *B.* a lion rampt. *a.*

3. *Marchudd*: whence men of Anglesey and others. *G.* a man's face gardant, bearded proper, wreathed about the head *a.* [and *b.*]. [He was the first of those fifteen families called the fifteen tribes of N. Wales.]

4. *Hwva ap Kynddelw*: whence men of Anglesey

and others. *G.* a chevron between three lions rampant *or.*

5. *Llowarch* ap *Bran*; whence men of Kymwd Menai in Anglesey, and others. [*A.*] a chevron between three [ravens] *s.*, each in his beak an *ermine* spot [of the same].

6. [*Gwewydd* ap] *Rise* goch; whence Anglesey men and others. *A.* on a bend *s.*, three pards' faces [bendwise] *a.*

7. Torn away. [*G.* a chevron between three men's heads coupé *a.*, crined and bearded *s.*]

8. *Jarddwr*; whence men of Penn yr Cwnllys, in Anglesey, and others. *G.* a chevron between three bucks' heads [cabossed] *a.*

9. *Griffith* Maelor, lord of Maelor, in English Broomfield, co. Denbigh; whence families in Glyndwfridwy and others. *G.* three pales *a.* [paly of seven *a.* and *g.*, a lion rampant *s.*]

10. *Kadrodd Hardd*; whence men of Anglesey, etc. *A.* two wolves salient, saltirewise, *g.*

11. *Kadavell ynvydd*; whence men of Anglesey, etc. *S.* on a chevron *a.* three fl.-de-lys *b.* [between two martlets *s.*], all between three ragged staves *or.*

12. *Karwd* of Lwydiarth in Anglesey; whence men of Lwydiarth. *Or.* a falcon volant, spread *b.*, beaked and legged .....

13. *Einion* ap *Gwalchmai*; whence men of Trevelier in Anglesey, etc. *A.* three riding saddles *s.*, stirruped *or.*

14. *Madoc Koch* of Mowddwy; whence men of Treveilor in Anglesey, etc. *A.* a chevron per pale *g.* and *or* between three rooks [martlets] *s.*, beaked *a.*

15. *Howell* ap *Jerwerth* ovon; whence men of Anglesey, etc. *G.* a lion passant [statant] *a.*

16. *Bwkley*; whence Sir Richard Bwkley of Beaumaris in Anglesey, Kt., and others of the name in N. Wales and elsewhere. *S.* a chevron between three bulls' heads [cabossed and horned] *a.*

17. *Tudur* ap *Grono*; whence Owain Tudur, who married Queen Catherine, widow of Henry V; whence



the Queen's Majesty and others. *G.* a chevron between three [esquires], close helmets *a.*

## BRECK[NOCK].

18. *Moriddic Warwyn*; whence men of Brecknockshire, etc. *S.* three boys' heads campe [busts coupéd] proper, crined *or*, wreathed about the neck with a snake ppr.

19. *Bleddyn ap Maenyrch*; whence men of Brecknockshire. *V.* a wolf passant [statant] bearing a dart in his mouth *a.*

20. *Einion Sais*; whence men of Brecknockshire, etc. *A.* three cocks *g.*, beaked and legged *or*.

21. *Watkin ap John hir*; whence men of Lungors in Brecknockshire. *G.* on a garb *a.*, a martlet *s.*

22. *Madoc ap Maenyrch*; whence a great part of the men of Brecknockshire and others. *G.* a lion rampt. *a.* within a border *v.* charged with eight mullets [annulets] *s.*

23. *Owain gethin*; whence men of Brecknockshire, etc. *S.* a hart passant [at gaze] *a.* attired, and with a crown between his antlers *or*.

24. *Harbert*; whence the E. of Pembroke and divers others, worthy gentlemen of S. and N. Wales, and elsewhere in England. Per pale *b.* and *g.* three lions salient [lioncels rampt.] *a.*

25. *Gunter*; whence the Gunters of co. Brecknock and others. *S.* three gauntlets *a.*

## CARDIGAN.

26. *Rys ap Tewder*, Prince of Deheubarth; whence men of Cardiganshire, etc. *G.* a lion rampt. within a border [indented] *or*.

27. *Kadwgan* of Strata-florida or Ystrad-flur; whence men of Cardiganshire, etc. *B.* a lion rampt. *a.*

28. *Philip ap Ivor*; whence men of Iscoed, co. Card., etc. *B.* an eagle displayed *or*.

29. *Grono goch*; whence men of Gwernau, co. Card., etc. *A.* a horse's head [coupéd] *g.*, bridled *a.*

30. *Kadwgon* ap *Grono*; whence men of Strataflogrida, etc. *B.* a lion rampt. *a.*

31. *Gwyon Benarw*; whence men of Cardiganshire, etc. *S.* three greyhounds current [in pale], *a.*

## CAERMARTHEN.

32. *Philip* ap *Rys*; whence men of Blaen, etc. *G.* a fess between three swans close *a.*

33. *Henrie Dwn*; whence men of Kidwelly. *B.* a wolf salient *a.*

34. *Llwch Llawen* vawr; whence men of Abergwili. *A.* on a cross *s.*, five crescents, and in the first quarter a spear-head *or.*

35. *Griffith Llewelyn* vwythis ap *Elidir*; whence men of Llangathen, etc. *A.* a cross pointed per pale and per fess, *a.* and *g.*

## [MONTGOMERY.]

36. *Maell Melyenyd*; whence men of Halchden in Devddwr, etc. *A.* a cross moline, pierced, between four lozenges *b.*

## [MONMOUTHSHIRE.]

37. *Aeddan* of Gwent; whence men of ..... in Gwent, etc. *A.* a saltire *s.*

## [DENBIGH.]

38. *Einyon* ap *Llowarth*; whence men of Pant, co. Denbigh. *B.* a cross flory *or.*

39. *Einion* ap *Geraint*. *G.* a chevron between three roses *a.* [barbed and seeded *g.*]

40. The *Lord* of Ros; whence the men of Hiruethoc, co. Denbigh, etc. *A.* a rose *g.* barbed and seeded *v.*

## [CAERNARVONSHIRE.]

41. *Griffith* ap *David* goch; whence men of Nan Conway, co. Caernarvon, etc. *S.* a lion rampt. within a border engrailed *or.*

## [MONTGOMERY.]

42. *Howell ap Ievan*; whence men of Kydewain, co. Montgomery, etc. *G.* a lion rampt. *a.*, crowned *or.*

43. *David Lwch*; whence many of Deuddwr in Powisland in Montgomery, etc. *B.* three shovellers *a.*

## [CARDIGAN.]

44. *Trahaiarne* of Emlyn; whence men of Newcastle, etc. *A.* six bees [three, two, one] *s.*

## [CAERMARTHENSHIRE.]

45. *Llowarch ap Riryd* of Vrien; whence Mr. Griffith Rys of Newtowne in Dinefour. *A.* a chevron between three mallards *s.*

46. *Sir Rys ap Griffith*; whence men of Abermarlais. *G.* on a chevron dancette *a.*, three martlets *s.* between six lioncels rampt. *or.*

47. *Meuric*, King of Dyved; whence men of Kydveli. *B.* a chevron between three rooks *s.*

48. *Sir Rys hên*; whence *Sir Rys ap Thomas*, co. Caermarthen, and others. *Or.* three lapwings volant within a border engrailed *v.*

49. *Sir Aron*; whence the men of Glantyn ..... *A.* a lion rampt. gardt. *g.*

## [CAERNARVONSHIRE.]

50. *Llewelyn ap Iorwerth* drwyndwn; whence the Koetmores, co. Caernarvon, etc. Quarterly *g.* and *or.*, four lions passant gardant countercharged.

51. *Owain Gwynedd*, whence men of Caernarvon and Anglesey. *V.* three eagles aierant displayed, in fess *or.*

52. *Kylmyn Troed dy*; whence men of Glyn Lliwon, etc. Quarterly, 1 and 4, *a.*, two-headed eagle displayed *s.*; 2 and 3, three firebrands. [On a shield of pretence *a.*, a man's leg, flexed at the knee, coupé at the thigh *s.*]

53. *Maeloc Krum*; whence men of Llechwed issav. *A.* on a chevron [*s.*, three Harpies *or.*]



54. *Neidd Hardd*; whence men of Nankonwy. *A.* three javelins' heads *s.*, embrued *g.*

55. *Collwyn ap Tangno*; whence the men of the comote of Vvionydd. *S.* a chevron between three fl.-de-lys *a.*

56. *Sir Howell y fwyall*; whence men of part of Vvionydd. *S.* three fl.-de-lys, in chief a battleaxe *a.*

57. *Sir Griffith Lloyd*; whence men of Dynorwet. *G.* a chevron *or* and a chief *ermine*.

58. *Gwrgunon*; whence men of Llanruse. *G.* a lion rampt. between three roses *a.*, barbed, etc., *or*.

59. The Baron *Koedmore*; whence men of Castle gevad. *B.* a lion rampt. *a.* [Castell cefel ynghoedmor, lle bu Bredur ap Efrog, plas Baron Coedmor. Llyfr tene Gr. Hirrethawg, p. 3, c. 2.]

60. *Enlli* of Lleyrn, which *Enlli* dwelt in an island called Ynys Enlly [Bardsey]. *A.* two chevronells between three sheldrakes *s.*

61. *Tegwared y vais wen*; whence men of Vvionydd, etc. *A.* on a chevron *s.*, three mullets *a.*

62. *Rys ap Rotpert*; whence men of Denbigh and Caernarvon. *V.* a hart [at gaze] passant *a.*

63. *Llowarch Howelwrch*; whence men of Trigarne in Llein. *S.* a chevron between three mullets *a.*

64. *Trahayarn Goch* of Lleyrn; whence men of Penllek in Lleyrn, etc. *B.*, a chevron between three dolphins embrued *a.*

65. *Meirion goch* of Lleyrn; whence men of Castell March in Lleyrn, etc. *A.* a chevron *b.* between three horses' heads erased *s.* [Meinion goch ap Mervyn ap Rhodro Mawr gwêl yn Llyfr vychan Gryff. Hiraethawg, p. 58, c. 2.]

66. *Osbrwn Wyddell*; whence Thomas of Plas yn Ial, co. Denbigh, in counties of Denbigh and Merioneth. *Ermine*, on a saltire *g.* a crescent *or*.

67. *Hwk*; whence John Hwks of the town of Conway, gent., etc. *A.* a chevron between three Howlets *b.*

## DENBIGH.

68. *Braint hir*; whence men of Denbigh, etc. *V.* a cross flory *or*.

69. *Hedd Molivrnoc*; whence divers gentlemen of worship in the lordship of Denbigh, etc. *S.* a hart at gaze *a*.

70. *Eintydd ap Wlorien*; whence men of Alynton in Bromefield and of Dyffryn. *B.* a lion rampt. *or*.

71. *Marchweithion*; whence men of Isaledd. *G.* a lion rampt. *a*.

72. *Madoc Llwyd*; whence many men of ..... and Chirk; and Thomas Jones of Brynkunalt is the right heir of Madoc, and hath his lands. Per bend sinister *ermine* and *ermine*s, a lion rampt. *or*.

73. *Kynvrigg ap Vallon*; whence men of Bromfield and Maelor saysonag, etc. *Ermine*, a lion rampt. *s*.

74. *Elider ap Rys Sais*; whence men of Eyton Soulli and Iscoed in Bromefield. *Ermine*, a lion rampt. *B*.

75. *Rys ap Marthan*; whence men of Dyffryn Lwyd in Ruthyn, and of Alynton and Crossford in Bromefield. *B.* a fess *or* between three nags' heads erased *a*.

76. *Sande Hard*; whence men of Burton and Llaye in Bromefield, and of Hope Wladathed in Hope, co. Flint. *A.* a lion rampt. *or* between five broom-twigs slipped *vert*.

77. *Ynyr'* of Ial; whence men of Ial [Yale], etc. *G.* three pales *or*, on a border of the second eight pellets.

78. *Llewelyn Aurdocher* [Madoc Cloddarth]; whence men of Ial, etc. *G.* a chevron between three plates.

79. *Ithel Velyn*; whence men of Ial. *S.* a chevron between three goats' heads erased *or*.

80. *Hwva ap Ierwerth*; whence men of Bers in Bromfield. *S.* three lions passant pale *a*.

81. *Griffith goch* of Ros; whence men of Bryn. *Or*, a griffin passant *g*.

82. *Kadwgan* of Bachav; whence men of Mochnant in Chirk. *A.* a chevron *g.* between three pheons' points [conjoined in fess point] *sable*.

83. *Rotpert*; whence men of Ros in Denbigh. *G.* a chevron between three mullets *or.*

84. *Rys ap Rotpert*; whence men of Denbigh and Caernarvon. *S.* a chevron between three mullets *a.*

85. *Iorwerth Sais*; whence men of Llanynys, etc. *A.* three wolves passant *s.*

86. *Y Pennwyn*; whence men of Denbigh. *G.* three bears' heads erased in pale, *gules.*

87. *Powryd*; whence Griffith goch of Ruthin. *A.* a chevron between three bears' heads *a.*

88. *Salisbury*; whence Sir John Salisbury, Kt., of Lleweni, and others of the name. *G.* a lion rampt. *a.* between three crescents *or.*

89. *Thelwald*; whence Symon Thelwald, of Plas y Ward in Ruthin, Esq. *G.* on a chevron *a.* three guttes de sang between three boars' heads coupéd *a.*

90. *Osburn Wyddell.* [As No. 66.]

91. *Piggot*; whence Piggott of Denbigh town. *Ermine*, three fusils conjoined in fess within a border engrailed *s.*

92. *Longford*; whence Richard Longford of Allyngton. *G.* a shoveller *a.*

93. *Roydon*; whence John Roydon of Iscoed, co. Denbigh, gent. *V.* a rose and three stags' heads erased bendwise in bend *or.*

94. *White* of London; whence Richard Trevor, gent., s. and h. of John Trevor of Trevalyn, Esq., by Marie, a d. of George Bridges of London, gent., by d. and h. of said White. *S.* on a chevron *a.* three martlets *s.* between three covered cups of the second.

#### FLINT.

95. *Eadnowain Bendew*; whence the families of the Bythells. *A.* a chevron between three boars' heads erased *s.*, armed *g.*

96. *Edwyn ap Grono*; whence divers houses in Inglefield, co. Flint. *A.* a cross engrailed flory between four Cornish choughs *s.*, beaked and legged *g.*



97. *Tudur Trevor*; whence the Trevors of Flint, Denbigh, Salop, and Montgomery. Per bend sinister *ermine* and *ermine*s, a lion rampt. *or*.

98. *Iddon ap Rys Sais*; whence Jonas ap Grono of .....; whence men of Llan..... in Maeloc Saysonwith in Flint. *B.* three bears passant in pale *a*.

99. *Kynvric Evell*; whence men of ..... in Broomfield and Mold. *G.* on a bend *a.* a lion passant *s*.

100. *Einion Evell*; whence men of Kinllaith in Mochnant in Caermarthenshire. Per fess *s.* and *a.* a lion rampt. countercharged.

101. *Madoc Gloddaith* [Llewelyn Aurdocher]; whence by heirs female the Mostins of Flint and ..... *B.* a lion statant, gardant *or*.

102. *Ithel vachan*; whence men of Northop. *B.* a lion statant *a*.

103. *Jankin ap David*; whence men of Pengwern, co. Flint. *B.* a chevron *or* between three cocks *a*.

104. *Kynvrig vachan* of Gwc.....; whence men of Gwerca, co. Flint. *V.* a hart statant, regardant *a*.

105. *Kynvrig Sais*; whence many in Ing....., co. Flint. *S.* a chevron between three spear-heads, points down, *a*.

106. *Idnerth Benvras*; whence men of ..... *A.* a cross patonée between four Cornish choughs *s.*, on a chief *b.* a boar's head coupéd *a*.

107. Sir *David Hanmer*, Kt.; whence Sir Thos. H., Kt., of Hanmer, and others of the name. *A.* two lions passant, gardant *b*.

108. Sir *Roger Puleston*, Kt.; whence Roger P. of Lu..... of Erm....., co. Flint, Esq., etc. *A.* on a bend *sable* three mullets of the field.

109. *Conoway*; whence John Conoway of Botryddan, etc. *S.* on a bend *a.*, cotised *ermine*, three roses *gules*.

## GLAMORGAN.

110. *Kadwallader Vendigiaid*, the last British king before the Conquest, reigned A.D. 681, and died in Rome A.D. 688. *B.* a cross patée fitchy *or*.

111. *Ievan Gadarn*; whence men of Gwaunll, etc. *A.* a lion rampt. *gules*.

112. *Iestyn ap Gwrgant*, Prince of Glamorgan; whence many men of Glamorgan. *G.* three chevrons *a.*

113. *Griffith Gwyr*; whence men of Glamorgan. *A.* a hart *a.*, at gaze *gules*.

114. Sir *Mathar Karadoc*; whence men of Tregorys. *B.* semée of cross crosslets, three boars' heads coupéd *a.*

115. *Mathiad*; whence men of Vradur. *S.* a lion rampt.

#### MERIONETH.

116. *Tegwared ap Rotpert*; whence men of Ardudwy. *S.* three fl.-de-lys *a.* within a border *g.*

117. *Einion ap Karadawc*; whence men of Merioneth. *A.* in three mascles conjoined in fess, and voided *gules*, three fl.-de-lys *s.*

118. *Kadwgan* of.....; whence men of..... *Or*, a lion rampt. *B.*

119. *Ryrid Vlaud* .....; whence men of Penllyn in Merioneth. *V.* a chevron between three wolves' heads erased *a.*

120. *Madoc* of Hindws; whence the men of ..... *A.* on a chevron *gules*, three fl.-de-lys *or*.

121. *G.* a chevron between three fl.-de-lys *or*. [Name not inserted.]

122. *Ierwerth Saeth M*.....; whence men of Bet-tws y Koed. *B.* a lion rampt. on a canton *a.*, a phæon, point upwards, *g.*

123. *Madoc Hyddgam*; whence men of Merioneth. *B.* a bent bow with an arrow thereon, point downwards, in pale *a.*

#### MONMOUTH.

124. *Howell* of Kaerleon; whence men of Kaerleon on Uske, etc. *G.* three towers *a.*

#### MOUNTGOMERY.

125. *Elistan Glodrudd*, Prince between Wye and Severn; whence men of Kidewain. Quarterly, 1 and 4,

*a.* three boars' heads coupé s., armed *g.*; 2 and 3, *g.* a lion rampt. regardant *or.*

126. *Brochwell Ysgithroc*; whence men of Mountgomery. *S.* three horses' heads erased *a.*

127. *Gwyddw Garanir*; whence men of Kivelloc. *A.* a lion passant s. between three fl.-de-lys *g.*

128. *Madoc*; whence men of Llanguric in Arwistel, etc. *Ermine*, a lion rampt. s. with a border *g.* charged with six mullets *a.*

129. *Pothon Blaidd*; whence Middleton of co. Montgy. *A.* on a bend *g.* three wolves' heads bendwise erased of the field.

130. *Herl*; whence William Herl of Mountgomery town, the Queen's Majesty's servant, etc. *G.* a chevron between three shovellers *a.*, legged s.

131. *Madoc ap Addamel*; whence certain men of Powysland. *A.* a lion statant s., his fore-feet fettered *or.*

132. *Alo ap Riwallon*; whence Mr. Price of Eylmysell, etc. *Or.* three lions' heads erased *g.* within a border engrailed *b.* [Painted shield torn off.]

133. *Gwaithvoed*; whence men of Powys. *V.* a lion rampt. *a.*, dismembered [paws and head *g.*, langued *b.*].

134. *Iorwerth Voel ap Jevan Sais*; whence men of Metham in Powys. *A.* a fess *g.*, fretty *or.*, between three fl.-de-lys s.

135. *Kelynin*; whence men of Llwydiarth in Powys. *S.* a goat statant *a.*, corned *or.*

136. *Meredidd ap Kynan*; whence men of Nevadwen. Quarterly, *g.* and *a.*, four lions passant countercharged.

## PENBROOKE.

137. Sir *James*, son of Sir *Owain*; whence men of Kemais. *G.* a chevron between a lion rampt. in base, and in chief two mascles, the sides continued to form a square on each angle; all *or.*

138. *Mathias Wgan*; whence the Wgan family. *A.* three pales *b.* on a fess *g.* three mullets of the field.



## SALOP.

139. *Iddon ap Rys Sais*; whence men of Dudlust. *A.* a chevron between three boars' heads coupéd *g.*

140. *David Holbais*; whence men of Dudlust. *G.* a chevron engrailed between three boars' heads coupéd *a.*

141. *Einion Evell*; whence men of Kinllaith in Mochnant, and Mr. Vaughan of Golden Grove, co. Caermarthen, etc. Per fess *s.* and *a.* a lion rampt. counter-charged.

142. *Kinast*; whence Kynaston, etc. *A.* a lion rampt. *s.*, armed *g.*

143. *Arglwydd Ybryn*; whence men of Bryn in Llanvihangell-ymlodovoll. *A.* three wolves passant in pale *s.*, collared *a.*

144. *Meuric Lloyd*; whence men of Llwyn y Maen. *A.* an eagle displayed, double-headed, *s.*

145. *Llewelyn ap Madoc ap Einion* [.....] *A.* on a chevron *s.*, a rose between two mullets *a.*; the whole between three cocks' heads erased *s.*; the two in chief regardant.

146. *Ryrid Voel*; whence men of Blodwell. *A.* three eagles' heads erased *s.*, beaked *g.*

147. *Griffith ap Jenkyn*; whence Broughton of Owlbury. *S.* a chevron between three Howletts *a.*

148. *Ludlowe*; whence the Ludlows of Salop. *A.* a lion rampt. *s.*

149. *Newton*; whence divers men of Salop. *A.* a cross *s.*, flory *or.*

150. *Corbett*; whence Sir Andrew Corbett. *Or.* a raven *s.*

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These coats following are of several places in North and South Wales, soe set by themselves because of the uncertainty of the counties.

151. *Bleddyn ap Kynvyn*, Prince of Powys; whence Mr. Gray, now lord of Powys, etc. *Or.* a lion rampt. *g.*

152. *Madoc ap Meredith*; whence Owain Glyndwr, etc. *A.* a lion rampt. *s.*

153. *Karadoc Vraichvras*, Earl of Hereford before the Conquest; whence the men of Glangroy. *B.* a lion rampt. per fess *or* and *a.*, within a border *a.* charged with eight annulets *s.*

154. *Kunedda Welledic*; whence many throughout Wales. *S.* three roses *a.*, barbed *vert.*

155. *Ednovain ap Bradwen*; whence men of Pennyarth. *G.* three snakes knotted in triangle *a.*

156. *Dewi Sant*, otherwise Saint David ap *Haucke*; whence a great part of the Saints of the Isle of Britain. *S.* a chevron between three roses *a.*, barbed and seeded *or.*

157. *Edneved ap Kynvrig ap Riwallon*; whence men of Bromefield. *Ermine*, a lyon passant gardant; his taylor passed beneath his body, and erect, *gules.*

158. *Llewelyn ap Bleddin*; whence men of Dyved or West Wales. *A.* a chevron between three bulls' heads cabossed *s.*

159. *Gwaithvoed Vawr*; whence many of the lords of South Wales. *A.* a lion rampt. regardant *s.*

160. *Kadivor ap Dinawall*; whence men of Castell Howell. *S.* three scaling-ladders and a spear-head erect *a.*, on a chief *g.* a tower *a.*

161. *Meredidd Gam* of Dyved; whence men of West Wales. *S.* a boar passant between six fl.-de-lys *a.*

162. *Llowden*; whence men of Virchaeron. *G.* a griffin segreant *or.*

163. *Kadiver ap Selif*; whence men of Llansanwyk. *A.* a chevron between three *ermine* spots; on a chief *or.*, a lion passant gardant *gules.*

164. *Owain ap Ievan ap Madoc*. *A.* three eagles' legs erased in triangle *s.*, armed *g.*

165. *Adam* of Gwent; whence men of Gwent. *A.* on a bend *s.* three phæons bendwise, points upwards, *a.*

166. *Kadivor Vawr*; whence men of Blaenkych. *A.* a lion passant [statant], gardant *s.*

167. *Karadoc Vreich Vras*; whence many North [South] Wales men. *S.* a chevron between three spear-heads erect *a.*

168. *Meredidd Bwl*; whence many S. Wales men. *A.* a bull passant *s.*
169. *Elffyn ap Gwyddno*; whence men of Llanegward. *A.* a griffin segrant *v.*
170. *Jenkyn Lloid*; whence men of Pwll Divarth. *A.* a lion passant *s.*, armed *g.*
171. *Philip ap Madoc*; whence men of Pykdwn, co. Pembroke. *A.* a lion rampt. *s.*, chained and collared *or.*
172. *Padarn Priscudd*; whence many Welshmen. *S.* three spears erect *a.*
173. *Llewelín ap Ivor ap Bledir*; whence men of Gwent. *A.* a griffin segreant *s.*
174. *Les ap Koel*. *A.* a [chariot] wheel *or*, pierced *v.*
175. *Gwalchmai ap Gwiar*. *Ermine*, a fess *a.*
176. *Koel ap Meuric*. Quarterly *s.* and *a.*
177. *Trahayarn ap Einion*; whence men of Glynllivell. *S.* a goat's head erased *a.*, armed *or.*
178. *Idio Wyllt*. *A.* a lion rampt. *s.*, paws and head *or* [dismembered].
179. *Graie*; whence Mr. Gray of Bildway, lord of Powys. *A.* three bars *g.*
180. *Yswittan Wyddell*; whence men of N. Wales. *A.* three boars undy *b.*, in fess three martlets *s.*
181. *Garat Groch*. *S.* an arming sword, point downwards, in pale; in dexter fess a spur, in sinister a Catherine wheel; all *a.*
182. *Twinkin Shoklidge* [Flint]. *B.* three fishes in triangle *a.*, snouts together *a.*
183. *Don*; whence Done of Utkynton, co. Chester, Esq., etc. *A.* four bars *b.*, on a bend *g.* three phæons bendwise *a.*
184. *Dutton*; whence Mr. Dutton of Dutton. *A.* a bend *s.*
185. *Butler*; whence Butler of Lancashire. *B.* a bend between six covered cups *or.*
186. *Bridges*; whence Lord Chandos and other gentlemen of Gloucester and Hereford. *A.* on a cross *s.* a pard's head *or.*
187. *Fferwr*. *A.* on a bend *s.* three fers-de-cheval *a.*



188. *Gerrard*; whence Thomas Gerrard of Lancashire; Sir Gilbert Gerrard, sometimes Master of the Rolles and Attorney General to the Queen's Majestie; and Sir Wm. G. of Chester, late Lord Chancellor of Ireland. Gilbert Gerrard married Jane, d. and h. of William Almor. Quarterly 1 and 4 *b.*, a lion rampant. *a.*; 2 and 3, *a.*: on a bend cotised *s.*, three annulets *gules*.

189. *Bowld*; whence Bold of Lancashire. Quarterly 1 and 4, a griffin's head erased *s.*, armed *g.*; 2 and 3, barry of six, *a.* and *b.*

190. *Peke*; whence Richard Peke of Conway town. Chequy *a.* and *g.* a saltire *ermine*.

191. *Ithel Annwyl*; whence many Northop men. Per pale *g.* and *or*, two lions rampant, addorsed, counter-charged; in pale an arming sword, point downwards, *a.*

G. T. C.

#### ON SOME ANCIENT WELSH CUSTOMS AND FURNITURE.

ANCIENT customs are so rapidly falling into disuse that it may be as well to put on record such traces of them as either remain, or have only ceased to exist within the recollection of aged folk. Many of these are probably similar to what existed two centuries ago on the east side of Offa's Dyke, but have lingered so much longer on its western side that they have not utterly perished as they have in many parts of England. Those that generally remain the longest are those which are connected with what may be considered the two most important events in a man's career, namely, his marriage and his death.

As regards the former, in many respects the marriage customs strongly resemble those still existing in parts of Brittany.

One peculiar feature is the *bidder*, who is selected for his readiness of speech and address. His ensigns

of office are a cap and staff adorned with wedding garlands ; and, decked with these, he visits the houses of the district—from the mansions of the great to those of small farmers and freeholders. One of his necessary qualifications is an extensive knowledge of pedigrees and anecdotes of the various families. The object of the visit is to invite the attendance of the inmates at the proposed wedding, and also their presents or contributions towards setting up the young couple in life. These presents formerly did, and in some districts at the present time, consist of articles of furniture, live stock, or money ; all which are faithfully registered, and repaid on a future occasion.

When a wedding is about to take place, he proceeds to announce it at various houses, and generally waits until he thinks all the family and guests (if any are in the house) are assembled together either during or after a repast. He then enters the hall, strikes the floor with his staff, to demand attention, and with a low bow commences his address, which varies according to the character of those addressed, or the skill of the addresser.

This official, however, has probably ceased to exist before the commencement of the present century, a printed invitation being substituted. The one here subjoined is given in Peter Roberts' *Cambrian Popular Antiquities* (1815) :—

“ Carmarthen, March 20, 1802.

“ As I intend to enter the matrimonial state on Easter Monday, the 19th day of April next, I am encouraged by my friends to make a *Bidding* on the occasion the same day at my dwelling-house, known by the sign of the ‘Green Dragon,’ in Lammast Street where the favour of your good company is humbly solicited, and whatever donation you will be pleased to confer on me then will be gratefully received and cheerfully repaid whenever demanded on a similar occasion by

“ Your humble servant,            DAVID THOMAS.

“ *P.S.*—The young man's mother, brother, and sister (Hannah, Richard, and Phoebe Thomas) desire that all gifts of the above nature due to them shall be returned to the young man on the said day, and will be thankful for any additional favour bestowed upon him.”

The names of the visitors are registered in a book, so that the compliment may be returned on the proper occasion.

On the day of the ceremony, which is performed at a very early hour, the presents having been received, the piper, who is one of the principal authorities on this occasion, gives the signal to the bridegroom and his male friends to mount their horses and gallop off to the bride's dwelling, which is blockaded by various slight obstructions. A kind of musical and poetical contest between the besieged and besiegers is kept up; those outside, of course, silencing those inside. The door is then opened, and the bride laid hold of, lifted on the bridegroom's horse, and carried off at a gallop. A pursuit is immediately begun, and a mock encounter takes place, in which the pursuers are soon defeated; but both parties adjourn to the bridegroom's house, and spend the rest of the day in festivity. This latter part of the ceremony, Peter Roberts thinks, was confined to South Wales, although the contribution of such wedding presents was common, and even at this day not unknown, in North Wales.

The Breton peasants have or had both these customs; but the dancing and singing go on, in some parts, for three whole days.

On some occasions, at least in North Wales, where the married couple occupy a more elevated position, as that of wealthy farmers or superior tradesmen, offerings in money are made to the officiating clergyman by all present. An instance of this occurred in Denbighshire within the last half century.

In the case of burials, practices similar to the Irish one of "waking" were common, but are now extinct, certainly in the northern portion of the Principality, and probably in the southern one. In Pennant's time it was customary, after the coffin was placed on the bier outside the door, for the nearest female relative, whether mother, sister, or daughter, to hand over the coffin a certain number of white loaves, and sometimes



a cheese with a piece of money stuck into it, to certain poor persons, who were probably specially invited. Afterwards a cup was brought containing some mixture of wine or beer, of which a small quantity was drunk on the spot by those who had received the bread. Although this custom is no longer in fashion, yet it is to some extent represented by the practice, especially in funerals of a higher class, to hand to those who are invited to attend the funeral, oblong sponge cakes sealed up in paper, which each one put into his or her pocket, but the providing and distribution of these cakes are now often part of the undertaker's duty. There is sometimes found in Welsh houses of lesser importance one of those large latten ornamental circular dishes, which are said to be of Flemish manufacture. These have been handed down for generations, and never used except on occasions of funerals and weddings. The large dish Pennant mentions may have been one of this kind. There are also to be found large china or delf dishes, usually ancient family relics, which were evidently not intended for common use. After all had partaken of the loaves and cups they knelt, and, if the clergyman was present, said the Lord's Prayer, which was repeated at every cross road between the house and the church, and finally on entering the church-yard. It was considered auspicious if it rained during their walking to the church sufficiently to wet the bier. In the church, at a part of the service, generally after the Lesson, the mourners, in order of relationship, advance to the rails and deposit each a piece of money on a small bracket. This was the offering to the clergyman. The clerk also receives in a basin, or some convenient article, smaller sums. This has sometimes (but erroneously) been considered a relic of offering for masses. It is simply a continuation of the ancient plan of supporting the clergy, whose income for endowment was absurdly small even for those times. This custom of offering still continues, but is by degrees slowly dying out.

A custom also existed, but not peculiar to Wales, of

the mourners carrying sprigs of rosemary, which they threw into the grave as soon as the service was finished. This was done at a burial at Gresford about twenty years ago, and the custom probably still exists.

The coffin lights seen before a death are matters of belief elsewhere than in Wales. The same may be said of phantom hearses and funeral processions, but the superstition that thunder and lightning in mid-winter invariably announce the death of the great man of the parish is thought to be peculiar to Wales, or to the wilder and more secluded parts of North Wales.

The only relics of the ancient games are the ponderous boulder stones sometimes found in churchyards, to lift which and throw over one's head require no little strength and dexterity. Probably the interval between the morning and afternoon services of the Sunday was passed in some such amusement. Ball-playing against the walls of the church also between the services was in fashion almost within recollection. Formerly, when dissent was unknown and parishioners had long distances to traverse on a Sunday, the younger members would naturally fill up the interval with amusements; and that, too, with the sanction of the clergyman, and even his personal superintendence. Old people can remember such a state of things, when the clergyman gave notice that the game must cease by putting the ball into his pocket, and marched his young friends into church. This was particularly the case on the festivals of the church, and is said to have generally commenced on Easter Eve.

A custom confined to North Wales is that of lifting, which was observed on Easter Monday and Easter Tuesday. It may, perhaps, have now fallen into disuse, but was in full force in the early part of the present century. On the Monday the men assemble in crowds; and at twelve o'clock, carrying a chair, they lay hold of any woman they like, and, placing her in the chair, lift it up three times with loud cheers. The lady is then released on payment of a small sum, and is soon succeeded by

another victim. On the following day the women return the compliment and treat the men in the same way. Effective resistance is not only almost hopeless, but excites general contempt and indignation. Whether any allusion to the Resurrection is intended by this custom, as has been conjectured, is very doubtful. On Whit-Monday all persons must be up and dressed by three or four in the morning. Otherwise they are liable to be dragged out of their beds and placed in the common stocks for a short period. This is, or was, a Conway custom.

The sowing hempseed in the churchyard on All-Hallow-Eve is not peculiar to Wales. The seed is sown a little before midnight, the person sowing going three times round the church, saying "Hemp I sow; let him (or her) mow." On looking back either the future partner in wedlock or a coffin is seen.

The Plygain is a service in the church at 3 or 4 A.M. on Christmas day, followed by a sermon, anthems, and hymns, which are continued until broad day. This custom is still continued in many parishes. The word Plygain has been derived by some from Pulli-cantus.

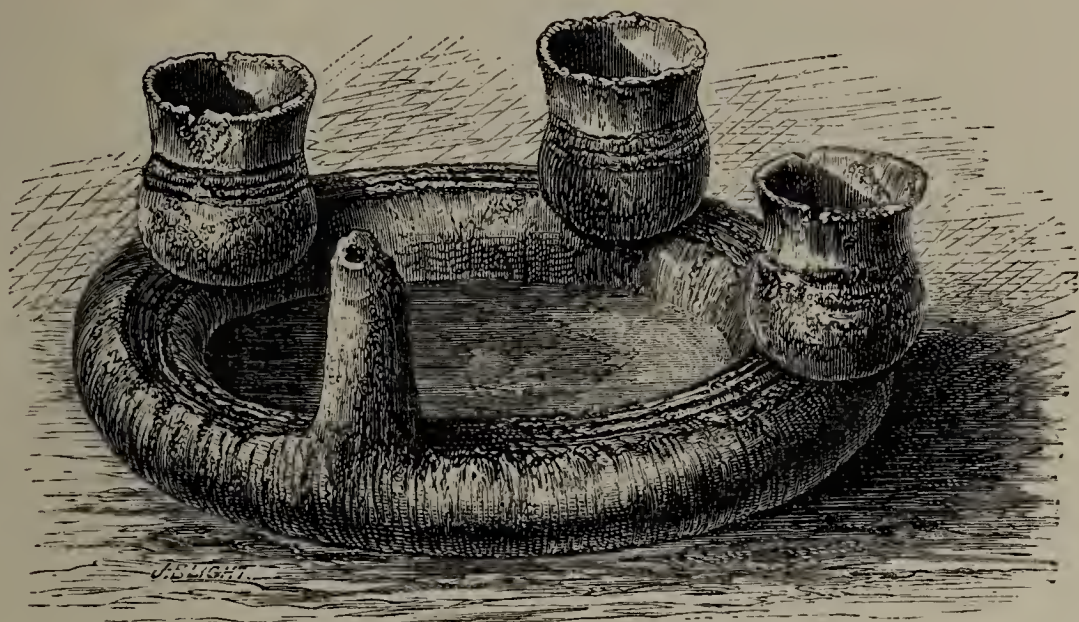
There was also a custom (the name of which is now lost). The village belle had on Easter Eve and Easter Tuesday to carry on her head a curious China article, of which the accompanying illustration is an accurate representation (cut No. 1). The original was in the possession of Miss Lloyd, of Rhyl, better known as *Angharad*, and who may in her younger days have seen it thus used. In the spaces between the cups lighted candles were placed, fixed in clay, the cups themselves being filled with a native beverage called *Bragawd*. The difficulty was to drink this liquor while placed on the damsel's head without running the risk of burning. Her companions sang a stanza, the last line of which was

"Rhag i'r feinwen losgi ei thalcen,"

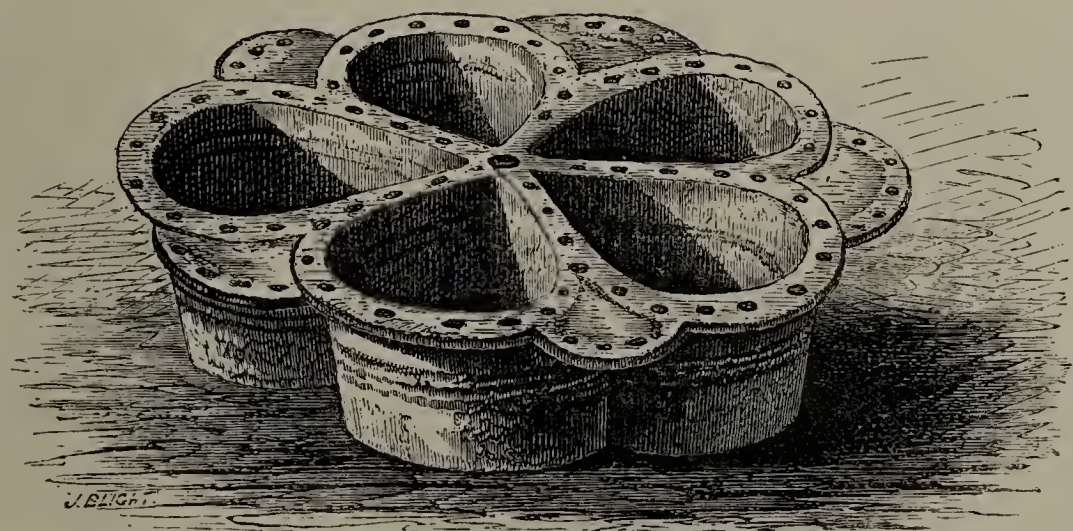
meaning, "Lest the maiden burn her forehead."

Another curious article, also formerly the property of





Cut No. 1.



Cut No. 2.



Miss Lloyd, is here represented (cut No. 2), not from its connection with any particular custom, but as indicating the simple and somewhat rude method of determining proportions. Thus, by the aid of the five compartments of the vessel, the careful housewife measured out the components of the Christmas plum pudding or mince-pie, and Miss Lloyd when a child remembered that the farmers' wives in the parish invariably borrowed of her mother the vessel at Christmas time for that purpose. Her father was the incumbent of Caerwys, and companion of Pennant in his Welsh tours.

These two cuts are from drawings from the original by Talbot Bury, Esq., F.S.A., soon after the Rhyl meeting, where they were exhibited in the temporary museum.

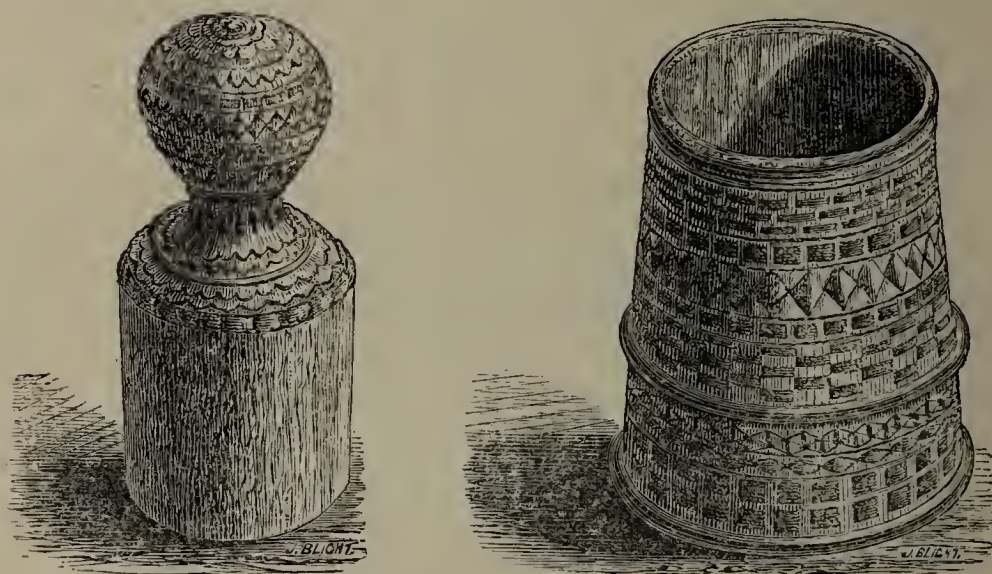
One might almost infer that scales and weights were not commonly part of kitchen furniture, as the process of ascertaining the proper proportions of the materials by such a contrivance, must have been an unsatisfactory and inconvenient one, consuming much more time and trouble than was necessary. The small size of the compartments may perhaps indicate that some of the components at least were much more costly than at the present time, and therefore used less freely. But, however this may be, the farmers' wives would not make their puddings without it. It may have been connected with some tradition which gave it a kind of charm, and thus made it so popular.

The same simplicity of life may be also illustrated by the contrivance used for bruising mustard or pepper, as if the hand mills of the present time were unknown.

The one here given (from a drawing by Arthur Gore, Esq.) had been for some generations in use in a respectable but humble family, although latterly it was considered rather as an ornamental than a useful piece of furniture. It consists of three portions, one a kind of pounder or crusher, the end of which is covered with a thin iron plate punctured so as to form a grater. The other two portions are screwed together, the bottom of



the upper part being also provided with a pierced grater, through which the mustard or pepper, as crushed, falls into the bottom compartment, the article to be crushed being triturated between the two graters. The whole apparatus is about six inches high.<sup>1</sup> It has been neatly turned, and is covered with a small simple pattern; and when the crusher is replaced in its receptacle, is really an ornamental article. They are now so very rare that very few of the older people in Wales have ever seen them; but one is said, at least, to have lately found its way into the South Kensington Museum.



Another piece of ancient Welsh furniture is the family “dresser,” always of oak, and mostly of the period from 1560 to 1720. It is often elaborately carved. Some also have the arms and the initials of the owner. They consist of two or three stages, one above the other, but the majority have only two.

The lower compartments, which are enclosed, are used as a larder for provisions. The upper ones, which are open, are decked with specimens of useful and ornamental ware. They are still to be found in the houses

<sup>1</sup> The Welsh name was *melin bupyr*, or pepper-mill. The article was occasionally met with in some parts of South Wales some thirty or forty years ago; but all the specimens which we noticed bore evident marks of old age.—ED. *Arch. Camb.*

of the smaller class of farmers, and sometimes in the cottages of the labourer whose family once held a higher position. In most cases this is the sole relic of family property, being the last article of furniture parted with. This piece of furniture, with one or two large oak chests, also generally carved with ornamental devices, seem to have been the sole depositaries of clothes, linen, and other domestic valuables, as cupboards and drawers appear to have been little known in Wales when they were comparatively common elsewhere.

Many of the above practices are not to be thought peculiar to Wales, although they may have lingered on longer there than elsewhere ; but there was formerly in Pembrokeshire, and particularly in the hundred of Cemmaes, a custom of playing the game of *cnapan*, generally five times in the year, viz., Shrove Tuesday, Easter Monday, Low Easter day, Ascension and Corpus Christi days, between two rival parishes or districts. The combatants were clothed only with a pair of drawers or light trowsers, as otherwise in the struggle their clothes would be torn to rags. They were also barefooted. The game was a kind of football, which whoever could get hold had to keep possession of it, and run off with it to a certain distance. Sometimes two thousand men joined in the game, and great violence was used.

The game of *soule*, formerly played in Brittany, was identical with this, except that horsemen did not join in the game as in Pembrokeshire. On account, however, of the ferocity displayed and the lives lost among the Bretons, the Government of the day put a stop to it, and it has never since been permitted.

The identity of this Welsh game of *cnapan* and the Breton *soule* is remarkable, for there are apparently no traces of it in other parts of France or in England. Nor is there any evidence that it was in existence in the northern counties of Wales. It had grown out of use in Wales in the time of Elizabeth, but continued very much later on the other side of the Channel. The whole

account of the *cnapan* will be found in the *Cambrian Register* for 1795.

Many of the practices mentioned in this brief and imperfect notice cannot be called peculiar to Wales; but some few, and the *cnapan* amongst them, may be genuine relics of Celtic times and manners.

E. L. BARNWELL.

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### THE BRONZE RELICS OF BROADWARD, SHROPSHIRE.

IN the summer of 1867 a number of bronze spear-heads and other objects were accidentally discovered in the process of some draining operations near Broadward Hall in Shropshire, in a field called the "Lower Moor,"—as its name implies, a piece of low, marshy ground which is situate in the valley through which the Clun flows till it joins a larger stream, the Teme, at Leintwardine in Herefordshire, about two miles below the spot where these relics were found. The valley, which extends southwards to Wigmore and Leinthall Moors, bears traces throughout of having been of the same swampy character at an earlier period.

Several "finds" of a similar description have occurred in this or the adjoining county, and at no great distance from that under notice. Mr. Hartshorne, in his *Salopia Antiqua*, speaks of two near the Wrekin, one of which he was able to describe from personal observation of the circumstances attending the discovery. From the following description, and the figures which he gives of some of the weapons, this appears to have been very similar to the Broadward "find." "Whilst a labourer was cutting a drain, about a hundred yards from the left hand side of the road leading from Little Wenlock to Wellington, by a hedge-side separating the two fields lying between the top and the bottom of the



ascent, he suddenly came upon a heap of broken spears. They lay piled up together, and were two or three hundred at least, but nearly all much injured." Some specimens are figured and thus described:<sup>1</sup> "No. 1, a small spear, quite plain, having a hole on each side of its socket, through which a rivet was passed to fasten it on to the shaft." Another (2) has "a slight chamfer running from the bottom of its rivet-hole to the lower part of the blade. Round the end of it are four ribs, by which the string binding it to the shaft was kept from slipping. The workmanship is extremely good. Part of the shaft of this was still remaining in the socket. (3.) A spear with rivet-holes very perfect, but without chamfers or ribs."

Another discovery, of which some of the objects came under my own observation, and of which figures are given, was made in the parish of Lydham, near Bishop's Castle. All that I could learn about them was that "they were found near the Lea Farm, where there is either an old castle or monastery: and they were in an old pit-hole near a field called 'The Romans,' on the same farm."

In connexion with the Broadward spears also may be mentioned the Powis Castle antiquities—found at no great distance in the adjoining county of Montgomery—as containing some similar objects; especially the curious long ferrules or tubes, from ten to sixteen inches in length, and in a much more perfect state than any of the Broadward specimens, of which the longest fragment did not much exceed six inches.

The locality of the Broadward "find" is remarkable for the large tumuli, which extend in a straight line through the length of the Clun valley, and beyond. They are generally of the same character and dimensions; in round numbers, one hundred feet in diameter at base, and fourteen or fifteen feet in height, and from one to two miles apart. One of the most perfect stands on the brink of the river Clun at Broadward, within a

<sup>1</sup> *Sal. Ant.*, 96.

quarter of a mile, more or less, of the spot in which the spears were found. Intermediate, it appears that there has been one, if not two, more, but now levelled down, the nearest within a few paces of the site of the "find." Within three quarters of a mile, and on the opposite side of the river Clun, passes the so-called "Watling Street" Roman road from *Uriconium*, through a Roman town supposed to have stood on the banks of the Teme, near to the village of Leintwardine; which, perhaps, may be identified with Brandon Camp; about half a mile eastward of which the road passes on to *Magna*, or Kentchester, and thence southward. These tumuli, which are not all of them laid down in the Ordnance Map, skirt the Watling Street road at a varying distance of about a quarter of a mile from it. In the same way the Portway (an ancient road which runs along the ridge of the Longmynd, and joined the Watling Street somewhere near Leebotwood) is also skirted by tumuli. Mr. Hartshorne enumerates six in a distance of three miles. As to the age of this road he is not very clear.<sup>1</sup>

Nothing appears to have been ascertained with certainty as to the age or the precise use of these tumuli, nor what may be the connection, if any, between the Roman road, the tumuli, and the weapons found in their neighbourhood. From their contents, so far as at present examined,—chiefly wood ashes and fragments of pottery,—these barrows have been judged to be sepulchral. Again from their vicinity to the road, whether on the open waste of the Longmynd, or on the marshy flat of the Clun Valley, in which situations

<sup>1</sup> Mr. Hartshorne (*Sal. Ant.*, p. 101) says: "I shall take this opportunity of stating my belief that the Portway running along the summit of the Longmynd is an ancient *British trackway*.....The name is derived from the Anglo-Saxon *port promontorium*, because it runs along an eminence; and is in fact, as we should call it, strictly speaking, a *Highway*." Again, at p. 272: "*Portway*.—This is a very usual term for a Roman road; and it is highly probable that those lines of communication, in all places where it occurs, were originally formed by the Romans, and took this name in consequence."

they are chiefly found, it has been conjectured that here, as in some places, they may have been used as beacons. The existing tumulus at Broadward has, I believe, never been explored. I am not aware that any record has been preserved of the contents of those which appear once to have existed. The next, however, in order of this chain, at Clungunford, about one mile and a half distant, has been closely examined. An account of its first exploration, some thirty or forty years ago, is fully given by Mr. Hartshorne,<sup>1</sup> who considers that "this tumulus is an instance of interment by cremation so clear that it seems hardly necessary to state it." If sepulchral (on the authority of Sir John Lubbock),<sup>2</sup> I assume that it is not earlier than the age of bronze. "The barrows of the age of bronze," he says, "appeared to be distinguished from those of the earlier period, because the construction of the tumuli themselves was different in the two periods, and the corpse which in the stone age was always buried in a contracted posture, was in the bronze age always burnt." One small piece of bronze, apparently part of some personal ornament, was found in the Clungunford tumulus, not like the pottery, in the stratum of ashes, but in the earth which covered it, as if dropped by accident. A piece of pottery was taken up with the bronze at Broadward. Perhaps this circumstance does not go for much, but as pottery has been found in some quantity in the explored tumulus referred to, and also at *Uriconium* in considerable quantity, might not a comparison of the various pieces by an expert be attended with results as to the connection between the tumuli, the spears, and the Roman occupation?

Of the Broadward "find" the most remarkable objects appear to be the broad barbed spears and the long ferrules or tubes. Of the broad spears there were found several sizes and varieties, some broader than others in proportion to their length, some with barbs at a more

<sup>1</sup> *Salopia Ant.*, pp. 102-5.

<sup>2</sup> *Prehistoric Times.*



acute angle than others. Mr. Franks, in his chapter on spear-heads (*Horæ Ferales*), figures a "remarkable bronze spear-head, ten inches and a half long, with barbed blade and with rivet holes in the cylindrical socket, found in 1844 in dredging the Severn about one mile and a half below Worcester." This, with the exception of its proportions, appears to be of the same character as some of the Broadward ones. "Spear-heads of similar form have been discovered in Bloody Pool, South Brent, Devon. Another from Speen, Berks, is engraved in the *Journal* of the British Archæological Association, and recently some mutilated specimens were found in the Thames." He also observes, with regard to spear-heads in general, that "although bronze pins or rivets are occasionally found in spear-heads from southern parts of Europe, they very rarely occur in England. From a specimen preserved in the British Museum, and found in the Thames, it is probable that the rivet was more commonly a plug of hard wood." The spear-heads found at Broadward have all rivet holes, and several of the broad ones have the rivets or rather pins—a much ruder expedient for fixing them on the shafts—still remaining in the holes, and projecting from half an inch to an inch. What was the use of these broad spears seems to be a mere matter of conjecture. It has been suggested that they might be fish-spears. If such harpoons were used for their capture the fish in the Clun or the Teme must have run to a much larger size than they do in these degenerate days! But, perhaps, the Leviathans took "their pastime" in Wigmore Lake, as it occurs to a scientific gentleman "that, bearing in mind the position in which they (the spears) were found, in relation to the old Wigmore Lake, the spot *may* mark the existence of an ancient 'lake dwelling,' and that in any future explorations it may be well to bear it in mind, and also inquire if any appearance of piles was met with during the draining operations."<sup>1</sup>

<sup>1</sup> Whatever Wigmore Lake may have been in former times, it has now dwindled into a rather insignificant ditch of some two or three yards wide, and of no great depth of water.

The Lower Moor, in which the bronze was found, has been, up to the time of the draining which led to the discovery, one of the most wet and swampy parts of the Valley of the Clun; and the number of animals' bones dug up in almost every part of this field is remarkable. The bronze was found at a depth of five or six feet below the surface, together with bones which had apparently been buried for a very long period—of very little weight, and stained of the same dark colour as the soil, here composed of peat intersected with veins of clay or loam and coarse gravel similar to the bed of the adjoining river. Whole skulls of the ox and horse—or, perhaps from its small size, of the ass or mule—were taken up with the spears and other bones of the animals, as if the beasts of burden with their freight had been swamped in the bog. The cutting from which they were taken was at the extreme edge of the swampy ground where it rises rather abruptly to a higher level of some feet, and the animals might have fallen over in the dark, or have been—amongst other explanations of the circumstance—forced over, perhaps to avoid an enemy.

I had no opportunity of viewing the objects *in situ*. The cutting appears to have been at once filled in, and the extent of the deposit was not ascertained, as it was not disturbed much beyond the width of the cutting in which the labourers were at work, being an ordinary drain. The workmen, when questioned, could not give any very accurate account of the order in which the objects lay in the ground. The water flowed into the cutting so rapidly, they say, that it was impossible to observe. Some dozens of spear-heads, or their remains, portions of sword or dagger blades, the bones, a small urn of pottery, and some other objects were taken up. The bronze was, perhaps, generally in a more decomposed state than is usual—much more so than that of the Lydham spears—probably from the wet state of the ground in which they lay—some of the blades were oxidised through their entire thickness. In a few specimens

the metal is only partially corroded. Of these better specimens are some which do not appear in the present collection, having been made a private speculation by the labourers who found them ; but of some of these I have been enabled to obtain drawings. The bronze objects are all of them more or less imperfect, and appear to have been so at the time they were buried,—bent or broken in use,—as some of the spear-heads have a portion of the wood forming the shaft still remaining in the socket, with the rivet or pin which secured it. Spear-heads and fragments of various patterns lay in a confused heap, possibly a consignment of old metal for re-casting, or the stock-in-trade of some itinerant manufacturer. Many were taken from the earth cemented together with the gravel into large solid lumps, the points lying in all directions, which could not have been so much the case if the spears had been complete with shafts when buried. In the present collection may be seen the blades of three broad spears all lying in different directions, and a portion of a sword blade firmly cemented together. In another lump two narrow spears with long sockets. The portions of wood remaining in some of the sockets have much the appearance and texture of the sticks of soft charcoal used for drawing, and will in the same way mark on paper. If the wood has been actually charred, this may have tended to its preservation. From the grain apparent in some of the pieces, perhaps the description of wood used may be determined.

T. O. ROCKE.



## SOME DETAILS OF THE BROADWARD "FIND."

THE various implements of this remarkable discovery, some few of which were exhibited at the Temporary Museum of the Society at Hereford in 1867, are in such a mutilated and corroded condition that in some cases it is not easy to determine their exact form, and the use for which they were intended. But even with such drawbacks they form one of the most important and interesting discoveries made within the limits of Wales and the March counties. The Powis Castle implements, found in the parish of Guilsfield, were, perhaps, superior as to their state of preservation; and also in one or two other respects, such as the supposed ferrules and scabbards; yet the enormous size of the barbed spear-heads, and other peculiarities, give an importance to the Broadward collection almost equal to that of Powis Castle.

In the following notice it has been thought advisable to figure only the most important and rare specimens. The drawings from which the engravings are made are by the Rev. T. O. Rocke and Arthur Gore, Esq., to whose accurate pencil the Society has on several occasions been much indebted.

No. 1.—This remarkable spear-head (cut No. 1), although the end of its socket is a little damaged, does not appear to have been at any time longer than it is at present, namely, a little more than six inches. In the other specimens of the same type, in this collection, the same shortness of socket is noticed, which thus distinguishes the weapon from the more common form, in which the socket is always longer than in the present instance. If, indeed, the length of the socket was intended to be in proportion to the size of the weapon, we should have expected to have found it in this case longer than in the common type of spear or lance-head; whereas the

fact is the reverse, as it is actually shorter. Another peculiar distinction is the depression of the central rib, for which there must have been some reason. All the spear-heads of the common kind are found with these larger and more unusual ones, and have the ribs strongly developed, so that the difference cannot be ascribed to different dates.

It has been suggested that the barbed heads may have been a kind of harpoon or fish-spear, and the comparative absence of the rib may have made the weapon enter the fish more readily; but, as Mr. Rocke observes, the fish must have been unusually large to require fish-spears of such dimensions. This objection, however, is not insuperable, as it is uncertain to what size salmon may have attained in such times, as they reach occasionally to forty or fifty pounds weight at the present period; and when the natural strength of that particular fish is taken into consideration, a weapon of such a size and weight might be found useful, if not necessary. In the present instance these spear-heads were found at no great distance from a river where such fish would be found; while the barbed head mentioned by Mr. Rocke as given in the *Horæ Ferales*, was also found in or near a river,—the Severn. But this specimen, although barbed, differed materially in more than one respect from those under consideration.

The shaft was secured by a strong copper or bronze pin placed immediately beneath the shoulder of the blade. In the ordinary spear or lance-head the pin is either much lower down, or does not exist at all. The pipe or socket is invariably of considerable length, and was originally secured by sinews or string of some kind, as may be inferred from such fastening being imitated in the casting of weapons of a later period; an instance of which occurs in the present "find," and will be noticed.

On referring to the plate (cut 1), the ends of this pin will be seen, although somewhat obscured by the incrustations of the metal. From other examples it is clear that the ends were left thus projecting purposely. That







No. 2 (p. 347).

SPEAR-HEAD FOUND AT BROADWARD.

object was, no doubt, to give greater security<sup>1</sup> to the fastening, which security might have been compromised by cutting the ends away so as to make them level with the surface of the pipe. Additional precaution on this head was probably also necessary, owing to the depression of the central rib already alluded to; which must have reduced the dimensions of the interior wooden shaft, and so rendered the weapon less capable of great strain.

The length of the pin is about two inches; and it is remarkable that while the projecting portions of it retain their original metallic character, the part within has apparently been converted into what might be easily thought to be iron. The same remark may apply to the interior of the socket, which at first sight might be supposed to be of iron plated with bronze. It is needless to say that this is not the case. The upper portion of the wooden shaft still remains in its place, and is so highly carbonised as almost to lose its original fibrous character. The maximum breadth of the blade is a little over three inches. There are no traces of the thin, bevelled, cutting edges so common in swords, knives, and many spear-heads of ordinary character.

No. 2.—This instance, although nearly of the same dimensions as those of the preceding one, differs slightly in outline, having the sides of the blade straighter. It has also the short socket and pin close to the blade; but only one end of the pin projecting, the other having been broken off or otherwise destroyed. The mouth of the socket is filled up with some infiltrated matter which has been changed into a kind of stone; but an aperture in one of the faces of the blade discloses the carbonised wooden shaft in the interior. Both faces of

<sup>1</sup> This suggestion of giving greater security is liable to the objection that, although the entire cutting away the extremities of the pin might weaken the fastening, yet full security might have been obtained by leaving only a small portion to project. The extraordinary length must have been intentional. Could these projecting ends have served in any way for securing the thong or rope by which the supposed harpoon might be recovered after it had been thrown?

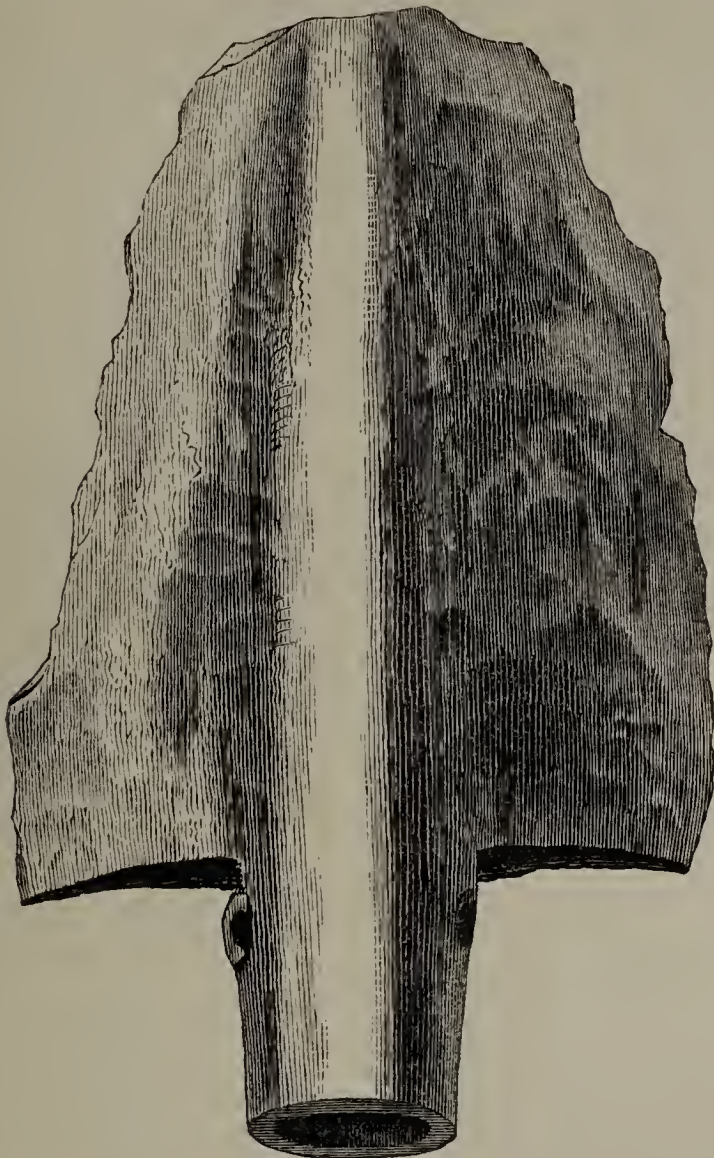
this weapon are so loaded with incrustation that it is not easy to determine exactly the character of the central rib; but it appears to have been still more depressed than in the first mentioned case. The length is about the same as the one already noticed, but the breadth is nearly an inch more. (See cut No. 2.)

No. 3.—This is another example of the same type, but somewhat smaller, having a maximum length of four and a half, and breadth of two and a half inches. (Cut No. 3.) Both the edges, however, and the point seem to have been curtailed of some of their proportions; but, even making allowance for this diminution, it must have been always inferior in size to the other two. The shoulders also of the blade are slightly bent downwards, and not straight: the pin here has vanished, but the holes through which it passed are in the same position as in the other cases, namely, close to the shoulder. These holes are, moreover, unusually large, as if a massive pin were necessary. The central rib is so depressed as almost to vanish entirely, especially on one face. The head itself is in a much better state of preservation, except as regards the edges and point; while the bronze, which seems to have a large proportion of copper, as far as colour can inform us, is similar to that of the two others. This weapon has much the appearance of a fish-spear.

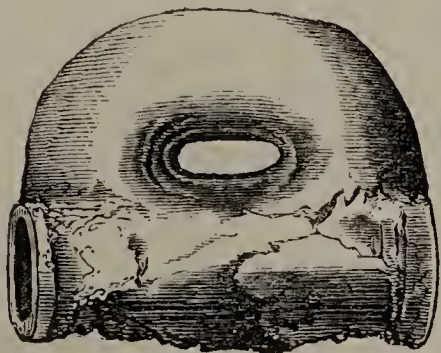
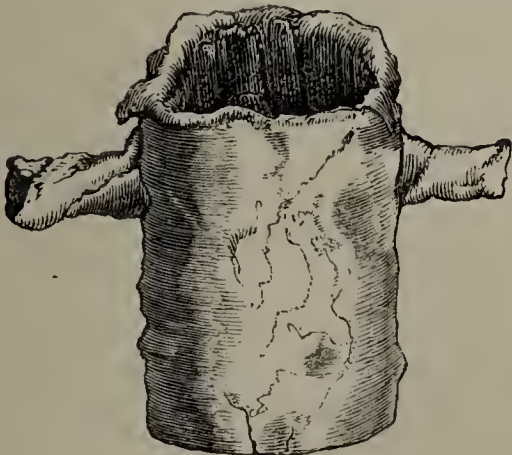
3A is a very corroded example, and covered with incrustations. The socket has nearly vanished; but the pin, measuring two inches, still remains in its position, and apparently projected, as in the case of Nos. 1 and 2. Originally this has been about the same size as Nos. 1 and 2.

3B.—This, although corroded into one mass with the upper part of a sword and some other small uncertain object, presents a well developed outline of a spear-head exactly similar to No. 1. The point and edges of the blade, in spite of being so overlaid with corroded matter, are easily made out. The socket, however, has been broken; and no traces of the pin remain, but its posi-





No. 3 (p. 248).



No. 12 (p. 354).

No. 10.—Referred to at p. 350, line 20, erroneously  
as "Cut 9."

OBJECTS FOUND AT BROADWARD.









No. 4.—3 D.—(p. 349.)

SPEAR-HEAD FOUND AT BROADWARD.

tion was the usual one. The central rib, in this instance, does not appear to have ever existed. Its original length must, with the short socket, have been about seven inches.

3C.—The central portion of another example is about three inches broad. The upper part and socket have vanished, and there is a very slightly developed central rib.

3D.—This one is similar to No. 1 in outline and proportions; and although it has lost its socket, still retains the pin, which from some cause has lost its bronze character, and become a kind of brown, dull metal. One face is tolerably perfect, and can hardly be said to have any mid-rib at all. On one side of what should have been this rib is a hollow of the form that appears in figure 8, as if an attempt had been made to cast this weapon with such openings; but they do not appear to have pierced through the blade. The other face of the blade, however, is so incrustated and loaded with oxidised matter that this point may be uncertain. On the other side of what should have been the mid-rib there are only partial appearances of a similar opening. It would almost appear to have been intended to cast it with these apertures, and that the attempt had failed. The dimensions are nearly the same, six inches long and three broad.

3E.—This is merely the mutilated head of one of the same class, with depressed mid-rib. It seems, however, to have been less broad, and somewhat approaching the leaf-shaped pattern. This fragment measures four inches and a half long by two and a quarter broad.

3F.—There are two other still more mutilated examples. One of them exhibits the low mid-rib, and the metal has been partially converted into a red oxide. The other is so mutilated, and consolidated with the fragment of another implement, that little more can be made out than the remains of the socket, of one pin-hole, and one shoulder of the blade, which is partially curved, and not straight as in No. 2. The relative position of

the pin and shoulder is the same as in the other instances. The mid-rib is also so slightly raised that it easily escapes notice unless particularly looked for.

3G.—The last example of this type has the perforations similar to those represented in cut 8. It retains its socket; but the mouth of this is closed by infiltrated matter, as in the case of No. 2, so that it is not possible to ascertain that the pin still exists; but as its extremities, or rather the remains of them, are in their places, there is little doubt that the pin itself is still preserved. In this instance there is not even the indication of a central rib. As to dimensions, position of pin, shortness of socket, they are identically the same with the preceding ones; the only peculiarity being the openings, which, as already stated, had apparently been attempted unsuccessfully in the last case.

3H.—Besides the eleven more or less perfect implements of this type, were found two detached sockets which probably had belonged to some of the more mutilated ones. Cut No. 9 represents the more perfect one of the two. It is about an inch and a half long, and retains a pin measuring nearly two inches and a half long. The mouth is filled up by infiltrated matter, as already mentioned, while the opposite end shews the carbonised remains of the wooden shaft.

The other shank also retains its pin, of the same length, which is seen through its length by the breaking away of the metal at the opposite end.<sup>1</sup>

How many of these fish-spears, if they may be called so, were found, is uncertain, as it appears that many were appropriated by the labourers, and which may have been among the best preserved ones. It is, however, to be hoped that some, at least, are not past all hopes of recovery.

The number of ordinary spear-heads, or portions of them, is twenty-four, but many of these are only corroded fragments. Almost all are of the leaf-shaped

<sup>1</sup> Mr. Clibborn knows only of one bronze spear-head with bronze rivet or pin, although old iron spears were provided with them.



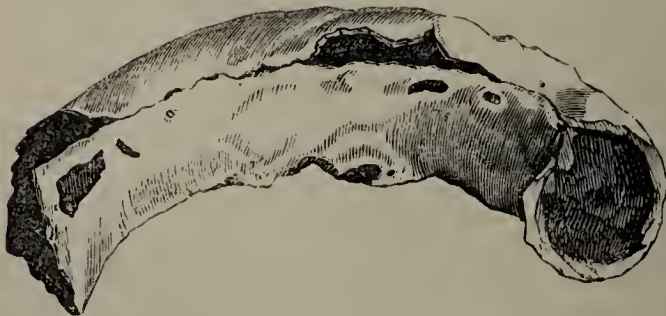




No. 1, half size (p. 345).



No. 6, half-size (p. 351).



No. 11 (p. 353).

IMPLEMENTS FOUND AT BROADWARD.

form, and similar to that figured in Wilde's *Catalogue of Implements, Animal, Material, and Bronze, in the Museum of the Royal Irish Academy*, p. 496, fig. 362.

The finest and largest of these is here represented (cut No. 5). It is in very fair preservation, and has little of those oxidised adhesions so conspicuous in the large barb-shaped heads. The central rib is well developed, with a narrow edging on each side, which is continued down to the shoulders of the blade, whence they form parts of a kind of ornamental connexion as far as the rivet-holes. These side-lines are found on both sides of the weapon. The end of the socket has what may be called the "thong-pattern," being an imitation of the thong previously used in binding the spear-head to its wooden shaft. It has been bent by violence.

No. 6.—This spear-head, which has lost its tip, rather resembles in outline fig. 379 (but without the side-loops) in Wilde's *Catalogue*, p. 500, than the common leaf-shape, and measures six inches and a half. Its original length would have been a little more than eight inches. The thong-pattern is repeated on the socket, which is much shorter than in the preceding instance. It, moreover, has no rivet-holes, so that the only means of securing the weapon must have been by thongs. If such were the case, the thong-pattern was not, probably, intended for mere ornament, but for preventing the thongs or other fastening from slipping. Thus it may have been repeated in this instance, from there being no rivet-holes. On the blade are some thinly indented parallel lines, running obliquely towards the central rib. On the other side of the rib they are not so easily made out. Whether they are accidental scratches, or not, is uncertain; but the tool, at any rate, with which they have been made must have been sharp, and strongly applied. On the opposite face the same kind of lines are seen in a small part of the blade where the surface has not been covered with incrustations. They are not given in the cut, as it is doubtful if they are intended for ornament. The probability is, however, that such was intended.



No. 7.—This supposition is confirmed by the mutilated spear-head mentioned by Mr. Rocke as being covered with a kind of zigzag pattern not unlike those found on some Irish celts, although, we believe, never found on Irish spear-heads. (See Wilde's *Catalogue*, pp. 365, 390.) Cut No. 7, from a drawing of Mr. Rocke's, gives a faithful representation of the pattern. This spear-head has lost its socket and tip, and measures only four inches and three-quarters. It is, especially on one side, thickly incrustated with small pebbles, and although in very sorry condition retains its leaf-shaped outline.

No. 8 has been also deprived of part of its socket and blade, but is here figured (in cut 8) as an example of what Sir W. R. Wilde makes a fourth variety of spear-heads, having lateral apertures in the blade. Fig. 372, No. 36 (p. 499), is identical in character with the one now described, but much smaller, measuring only three inches in its present mutilated state; whereas the Irish specimen, which has lost its tip, measures ten inches and a half long. It differs also in the absence of the bevelled edge, which appears to be wanting in all the weapons of this find. In No. 3D it will be remembered that indications exist of an attempt to produce these lateral apertures.

8A.—A spear-head, six inches and a half long, with sides rather straighter than those of the more perfect leaf-shaped type. The rivet-holes are small, and situated about half way between the blade and end of socket.

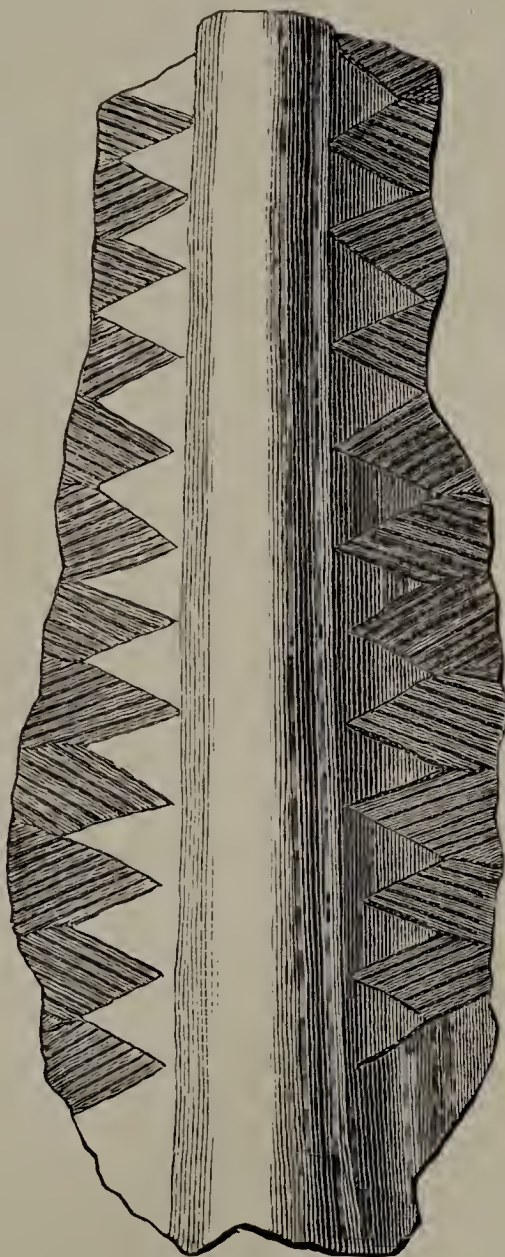
8B.—A similar spear-head, eight inches long, but more leaf-shaped than the preceding one.

8C.—A mutilated, leaf-shaped spear-head, the shaft of which has the thong-ornament. The tip of the head has been broken off, while the socket has been wrenched open with great violence, as if for the more easy breaking up the implement. It could not have been reduced to its present state by any ordinary usage. There are traces of rivet-holes near the thong-ornament.

The remaining seventeen spear-heads are more or

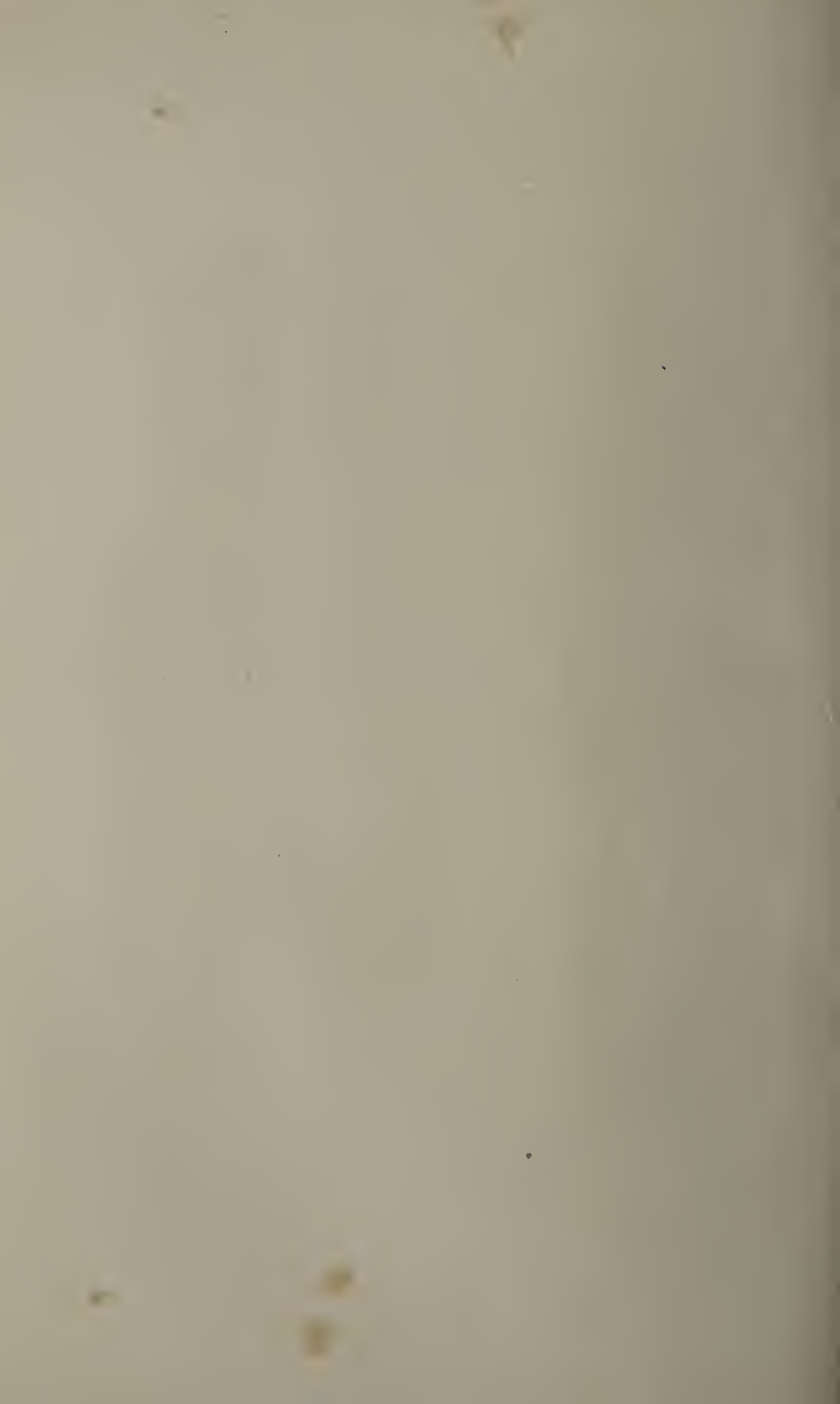


No. 5, half-size (p. 351).



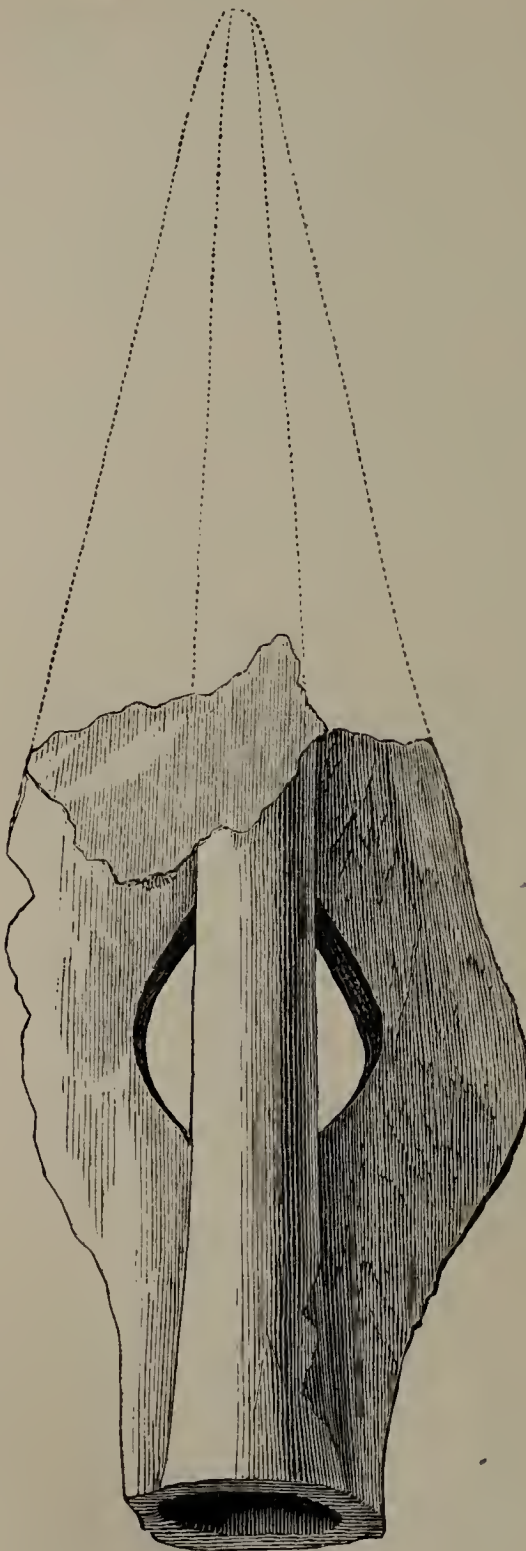
No. 7 (p. 352).

IMPLEMENTS FOUND AT BROADWARD.

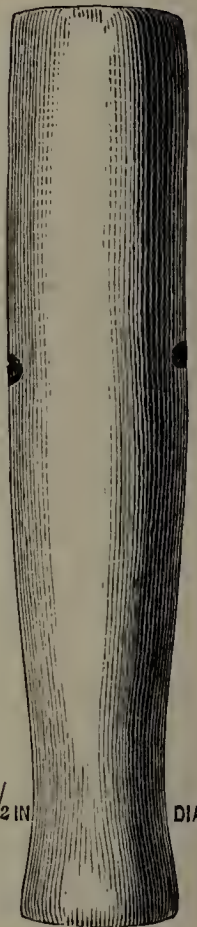




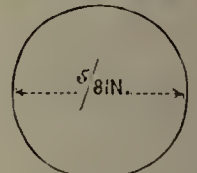




No. 8 (p. 352).



$\frac{1}{2}$  IN. DIAM.



No. 9 (p. 353).

IMPLEMENTS FOUND AT BROADWARD.

less mutilated, and consist only of two types, the leaf-shaped and straight edge. They are all so similar in character they may be considered as the normal type of the district or period. They might even have come from one manufactory.

No. 9.—One of six tubes, varying from six to two inches, all more or less damaged, so that there are no means to judge of their original lengths. The one engraved (see cut 9) bears a strong resemblance to No. 4 in the plate of the Glan Cuch Antiquities (see *Arch. Camb.*, 1864, p. 294), and now believed to be at Lampeter College. It differs from the other five by swelling outwards in its centre. As the Glan Cuch and Powis Castle ferrules were all pierced, and as the longest of the six of this set is pierced, it is probable they were all pierced. The rivet-holes invariably are near the mouth of the tube. The use of these tubes has not been settled so far as to command general assent, but that they encased wooden shafts is certain, as those shafts have been found still remaining in them. The ends are closed and flat, and were not apparently intended for sticking in the ground. The ones now noticed are so small that they probably were light missile weapons. The diameter of the largest of these does not exceed a quarter of an inch. Two only have their ends perfect.

No. 10.—There were two detached sockets belonging to some of the large barbed spear-heads. The most perfect of them is here given. (See p. 347.)

No. 11.—This is apparently a portion of an armlet, which has been made by bending into a circular form a thin plate of bronze. The interior has been filled with some material which has now become a black substance, which scrapes into a fine powder. The cut represents where the joint has given way. It is of considerable diameter for its size. If not part of an armlet, it is difficult to conjecture what it was. It is drawn full size.

No. 12.—Four fragments of a sword, or swords, one of which is bent. One, and perhaps two, of these fragments were those to which the handle had been at-



tached ; but they are all in such a corroded state that little can be made out of them. Another portion of a sword, it will be remembered, had been fastened by corrosion to one of the barbed heads.

No. 13.—This is another example of this encrusting two or more instruments into one confused mass. Three implements, at least, have been thus united, namely, two spear-heads and a third object unknown. From the sockets of the two spear-heads, it is clear that the weapons themselves were of large size, but not of the barbed class, as the sockets are much too long if the short socket is a characteristic of the barbed kind.

Among other fragments was the end of a sword-handle, which probably belonged to that one of the above-mentioned portion to which a handle must have been affixed. One like it is given in the first of the two plates illustrating the Powis Castle collection, while a complete handle of this type will be found in Wilde's *Catalogue*, p. 454, fig. 332. It is pierced in the centre, probably for the better securing the plates of bone or wood which covered the handle. It is nearly two inches long, but gives no indication as to the length of the complete handle. It is a well known fact that the handles of these early bronze swords are so small as to have led to the idea that the hands of those who held them must have been small also ; but, as Sir W. Wilde says, in his remarks on this subject, account must be taken of the manner in which they were used. They were intended for thrusting, and so were held differently from the manner in which a cavalry soldier of the present day grasps his weapon with his closed hand, when about to strike a heavy blow.

Two loops were also among the other remains. They have been torn away from something, but not apparently an ordinary celt or spear-head, first because they are too large, and, secondly, they could not have been cast with any implement—their construction being similar to that of what has been already mentioned as part of a tongue or armlet. Nothing was discovered

(or, at least, obtained) in this numerous collection with which they could have formed parts. Further inquiry may, however, throw light upon the subject.

The bones of various kinds and ages discovered more or less closely in connexion with these remains, have been submitted to Professor Owen, whose report will appear in the next number of the Journal.

E. L. BARNWELL.

October, 1872.

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### Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

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#### THE BRIDELL STONE.

SIR,—Mr. Brash, in your issue of July last (p. 253), has rendered a material service to Ogham investigation, and one for which I am specially his debtor, by correcting my misreading of that part of the Bridell legend in which his more experienced eye has detected the formula *Maqi Mucoi*. This is a new and substantial link in the chain of connexion between the Ogham inscribed monuments of West and South Britain and those of Ireland. A renewed inspection of the stone satisfies me that all the elements of that formula originally existed on it, and that what I took for a *d* is really the commencement of *Mucoi* altered by erosions of the surface. But it is an error to suppose that my mistake arose from any use of a paper cast. At the time I made the transcript in question (1869) I had not acquired the art of reproducing inscribed surfaces in that manner.

Mr. Brash is not so happy in his correction to *Neqa*, of my reading of the initial groups as *Netta*. I speak with confidence, having a cast of the stone, taken on the occasion of my last inspection (16th to 19th of August, 1872), before me. The *tt* of *Netta* is indicated, though the traces of the first digit are faint, by two separate groups of three digits each. This separate grouping makes the suggested substitution of *q* impossible.

As regards the terminal groups, the state of facts is singular, and I think I may say not uninteresting. Here I and Mr. Longueville Jones and Mr. Brash have all been in error. The digits thought by us all, looking at the stone in the open air, to terminate on the right, under the arris, have corresponding prolongations over it, across what we have all taken as the uninscribed natural surface. Mr. Jones and I made these digits six in number, and read them *ff*. Mr. Brash makes them five, and reads them *n*. It is quite certain that they are at least six, and the prolongations number seven. Yet

none of us is justly chargeable with carelessness in overlooking them. The configuration of the surface at this spot is such that it only receives the light, in the direction necessary for developing these indentations, during a short period of the day, before and after which they will be sought for in vain. They were visible on the stone early in the afternoon (the sun then shining) of the 16th of August. They are distinctly marked, and quite visible at all times on the cast, which has the advantage of being uniform in colour, and of being easily turned to the light. This case affords a further illustration of the danger of trusting to copies of obscure texts in the Ogham character made in the open air; and while it may serve as a warning against baseless speculations, such as I have myself been too often led into by illusory transcripts, it may also, I trust, operate as an inducement to other investigators to adopt the use of the cast as the only certain foundation for satisfactory inquiry.

I have the honour to be, Sir, your very faithful servant,

SAMUEL FERGUSON.

20, North Great George's Street,  
Dublin: 27th Aug., 1872.

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### THE OGHAM STONES IN PEMBROKESHIRE.

SIR,—As there appears to exist some misapprehension<sup>1</sup> respecting the precise spots where the Ogham stones in Pembrokeshire were found, and are now to be seen, it is deemed desirable, to prevent in future persons in search of them being misled, to refer to them *seriatim*. They were discovered in the north-east extremity of the county, in adjoining parishes, on the banks of the Teivi. The first, usually known as the "Sagranus Stone," is the most important, because it bears an inscription, in Romano-British capitals, corresponding very nearly with that in Ogham characters. It was discovered by the late Rev. H. J. Vincent, vicar of St. Dogmael's, in a wall adjoining his house. It had previously served as a gate-post, and subsequently as a foot-bridge over a brook in the locality. It is now placed within the precincts of the Abbey of St. Dogmael's, near Cardigan. Its probable date is of the latter end of the fourth or of the fifth century. A full description and an illustration of it were published in the *Archæologia Cambrensis* for 1860, pp. 128-36.

The next to be noticed is the "Sagrom Stone," standing in the churchyard of the adjoining parish of Bridell. This is remarkable for containing the largest collection of Oghams of any stone in Wales. It bears no inscription in other characters. An account and illustration of it were given by Mr. Longueville Jones in the *Archæologia Cambrensis* for 1860, pp. 314-17; but there was no version

<sup>1</sup> See, for instance, the statement inadvertently made by a correspondent at p. 70 of the present volume, that the "Sagranus Stone" is not at St. Dogmael's, but in Cilgerran churchyard. We are thankful to Llallawg, who is a native of the locality, and well acquainted with the stones in question, for correcting the error.—ED. *Arch. Camb.*



of his reading of the inscription appended. But Mr. Brash, in the *Archæologia Cambrensis* for July last (pp. 249-257), has published a further account of it, as well as his own rendering of the Oghams.

The third and last to be noticed is the "Tenegussus Stone" in the churchyard of Cilgerran, a parish adjoining that of Bridell. It bears an inscription in Romano-British capitals of an irregular size. There is also an Ogham inscription on it, but it is not very distinct. A description of the stone, with two illustrations, was published in the *Archæologia Cambrensis* for 1855, pp. 9, 10. The only Oghams shewn in the illustration are two groups of five oblique dashes near one end, and two similar dashes, preceded by a single one, towards the other end. It remains for palæographers to pay further visits to this stone, and endeavour to decipher, if possible, the Oghamic inscription upon it, and furnish the pages of the *Archæologia Cambrensis* with an accurate rendering of it.

I am, etc.,

LLALLAWG.

### COELBREN Y BEIRDD.

SIR,—Since the appearance of your July number, my attention has been called to an apparent contradiction, *i.e.*, to an alphabet in a MS. of the ninth century, and called *Coelbren y Beirdd*, but the writing in the MS. is simply a bit of bad italic.

The statement is made by Dr. Latham in these words:—"Zeuss gives fewer words (of equal antiquity) for Wales than for Ireland. They are :

*The Welsh*.—1, *Codex Oxoniensis prior* (Bodleian, originally NE. D. 2, 19, now F. 4, 32) containing glosses on—(a) Eutychius, and (b) Ovid's *Ars Amandi*, also the alphabet of *Coelbren y Beirdd*; (c) along with *De mensuris et ponderibus quedam, Cambrica intermixta Latinis*, pp. 22H, 23A." Latham, *Elements of Comparative Philology*, p. 672.

This is taken from Zeuss; but, on referring to the original, I find a slight difference. Zeuss, s. vv. *Codices Cambrii* (Pref. xxxviii), describes this codex. Under *a* and *b* he speaks of the grammar of Eutychius and the Art of Love. Then under *c* he speaks of the alphabet.

*c*. "Alphabetum Nemnivi in p. 20a figuras literarum sistens earundemque nomina cambrica. Figuræ sunt similes figuris literarum, quæ dicuntur *Coelbren y Beirdd* (literæ bardicæ) et impressæ sunt typis (e. gr. apud Owenum vel in ephemeride inscripta *The Cambro-Briton*, i, p. 241), sed differt earum compositio et significatio."

Again, he refers to the subject at p. 1089, vol. ii, and says Nemnivus, supposed to be another form of Nennius, invented "*ex machinatione mentis suæ*," and says in a note he has not seen any Runic letters like them. The alphabet is a fictitious one; and it would be well if some friend at Oxford were to send you a photograph of it; and the printer of the *Arch. Camb.*, or some ingenious friend with a penknife and a bit of soft deal, would easily get you

blocks to print from, especially as the act would save us Cambrians from the charge of barbarism in having no letters.

This was apparently the stimulus that stirred Nemnivus to invent it. At least, Count Villemarqué says he has seen in the MS. that "Nemnivus inventa ces lettres, poussé par un certain savant de race Saxonne, qui reprochait aux Bretons leur ignorance; et lui, subitement inspiré, les forma pour qu'on n'accusât plus sa nation de stupidité."<sup>1</sup>

The Count gives us the consolation of thinking that, in common with all the people of the west, we use "l'alphabet latin, plus ou moins modifié." He gives Nemnivus or Nennius the credit of being the Cadmus "de la race bretonne;" and if the photograph should convert me to the belief that the alphabet of the MS. belongs to the Coelbren family, I hereby offer my services to enrich the literature of Wales, with a triad to Einigan, Menw, and Nennius, as the three alphabet makers of the Cymry.

T. S.

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#### BRIDELL, PEMBROKESHIRE.

SIR,—In the article on the Ogham Stone at Bridell in the number for July last, it is stated that "the church of Bridell stands on the right hand side of the road leading from Cardigan to Haverfordwest." This statement is, undoubtedly, incorrect as regards the direction which the road takes to the east of the church. It leads not to Haverfordwest, but direct to *Narberth*, along which the omnibus from Cardigan to Narberth Road Station on the South Wales Railway passes every morning. The road leading from Cardigan to Haverfordwest turns to the right soon after leaving Cardigan Bridge, and does not pass at all through any part of the parish of Bridell.

In the *Archæologia Cambrensis* for 1860, p. 317, it is stated by Mr. Longueville Jones that "a considerable number of interments were discovered some years ago in a field adjoining the churchyard to the west, which," he adds, "would indicate that the precincts of the yard extended much further than is now the case." In reference to this discovery, Mr. Brash remarks,—"It is evident that the present graveyard occupies a portion of the site of an ancient pagan cemetery." It must be observed that neither of these gentlemen appears, when visiting the place, to have inquired whether any tradition existed in the parish as to the probable cause of the interments having been made in the field. Nor do they seem to have been aware of the significant fact that the graves were discovered at the foot of the knoll called Pen y Castell, or that the remains of some earthwork known as Y Gaer may be seen a short distance from it near Y Felin Frcuan. Had they conferred with Mr. Williams, of Pen yr Allt Ddu, a most intelligent and well-informed farmer residing near, and examined the locality more minutely, they would not have

<sup>1</sup> Notices de Princip. MSS. des Anciens Bretons, p. 14.

concluded that the churchyard extended at one time beyond its present boundary, or that it occupies a portion of a *pagan* cemetery. The statement that it was anciently much more extensive is founded on mere surmise which there is no satisfactory evidence to support.

I remain, etc.,

LLALLAWG.

### LLANDRINDOD WELLS.

SIR,—It may be interesting to you to learn that last week I visited the old church at Llandrindod Wells, and, having lately read a paper in the *Archæologia Cambrensis* on the wooden founts in North Wales, I had my eyes about me, and discovered one, which now forms the *base of the pulpit!*—the latter being fixed upon it on the north side of the church. It has a *rude octagonal* shape, and was apparently covered by a lid fixed to it by a hinge—at least, so far as the pulpit will allow of its being seen at present.

I remain, yours truly, J. W. LUKIS.

St. James's House, Roath, Cardiff, Sept. 16th, 1872.

### WELSH LEGEND.

SIR,—I send you the following note, taken from a recent number of the *Academy*, thinking that it may interest some readers of the *Archæologia Cambrensis*:

“A writer in the *Allgemeine Zeitung* (September 30) is reminded by the annexation of Alsace (including Saverne and the site of the furnace in which the godly knave Fridolin was *not* burnt) of some singular Welsh parallels to Schiller's *Der Gang nach dem Eisenhammer*. The lines—

‘Dem lieben Gotte weich nicht aus,  
Findst du ihn auf dem Weg!’

are all that remains in the ballad pointing to a phase of the legend in which the faithful servant owes his escape to the observance of three rather oracular precepts. This is fully developed in a Welsh version of uncertain age, but ancient origin, which illustrates the proverb, ‘Envy consumes itself.’ The writer quotes from the same collection the story of a ‘Half-Man,’ explained in the same allegorical manner as ‘the force of habit,’ which becomes irresistible if not wrestled with at once. Of course, the primitive popular tale is always older than moral interpretations of this kind, but the latter are commoner than is generally known, and their comparative antiquity is a curious problem in folklore.”

The Welsh version alluded to will be found printed in that remarkable collection of fact and fiction anomalously called the *Iolo Manuscripts*, p. 167 (translation, p. 577), with another slightly different version of the same legend, p. 170 (translation, p. 580). The story of “King Arthur and the Half-Man” occurs at p. 164 (translation, p. 574) of the same interesting volume.

I am, sir, yours truly,

ELPHIN.



### Archæological Notes and Queries.

*Note 11.*—THE “RIVER” MAWDDWY. In a paper on “the Topography of Meirion,” contributed by the late Dr. W. Owen Pughe to the *Transactions of the Cymmrodorion* (vol. i, p. 150), occurs the following statement with reference to the manor or lordship of Mawddwy. “This comot had its name from the river *Mawddwy*, which rises in the mountains on its eastern extremity, and runs through it into the Dyvi. . . . Beside the Mawddwy, there are several other smaller streams, as the Angell, Mynach, and Cywarch.” Mawddwy includes the whole of the parish of Llan ym Mawddwy, and as much of the parish of Mallwyd as lies within the boundaries of the county of Merioneth; that is, six townships out of the seven into which the parish is divided. Now, in the whole of this district, and, as far as I know, in the whole of the Principality, there is no river, either large or small, which bears the name of Mawddwy, and it is very difficult to conjecture to what stream Pughe applies this designation. The principal river of the district, which runs through the whole breadth of it, is the Dyvi or Dovey, into which the Mawddwy is said to fall; but this stream rises not “in the mountain on its eastern extremity,” but under the summit of Aran Fawddwy in the northern part of it, within the limits of the parish of Llan ym Mawddwy. In the second sentence just quoted, Pughe appears as if he intended to identify the Mawddwy with the Dyvi; but that river is never known by that name in any part of its course. The only stream of any importance that enters the valley of Mawddwy from a direction nearly east is the one that flows through the pass of Bwlch y Groes, and is known as *Afon Rhiwlech*, and, so far as I have been able to ascertain, never as the Mawddwy. In short, Mawddwy is the name of a district, and not a river at all. S.

*Note 12.*—W. SALESBURY. I have had in my possession for several years a work of W. Salesbury’s on Botany. Not having seen any mention of such a work, nor of the patriotic author as a botanist, I wish to call attention to the MS., and to seek any information concerning the work which may be known to bibliographers. It consists of 205 pages, and its contents are very interesting. In one place the author mentions his birthplace to be Cae Du, Llansannan, and not Plas Isaf, Llanrwst, as generally believed. J. PETER.

*Answer to Query 8 (p. 271).*—CWYS YR YCHAIN BANOG. “The parish (of Tregaron, Cardiganshire) contains, besides several of the sepulchral heaps of stones denominated Carneddau, a singular bank of earth, extending for several miles in an east and west direction; this is called ‘Cwys Ychain Banawg,’ the ‘furrow of the Banog Oxen;’ fabulous tradition ascribing it to those animals whose

strength was supposed equal to any labour." (Rees' *Description of South Wales*, p. 479.)  
T. S.

*Query 11.*—I should be greatly obliged to any of the readers of the *Archæologia Cambrensis* if they could tell me what manors, parishes, and townships were included in the lordships of Nanheudwy, Glyndyfrdwy, and Dinmael, and what lands are comprised in the manor of Llanegwestl. The Abbey of Valle Crucis is situate in the ecclesiastical township of Maes yr Ychen, in the parish of Llantyssilio, and was built on lands in the manor of Llanegwestl. This manor of Llanegwestl does not appear in the seignorial divisions of the manors of Bromfield and Yale in the Survey of 1620, although it is mentioned in the grants of the abbey and its lands in the reigns of Henry VIII, Edward VI, and Elizabeth. MADOG.

*Query 12.*—GRUFFYDD PUNTAN. I often find in books of pedigrees the name of Gruffydd Puntan as a herald of high standing, who had collected and revised genealogical documents relating both to South and North Wales; and heralds of later date make frequent mention of his name; but, finding that our biographical dictionaries give no account of him, may I ask some of the readers of the *Archæologia Cambrensis* to furnish your Journal with a short sketch of the life of this man of letters? As there are several persons in the vicinity of Llandeilo Fawr of the name of Puntan, I am inclined to think that our herald was a native of Ystrad Tywi, but am at a loss to prove my conjecture. GWYNIONYDD.

*Query 13.*—RHYD Y GORS. The castle of Rhyd y Gors is frequently mentioned in the old Welsh chronicles. Will anyone inform me where it stood? It was apparently not far from Carmarthen, but where in that neighbourhood I have not been able to ascertain. CERETICENSIS.

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### Miscellaneous Notices.

Y GYMDEITHAS HYNAFIAETHOL GYMREIG.—A Welsh antiquarian society, on a plan similar to our own, is, we understand, in course of formation in the Principality. A paper on the subject was read at one of the evening meetings held in connexion with the late Port Madoc Eisteddvod, which excited warm interest, and the object advocated met with unanimous approbation. The terms of membership are proposed to be fixed low; and the transactions will appear in a quarterly journal in the Welsh language. The promoters have our best wishes; and the society, when fully organised, will, we have no doubt, prove a most valuable ally to our own Association,

which has laboured single-handed for upwards of a quarter of a century.

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CARMARTHEN.—While some excavations were recently carried on in the rear of a house known as “Commerce House,” in the town of Carmarthen, fragments of an earthen vessel of considerable size were found. They are supposed to be of a Roman or early British make. The material is coarse, and thickly glazed in parts, especially about the spout. The pieces are ornamented, in relief, by a plain design something like a cord twisted about the vessel. Some bones of the goat and horse were found near the vessel.

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YSPYTTY YSTWYTH, CARDIGANSHIRE.—The church at this place is about to be pulled down; and on another site it is intended to erect a new church, from the designs of Mr. Withers of London. The nave and chancel will be under one roof, with an attached tower, sixteen feet square, forming the north-west porch. Why the old site is to be abandoned in favour of a new one, we have not been informed.

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THE TENBY WALLS.—We hear with great regret that fresh attempts have been lately made by certain interested persons who wish to remove a large portion of the Walls, and especially the south-west gate of Tenby. This, as is well known, is one of the most interesting gates in Wales, in spite of the mutilations it has undergone at various times. Some few years ago the Society of Antiquaries, the Royal Archæological Institute, and the Cambrian Archæological Association, remonstrated against the intended Vandalism, and the mischief was averted; but only, we fear, for a time, unless the upper and more enlightened inhabitants of the town and neighbourhood exert all their influence to counteract such mischievous and barbarous attempts.

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A PRIMEVAL SETTLEMENT IN PEMBROKESHIRE.—There is good reason to think that the vestiges of an extensive settlement by the ancient inhabitants of Pembrokeshire may be traced on the Stackpoole estate. There appear to be still existing extensive walls, enclosures of various sizes and shapes, which would well repay the cost of a complete survey and map of them by a competent hand. One principal feature of interest is that the position of so large a population in such a district may possibly throw some light on the real use and intent of the fortified headlands that stud the coasts of Pembrokeshire, about which such a variety of opinions exists, namely, whether they were the strongholds of a resident population, or occupied temporarily by sea-rovers during their descents into the interior. Here at least seems to have been a fixed settlement.

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### Literary Notices.

THE well known Celtic scholar M. Nigra has commenced a work on Celtic remains, of which the first part, just out of the printer's hands, treats of the Irish MS. of St. Gall ("*Reliquie Celtiche raccolte da Costantino Nigra. I. Il manoscritto irlandese di S. Gallo: Firenze, Torino, Roma; Ermanno Loescher, 1872*"). This volume consists of fifty-two pages, royal 4to, got up in the best Italian type and style. Appended are four photolithographic plates containing facsimiles of the MS. and its illuminations. The MS. is a copy of Priscian's Latin Grammar of the ninth century, interspersed with glosses marginal and interlinear in Latin and ancient Irish. Of course it is the Irish glosses and their explanation that form the nucleus of the book. But without entering into details we may safely venture to recommend the work as full of interest and sound Celtic scholarship. It may be of interest to the readers of this Journal to know that the Priscian MS. contains eight Ogmic inscriptions, which M. Nigra reads as follows: 1. *feria Cai hodie*; 2. *fel martain* (misread by Zeuss as *Martaen*)=*feria Martini*; 3. *minchase*=*parva pascha*; 4. *cocart*=*corrige*; 5. *cocart*; 6. *cocart*; 7. *cocart inso*=*corrige hoc*; 8. *latheirt*=*tertia hora*. With some of these one may compare the following sweeping statement of Mr. Brash's in the July No. of this Journal, p. 253: "We have not a scintilla of evidence that this archaic character was ever used for Christian purposes or in Christian times." JOHN RHYS.

IN a pamphlet entitled *De l'Authenticité des Chants du Barzas-Breiz de M. De la Villemarqué* (Franck: Paris, 1872), M. Luzel discusses briefly the value of the *Barzas Breiz*, and undertakes to show that it is false both historically and philologically. He divides its contents into (1) songs entirely invented by Villemarqué, and pretending to be the oldest in the book; and (2) songs which exist in substance among the people, although not such as they appear in Villemarqué's hands. The Welsh reader will be interested to find that Brittany also had its *cler* (*kloer*), and that its bards had their *guersi* (*guerziou*) and *ymson* (*soniou*). The whole question of the antiquity of Breton poetry is a striking parallel to that of our own, considerable portions of which some people persist in transposing from the twelfth to the sixth century. Patriotism, when it takes the place of the Muse of history, cuts but a sorry figure. J. R.

*The Gossiping Guide to Wales*, by Mr. Askew Roberts (Hodder and Stoughton, Paternoster Row, London), has a far more comprehensive title than is justified by the contents of the book; for, not only is the whole of South Wales ignored, but a large portion of the northern division of the Principality is completely overlooked. The "Wales" of this *Guide* is, in fact, confined to the four counties of

Montgomery, Merioneth, Denbigh, and Carnarvon; and we are made acquainted with them only so far as railway communication goes, and the consequence is that some of the most interesting localities are not mentioned at all. We suppose it is essential to "gossiping" to deviate now and then from stern facts; for on no other supposition can we account for many of the statements we meet with in these pages: such as, for instance, that Ellis Wynne, the Welsh Quevedo, was "a famous *litterateur* of the Cromwellian period" (p. 116); and that Dr. John Davies of Mallwyd, the Welsh grammarian and lexicographer, died in the year 1632 (p. 106). The orthography of many of the Welsh names is often so distorted that it is not always an easy task to make out what places are really intended. Welsh place-names are said by some of our English friends to be unpronounceable. We certainly concur in the opinion, if we must take them as they are generally presented to us in guide-books; but it should be remembered that the enunciatory organs of natives are equally put to the strain by the uncouth conglomeration of consonants often met with in these infallible manuals. It appears to us somewhat strange that it does not occur to the compilers of guide-books and hand-books to Wales, to submit their manuscripts to some competent person for revision before they are committed to the press. The book under notice is not peculiar, though it stands prominent, on the score of typographical blunders, for all our professed guide-books abound in these disfigurements. But in spite of them and other serious drawbacks, it contains a good deal of readable matter; and persons about visiting such parts of North Wales as are embraced by it, will probably find it an amusing companion while "on and off the Cambrian" and other lines of the district. There are a few illustrations, and a small map of each of the four counties just mentioned.

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UNDER the designation of *By-Gones*, a column of notes, queries, and replies relating to Wales and the border counties, appears weekly in the *Oswestry Advertiser*, which contains much curious and valuable antiquarian lore. These papers, instead of being, like most newspaper articles, once read, then thrown aside and forgotten, are carefully preserved and reissued in quarterly and yearly instalments, forming a volume of no small attraction for persons interested in the history and customs of by-gone times. A good deal of local information may thus be collected and recorded; and it would be well if other papers connected with the Principality were to imitate the example thus set by their Oswestry contemporary. A good index at the end of each year would, we may suggest, considerably enhance the value of the collection.

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TWM SION CATTI.—Mr. John Pryse, of Llanidloes, has lately brought out a new edition, being the third, of *The Adventures and Vagaries of Twm Sion Catti*, by the late T. J. Llewelyn Prichard,

with illustrations by Edward Salter. The volume is neat and convenient, but we have not much to say in favour of the illustrations. The hero of Tregaron is here represented to us as "a wild wag of Wales," and in that character we have but little to do with him; but, as the leading Welsh genealogist of his day, and the painstaking collector of the historical triads, "Thomas Jones, of Fountain Gate," is entitled to the gratitude of every Cambrian archæologist. Should Mr. Pryse issue another impression, we would request him not to repeat the error which we find in the title page of the volume under notice. The initials here given as J. T. ought to be T. J., the author's name being Thomas Jeffrey Llewelyn Prichard. A Welsh translation of the same book, we may add, has just appeared from the same press.

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KALENDARS OF GWYNEDD.—Mr. Edward Breese, the Clerk of the Peace for Merionethshire, is about to publish a new work entitled "Kalendars of Gwynedd; or Chronological Lists of Lords-Lieutenant, Custodes Rotulorum, Sheriffs, and Knights of the Shire, for the counties of Anglesey, Carnarvon, and Merioneth, and of the Members for the boroughs of Carnarvon and Beaumaris. To which are added lists of the Lords President of Wales and the Constables of the Castles of Beaumaris, Carnarvon, Conway, and Harlech." Mr. Wynne, of Peniarth, will supply notes, and the work will be complete in one volume, demy quarto, price 18s. 6d., published by Mr. Hotten, of Piccadilly. As the edition will be limited in number, it will be well that those interested should order it from their booksellers at once.

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THE works of the late Mr. Ellis Owen, of Cefn y Meusydd, Carnarvonshire, are announced as shortly to appear. Mr. Owen was a superior Welsh poet, and a local antiquary of very considerable acquirements. We hope that his topographical and antiquarian papers, as well as his poems, will be included in the forthcoming volume. No one knew the traditions and folklore of his native Eifionydd better than he did. The publisher is Mr. Robert Isaac Jones, Tremadoc.

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## Collectanea.

CELTIC TUMULI IN EAST KENT.—A correspondent of the *Times* writes thus: "Two grave-mounds recently explored by Mr. Woodruff, of Walmer, are interesting both from the nature of the interments discovered and from the comparative rarity of Celtic antiquities in that part of the county. These barrows are situated nearly midway between Deal and Dover, about a mile from the sea, on the ridge of a high down, and form conspicuous objects from a



great distance. They are about eighty yards apart. The western one, which was first opened, is seventy-two yards in circumference, slightly oval in form, and four feet six inches at its highest part above the natural soil. About the centre of the mound, and at a depth of three feet from the surface, the labourers came upon a deposit of burnt bones, probably a later interment, without any traces of pottery or other remains. Further investigations at a greater depth revealed four large urns, about three feet apart from each other. The first that was uncovered stood in a neatly-made niche, with an arched top, cut out of the solid chalk. The bottom of this niche had been carefully levelled, and on it lay a heap of burnt bones, covered by the inverted urn. The three other urns were placed in a similar position in kists formed by cutting cylindrical holes in the chalk to the depth of eighteen inches, but one of them had been crushed by the weight of the superincumbent soil. Within this latter was lying a very small cup of the rudest workmanship. In another, with the burnt bones, were two small vessels, one above the other, of four inches and two inches in height respectively. The former resembles in shape, but in shape only, Romano-British ware, and is ornamented with cord-like lines and a chevron pattern; the latter, of elegant form, is perforated with two holes near the bottom, and is of the kind usually described as incense cups. Four small beads were also found among the ashes. The large urns were about eighteen inches in height, of very imperfectly baked clay, and, unfortunately, with one exception, crumbled in pieces before they could be removed. Two of them were ornamented with incised lines and a chevron pattern, and had small handles on the sides; the others were unornamented. Over the deposit was a layer of brick earth, covered by a layer of flint stones; all the interments were rather to the east of the centre of the mound. The eastern tumulus was next explored, but after a careful investigation no traces of sepulture could be discovered. Near the surface was a fragment of an urn covered with a curious and unusual pattern."

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CÆSAR'S CAMP.—The Royal Archæological Institute met on August 1st, at Southampton; the concluding meeting was held on Thursday, the 8th, and the following resolution was unanimously carried:—"That this Meeting has heard with deep regret of the projected destruction of 'Cæsar's Camp,' near Wimbledon Common, and wishes to represent to the Council of the Institute its earnest desire that they should take such steps as they may think best for the preservation of that ancient historical monument." If we had a Chief Commissioner of Works sufficiently educated to have a proper knowledge of his duties, the task of saving from destruction such an historical monument as this would not be left to the chance zeal of private societies.—*Academy*.

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BRONZE FERRULES.—Some short time ago there were discovered at Broadward, Salop, some of those ferrules, the use of which was at

one time a matter of speculation, but which have since been generally allowed to have been the ferrules of long slender javelins. The finest examples that have occurred in Wales were those found in Guilsfield (Montgomeryshire) in 1862, and described in the *Archæologia Cambrensis* of 1864, when no less than twelve were found in a perfect state, and apparently never used. They were all exactly the same in character, differing only in dimensions, the longest of them being sixteen inches. In 1859 a number of bronze implements, mostly mutilated, were found in a bog near Henfeddau (old graves), on the Glan Cuch property, near Newcastle Emlyn, among which were also one or two examples of these ferrules, but shorter, and of a slightly different form, and more like those found at Broadward than those of the Guilsfield ones.

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IN making excavations at Christ Church Cathedral, Dublin, Mr. Dooling has, he believes, discovered the remains of Earl Strongbow, who died in 1178. They have been carefully preserved, and will be deposited in their original resting-place. The remains of Robert, Earl of Kildare, who died in 1743, have also been found.

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SIR JOHN LUBBOCK will bring into Parliament next session a National Monuments Bill based upon the information afforded by the learned Societies of the three kingdoms.

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CHESTER CATHEDRAL.—While some of the workmen were engaged in pulling down a portion of the wall at the west end of the cathedral enclosing the staircase of the old Bishop's Palace, they discovered a portion of the old shrine of the cathedral in an almost perfect state of preservation. It was at first thought to be part of an ancient monument; but, after careful examination and comparison, it was found to be a part of the old shrine, the remainder of which forms part of the bishop's throne in the choir. A portion of the relic was found to be in fragments, and care is now being taken so to adapt the parts as to form a perfect whole.

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THE CURSUS AT STONEHENGE.—Sir John Lubbock has sent the following letter to the papers:—"I have this morning received a letter from Mr. Cunnington, of Devizes, in which he communicates to me a fact which, as he justly says, will surprise and grieve all archæologists. It appears that the occupier of the farm near Stonehenge is actually ploughing up the well-known 'Cursus.' The profit to be derived from this must surely be insignificant, while the loss to archæology will be great. I have no means of ascertaining here by whom this farm is occupied, nor to whom it belongs; meanwhile time presses, and I, therefore, write to you in hopes that when their attention is called to the matter they will put a stop to any further destruction of this interesting ancient earthwork."

It elicited the following reply from Mr. E. Antrobus, of Amesbury. "Allow me to explode an archæological 'mare's nest,'—

Sir John Lubbock's letter, in which he gives currency to a rumour circulated by Mr. Cunnington, of Devizes, which would lead the public to believe that the so-called Cursus, near Stonehenge, had been ploughed up. The Cursus is not consecutive throughout its length. It runs for several hundred yards on Stonehenge Down, then ceases to show any sign for about one hundred and fifty yards, after which it again shows itself for about two hundred yards, and then abruptly ends on the Down, to recommence again for a short distance in the adjoining parish. Into the first-mentioned space the corner of a piece of arable has been allowed to intrude itself. Less than an acre sown with grass seeds will again restore the original line of the Cursus to its primitive or original state. No trace whatever of it existed on the piece of Down broken up. The slightest examination of the ground will show this, and the most searching investigation will fail to substantiate Mr. Cunnington's assertion, roundly made, that the Cursus was being ploughed up. Had he wished to effect any useful interference, if he did not know who was the owner, of which I entertain great doubt, an inquiry from any shepherd of the district would have procured him the information; and without setting on foot a rumour which, so far as I can judge, has driven archæologists insane, he might have insured the restoration of the Down where its breaking up interfered with the threatened institution."

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BRITISH RELICS AT COMPTON, BERKS.—On the summit of Cowdown, near Compton, Berkshire, a large circular British entrenchment, called "Purborough," consisting of a high bank with a ditch or fosse without, and enclosing an area of about six acres, has been discovered. The vallum shows clearly the action of fire. On the line of the earthwork, Sarsen stones, or drift-boulders, have been discovered. On the eastern slope, within the enclosure, are four circular pits cut in the chalk. In the vicinity a Roman encampment is visible at the Slade. This entrenchment at Cowdown is said to have been a stronghold of the Britons, which they must have endeavoured to hold against their more disciplined foe.

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THE "Black Burgh" (the Dyke Road tumulus), near Brighton, has been opened, and the excavations and results minutely described. First was a cylindrical hole in the chalk, 1 foot deep, and 4½ inches in diameter; next, a similar but smaller hole, 6 inches deep; and then a leg-shaped hole, 1 foot 7 inches deep: all cut in the chalk, evidently artificial, and different altogether from the pot-holes met with in the chalk. Mr. Phené considers that the leg-shaped hole is in some way connected with religious rites, and they are spoken of as generally associated with mound-burials.

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THE popular archæological journal, *Notes and Queries*, commenced by Mr. W. J. Thoms, F.S.A., in 1849, has just become the property of Sir Chas. Dilke, the editorship having passed to Dr. Doran, F.S.A.



# Cambrian Archaeological Association.

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## THE TWENTY-SEVENTH ANNUAL MEETING

COMMENCED AT

### BRECON

ON

MONDAY, THE 26<sup>TH</sup> OF AUGUST,

AND TERMINATED ON THE FOLLOWING SATURDAY.

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THE preliminary arrangements had been effectually carried out by a numerous and influential Local Committee presided over by the Mayor, and consisting of the following gentlemen :

#### CHAIRMAN.

GEORGE OVERTON, ESQ., MAYOR OF BRECON.

#### LOCAL COMMITTEE.

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Bowen, Rev. J., M.A., Talgarth	Jones, William, Esq., M.D., Brecon
Bowen, J. M., Esq., Chancefield, Talgarth	Howell, Rev. J., Llanhamlach, Brecon
Bridgwater, Col., Coity Mawr, Brecon	Lloyd, Major Conway, Dinas, Brecon
G. T. Clark, Esq., F.S.A., Dowlais	Malthus, Major, 94th Regt., Brecon
Cobb, J. R. Esq., Nythfa, Brecon	Parry, Rev. W. H., Brecon
Davies, Mr. Alderman, Brecon	Parry, Rev. David, Devynnock, Brecon
Davies, Rev. J. L., Llanthew, Brecon	Pering, G. H. Esq., Peterstone Court, Brecon
Dawson, Rev. John, Brecon	Price, H. P., Esq., Castle Madoc, Brecon
Evans, S. B. Esq., Town Clerk, Brecon	Rich, H. C., Esq., ex-Mayor, Brecon
Evans, T. J., Esq., Graiglas, Talybont	Rees, Wm., Esq., Tonn, Llandoverly
Evans, Rev. J. J., Cantreff, Brecon	Thomas, Mr. Alderman, Brecon
Francis, C., Esq., Venny Fach, Brecon	Vaughan, J. Williams, Esq., Velin Newydd, Brecon
Games, William, Esq., Brecon	Williams, Rev. Herbert, Brecon
Griffith, Rev. C., Glyncelyn, Brecon	Williams, J. W. P., Esq., Dan y Graig, Trecastle
Jayne, J., Esq., High Sheriff of Brecknockshire, Pant y Bailey, Crickhowel	Williams, Major, Talgarth, Hereford
Jebb, J. A., Esq., Brecon	Ximenes, Captain, Bolgoed, Brecon
Jones, Dr. Talfourd, Brecon	

#### MANAGERS OF EXCURSIONS.

Joseph Joseph, Esq., F.S.A., Brecon  
James Williams, Esq., Honddû House, Brecon  
Hans St. G. Corfield, Esq., Brecon  
A. Henshaw, Esq., Brecon  
Isaac Davies, Esq., Brecon.

**CURATORS OF MUSEUM.**

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 F. Broughton, Esq., Brecon  
 James Williams, Esq., Honddû House, Brecon  
 E. Cambridge Phillips, Esq., Venny Fach, Brecon (Secretary to  
 Curators of Museum).

**LOCAL TREASURER.**

Thomas Frater, Esq., N. P. Bank, Brecon.

**LOCAL SECRETARY.**

Rev. R. Price, St. David's Vicarage, Brecon.

**MONDAY, AUGUST 26.**

THE General Committee assembled, at the hour of seven, in the room placed at their disposal by the Mayor of Brecon, where the only business brought before them was the reading and consideration of the Report of the proceedings of the Society for the past year. The Report, which here follows, was approved of and adopted:

“It will probably be remembered that last year a combination of circumstances rendered it unnecessary and inexpedient to hold the usual Annual Meeting. Instead thereof, a meeting of members only, for the transaction of business, was held at Hereford last August.

“Among other resolutions then passed, a separate guarantee fund was established, to relieve, if necessary, the general funds of the Society from any extra charges for editorial services. The liability then incurred was only for one year, and your Committee do not think it necessary to recommend its continuation. They would suggest, however, that the thanks of the Society are due to those gentlemen who came forward and willingly undertook their proportions of this guarantee fund.

“It has already been announced that Professor Westwood has kindly undertaken the editing of the incised stones of Wales; and it is intended, when a sufficient number of names has been received, to issue the work in annual Parts at ten shillings each; of the same character as that of the Irish incised stones, by Miss Stokes, two Parts of which have already appeared, and which are worthy of the attention of such members of this Society as have not had an opportunity of seeing them.

“As regards the proposed work of the Welsh inscribed stones, two hundred, or at least one hundred and fifty, names are required. Up to the present time only twenty-two have been received, some few of them being set down for two copies. Names to be sent to either of the General Secretaries.

“A few large paper copies of the Gower Survey are still procurable either at Messrs. Pierce and Brown’s of Swansea, or of James Parker and Co., Oxford.

“Three years ago it was proposed to form a general index of the *Archæologia Cambrensis* from 1846 to 1870, and that individual members undertaking a volume, should be entitled to the index when published. The index was to be supplied to other members for one guinea. Several members came forward, and undertook each a volume; but of these, only three have sent in the result of their labours. Under these circumstances your Committee would recommend a modification of the original plan, and would suggest that at first the indexing of the Third Series alone (consisting of fifteen volumes, exclusive of supplemental ones) should be attempted; and that members undertaking a volume should be entitled to a copy of the index, which is to be sold to all others at a certain price not yet ascertainable. An index of the first two series, embracing nine volumes, might be subsequently undertaken. Four out of these nine volumes have already an elaborate and classified index,—a fact which would render this part of the work comparatively light. The indices of the volumes of 1856 and 1857, of the Third Series, and that of 1848, of the First Series, have been completed and received. Printed tabular forms and directions for the proposed index may be had from either of the General Secretaries.

The second number of the *Revue Celtique*, by M. Gaidoz, a member of the Association, has been received since the last Report. It contains several valuable philological articles on the Welsh and Breton languages, together with an article on the traditions and superstitions of Lower Brittany, by M. Le Men. It is unnecessary to remind those who support this valuable *Revue*, that the late siege of Paris and disorganisation of society completely interrupted for a time the progress of the work. Subscriptions due may be paid to Trübner and Co., Paternoster Row; or M. Gaidoz, 32, Rue Madame, Paris.

“Another member of this Society, Mr. John Evans of Hemel Hempstead, has lately issued a volume on the ancient stone implements of Great Britain; one of the most valuable contributions that have appeared during the present century, and which must become the standard work of this branch of archæology, as his well known volume on British coins is acknowledged to be the great authority on that particular subject.

“An excellent example has been set by Mr. R. Lloyd Williams and Mr. Underwood of Denbigh, in undertaking and nearly completing the publication of all the church crosses, etc., within the county of Denbigh. Minute architectural details are given; so that the work, giving a faithful representation of ecclesiastical Denbighshire in 1872, must become one of great interest and importance. The gentlemen of the county of Denbigh should feel themselves much indebted to the energy and spirit of these gentlemen, whose example, it is to be hoped, will be followed in the other counties of Wales.



“The *Archæologia Cambrensis* of 1871 will be found to contain, besides various articles, important additions to the archæology of Anglesey and to the lists of incised stones. This forms the second volume of the Fourth Series, which was commenced in 1870 for the convenience of new members, as the acquisition of the back volumes of the Third Series was not only difficult, but, as regards some of the volumes, impossible, they being out of print.

“The Association visited this ancient town of Brecon in 1843, under the presidency of the late Sir Joseph Bailey. After an interval of nineteen years, his grandson and successor has kindly undertaken the same office, and with the same prospects of a meeting in no way less successful and important than that of the preceding one. Within, however, that period of time so many changes have taken place, partly from natural causes or changes of residence, that in 1872 the only survivors of the Breconshire members of the Association have been reduced to the Treasurer and the two Local Secretaries. When the wealth and intelligence of the county are taken into consideration, there is every reason to hope that this anomalous state will be altered; for your Committee can only account for such a state by supposing that the character of the Association, its labours in the preservation and recording of the antiquities of Wales, its continued exertion to encourage and promote a spirit of observation and inquiry, are not so extensively known within the limits of the county as might be expected.

“Since the last General Meeting of the Association many of its oldest and most valuable members have been removed; foremost among whom must be placed the late Earl of Dunraven, who acted as President at the Cardiff Meeting in 1849, and twenty years afterwards at that at Bridgend, and on both occasions with the most complete success.

“The Rev. H. Longueville Jones, who was practically the father and originator of the Society, and for nearly a quarter of a century one of its main supports, has also been removed from us.

“The Association has also to regret the loss of many others of its older members, among whom may be mentioned the late Bishop of St. Asaph, Colonel Myddelton Biddulph, the late Lord Lieutenant of Denbighshire, the Rev. Henry Glynne of Hawarden Rectory, the Rev. J. D. Pryse Drew of Newtown, the Rev. G. Lloyd Roberts of Ryton Rectory, Salop, Henry Montonnier Hawkins, Esq., of Hereford, and Lewis William Wyndham, The Heath, Cardiff.

“Your Committee propose that the Most Noble the Marquis of Bute be elected one of the Patrons of the Society, and the Ven. Archdeacon Wynne Jones be made a Vice-President; also that the Rev. D. R. Thomas of Cefn be appointed a Local Secretary for Denbighshire.

“The following members of the Committee retire by rotation, viz., G. T. Clark, Esq., Professor Westwood, and Professor Babington; and your Committee recommend that the said gentlemen be re-elected also that the following gentlemen be appointed members of

the Committee, to fill up vacancies: Rev. Hugh Prichard, M.A., of Dinas, Anglesey; Howell William Lloyd, Esq., M.A.; Rev. R. Williams Mason, M.A.; Thomas Turner, Esq., of Carnarvon.

“The following members have joined the Association since the last return issued:

“NORTH WALES.

“J. Lloyd Griffith, Esq., M.A., Stanley House, Holyhead  
 Thomas Prichard, Esq., Lwydiarth Esgob, Llanerchymedd  
 Mrs. Pierce, The Friars, St. Michael's, Liverpool  
 Rev. Owen Jones, Pentre Voelas, Oswestry  
 Rev. J. Peter, Bala  
 John Rhys, Esq., B.A., St. Asaph-street, Rhyl.

“SOUTH WALES.

The Marquis of Bute  
 Robert Drane, Esq., 8, Queen Street, Cardiff  
 Mr. John E. Thomas, Hay  
 Dr. Davies, Bryn Goleu, Aberdare  
 Miss Protheroe, late of Dolwylm, Whitlands  
 Rev. D. Howell, The Vicarage, Cardiff  
 S. C. Evans, Esq., Bryntirion, Rhayader  
 G. Montgomery Traherne, Esq., St. Hilary, Cowbridge  
 John Jayne, Esq., Pant y Bailea, Abergavenny

THE MARCHES AND ELSEWHERE.

R. Carr Ellison, Esq., F.S.A. Scot., Dunster Hill, Gateshead  
 R. D. Darbyshire, Esq., B.A., F.G.S., 26, George Street, Manchester  
 J. G. Tomkins, Esq., Great Ouseburn, York  
 Ernest Hartland, Esq., Oaklands, Cheltenham  
 Edwin H. Lingen, Esq., Shrub Hill, Hereford.”

At eight o'clock an adjournment to the Hall took place, when Professor Babington, there being no vice-president present, assumed the chair, and read an extract from a letter of the Venerable J. Wynne Jones, Archdeacon of Bangor, expressing his regret at his not being able to attend and personally to resign the chair to his successor, tendering at the same time his heartiest wishes for the continued success of the Society. Mr. Babington, after acknowledging the kind and efficient services of the late President, stated that, as the previous Meeting, held in Brecon in 1853, was one of so much interest and pleasure, so he thought that the present one was likely to be no less pleasant and interesting; for in addition to the hearty and cordial reception of the Society, he could imagine nothing more delightful than, while exploring interesting remains, to traverse a district so rich in charming scenery. His duty on the present occasion was a very simple but at the same time a very agreeable one, namely, to request the President to occupy the chair which he now resigned.

Sir J. R. Bailey then commenced his address, prefacing it with an intimation that nothing but his earnest wishes to welcome, on behalf of the county, the Cambrian Archæological Association, and to promote, as far as he could, the success of the present Meeting, could have induced him to undertake a duty, and incur a responsibility, for which he feared he was not so competent as he should have been. The study of archæology was in some respects new to him; but the more he had inquired into that of Wales, the larger and more important the subject seemed to grow under his hands. They, Welshmen, were not some small and insignificant tribe dwelling in a remote and mountainous district; but were, in reality, the remains and representatives of a mighty people whose wanderings might be traced over no inconsiderable portion of the old world. Even at the present day their Celtic language, with little alteration, is still spoken in districts of Ireland and of Scotland. It still lingers in the Isle of Man; and if no longer spoken in Cornwall, is to be found in the name not only of the county, but in local names through the length and breadth of the district. It was still the language of the Breton Cornouaille and other portions of that country. Philologists connect the name of Wales with the Walloons and Wallachia. Even to this day, in some parts of Germany, Italy is called Welshland; while the Celtic names scattered thinly through Central, and more densely through Northern Italy, through Switzerland (a canton of which is called *Wallis*), Spain, and France, point to the wanderings of their forefathers over the continent of Europe. Gallia also and Wallia have been by some similarly connected; and thus Amadis and the flower of Gallic chivalry have been added to our list of heroes, who, some have thought, were descendants of the Cimbri, famous in Roman history. To this opinion, however, he did not assent. The time when the Welsh nation established itself in this island was a question involved in much obscurity,—an obscurity on which little light was thrown by learned writers such as the author of the history of the county, who colonises the Welsh in this country about the time Solomon was building the Temple. Pezron went much farther back, and connected the Breton with the mythology of ancient Greece; while of writers of the present time, one well known, the late Mr. Williams ab Ithel, gravely enunciated that there are only three languages of divine origin, namely, those of Adam, Moses, and the Welsh. But, leaving such fancies and conjectures, he would refer to a much safer authority, namely, the nomenclature of the physical features of the country, to prove, if necessary, the Celtic origin of their nation. The names of hills, valleys, and particularly of rivers, are the surest records of the earliest races. In America the names of states and towns, as New England, New York, Trinidad, etc., only announced the patriotic or religious feelings of those who gave them; but those of rivers, as the Potomac, Missouri, Mississippi, and others, remained the same as when the Indian was the sole master and occupier of that continent. The Gaelic *Uisge* was but their Breconshire *Ush*; while the



modern Wye was only another form of the older *Gwy*, one of the names for *water*. They might follow still further, as far as Germany, where they would find a *Viehbach*. While, however, the names of rivers, places, and the simplest necessities of life, are of Celtic form, names which denote a considerable progress in the arts of civilisation, were rather borrowed from the Latin. And if the examination were continued further, English words and phrases would be found to indicate the source of still later inventions and more advanced progress. Then, again, their mountains had an important effect on the language and character of the inhabitants, the narrow valleys among great chains of hills preserving for ages the isolation of independent races. Such is the case with various tribes in Eastern India and the Caucasian ranges, where there are said to be seventy distinct races. The same results were found in the district of the Pyrenees; while in Switzerland, a country twice the size of Wales, local names are derived from half a dozen languages. It is, in fact, to their mountains, then, that the Welsh are indebted for the preservation of their language and their nationality: hence that love of country and of language which makes the familiar accent of Cymry a bond of brotherhood on whichever side of the Atlantic it is heard; and which, as it has endured for centuries, so will also, for a long time to come, still maintain its existence. If they turned their attention to the mountain fortresses of their predecessors, they could not but admire the strategic ability displayed in their arrangements as well as in the choice of situation, which, if somewhat inconvenient as places of habitation, had the important advantage of being almost inaccessible to enemies. The only other remains of the same prehistoric period that existed, as far as he was aware, within the country, were those huge, untooled stones which have been the source of so many antiquarian theories and controversies. They could hardly have been boundary-stones, as they so frequently stand in situations where no sane savage would have placed them. They were, however, apparently monuments of a commemorative or religious character, marking, perhaps, the burial-place of some mighty chief, the site of some hard-won victory; or their erection might have been prompted by a religious feeling like that of the patriarch when he said, "This stone that I have set up for a pillar shall be God's house."

Passing on to Roman times, he thought that the astonishment of their Silurian ancestors must have been great when they saw the Roman general forcing his way up the valley of the Usk. Such an approach might remind them of the celebrated march of the English through the unknown, mountainous regions of Abyssinia at a time of year when all communication might have been cut off by the terrible rains of that country, and the invading forces annihilated, if not by the weapons of enemies, at least by famine and sickness. Had Theodore not placed such confidence in his strongholds, had he retreated still further into the interior, and kept there until the rains commenced, such a termination of our expedition was by no means

impossible. But what the Abyssinians did not do, the ancient Britons did. They withdrew themselves and their cattle to their mountain strongholds or other inaccessible defences, and fought their invaders with the weapon of starvation, assisted by a climate to which they themselves were hardened, but which even Roman soldiers could not stand without suitable protection. It was not until after much suffering and difficulties that, by means of good roads protected by strong outposts, Julius Frontinus (who may have left his name in the *Julia Via*) finally subdued and held the country until the necessities of the Romans required the withdrawal of their armies, which were destined soon after to vanish amid the general disintegration of the empire.

Briefly alluding to the Arthurian period and the histories of some of the early British saints, the President mentioned more particularly the story of Brychan, from whom the county is said to have derived its name, and of whom and his numerous progeny so many legends exist. As to the prefix *Kil*, which occurs in the case of so many Brecon churches, he thought it confirmed the opinion of those who held that the Irish in those early days frequently came over and settled in Wales. Of the next period, that of the Dane and Saxon, no traces of them would be seen during the excursions of the week, as the Danish Dyke was beyond their limits; but of the next great change, that brought in by the Normans, they had abundant monuments. Bernard de Newmarch, an independent contemporary of Fitzhamon, built the Castle of Brecon as his chief residence, and parcelled out the county among his followers, who each erected their strongholds for themselves, and built and endowed churches, as may be seen within the town of Brecon and elsewhere in the county. Other relics of ancient days were the grave of the last Llewellyn, who fell near Builth in his last struggle against the English; the site of the house of David Gam, the bitter enemy of Glyndwr, the Fluellen of Shakespeare, and one of the heroes of Agincourt. Dinas was destroyed that it might not fall into the hands of Glyndwr. Crickhowell was in ruins in the time of Elizabeth; and Brecon dismantled by the inhabitants, who feared that the town might be made a military station.

But this was the past. Farms and homesteads supply the places of castles and battlefields; and their roads, instead of bringing hostile forces, now carry out to the old and new world the mineral treasures of the land. Its laughing valleys and the beauty of its scenery make Breconshire much admired by those who visit here, and loved by those who make it their home, and remind them of the poetic description of the Land of Promise,—“a land of brooks and waters, of fountains and depths that spring out of valleys and hills; a land of wheat and barley; a land wherein thou shalt eat bread without scarceness; a land whose stones are iron, and out of whose hills thou mayest dig brass.” The President then concluded his address with a most cordial welcome to the Association, amid loud and continued applause.

Mr. Overton the mayor, stated, that as the President had on behalf of the county, proffered to the members of the Association so hearty a welcome, he, in the name of the Corporation of the town of Brecon, begged to endorse that welcome, and to assure the meeting that they were proud to have the members of such a distinguished society among them. Nineteen years ago the Association had visited this district, and he believed he was correct in stating that on that occasion the gathering gave unusual satisfaction not only to the members of the Association, but to the inhabitants of the town and neighbourhood generally. At all events, he could affirm on behalf of the body he represented, that they would do all in their power to render the present meeting no less pleasant and interesting, while there were many present who were better acquainted with the neighbourhood than himself, who would, he was confident, also gladly render every assistance in their power.

In the ordinary course of proceedings, the report would have been read, and if approved of adopted, but owing to the number of papers announced for reading, this portion of the business was adjourned until Friday Evening.

Mr. M. J. Rhodes read a paper on Wales and its Saints in the sixth and seventh centuries, being a well digested summary of what is recorded of the early missionaries of Wales and Armorica.

Mr. Barnwell in expressing the thanks of the Meeting to Mr. Rhodes for his paper, suggested the necessity of distinguishing between what may be received as truth, and what are evidently fictions of late dates. He added one or two well known British Saints to those alluded to by Mr. Rhodes, especially Saint Canna, whose chair, famous for its curative powers within the memory of persons now living, may be seen near the church of Llangan, in Pembrokeshire, which bears her name, and is dedicated to her. The rude uncial letters of the inscription fix its date to two or three centuries after her time, thus proving, not only the great antiquity of that particular superstition, but the still higher one of a British Church in Wales.

Mr. Rhodes having replied to the statements of Mr. Barnwell, the President then called on Mr. William Rees to read his notes on the death of Prince Llewelyn, which will appear in the Journal of the Association. The principal object of the paper seemed to be the clearing up doubts on the disputed question connected with the death of the Prince, and to transfer the charge of treachery from the people of Builth and Aberedw to Roger Mortimer, who was accused of inviting Llewelyn to his Castle at Aberedw, and sending private information to his brother Edmund, so as to enable him to fall suddenly on his unsuspecting victim.

The Rev. D. R. Thomas, alluding to that portion of Mr. Rees' paper connected with the performances of the office of the church to the excommunicated prince, thought that the difficulty might be removed by the statement that a white monk did officiate on the occasion. This clearly connects the celebrant with the Cistercians,



who favoured the cause of the prince, for when the Chapter of St. Asaph sent a long list of grievances against the prince, the abbots of Alba Domus (Whitland) Strata Florida, Cwm hir, Strata Marcella, Aberconway and Valle Crucis joined in a letter declaring the charges false. The only exception was the Abbot of Basingwerk, and he was personally concerned in the dispute. In fact, both the excommunication and the complaints on which it was founded had more to do with politics than religion, and as the Cistercians sided with Llewelyn rather than with Edward, one of their order probably could be found to stand by him in the hour of need. The same state of things existed in Glyndwr's time, but in this case the Franciscans sided with their countryman, and the Cistercians opposed him, so that while Henry plundered the one, Glyndwr retaliated on the other. Alluding to the paper of Mr. Rhodes on the Welsh Saints, he wished to add that, while much that is stated is manifestly apocryphal, still we should be thankful for such statements which, legendary as they are, embody many facts, which would otherwise have been lost, and may yet assist in some degree in constructing the history of that early and little understood period. Robert of Shrewsbury for instance compiled the history of St. Winifred, five hundred years after her death, but combines the physical features of the Well with the traditions of the Saint, while the life of St. Kentigern shows a Latin scribe interpreting Welsh words.

After returning the thanks of the Meeting to Mr. Rees for his paper, the President announced the arrangements of the next day, and dismissed the meeting.

## TUESDAY, 27TH AUGUST.

### EXCURSION.

Leaving by special train, the excursionists made their first halt at Talgarth, a place formerly of much greater importance than at the present time, having been a borough and market town. From its elevated situation, it was of some strategic importance in connection with Dinas, as commanding the mountain pass to Crickhowell, and the Eastern portion of the Vale of Usk. The town was protected on one side by the tower, which commanded the passage across the little river of Ennig. This building is of the fourteenth century, and is almost in its original condition internally, the upper stories being reached by stairs in the thickness of the walls, each provided with garderobes. The machicolations, only part of which remain, have that bold commanding appearance which is usually wanting in those of the succeeding century. One or two of the original windows also remain, but most of them have been enlarged for the admission of more light. The present roof is a later addition, the original one having been probably a flat one and useful for the defence, as became common after the introduc-

tion of cannon. The tower appears to have been entirely isolated, and unconnected with any external defences. Towers of this type are extremely rare in Wales, but are less so in the North, where they are usually known as Peel towers, and in the majority of cases are merely strongly fortified residences. Leland speaks of this one as having been used as the borough prison, which was probably the case when no longer required for strictly defensive purposes.

The Church is an interesting example of the churches of the district. It consists of a fine square tower, a nave, and south aisle, with a good arcade of five arches, and a northern transept, now cut off. The aisle is longer than the nave by one bay eastward, and is separated from it by a screen. Another screen divides nave and chancel. The roof is covered, and a good example. The main building is of the fourteenth century, with some few later insertions; the porch is a century later. In the churchyard are a cross and slabs worth notice.

A pleasant walk led to Bronllys or Brynllys Church and Castle, the situation of which latter corresponds with either of the two appellations, and which probably denotes the existence of a residence in Anti-Norman times. The church has some small narrow Norman windows, a rather poor screen, surmounted in later times by some singular woodwork, giving the chancel the appearance of a cage or den in a menagerie. The font is of a common fourteenth century character. The tower stands detached near the south-east corner of the nave, and has been rebuilt on the site of a former one about forty years ago. From its proportions it is probably a faithful copy of its predecessor.

The Castle, or more strictly speaking the keep of the original Castle, is finely situated on the summit of the highest ground, south-east of the scanty remains of the Castle, now amalgamated with the stables and offices of the modern dwelling house.

These remains were not visited.

The keep is of late twelfth or very early thirteenth century work, and of that kind of which the well-known keep of Pembroke is the best example known. It consisted of four stages, the lowest of which was only accessible by a trap-door from the first floor, the present ruined entrances on the basement having been made in late times. This room was lighted by one small loop, while in the wall are cavities running horizontally round the building near its base. Many explanations of the object of these flue-like arrangements have been given, but none of them are satisfactory, so that they remain a puzzle even to veteran antiquaries.

The only entrance is about thirteen feet from the ground, and leads into the first floor, lit by two windows. From the recess of one of these windows a narrow staircase in the interior of the wall leads to the second floor. These windows are of more ornate character than those of the floor beneath, but of the same date. Here, also, is the fireplace. The arrangements of the third floor are not easily made out from the state of the building. The win-

dows, however, are similar to those below, and there is in addition a small recess, with vaulted and groined roof, the object of which is uncertain. The total height of the tower must have been sixty or seventy feet, supposing it to have ended with the third story, but there may have been a raised parapet in addition, and arrangements for the wooden galleries which protected the exterior wall before machicolations were in fashion. The thickness of the wall near the base is ten feet, but lessens to eight at the level of the first floor. The diameter of these chambers is eighteen feet. The entrance doorway and windows of the first storey are curiously transformed into some strange types by King in his *Munimenta*, who gravely argues for their Phœnician character. Their real character is given in the well drawn up and well illustrated account of the Castle by its owner, Mr. W. L. Banks, which will be found in the volume of the *Archæologia Cambrensis* for 1856.

The next halt was made at Aberedw station, near where the Edwy, falling into the Wye, gives the name Aberedw. The spot is one of more interest from association with the last days of Llewelyn ap Griffith, than from any actual remains, which consist of a mound partly natural and partly artificial, which has at some period been surmounted with wooden or stone works. Lower down are some insignificant remains of a Castle said to have been built by Ralph de Baskerville. The church had not been opened, so could not be inspected. The eastern end may have been rebuilt, but at present there are no traces of any east window. There is said to be a good screen still remaining. The building itself is set down to the fourteenth century. A rude cave among the high perpendicular rocks, which form so conspicuous and beautiful a feature in the charming scene, is thought to have been a hiding place of Llewelyn, but if there is any reliance to be placed on the usually received story of his last struggle with the English, he could have had no motive for selecting such an abode. According to that account he marched to Aberedw with considerable forces to meet the English, but being surprised by the superior forces of the enemy, whom the inhabitants of Aberedw are said to have treacherously informed of the prince's movements, he retreated in haste to Builth, taking the opposite direction to the cave. There is probably no foundation for the tradition which connects his name with this cave. The remains of a Norman Castle were said to exist on the summit of the rock, which time, however, did not admit of climbing. Mr. Rees on the top of the mound read notes of the history of the Castle.

Llechrhyd, at some little distance, is remarkable for a Roman Camp, within a much larger British one of circular form, and still having the original trackway clearly marked out. A considerable portion of the Roman work has, however, been cut away by the railway and platform of the station. It has evidently consisted only of earth works, and may have served as a halting place between Bannium and the nearest station to the north. Some discussion



arose as to the meaning of the word, which Mr. Flavell Edmunds, supported by the authority of Dr. Owen Pughe, stated to be a sloping ground, which certainly applied in this case. It had been proposed to visit Cefn-y-bedd, the supposed grave of Llewellyn, but as the only remains are the name, and the place was somewhat out of the line, the visit was omitted, and Builth Church and Castle closed the excursion of the day.

The church at Builth was built at the end of the last century, and all that can be said for it is that it might have been worse. The tower, however, which is a portion of the former building, has a good stone vaulted roof, as if intended for defensive purposes. There is a monument of John Lloyd, said to be the first *resident* sheriff in Brecknockshire, although actually the fourteenth on the roll. Mr. Bloxam pointed out the peculiarity of the clasped hands of the effigy being turned downwards, instead of being placed erect on the breast as in earlier examples. A restoration of the church is contemplated, and in the present instance can do no harm; but why it is proposed to lower the tower ten feet is a mystery and a most unnecessary act of vandalism.

The castle, grandly situated above the town, and commanding the bridge, which formerly stood a little below the present one, must in its complete state have been unusually strong. The defences, partly natural, have been so considerably added to by art that, even after the lapse of so many years, the depth and steepness of the scarps and counterscarps are remarkable. The most important entrance was on the side furthest from the river, and was additionally strengthened by cross-works, by which alone access could be obtained into the inner castle or keep. Little or no traces of the stone buildings of the keep remain; but on the side towards the town are remains of a stone traverse cutting off access by the less steep ascent. It was stated on the ground that some of the ditches were converted into wet moats, but it was difficult to understand how water could have been conveyed into them; nor in defensive works so situated was water usually considered necessary as adding to the defence. Mr. Rees gave a summary of the history of the castle and its successive owners, and thus concluded the excursion of the day.

The proceedings of the evening began with a paper by Mr. Flavell Edmunds on the battle of Mortimer's Cross, commemorated by the cross set up in 1799, the inaccuracy of the date on which Mr. Edmunds pointed out. The paper gave a clear and concise account of the proceedings of the rival forces immediately preceding the engagement near Wigmore, which was fatal to the Lancastrian cause for so considerable a period, and which, by the establishment of the house of York, led to such important changes in the religious, social, and political state of England.

Professor Babington, having been requested by the President to make some observations on the principal features of the day's excursion, gave a general *resumé* of the more important objects seen,

concluding his remarks by earnestly recommending that the proposed restoration of Builth Church should be carried out in strict accordance with the usual character of the district, and, above all, that no tampering with the tower should be permitted.

Mr. Barnwell endorsed this recommendation as to the tower, more especially as he could not imagine what the object could be as regards the proposed removing the upper portion, unless it was to utterly destroy its present fair proportions.

Mr. Severn Walker, in alluding to the detached tower of Bronllys, mentioned several similar examples in Herefordshire, of which he had lately printed a short notice. Bronllys was at no great distance from that county, whence, perhaps, the custom may have been borrowed.

The Rev. J. Lane Davies followed with a paper on Llanddew Church and its adjoining ruins. The name itself has furnished grounds for different opinions, but it is probably a corrupt form of Llandewi, *i.e.* the Llan of St. David, and not Llan Duw, or the Ecclesia Dei of Giraldus. This paper, which will appear shortly in the Journal, gave an excellent account of the parish.

The President, in returning the thanks of the meeting to Mr. Davics, pointed out to the meeting what an important service would be rendered, not only to archæology in general, but more particularly to the history of the county, if every clergyman would contribute all that he could learn of the history of his church and parish.

Other papers were waiting to be read, but the lateness of the hour rendering it impossible, the meeting broke up, after the announcement from the Chairman of the excursion of the following day.

### WEDNESDAY, AUGUST 30.

Before starting for Llanddew Church and the other objects mentioned in the programme, the remains of the town walls were examined, under the guidance of Mr. Baskerville Jones. These remains are neither extensive nor important, the best portion being what was the water-gate. Other parts, including one or two bastions, stand in the garden of Mr. Overton, the mayor, who received the numerous visitors in the most hospitable manner; after which the carriages proceeded on their way; a large number, however, of the members and others preferred walking; both sections, however, meeting together at Llanddew.

This church, although from the non-residence of the incumbents from time immemorial it has fallen into a neglected and somewhat dilapidated state, is one of the most interesting edifices in the county, even with its later and indifferent nave. The church is cruciform, but access could not be obtained into the north chancel, which is built off from the church. The south transept (nearly blocked up by a huge mass of modern masonry supporting the rude stairs leading to the belfry) has in its east wall a very early lancet,







STONE AT LLANDEVAELOG, BRECON.

which opened immediately over an altar. The remains of the altar, or rather the masonry connected with it, are still existing, and indicate that it has been removed with some violence, and the damaged wall never made good. The proportions of the chancel windows, and especially the priest's door, are good examples of thirteenth century work. Some rude corbels are inserted in each wall, which were thought by Mr. Bloxam to have been merely supports of statues. They certainly have nothing to do with the construction. The hagioscopes on each side have long since been blocked up, probably when the chancel ceased to be used for service. The nave is poor work of the fifteenth century, and not improved by the arrangement of fittings, etc., which, however, under the peculiar circumstances of the church, cannot be a matter of surprise. The central tower is excessively low, surmounted with a pyramidal kind of roof, stated by Lewis to have been placed there in 1621.

The remains of one of the many palaces of the Bishop of St. David's stand on the other side of the road opposite to the church. Little of it is remaining but the ruins of the great hall, with its substructure, the windows of which are narrow loops. The entrance to the hall was by what is sometimes taken for a window. Buck's view represents the building with both sides, the inner one of which has long since vanished. Part of the wall, with a semicircular bastion, which once enclosed the residence and grounds, remains, and near it is the large well, built under the wall, so as to enable those outside to share the water with the inmates. A very elegant doorway of the fourteenth century still remaining, is pronounced by a writer in the *Archæologia Cambrensis* to be the undoubted work of Bishop Gower (1328-1347). This Bishop, fond as he appears to have been of building, did not approve of having too many buildings to repair, so in 1342 the Chapter and Bishop ordered only seven residences to be retained, of which Llanddew was one for the Deanery of Brecon (see Jones and Freeman's *History of St. David's*, p. 190). Llanddew church is figured in the late Mr. Petit's *Church Architecture*.

A rough walk led to Pitin-gwyn, the name given to an artificial mound and a farmhouse near its base. It is stated that on the mound once stood the castle or abode of David Gam, whose successors in after times changed their residence to the house below, the date of which is not indicated by any details, but from the general character of the building, it may be considered not older than the seventeenth century. The mound is older than the time of David Gam, whose ancestors, however, may have preceded him as occupiers of this stronghold.

The walk was continued thence amid the most charming views to Llandfaelog-vach churchyard, in which exists the remarkable stone, figured and described by Mr. Westwood in the *Archæologia Cambrensis* of 1858, p. 306, and here reproduced. The execution of the figure is barbarously rude, while the disproportion between the upper and lower parts of the body is remarkable. According to



Mr. Westwood, this is almost the only instance occurring in Wales of the figure of the deceased being represented on such early slabs. In spite of its rudeness, it is valuable as giving some slight indication of the dress and weapons of a British warrior, although the exact nature of the weapon in the right hand is uncertain, as the upper part of it has been cut away. Mr. Westwood suggests that the sculptor might have taken a hint from the Maen-y-Morwynion, not far from it. The inscription is + **briamail**, and in the lower line **Flou** or **Plou**. The first word is, from its termination, probably a name. The meaning of Flou is unknown. Representations of it are given in Jones' *Brecknockshire*, the *Archæologia*, and Gibson's and Gough's *Camden*. The notice in the *Archæologia* (vol. i) by Mr. Strange is dated 1769, at which time "it covered a low wall contiguous to the outside of the south wall of the church." It seems from this statement to have served as a kind of coping stone. It now stands fixed against the west wall of a mausoleum of the former owners of Penoyre. Without being removed, it is not possible to ascertain whether it was intended to be an erect or a recumbent stone.

The church is modern and poor, but in the old one was said to have been a stone inscribed CATVC (Cadoc), but now destroyed, according to the correspondent of Lewis' *Top. Dict.*

From this place a short walk brought a numerous assemblage to Penoyre, where they were most cordially and hospitably received by the owner, Mr. Rhodes. The President having returned the thanks of the members to their host and hostess, the company dispersed—some remaining to examine the works of art within the mansion, and the gardens and scenery without, the rest proceeding to the Gaer, which has been identified with the *Bannium* of the anonymous geographer of Ravenna, and which was connected with at least four roads. The form is oblong, and embraces an area of about eight acres. A small portion of the wall remains with its facing perfect, consisting of small squared stones; the thickness of the wall being seven and a half feet.

On their way thither a maenhir of about thirteen feet high, and of corresponding thickness, attracted some attention, and led to some discussion as to its object. Mr. Joseph, arguing from the mention of similar stones in very early deeds as boundary stones, considered them to have been erected for that purpose. Mr. Barnwell thought that it was much more likely to have been standing ages before any deed, and would naturally be made use of as a boundary stone from the probability of its remaining as long as it had remained already. If it was connected with religious worship or prayer in any such early record, it only proved that centuries ago such notions existed as are still entertained at the present time. The only satisfactory evidence they had of these stones connected them with burial places, and until evidence to the contrary was adduced, it would be safer to trust to that evidence than to conjectures and speculations unsupported by facts of any kind.



A farmhouse and offices have been built out of the ruins of the Gaer, much of which probably still remains concealed beneath the vegetation. Well made square tiles, bearing the LEG. II AUG., have been found in considerable numbers. In the yard of the farmhouse was an ornamented Roman mill, which has since been removed to Brecon. As is not unusual, native hill-works overlook the Roman station, one on the Crûg, which was intended to have been visited; the other on an opposite height, sometimes known as Pen Cefn y Gaer.

The stone called Maen-y-Morwynion, or the stone of the Virgins, was next examined. It is, however, the monument of a Roman soldier and his wife, as is intimated by CONJUNX EJU at the end of the inscription, which is much too defaced to allow of the reading of the rest of the inscription. It is figured in Gibson's *Camden*; but Mr. Strange, who read an article on the Gaer and other antiquities of the district to the Antiquaries of London, 1769 (*Archæologia*, i), stated that that representation was not correct, and gave another, which appears in his article, and which is reproduced in Gough's *Camden*. Llwyd, who contributed the article in Gibson's *Camden*, does not mention the inscription at all, as if it had been illegible in his time; but Mrs. Williams, the owner of the Gaer, who had lived there forty years, informed Mr. Strange that she remembered it being perfectly legible. As, however, he has only added XL in the second line, and T at the end of the fourth line, it is probable that Mrs. Williams was in error, and that it was nearly in the same state before Llwyd's time as it is at present. This monument stands by the Roman branch road of about forty feet wide, principally made of large round pebbles, edged in the usual manner with large stones, remains of which edging still exist here and there. At present it terminates in a very narrow lane, impassable from mud in rainy weather.

At the evening meeting, the President opened the proceedings by calling on Mr. Babington, who briefly noticed the remains of the city walls, explaining how the safety of the water-gate, one of the few remains of the mediæval defences, should be secured, by lifting up these larger stones and placing underneath layers of good mortar, so as to put a stop to the mischief caused by vegetation. Thus the original character of the building would be preserved and the safety of the structure secured. He next pointed out the more remarkable features of Llanddew Church, in the proposed restoration of which he hoped that great care would be taken, and that nothing should be removed, even if it was of no practical use. Thus some would probably do away with the stone corbels in the chancel for the support of images; but by such an act all evidence of an earlier practice would be lost. He strongly recommended all to follow strictly the course adopted by Sir Gilbert Scott on such occasions. If any ancient stones of interest were in danger of being lost or destroyed they should be removed and placed in a local museum if possible; a sentiment which Mr. Wm. Rees strongly approved of, and suggested that if one were established at Brecon it would soon probably be well furnished from excavations within the Gaer.

Mr. Bloxam drew the attention of the meeting to the similarity of the Roman masonry they had seen that day to that at Caerwent, Caerleon, Holyhead, and elsewhere in Wales.

Mr. Rees next read a paper on the history of Llandovery Castle, which was followed by another from Mr. Roland Philipps, of Kilgerran, on the state of Breconshire during the civil war.

The President, in alluding to the observations of Mr. Philipps on the loyalty of the Welsh to the Stuarts, thought that the loyalty was not a little due to the fact that the Stuarts themselves were Welsh, and he was not quite certain that it was not to such a feeling that they were indebted for the magnificent Scotch firs which were such conspicuous ornaments of the county being planted as a memorial of loyalty to the royal line.

The lateness of the hour precluded the reading of papers sent in by the Rev. N. Gilbert Smith, of Gumfreston, on the age of human bones in the bone-caves; by Ralph Carr Ellison, Esq., of Dunster Hill, on the inscription of the Carew Cross in the same county; and by the Rev. T. O. Rocke, of Clungunford (Salop), on a remarkable discovery of bronze implements on the Broadward estate in that county. They were accordingly put in as read, and the thanks of the Association returned to the writers.

The proceedings concluded with voting the thanks of the Association to the Local Committee, and especially the Secretaries and the Mayor, who had so kindly granted to them the use of the Town Hall; to the Curators of, and Contributors to, the Local Museum; and to the Magistrates for placing the Grand Jury Room at their service.

The votes having been replied to, and the intended proceedings of the next day announced by Mr. Joseph, the President concluded the last of the public meetings by expressing his warmest thanks on behalf of the Association to the Mayor and Corporation, and to the inhabitants, both of the town and county generally, for the very cordial and hearty manner in which they had received the Association.

#### THURSDAY, AUGUST 29.

Pencelly Castle, where the first halt was made, at present consists of mere fragments of ruins, and has evidently been the quarry that supplied the materials for the manor house below, over the door of which is the date 1578. The Castle and manor are only one of the several portions into which the original lordship of Roger Mortimer was divided. A chapel, dedicated to St. Leonard, formerly existed within the precincts, the site of which is unknown.

Llanthetty Church, a building of no interest, has an incised stone serving as a quoin in the tower, at an elevation which makes it not easy to obtain an efficient rubbing of it. From the character of the letters it may be assigned to a period from the eighth to the eleventh century. It is a sepulchral slab, and gives the name of GURDON SACORDOS.

The carriages then proceeded by a charmingly picturesque route, a halt being made to inspect two maenhir: one of mountain limestone, nearly 13 feet high, with a girth of 15 feet; the other of old red sandstone, 15 feet in height.

On entering Crickhowell is a good Perpendicular gateway, on the right hand, known as "Porth Mawr;" but its vaulting is modern, and out of character.

The remains of the Castle are scanty, but sufficient to give a tolerable notion of its original strength. It consists of the usual keep surrounded at some little distance by a grand curtain, the remains of which present a very picturesque view.

The church is a large cross one; but this was not its original arrangement. The greater part is of Early English character; but the building has undergone such extensive alterations that the present structure does not represent the former arrangement. Two aisles at the end of the last century were removed; and a new one erected, about forty years ago, on the south side. There are some monuments, one of which bears three lions rampant for Pauncefoot, and possibly for Sir Grimbald of that family, whose widow built the church, the original structure having been a chapel dependent on Llangattock Church. A recess on the north side, usually thought to have been intended for a sepulchral effigy, was considered by Mr. Bloxam to be an Easter sepulchre.

Mr. Rees gave the history of the church, after which a very numerous assemblage were received at Glanusk Park with a hearty welcome and unlimited hospitality, for which Professor Babington duly expressed the thanks of the Association to Sir Joseph and Lady Bailey.

Sir Joseph R. Bailey, having briefly replied, led the way to the famous Turpilian Stone, removed from the hill above Crickhowell to its present position in the park. It was in its original position at the time of the last visit of the Association; and as the exact spot can be identified, it seems desirable that a stone should be there fixed, with a description, in metal or stone, recording the removal and the inscription. It has been noticed in divers works; but Professor Westwood in 1847 first published in the *Journal* the correct reading. The first line seems to give the name of Turpillus; the Latin, *IC JACIT* for *HIC JACET*, being of that faulty character not uncommon in Welsh incised stones. The second line has not been explained, except by Mr. R. R. Brash, who claims the inscription as Gaedhelic, from the final *DV NOCATI*, an Ogham stone in the Museum of the Royal Irish Academy bearing the name of *NOCAT*; so that if *DV* is a mere prefix, the two names are identical. *Tor* or *Tur* (prince) is also a common Irish prefix. But no less interesting is the fact that Mr. Brash reads in the Ogham characters *TVRPILLI*, and if this reading is correct, the Turpilian Stone is an addition to the bilingually inscribed stones already known in Wales. Mr. Brash's notice of this stone will be found in the volume of 1871, p. 159.

Tretower Court was the first object of attraction on the return to



Brecon. This is a mansion of the fifteenth century, and a good example of the style of that period, with certain additions of a defensive kind. The great hall (now a barn) is the most important part of the buildings, though other apartments still retain their fine original roofs. The buildings occupy an irregular square; while in the rear stands the Tower Castle, of the same character and date as that of Bronllys, but larger, and containing some fine Early English fireplaces. The exterior walls and arrangements are of a century later, but have some good Norman fragments worked in them. The stones of Valens and Peregrinus, described in the *Arch. Camb.*, 1851, p. 227, have been built into the walls of this place.

The church of Cwmdu has been barbarously converted into a huge spare apartment with a flat ceiling. An extremely rich and well preserved rood-screen forms a lining to the walls at the east end, while at the opposite extremity of the church an apsidal recess serves as a baptistery; but whether this is original work or not is uncertain. The most important object was the well known stone of Catwg, let into the wall of the church by Mr. Price, a late rector, and of considerable attainments as a Welsh scholar. There are also one or two early incised stones, but imperfect and mutilated.

The approaching darkness admitted only of a hasty inspection of the scanty ruins of Blaenllynfi Castle, consisting only of a small portion of the outer wall, which was, however, of great height.

#### FRIDAY, AUGUST 30.

The proceedings of the day commenced with an inspection of the Museum, which contained an extensive and valuable collection of works of art contributed by the noblemen and gentry of the district. Antiquities, however, were somewhat in a minority, but among those exhibited were several of great interest. Among other treasures, conspicuous was the *Shakespeare* exhibited by the President, mentioned in the catalogue. The churches of Brecon have been fully described by Mr. Freeman in the volume of 1854, where plans are also given of the three churches, indicating the dates of the various portions of the buildings. The choir of Christ Church, which Mr. Freeman speaks of as "a noble fragment," is principally Early English. St. Mary's Church retains some of the pillars of the original Norman church, the nave of which, Mr. Freeman shows, consisted only of two bays. The subsequent enlargement of the building is assigned by the same authority to the fourteenth century. The tower Mr. Freeman states to have been the only instance of Somersetshire influence he had met with in Brecknockshire.

The Priory Church is placed by him as the third, if not the second, church in Wales; and if taken as a perfect and harmonious whole, may take precedence of Llandaff Cathedral, although it is superior in the beauty of some of its details. The choir, presbytery, and transepts, are Early English. The nave is decorated with Norman piers and

portions of wall. There is a triple piscina, the peculiar use of which was explained by Mr. Bloxam; and a charming single one in the south transept, where are indications of a chapel. There are several monumental effigies worthy of notice; but the most remarkable one is that which represents the Crucifixion, the Virgin, and St. John, with angels in the angles above. Below are four kneeling figures of the persons to whose memory the stone was placed. A representation of it will be found in the *Archæologia Cambrensis* of 1848, p. 36, where the writer (Professor Westwood) says “the extreme rarity of this kind on tombstones has induced me to give a sketch of it.” There is a richly carved Norman font with an inscription not yet read. The two arched openings in the walls on each side of the nave, reached by stairs within the wall, seemed to be too near the ground to admit of the notion that they opened on some kind of gallery across the nave, even supposing that the choir could have been so far advanced into the nave. They might have opened on a pulpit of wood, which could be removed; but this does not account for the opening on both sides of the nave. The conventual buildings on the south side of the church are small, and in such a state, that between the actual ruins and later patchwork little can be made out of the original arrangements.

This grand edifice has, from various causes, been much neglected; and although much has been done by the family of the Marquis of Camden, much more remains to be done; and, unfortunately, the present Marquis being a minor, no assistance for the present can be expected from that source. The Rev. Herbert Williams, the incumbent, has done his best to obtain assistance from the public; but his exertions have not yet obtained that success which such a cause deserves. The gentlemen of Brecknockshire can hardly be aware that their county town possesses in the Priory Church the finest church in Wales, next to the two southern Cathedrals. If they were, it seems impossible that funds should be long wanting. All that has hitherto been done by Mr. Williams, has been done with care and judgment.

The Rev. Garnons Williams having kindly invited the members to Abercamlais, a special train conveyed them thither, where they were received by Mr. and Mrs. Williams with a welcome as heartily given as it was appreciated.

Mr. Williams, with thoughtful consideration, had ordered the removal of the Trallong Ogham stone to his own grounds, where, placed on a convenient table, it was examined with the greatest ease and comfort, which is not always the case on such occasions. It has been figured and described in the *Journal*, the particular volume being placed on the same table for comparison. This is another of the Ogham bilingual stones in Wales, although the last portion of the Oghams has not been explained. The Roman capitals read CVNOCENNI FILIVS CVNOCENI HIC IACIT. The Ogham letters for the last two words read FFETO; but the others give the same as the Roman letters.

After thanking their host and hostess for their hospitable recep-

tion, the company returned to Brecon; a few of the more active extending the day's work to the inspection of Newton, which occupies the site of a mansion of Sir David Gam, for no portion of the present building is of his time. It has, however, been the residence of members of his family holding a considerable position, if the richly panelled hall, with its daïs and ample fireplace and chimney-piece, are any evidence on the point. A large shield of arms with twelve quarterings ornaments the latter. The coats are—1, Bleddin ap Maenarch; 2, Rhys Goch; 3, Weston; 4, Hughes; 5, Einion Saïs; 6, Progers; 7, a chevron between three swords, impale two and one then points upwards; 8, Testyn ap Gwrgan; 9, a lion rampant; 10, the same; 11, Bloet or Bluett; 12, Burghill. Motto—Ar Dduw y Gyd (All depends on God). On each side of the shield is the following inscription: "John Games mab ag etyfedd hena. Edward Games ap John ap Morgan ap Edward ap Morgan ap Dafydd Gam. 1582," which corresponds with the age of the hall.

The meeting in the evening was confined to members only, when the following resolutions were passed:—

"That the following gentlemen be elected members of the Association:

M. Holbech Bloxam, Esq., F.S.A., Rugby

Rev. J. Bowen, M.A., Talgarth

E. E. Edisbury, Esq., Wrexham

J. T. Evans, Esq., Graiglâs, Brecon

Wm. Ford, Esq., Brecon

J. W. Price Gwynne Holford, Esq., M.P.

John A. Jebb, Esq., Brecon

Mr. William Jones, Hay

W. P. Price, Esq., Brecon

Matthew J. Rhodes, Esq., Penoyre

T. D. Roberts, Esq., M.I.C.E., Brecon

John Williams-Vaughan, Esq., Velin Newydd House, Brecon

Rev. Thos. Williams, M.A., Llowes, Hay."

"That the Marquis of Bute be elected a Patron; the Venerable Archdeacon Wynne Jones a Vice-President, and the thanks of the Association presented to him for his services as President 1869-71."

"That the Rev. D. R. Thomas be elected a Local Secretary for Denbighshire, and Stephen W. Williams Esq., one for Radnorshire."

"That the index of the third series be commenced at once as recommended in the report."

"That the meeting of 1873 be held at Knighton; and the Hon. Arthur Walsh be requested to accept the office of President."

Mr. Walsh has since consented to act, and the meeting will commence August 6th.

This concluded the second Brecon meeting—a meeting conspicuous among the most successful ones ever held by the Association, a result which must be attributed to the favourable weather, the beautiful scenery, and the hearty reception given by the town and county of Brecon, and more especially to the spirit with which the President conducted and infused into the whole of the proceedings.



## THE MUSEUM.

ALTHOUGH the large number of valuable paintings, drawings, and prints, the varied collection of foreign and domestic curiosities, together with specimens of natural history and geology, combined to render the Temporary Museum both attractive and instructive, yet it can hardly be called an archæological one. There were a few stone and bronze implements of the so termed primæval period, but none of them presented any remarkable appearance. The curious broad-headed weapons of the Broadward "find" were sent for exhibition; but there was no room left for them, so that they were not even unpacked. Of the few Roman antiquities, the most remarkable was the carved alabaster bowl said to have been found in a tumulus in the parish of Llanvihangel in Monmouth; but which of the seven or eight churches of that name in the county was not specified. There were a few fair specimens of Samian ware, some stamped tiles, one or two common lamps, urns, etc.

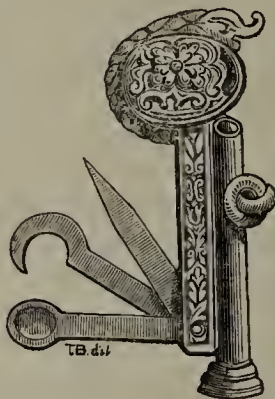
A large number of coins, tokens, etc., were contributed; but probably of no particular value, as the curators did not particularise any in their catalogue, with the exception of a complete series of the Aberystwith mint, exhibited by Mr. Broughton, who, in conjunction with Mrs. Broughton, was one of the most liberal contributors to the collection.

The curious enamelled copper dish now used for collecting alms in St. Mary's Church, is of the thirteenth century. The lip is perforated for the safe and convenient discharge of its contents into the piscina. It has been exhibited to the Society of Antiquaries. The same church has a curious brass chalice, but of later date.

Mr. Roland Phillips sent the Kilgerran horn used in the admission of burgesses in that ancient borough. It is not, however, of any antiquity, as it was given to the Corporation in 1702; but probably the custom of swallowing a certain quantity of *cwru*, as qualifying as a burgess, is of considerably older standing.

One of the most interesting objects in the Museum was the little gold trinket exhibited by the Rev. W. L. Bevan of Hay, and which has been already figured and described in the *Archæologia Cambrensis* of 1864, and is here reproduced. It was originally a love-offering of Henry VIII to Anna Boleyn, and forms a whistle loud enough to summon attendants from an adjoining apartment. The history of this relic had been fortunately preserved in the family of Gwynn of Swansea, a Captain Gwynn of that family having been the officer in charge of the unfortunate queen, who, in return for his

kindness towards her, presented him with the trinket. The last of the family died in 1750, whose representative gave it to her great-nephew, the present possessor, Mr. Bevan.



Mr. Joseph placed at the service of the Curators a large selection of his library of Welsh books and books connected with Wales, many of which are of great rarity and value.

The President, in addition to a large collection of arms, armour, porcelain (including some fine majolica ware of the sixteenth century), exhibited his copy of the first edition of the collected plays of Shakespeare, perfect with the exception of the title-page. He also sent several paintings of value and interest, as did also Mr. M. J. Rhodes and many other gentlemen of the county.

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#### THE NAMES OF SUBSCRIBERS TO THE LOCAL FUND.

	£	s.	d.
Sir Joseph R. Bailey, Bart., M.P.	. 10	0	0
The Hon. Godfrey Morgan, M.P.	. 5	0	0
G. T. Clark, Esq., Dowlais House	. 3	0	0
The Lord Bishop of St. David's	. 2	2	0
The Mayor of Brecon (George Overton, Esq.)	. 2	2	0
H. Gwyn, Esq., Dyffryn	. 2	2	0
J. P. W. Gwynne Holford, Esq., M.P.	. 2	2	0
J. Jayne, Esq., Pant y Bailey, High Sheriff	. 2	2	0
M. J. Rhodes, Esq., Penoyre	. 2	2	0
Robert Smith, Esq., Ffrwdgrech	. 2	2	0
Rev. Garnons Williams	. 2	2	0
Penry Williams, Esq., Penpont	. 2	2	0
Mr. Alderman Davies	. 1	1	0
Mr. Alderman Thomas	. 1	1	0
Samuel Bevan, Esq., Llanelly	. 1	1	0
Rev. W. L. Bevan, Hay	. 1	1	0
Rev. John Bowen, Talgarth	. 1	1	0
J. Mortimer Bowen, Esq., Chancefield, Talgarth	. 1	1	0
W. T. Bonnell Bishop, Esq., Brecon	. 1	1	0

	£	s.	d.
F. Broughton, Esq., Brecon . . . . .	1	1	0
James Buckely, Esq., Bryn y Caerau, Llanelly . . . . .	1	1	0
J. R. Cobb, Esq., Nythfa . . . . .	1	1	0
Rev. John Cunnick . . . . .	1	1	0
Rev. J. Lane Davies, Llanddew . . . . .	1	1	0
Isaac Davies, Esq. . . . .	1	1	0
Rev. J. Dawson, Brecon . . . . .	1	1	0
S. B. Evans, Esq., Town Clerk . . . . .	1	1	0
T. J. Evans, Esq., Graiglas, Talybont . . . . .	1	1	0
Rev. J. J. Evans, Cantreff Rectory . . . . .	1	1	0
David Evans, Esq., Old Bank . . . . .	1	1	0
C. Francis, Esq., Venny Vach . . . . .	1	1	0
W. Games, Esq., Brecon . . . . .	1	1	0
Rev. C. Griffith, Glyncelyn . . . . .	1	1	0
R. D. Gough, Esq., Yniscedwin House, Swansea . . . . .	1	1	0
Rev. R. H. Harrison, Builth . . . . .	1	1	0
Rev. Walpole Harris, Llandefalle . . . . .	1	1	0
D. C. Harris, Esq., London . . . . .	1	1	0
A. Henshaw, Esq., Brecon . . . . .	1	1	0
Rev. G. Howell, Llangattoch . . . . .	1	1	0
Rev. John Howell, Llanhamlach . . . . .	1	1	0
Rev. W. Hughes, Ebbw Vale . . . . .	1	1	0
David Hughes, Esq., Banker, Brecon . . . . .	1	1	0
J. A. Jebb, Esq., Brecon . . . . .	1	1	0
Dr. Talfourd Jones . . . . .	1	1	0
William Jones, Esq., Surgeon, Brecon . . . . .	1	1	0
Mr. Baskerville Jones, Brecon . . . . .	1	1	0
Joseph Joseph, Esq., F.S.A., Brecon . . . . .	1	1	0
Rev. Daniel Lewis, Llangorse . . . . .	1	1	0
Miss Lloyd, the Priory . . . . .	1	1	0
Major Conway Lloyd, Dinas . . . . .	1	1	0
T. F. Maitland, Esq., Pencerrig . . . . .	1	1	0
Major Malthus, the Barracks . . . . .	1	1	0
Rev. J. D. Morgan, Llanspythid . . . . .	1	1	0
John North, Esq., Brecon . . . . .	1	1	0
Rev. D. Parry, Devynnock . . . . .	1	1	0
Rev. W. H. Parry, Brecon . . . . .	1	1	0
Captain Pering, Peterstone . . . . .	1	1	0
C. Cambridge Phillips, Esq. . . . .	1	1	0
Rev. R. Price, St. David's Vicarage . . . . .	1	1	0
H. Powell Price, Esq., Castle Madoc . . . . .	1	1	0
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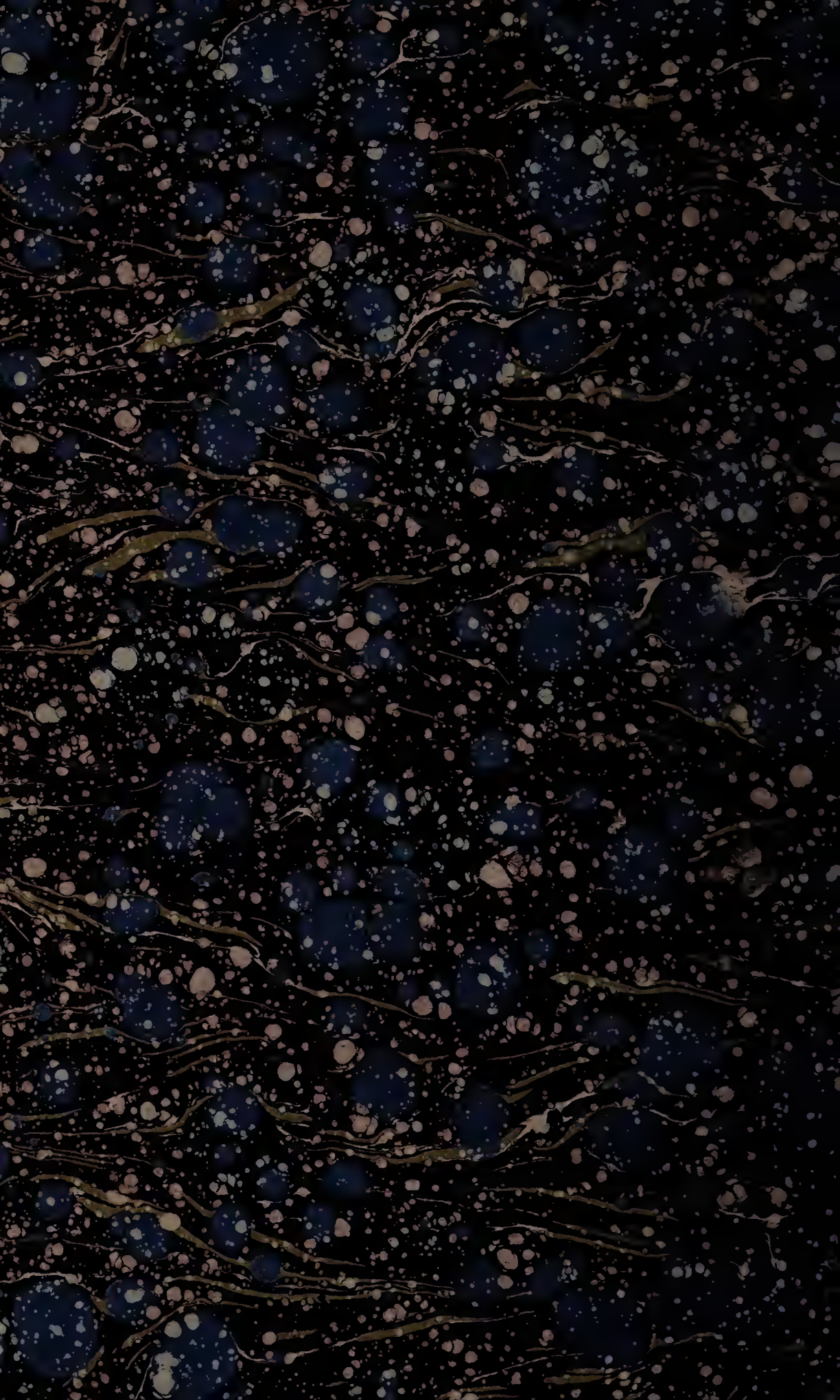




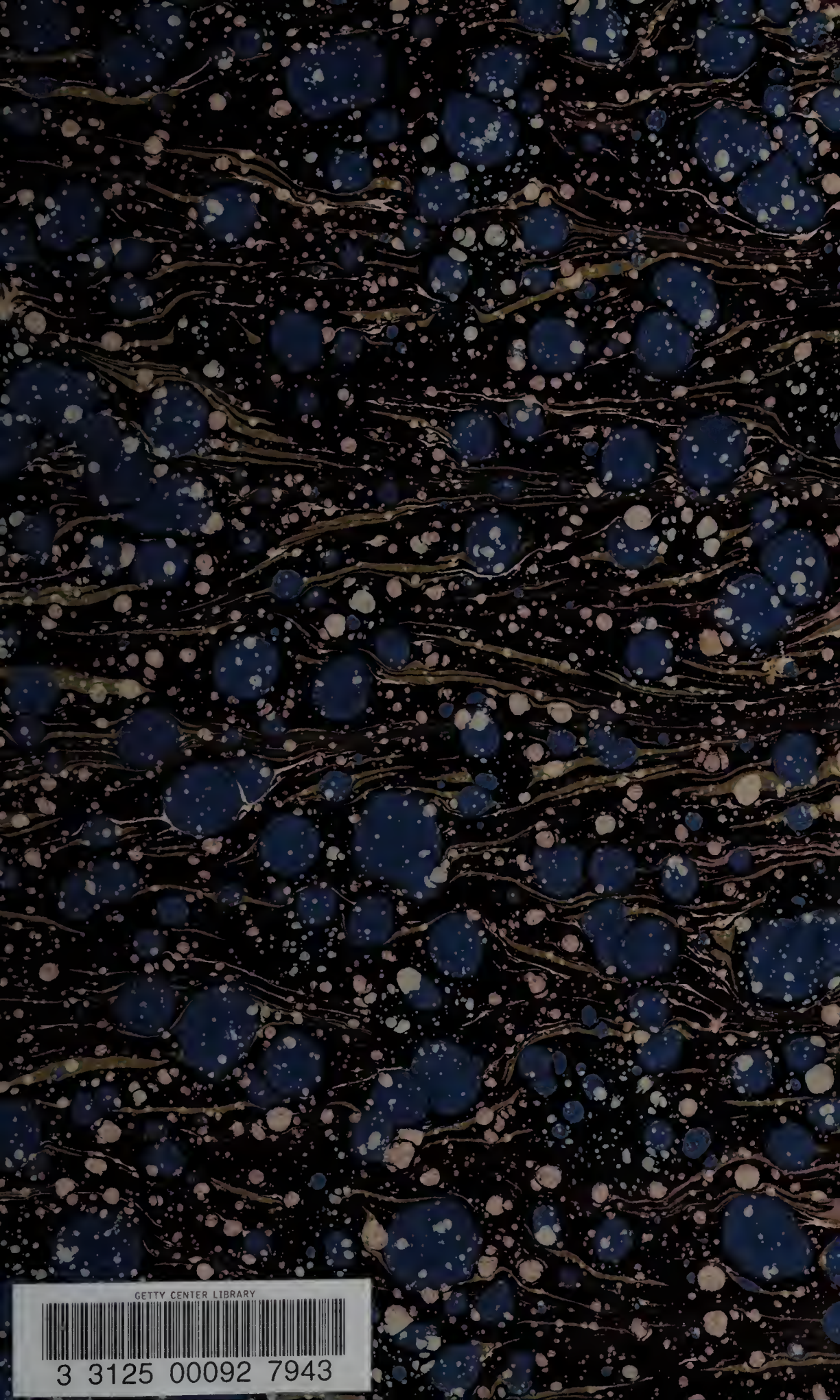












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