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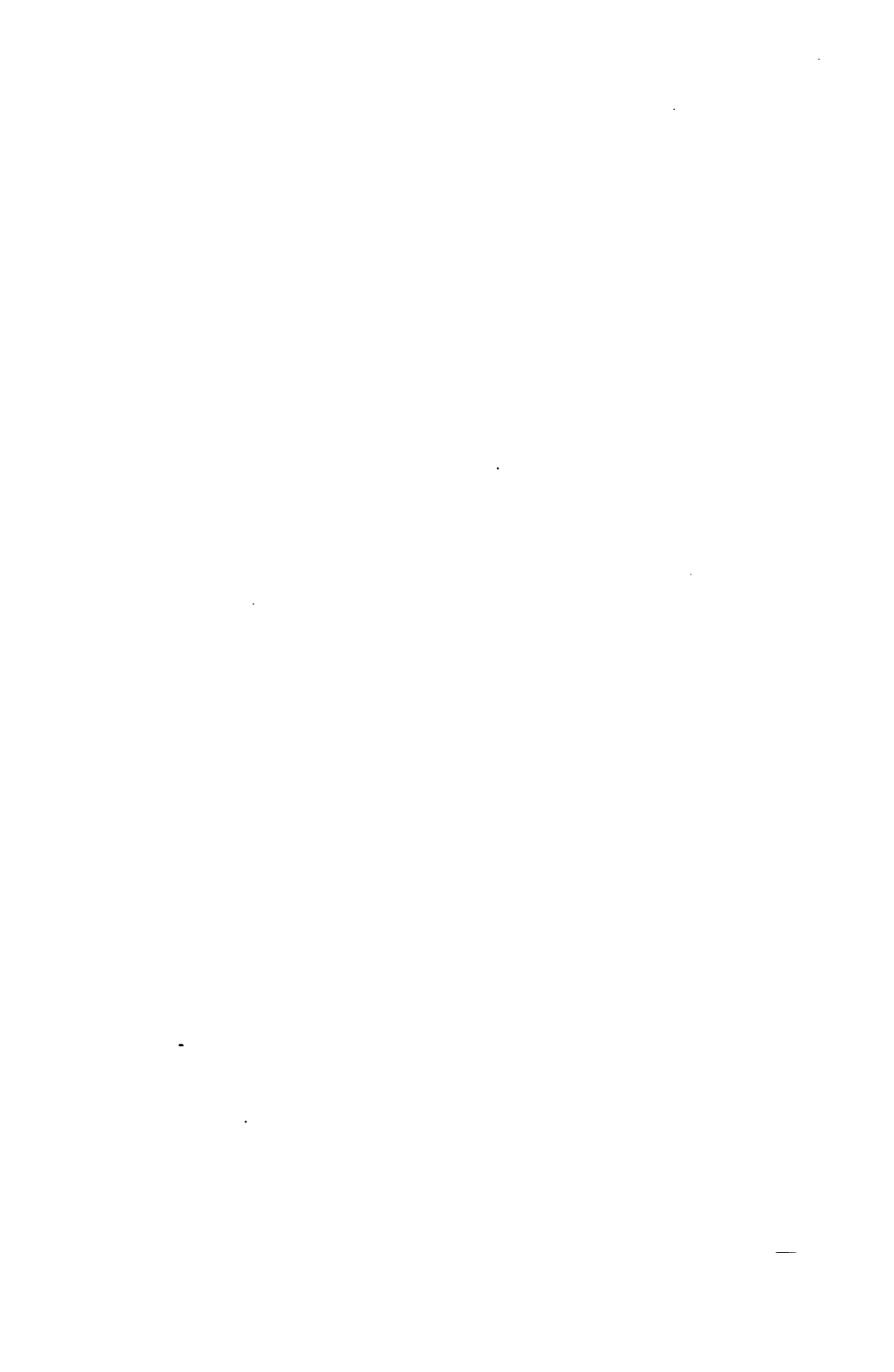


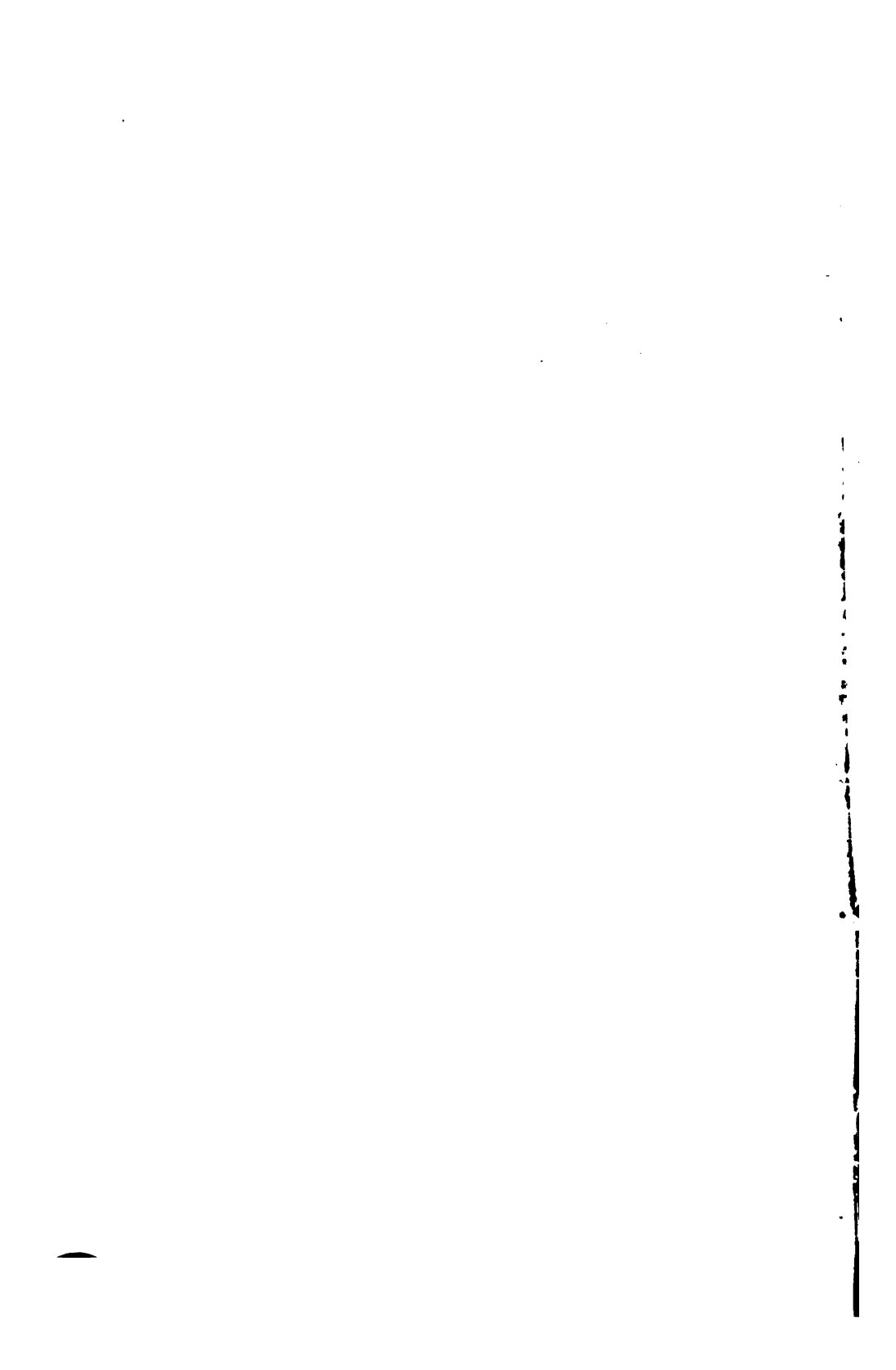
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NOTES ON THE MONASTERY OF ROSNAT, OR TY GWYN, PEMBROKESHIRE.

BY MRS. DAWSON.

IN the records of the early Celtic Church frequent mention is made of a monastery named Rosnat, or Alba, which in the fifth and sixth centuries was one of the chief centres of culture and religion, and whither many of the most celebrated British saints resorted for instruction and study. We are by no means left in ignorance of its history—the names of the abbot-bishops who were at its head, of the students who were educated there, even the exact number of its inmates, with many other incidents, are all placed on record; but the strange point in connection with it is that, though none of the historians of the Celtic Church have thrown a doubt upon its existence, yet none of them have been able to decide on its locality.

Colgan thinks it may have been at Bangor in Wales, and O'Conor shares this opinion, while Lanigan suspects it may have been in Scotland, as do also Haddan and Stubbs, and the late Rev. J. F. Shearman, who has written an essay in support of the same theory.

But with all due deference to these various opinions, we venture to think that the monastery in question was situated neither at Bangor or Candida Casa, and

it will be our endeavour to show that its true locality was the valley of Rhossan, in Pembrokeshire.

In order to prove the truth of this assertion, it will be necessary to establish two facts—namely these:—Firstly, the existence of a monastery at St. David's *previous* to that founded by St. David; secondly, its identity with the monastery of Rosnat or Ty Gwyn.

The proofs which we shall bring forward in evidence of the existence of a monastery at St. David's are derived partly from history and partly from legend; for, though legend be in itself a very unsatisfactory foundation on which to base any statement, yet when it can be made to go as it were hand-in-hand with history, it becomes a valuable source of information.

The authorities from whom we shall quote are for the most part too well known to need any introductory comments, viz., the *Life of St. David*, by Rhyddmarch, the *Buchedd Dewi Sant*, Colgan's *Act. S. S. Hib.*, and so on; but there are two other works comparatively little known to which we shall have occasion to refer. The first of these is the *Martyrology of Gorman*, an Irish MS., lately published by the Henry Bradshaw Society. The second is the *Buhez Santez Nonn*, a Breton mystery of the twelfth century or earlier. It consists of three parts: (1) The Life of St. Non; (2) the Miracles worked at her Tomb; and lastly, the Episcopate and the Death of St. David. Whilst agreeing in its main outline with the *Lives* of St. David above mentioned, it yet contains some important differences which cannot be too carefully noticed, considering that here in all probability we have the legend in almost its original purity, its author being unbiassed by the temptation to alter it so as to make it fall in with more modern theories.

To return to our subject. The idea of an early monastic establishment at St. David's is by no means new, since Fenton, in his *Tour through Pembrokeshire*, states that "most writers agree that there was a religious establishment there prior to the time of

David"; while Jones and Freeman, in their *History and Antiquities of St. David's*, admit that there are faint traditions of the existence of a religious establishment even before the time of St. David.

For instance, when St. David was baptised, it was by Ailfw, Bishop of the Menevians, that the rite was performed; and when in later life St. David returned from his wanderings to take up his abode in the valley of Rhossan, he found his cousin Gweslan, a bishop, residing there.

As at that time there was neither a cathedral or a diocese of Menevia, it would be difficult to account for the presence of these bishops in so secluded a spot, unless we suppose them to have belonged to that class of abbot-bishops who in those times were frequently found at the head of large monastic establishments. Moreover, Rhyddmarch tells us that Sandde, St. David's father, thirty years before the birth of his illustrious son, was bidden to deposit various gifts at a certain monastery, there to be kept for the son who should be born to him.

Again, in the *Life of Gildas*, we read that that learned man, on his return from Armorica, took up his abode at a certain spot "with a great quantity of books", and that many students resorted thither to him. The name of the place is not given, but we are told that he "preached every Sunday at a sea-side church in Pebediog", and from other sources we learn that the church stood on the shores of Whitesand Bay, near St. David's. It was while preaching here that the great Doctor became dumb in the presence of the unborn saint, and in consequence of this miracle bade farewell to his friends, saying, "I cannot dwell here any longer on account of the son of this Nun; because to him is delivered the monarchy over all the men of this island, it is necessary for me to go to some other island, and leave all Britain to this child": after which he departed to Ireland.

The presence of so learned a man as Gildas, and the

“many students”, seem to argue the probable existence of some kind of scholastic establishment. Also, in the *Buhez St. Nonn*, St. Non is represented as seeking admission to a monastery in the neighbourhood of Menevia.

In addition to the above testimony we have a visible and tangible witness to its truth in some ruins which may yet be seen on the shores of Whitesand Bay, and which still bear the name of “The Old Church”. We quote the following account of them from *The History and Antiquities of St. David's* :—

“On the Burrows there are some remains of uncertain date and use, bearing the popular name of ‘The Old Church’. The name has reference to a legend, still current, that it was originally designed to build the cathedral on this spot, and that the works were actually commenced. The builders, however, as they returned to their labour on each succeeding morning, invariably found their work of the previous day destroyed, and were at length warned by a vision to desist, and bidden to commence operations in a quagmire beside the Alan. They accordingly obeyed the admonition with greater readiness than they would have done, had they seen the misadventures of Peter de Leia’s fabric.

“The remains actually existing are neither those of a church nor of a castle, but are by no means destitute of importance. The most remarkable portion stands on the edge of a steep descent, above the principal road leading to Whitesand Bay. The blown sand has here been carried away to the depth of from 6 ft. to 10 ft., and the original surface laid bare, as appears by the slate rock cropping out in two or three places. At this point we have the foundations of a rough wall of large surface stones, without any signs of tooling, bricks or cement, 48 ft. long, and bearing south and west, the ground sloping gently towards the north. At either end it is lost in the sand, but at a short distance to the north it emerges again, and continues for 52 ft. in a direction nearly south-south west, but in a far less perfect condition. Here it is again lost in the sand, which is now covered with turf. About two hundred yards further south there is an extensive hollow in the original surface, and now grown over with grass. Here there is a great number of stones, principally scattered in confusion, but a few of them seem to be placed in lines.

"Still further south there are faint traces of an old wall at the bottom of a sandpit."

In all probability, the truth which lies at the bottom of this legend is that here stood the old monastery, which was afterwards removed to (or superseded by) that of St. David's.

Such are some of the arguments in favour of the existence of a monastery at St. David's, which we shall now endeavour to identify with that of Rosnat, or Ty Gwyn.

In the first place we have the evidence of the name.

A monastery in the valley of Rhossan might very naturally be called the monastery of Rhosnat, while as Alba, or the White Monastery, it would be known in the native tongue as Ty Gwyn.

Churches or monasteries which bore the name of White were generally so called because they were built of stone at a time when buildings in general were built of wood. Thus, St. Ninian's Church at Whitherne was called *Candida Casa*, an exact translation of Ty Gwyn. As we have already seen, the ruins which we ascribe to the monastery prove that it was built of stone, and though the monastery has long since vanished, its memory is still preserved in the name of the farmhouse nearest to its site, which to this day is called Ty Gwyn.

And although, as we have said above, no name is given by Gildas to the church where he preached before Non, yet the *Buhez St. Nonn* enables us to identify it with Ty Gwyn. For therein Gildas is represented as saying, "It is I, Gildas, who am going to preach. In the White Church . . . come and attend with reverence".

And Non goes to the service which, she says, "I shall hear in the White Church"; and it is there that the miracle takes place which rendered Gildas dumb in her presence.

From the lives of the Irish saints we learn that one of the most celebrated abbots of Rosnat or Alba was one

Mancennus, and in the *Life of St. David* the monastery where his father is bidden to deposit the gifts is called *Monasterium Maucannus*.

But the latest, and at the same time the most indisputable, argument in favour of this theory is the following notice in the Taxation of Pope Nicholas :—

Deanery of Pebidiauc.

Capella Albi Monastij . . . 6 : 13 : 4.

Having thus stated the case, we will proceed to give a short sketch of the history and constitution of Ty Gwyn, as gathered from the various sources already enumerated. The first question which naturally arises is : Who was its founder ?

The various *Lives* of St. David, the *Buhez St. Nonn*, and local tradition, all agree in ascribing its foundation to St. Patrick.

This great saint, having studied at Rome, “wished to go to the nation from whence he had become an exile”, and after travelling about Britain for some time took up his abode at a place called Glyn Rosyn, in the district of Dyved. But thirty years before the birth of St. David, he was warned by a heavenly vision to quit Rosyn, which was destined for a greater than he. “His field of labour was not here, but in a great island beyond the sea. At the word, the whole of Ireland was spread before his eyes. St. Patrick obeyed, and departed on his mission ; but first, that he might not want a companion, raised to life one Criumther, who had been buried twelve years, and took him with him.”

The story of St. Patrick’s residence at Rosyn meets with no favour in the judgment of Irish historians, and it is not for us to dispute a point which has been discussed by many able writers ; we will therefore only quote, without further comment, three passages which certainly seem to imply the presence of St. Patrick in Britain and Wales.

The first is from the *Book of Armagh*, an MS. of the ninth century.

When St. Patrick first reached Ireland "he landed at the mouth of the Boyne, leaving his nephew and disciple, Lomman, to take care of the boat in which he sailed, with directions to wait for him forty days. At the end of that time, his master not having returned, Lomman waited forty days more, and then proceeded up the river to a place called Ath-Truim, or the 'Ford of Trim.' There he presented himself at the house of Fedlimid or Phelim, son of Laogaire, King of Ireland. He was hospitably received, as a matter of course. The next morning Fortchern, the son of Fedlimid, overheard Lomman reciting the Gospel, and was so struck with what he heard that he embraced Christianity, and was baptized. Lomman, it appears, was a Briton or Welshman, son of Gollit, and Fortchern's mother was of the same country; finding her son with the strangers, she rejoiced when she perceived that they were British, and she became a Christian. She forthwith communicated with her husband Fedlimid, whose mother, Scotnoe, having been also British, he was able to address Lomman in the Welsh language".

The second passage is found in the *Confessio* of St. Patrick, sections 11, 12, 13, cap. iii, where he "makes reference to his being selected for the office of bishop; and the only conclusion that can be drawn from the context is, that this dignity is conferred in some monastery in Britain. He alludes to a secret confided to a friend, in order to relieve his anxiety of mind regarding some sin he fell into in his youth, and which, after thirty years, as he complains, was made a charge against him—an obstacle to his being raised to the Episcopate. This betrayal of confidence so preyed on his mind, that in the following night, he says, "I saw in a vision of the night my name written against me without a title of honour, and meanwhile I heard a divine response saying to me: 'We have seen with displeasure the face of the elect, and his name stripped of its honours';" referring, doubtless, to the "Patriciatus", an honourable title of distinction conferred at

that period on some members of the Episcopate. He then alludes to his friend defending him in his absence :—“ When I was not present, and when I was not in Britain . . . he defended me in my absence; he had also said to me with his own mouth ‘ you are to be raised to the rank of bishop’.”

In the *Martyrology of Gorman* we find commemorated St. Patrick, with a note stating that he was “Seanphatraice o Ros Deala Moigh Lacha. Ocus o Ghlaiss¹ na n Gaoidneal.”

Be this as it may, it is certain that the memory of St. Patrick still clings to the neighbourhood of St. David’s in a way which would be difficult to account for if he had no connection with the place. On the moor near Rhossan is a rock called Carn Patrick, the southern entrance to the Cathedral Close bears the name of Porth Padrig, and on the shores of Whitesand Bay the site of a ruined chapel is still known as St. Patrick’s Chapel, and is probably identical with the Capella Albi Monasterij of the *Taxatio*.

Fenton says that most writers agree that the religious establishment at St. David’s was founded by St. Patrick, and in the *Buhez St. Nonn* the clergy of Caerleon are represented as saying “ It is time for us to go to Menevia to fetch him (St. David). Let us go quickly to the abbey founded by Patrick.”

And after St. David had been elected archbishop he says : “ I would desire ardently to remain at Menevia ; it is a good place and an abbey which has been dedicated by Patrick.”

An abbey founded by St. Patrick would naturally be a favourite resort for Irish students, and when we consider the favourable position of Ty Gwyn with regard

¹ The use of the word “ Glas” as a general term for a monastery has led to much confusion. The inmates of St. David’s were known as “ Glaswyr”, and Asser’s title of y Bardd Glas has been translated the Blue or Azure Bard, instead of the Bard of the Monastery. The little harbour belonging to the Cathedral at St. David’s is still called Porth Claes.

to Ireland (which country, says an old writer, "on a fine day a man may ken and descrie"), we shall not be surprised to find that many of the most celebrated Irish saints received their education here, as is shown by the following extracts from the *Lives of the Irish Saints* :—

"*Acta S. Tigernach.*

"Puer (Tigernachus) . . . S. Monenni disciplinis et monitis in Rosnatensi monasterio, quod alio nomine Alba vocatur, diligenter instructus," etc.—Colgan, *Act. S.S.*, 438.

"*Acta S. Eugenii.*

"Quos duos viros sanctos (Eugenium et Tighernachum) sanctus et sapiens Nennio, qui Mancennus dicitur, de Rosnacensi monasteria, a rege Britanniae petens liberos accepit; apud quem sub ecclesiastica disciplina nutriti dociles legerunt."—*Id. ib.*, and so also further in the same Life.

"*Acta S. Endei.*

"Dixit soror sua ei (Endeo) . . . Vade ad Britannium ad Rosnatum monasterium, et esto humilis discipulus Manseni magistri illius monasterii."—*Id. ib.*

"*Acta S. Finnani.*

"Pontifex nomine Nennio, cum suis . . . de Britannia venienteo, etc. . . . Cum eodem (Nennio) repatriante, navigavit (Finanus) et in ejus sede, quae Magnum vocatur Monasterium, regulas et institutiones monasticæ vitæ aliquot annis probus monachus didicit."—*Id. ib.*

St. Corpreus, or Corbreus, afterwards Bishop of Coleraine, was also educated at Rosnat.

According to the custom of those days, females were admitted to the monastery; we have already seen that St. Non sought admission there, and in the *Buhez Santez Nonn* an account of her interview with the abbess is given.

Hither also St. Darerca, or Monena (born in Britain 518), the founder of Cilloleibhe, sent one of her nuns, Brignat, to be instructed in religious life.

And so great was the fame of Rosnat that Drust, King of Britain (523-28), sent his daughter there, the Princess Drustice, in order that she might be taught to read.—*Celtic Scot.*, p. 136, vol. i.

In the time of the Abbot Nennio there were as many as one hundred and fifty students at Rosnat, for in the Litany of Angus the Culdee he invokes "thrice fifty disciples with Manchen the master". In the *Martyrology of Gorman*, Brig is commemorated (with another saint, Duthracht) on November 12.

"Duthracht dathglan.
Brig rathman cor-riaghail."

To this the annotator has added "Brigh ocus Duthracht, o Chill Muine doibh"; that is to say, "Pure-coloured Duthracht and gracious Brig with a (conventual) rule. From Cell Muine (the Irish name for St. David's) were they".

From the above extracts we gather that the monastery of Rosnat, or Ty Gwyn, was of the same kind as St. Brigid's establishment at Kildare, "which comprehended both sexes, who were divided from each other in the Cathedral by a partition". That this latter arrangement existed at Ty Gwyn is evident, from the answer of Non to Gildas, when he asked if anyone had remained in the church. "I am here", said she, "hid between the wall and the partition" (Rhyddmarch).

In accordance with the custom of those times, the head of the monastery combined the functions of a bishop with those of an abbot, as did St. Martin of Tours, the great pattern of British monachism.

We have seen above that the abbot-bishop who ruled at Rosnat when Tigernach, Eugene and Finan were students there, was one Nennio, or Mancennus. An admirable sketch of the life and labours of this great man appeared not long since in the *Journal of the Royal Historical and Archæological Association of Ireland*, from the pen of the late Rev. J. F. Shearman, who, however, assumes that Rosnat is identical with Candida Casa.

We propose to give a *verbatim* extract from his account of Nennio, with merely this exception: that

whereas in speaking of the monastery he sometimes calls it Rosnat, sometimes Candida, and sometimes Whitherne, we shall use the name of Rosnat alone.

“Towards the close of the fifth century there was at Rosnat an abbot named Nennio, the master of some celebrated Irish ecclesiastics of that period, S.S. Enna of Aran, Tighernach Finian, etc. The history of this remarkable man has not been hitherto investigated; historians were quite mystified as to his identity. Dr. Lanigan and Dr. Todd came to the conclusion that this great unknown was called Nennio after the founder of Candida Casa, the great Apostle, St. Ninian. The aim of this essay is to show that this same Nennio, abbot of Rosnat, mentioned in the lives of these saints, was a historic character, though nearly homonymous, yet quite distinct from the founder of Candida, as much so as a more remote successor, Bishop Ninian Spot., in 1473. Archbishop Usher alludes to a Life of St. Ninian, the Apostle of the Picts as he supposed; it is utterly inconsistent with what is known of the Apostle, or first Ninian. From the statements made in this Irish Life of Ninian, it must have been of very little authority or antiquity, though it may, however, give some genuine facts regarding the Abbot Nennio. The original, or its translation by the Jesuit Fitzsimons, is not now forthcoming, and the present essay is designed to collect the ‘disjecta membra’, and arrange them so as to reconstruct the lost history and life of one of the most remarkable ecclesiastics of the Irish Church at the end of the fifth and beginning of the sixth century Nennio, or Moninne, elsewhere called Manchan Magister, Nenio qui Mancenus dicitur, a disciple of St. Patrick Mac Calphurn, and Abbot of Rosnat at the close of the fifth century, was one of the sons of Dubhtach mac na Lugair Ard File, or chief poet to Leaghair mac Niall, King of Ireland, A.D. 428-463: *Loca Patriciana*, cap. v. This Mancenus, or Nennio, also named Gildas, that is, Cele-De, or servant of God, spent some years at missionary and scholastic work in Ireland. He was ordained by St. Patrick Mac Calphurn, and left for some time in charge of his converts in Tirawley in Connaught. In the year 469, when Isserninus, or Bishop Idh, died, July 14th, at Aghold on the river Slaney, St. Patrick consecrated St. Fiace Bishop of the Leinstermen, then residing at Donoughmore, or Dommach Fiace, on the sea-coast of Wexford, and left with him seven of his disciples. One of these was this same Nannidh, Moninine or Nenius mac na Lugair; and another was Paul, son of Meirig ap Tewdryg, regulus of Glamorgan, known in Cambrian Hagio-

graphy as Peulan Esgob (Nov. 22nd), the master of St. David and other ecclesiastics of the British Church. Moninne, having spent a few years with St. Fiace, went, about A.D. 462, to Armorica, where under the name of Gildas, or Cele-de, he is said to have remained seven years. Irish historical legends record that the 'Saoi', or 'Professor', as he is called, brought away to Letha an old book called the Cuilmen: O'Curry's *Lect.*, vol. i, pp. 8, 29, 30; *Loc. Pat.*, ch. x. *Brit. Ecc. Antiq. Works*, v, p. 506, etc. About 485 or 490 he was sent by St. Patrick to Britain with his epistle to the soldiers of Coroticus; and about the same period he became Abbot of Rosnat.

"Coroticus or Caradawg . . . made a descent on the east coast of Ireland, and carried into slavery a great number of persons of both sexes. This outrage inflicted on his spiritual children excited the deep anger of St. Patrick. He wrote an epistle to the soldiers of the tyrant Coroticus, denouncing in eloquent and burning words this deed of violence. 'With my own hand have I written and composed these words to be delivered to the soldiers of Coroticus. I say not to my fellow-citizens, nor to the fellow-citizens of the Roman saints, but to the fellow-citizens of demons who, on account of their evil deed abide in death after the hostile rite of the barbarians, companions of the Scots, and apostate Picts.' The bearer of this epistle was a venerable priest whom, the Saint says, 'I taught from his infancy.'

"This venerable ecclesiastic, undoubtedly Monine or Manchan, son of Dubhtach mac na Lugair, went to Britain accompanied by several clerics, and succeeding in inducing Coroticus to release the captives, to which reference is made in the Lives of St. Tigernach: Colgan, *Act. S.S. Hib.*, p. 438, and of St. Eugene, Bishop of Ardstraw. In these passages he is described as Abbot of the Monastery of Rosnat: 'Quod alio nomine Alba vocatur.'

"St. Ibharr, once a missionary in Landonia (Colgan's MS.), and likely a scholar in Rosnat about the year 482, was removed by St. Patrick from Armagh, as the scholiast on the 'Felire of Angus', the Cele-De, informs us. He betook himself to the island of Beg Erin in Wexford, where he was soon surrounded by numerous scholars; and a flourishing monastic seminary was thus founded. Some time after, it was plundered by the Northern pirates. Tigernach and Eoghain, then of tender years, were, with a miserable crowd of captives, carried away to Britain; where the Abbot Nennius, then at Rosnat, obtained their freedom from the King of Britain, and took them under his own care into his monastery. 'Life of St. Tigernach',

O'Hanlon's *Lives of Irish Saints*, vol. iv. Some few years after a band of pirates from Gaul made a descent on Rosnat; Eugeno, Tigernach and Cairpre, afterwards bishop and founder of the monastery of Coleraine in Ulster, were carried away with many others to Armorica, where they were set to work in a corn-mill belonging to the King of the 'Gauls'. After some time they were liberated by the King, and returned to finish their studies at Rosnat. Eoghain died Bishop of Ardstraw, A.D. 570, Cairpre A.D. 560, and Tigernach, Bishop of Clones, A.D. 544.

"St. Coelan, and Mochai, grandson of Milcu, Sen, Patrick's master, was Abbot of Aendrum on Inis Mahee, in Strangford Lough, where he died June 23, 497. Some time before this, St. Finian was sent to him for instruction; it just then happened that Nenio, Abbot of Rosnat, arrived in the offing before the monastery; Finian was confided to his care and returned with him to Rosnat, where he appears to have remained some time after A.D. 518.

"The missionary or scholastic avocations of the Abbot Nenius, or as he is called by another name, Gildas, brought him into connection with various remarkable personages, and also to remote and widely-separated regions. Under the name of Gildas his visit to Armorica is recorded by Caradawg of Llan-carvan: the echo of the Irish tradition of the Saoi or teacher who went to Armorica with the 'Cuilmen', or book of historic writings. He spent seven years there under the name of Gildas.

"In Aelred's *Life of St. Ninian the Apostle*, mention is made of a King Tudval, or Tndwal, who at first was rather hostile towards the Saint: however, through the ministrations of Ninian, the only son of the King was restored to health, and thenceforth the grateful parent became the fast friend of his benefactor. Considering the kind of material—mere legends afloat at the end of the twelfth century, eight hundred years after the death of Ninian the Apostle—which Aelred wove into his narrative (written at the request of the monks of Whit-herne), it is probable that some events proper to the second Ninian were erroneously attributed to the Apostle, who was not a contemporary of that king." Such is the outline of the Abbot Nenio's life up to the time of his withdrawal from Rosnat, which, as we have already seen, took place shortly before the birth of St. David. He returned to Ireland, and there died on the 16th day of September, A.D. 523, and was buried in the cemetery of his ancestors at Cill Fine in the Dionlatha.

He appears to have been succeeded at Rosnat by Ailfyw.

Rhyddmarch tells us that Ailfyw was "Bishop of the Menevensians", and he is followed in this statement by Giraldus Cambrensis, according to the old edition. By many writers it is stated that he was bishop of the ancient Irish see of Emly, and that he arrived from Ireland just in time to baptize St. David. But he was by birth and association a Menevian, being the grandson of Gynyr of Caergawch, and consequently cousin of St. David, whose birth, like St. Patrick, he had foretold.¹ It is possible that the statement as to his having been Bishop of Emly may have arisen from the fact that there is a place named Emlych at St. David's. Anyhow, there is a church near St. David's dedicated to his memory.

Another of the bishop-abbots of Rosnat was Mugint or Meigant Hen. "The brother of Meigant was Ewan, Hevin, or Audeon, Abbot of Aberdaron and Ramsey, son of Gwendaf, and grandson of Aldroen, King of Armorica, deceased 464. While Meigant was Abbot of Rosnat, Finnian of Maghbile Rioc and Talmac, with others (see *Liber Hymnorum*, Part I, p. 97), were students there." "Drust was then King of Britain (523-528) (*Celtic Scotland*, p. 136, vol. i.), and had a daughter, viz., Drustice was her name, and he gave her to Mugint to be taught to read." Mugint retired from Rosnat to the Isle of Bardsey, where, according to tradition, he died.

There are two poems in the British language, printed in the *Myvyrian Archaeology*, attributed to Mugint; one of these is an elegy on the death of Cynddelan, regulus of Pengwern, slain by Cealin A.D. 579: he fell fighting the Saxons in the defence of his principality, which lay in the valley of the Severn, near Shrewsbury. The Prayer, or Hymn, of Mugint is preserved in the *Liber Hymnorum*, Part I, p. 106—an MS. of the ninth

¹ See *A.A. S.S.*, p. 431.

or tenth century, edited for the Irish Ecclesiastical Society by the late Dr. Todd. But, with the exception of Nennio, by far the most celebrated Abbot of Ty Gwyn was Paulinus, or Pawl Hen, master of St. David, St. Teilo, and many other famous saints. We quote the following account of him from Mr. Shearman's essay, in which the author claims him as one of the Abbots of Rosnat :—

“ Paul, son of Meirig ap Tewdryg, King of Gwent, the disciple of St. Fiace, was Abbot of Rosnat. He was known as Paulinus of the North, and Paulo Vanau ; the precise period of his incumbency has not been ascertained, but it is certain that early in the sixth century he came back to Cambria, and there founded the famous school at Ty Gwyn ar Taf, in Carmarthenshire, a southern Candida Casa, a reverberation of its northern mother-house and name-sake, establishing the connection of its founder with the cradle of Christianity in North Britain.”

Now it is quite correct that Pawl Hen was Abbot of Ty Gwyn, or Rosnat, but we venture to think that it was neither the northern Candida Casa, nor the Carmarthenshire Ty Gwyn, but the Ty Gwyn of Rosnat in Pembrokeshire.

Indeed, it yet remains to be proved, not only that Pawl Hen ever was at Ty Gwyn ar Taf, but whether there was ever a monastery there previous to Norman times.

If we inquire into the matter, we shall be astonished to find on how frail a foundation the claims of Ty Gwyn ar Taf to be the monastery of Pawl Hen rest ; and we may question whether the whole fabrication has not arisen from the mis-statement of one writer, in which all others have followed him without inquiry, as in the case of Ursula and the Thousand Virgins. Neither Rhyddmarch, or the *Buhez Santez Nonn* make any mention of it ; Rhyddmarch says the seminary of Pawl Hen was “ in a certain island ”—in *insula quodam*. Giraldus calls the place “ *insula Vecta*”, and we first find the name of Whitland in Colgan, an Irish writer of comparatively modern times, but even he

does not say Whitland *on the Taf*. “Exinde profectus Paulinus S. Germani discipulum Doctorem adiit qui in insula Wihtland gratam Deo agebat vitam.”

And a note to the above says: “Qui in Insula Vvitgland, est insula Vecta, et testatur Giraldus in vita S. Davidis.”

Therefore it is clear that Colgan's sole authority is Giraldus, and that it was not his intention to suggest Whitland as the place mentioned, though he has been accredited with doing so. The first historical and trustworthy mention which we find of Ty Gwyn ar Taf seems quite opposed to the idea of its existence in the days of Pawl Hen. It is contained in the Laws of Howel Dda (928), wherein we are told:—

“Howel the Good, son of Cadell, by the grace of God, King of all Cymru, observed the Cymry perverting the laws and customs: and therefore he summoned to him, from every cymwd of his kingdom, six men who were practised in authority and jurisprudence, and all the clergy of the kingdom possessed of the dignity of the crozier, as the Archbishop of Menevia, and bishops and abbots and priors, to the place called the White House upon the Tav, in Dyfed (Ty Gwynn ar Taf yn Dyuet). That house he ordered to be constructed of white rods, as a lodge for him in hunting, when he came to Dyved; and on that account it was called the White House (Ty Gwyn).”

Now here we have the origin and explanation of the name clearly given; and it stands to reason that if the place had been called Ty Gwyn in the sixth century, the name would not have been given to it afresh in the tenth century, nor could it have been stated in so well-known a public record as the Laws of Howel Dda, that it was called Ty Gwyn on account of the white rods of which it was built, had the name already existed for some centuries.

The truth is that—as not unfrequently happens in such cases—the real Ty Gwyn having fallen into oblivion, modern writers, finding mention of the seminary of St. Paul at Ty Gwyn, naturally assumed that it was at the well-known Ty Gwyn, celebrated as the

council-place of Howel Dda. The historians of St. David found no way of reconciling the statements that St. David was educated at Hen Fynyw (or Menevia), and that he studied under St. Paul of Ty Gwyn, than by supposing him to have received his early education at Hen Fynyw, and then proceeded to the seminary of Pawl Hen in Carmarthenshire.

But in the *Buhez Santez Nonn*, the author, unbiassed by any knowledge of Ty Gwyn ar Taf, gives us the true version of the story. He tells us that as soon as the child David was old enough to leave his mother, Nonnita resolved that he should have a good education, and therefore confided him to the care of Pawl Hen, who undertook to teach St. David all things needful, and to make him in due time a priest and preacher. The incidents which foretold his future greatness are then recorded: how his schoolfellows saw a white pigeon hovering round him, and how he restored Paulinus' lost sight. And we may here remark that in the *Life of St. David* he is spoken of as a youth when he cured Paulinus, though according to his own statement he had been studying with him for ten years. If, as Rhyddmarch says, he had been ordained before he left Hen Fynyw, he could hardly have been called a youth ten years later, but the difficulty disappears if we accept the version given in the *Buhez Santez Nonn*, namely, that St. David was at Ty Gwyn as a child. (This view also receives confirmation from the *Life of St. Teilo*.)

In the *Buhez Santez Nonn*, St. David speaks of the place as "Enesen Languen"—the island of the White Church.

It may be objected that the valley of Rhossan is not an island, and that Whitland is not a literal translation of Ty Gwyn, but it must be remembered that these objections apply equally to Ty Gwyn ar Taf. Indeed, it is not impossible that the Pembrokeshire Ty Gwyn may at that time have been so insulated as to claim the name of Island; at any rate, in the *Buhez Santez*

Nonn, it is spoken of as the island of Rhossan. The bay below Ty Gwyn bears the name of Whitesand, which may, perhaps, be a corruption of White Island, since its Welsh name is Porth-mawr, and the road which led from the monastery to St. David's entered the Close by a gate still called Porth Gwyn. The adjoining parish of Whitchurch was formerly a part of St. David's, and its name suggests whether, when this new monastery built by St. David gave the name of Ty Ddewi to its vicinity, this outlying district may not have retained the superseded name of Whitchurch.

It yet remains to be explained why the monastery of Ty Gwyn should have been abandoned, as it evidently was, in favour of Ty Ddewi; it may have been on account of its proximity to the sea-coast, which would render it an easy prey to the pirates, who about that time began to infest the coast of Wales, and of whom it is evident that the builders of St. David's Cathedral were thinking, when they selected for its site the deep ravine where even its lofty tower might nestle unseen from the sea-coast. Or it may be that the blown sand, which has now overwhelmed the burrows, and beneath which, according to tradition, lies buried the Roman Menevia, had even then begun to inconvenience the dwellers in the monastery.

We know from contemporary records that about this time a great irruption of the sea took place, by which the district now forming Cardigan Bay was overwhelmed, and it is very possible that the coast about St. David's was also affected by it.

But at this lapse of time it is impossible to say what the reason may have been; the fact only remains that Ty Gwyn was abandoned for Ty Ddewi, and that the little chapel alone, being situated somewhat to the north of the monastery, and therefore sheltered from the incursion of the blown sand, still continued to exist.

The last abbot-bishop of Rosnat of whom we have any mention was Gislanius, or Gweslan, cousin of St.

David, whom he found residing there when he returned from his travels to the valley of Rhossan.

One more point in connection with the monastery of Ty Gwyn yet remains to be noticed, viz., the burial-ground which adjoined it. From time to time, graves have been discovered there, especially some forty years ago, when the farmer of Penarthyr (the estate on which Ty Gwyn is situated) carried away hence great quantities of stones with which to build fences on his farm. An eye-witness informs us that these graves contained flags from the neighbouring cliffs, arranged so as to form a stone coffin.

But of far more interest than the graves are the memorial crosses which marked the last resting-place of the departed saints, known to archæologists as the Penarthyr Crosses. From time to time these stones have been found built up in the walls of the fields near Penarthyr, and were probably removed thither from their original position at Ty Gwyn at the time we have just alluded to: since Fenton, in his *History of Pembrokeshire*, makes no allusion to them, as he would most assuredly have done had they then been in their present position.

Doubtless many others may still remain to be discovered, but those which have come to light suffice to show a high degree of artistic skill. They consist of richly carved and interlaced crosses, but only one of them bears an inscription. This, the most remarkable of the group, is known as the Gurmare Stone, and has been pronounced by Professor Westwood to be a genuine Early-British Christian production. As the stones have been fully described in *Arch. Camb.*, there is no occasion to give a longer account of them here, but the locality in which they were found is certainly interesting when taken in connection with the story of Rosnat.

More than a thousand years have passed away since the sleepers whom these stones commemorate were laid to their last rest on the pleasant hill-side overlooking the Atlantic, near the monastery where their lives had

been passed in peaceful prayer and study. Imagination fills up the picture : we see the procession of white-robed priests, and the hundred and fifty disciples with the mitred abbot at their head, following the departed saints to their long home. And it is yet something more than a vision of the past, for the truths which they taught live on, and from the Cathedral which replaced their monastery still ascend the sounds of prayer and praise, which all down the long ages have hallowed that wild western promontory since the far-off day when they first arose from Ty Gwyn, or the Holy House of Rosnat.

HAVERFORDWEST.

BY THE REV. JAMES PHILLIPS.

HAVERFORD, on the western Cleddau, was from the twelfth century the chief town of Anglia Transwalliana, as it is still the county town of Pembrokeshire. The site was no doubt previously occupied by a Celtic village. Higher up, the river ceases to be navigable; below, it ceases to be fordable. Such a site must have attracted settlers from the earliest times.

A Welsh tradition gives as its original name *Caer Alun*, and, though with but little probability, associates with its foundation the pretender Maximus, the murderer of Gratian, and the unsuccessful rival of the great Theodosius. The present name has been a sore puzzle to local antiquarians. Haverford East has yet to be discovered, and the simplest explanation of the "West" is that it was added in the fourteenth century, possibly earlier, by some blundering official who confounded the Scandinavian Haverford with the Saxon Hereford.

The earliest form of the name in old documents and in the writings of Giraldus Cambrensis is *Haverfordia*. Probably both parts of the word are Scandinavian—the former having its counterpart in the Norman *Havre*, the latter being = *fjord*, as in *Waterford*, *Wexford* and *Milford*.

Whatever may have been the fortunes of the earlier settlement, Scandinavian, Celtic, or pre-Celtic, the history of Haverford begins with the twelfth century, in the first or second decade of which the castle was built by Gilbert de Clare. The town which grew up under the shelter of the castle was largely occupied by the Flemish emigrants.

A few stray facts gleaned from the writings of

Giraldus and from the *Welsh Chronicles* are all that we know of the town for the next couple of centuries. The famous Archdeacon, whose local patriotism was as strong as his ambition, was attached to the rising town, and dwells with complacency on the interest felt by the inhabitants in his cause and himself. Here Archbishop Baldwin and Giraldus preached the Crusade in 1187 with great success. The Archdeacon's eloquence was remarkably effective on that part of the audience who had not understood a word of the sermon. To crown all, a blind woman was restored to sight by pressing on her eyes some of the earth on which the archbishop had stood.

The Flemings of Haverford and Roose were especial favourites of Giraldus, who admired their Teutonic virtues and sympathized with their hostility to the Welsh.

But far more popular in Pembrokeshire than the Crusades was the conquest of Ireland, which, eighteen years before, had been commenced by Gilbert de Clare's grandson, Richard Strongbow. The parish of Prendergast, on the east bank of the Cleddau, which sixty years ago was incorporated with the borough, perpetuates the name of one of the most famous of the adventurers. If, as is supposed, the name indicates a Flemish origin, Maurice de Prendergast was closely related to his neighbours of Roose, many of whom accompanied or followed the brilliant knight. Before the end of the century there were many Pembrokeshire names on the roll of Dublin Freemen, and among them were some "de Haverfordia". Henry II visited Haverford on his return from Ireland in 1173. On the evening of the day in which, standing on the "talking-stone" of St. David's, he defied Merlin and his prophecies, the restless King after supper rode on to Haverford Castle, and spent the night there.

The town, like Tenby, received its incorporation from Richard Strongbow's son-in-law, William Marshall, Earl of Pembroke. Haverford is thus younger as a

corporate town than Pembroke, which was granted a charter by Henry I. The great earl's eldest son William, who was earl from 1219 to 1231, gave three charters to Haverford, and his third son Gilbert (earl from 1234 to 1241) conferred additional privileges on the burgesses.

In the troublous years of Henry III's minority, Pembrokeshire suffered from Welsh invasion. In 1217, Llewelyn ap Jorwerth appeared in arms before the town, and the attack was only averted by the intervention of Bishop Jorwerth and "many of the religious and clergy". Llewelyn consented to retire on promise of a heavy ransom, for which were given "twenty hostages from Rhos and Pembroke of the noblest".

In August 1220, the Welsh prince returned. One day he took and destroyed Narberth Castle, the next he destroyed Wiston Castle, and the third day he stormed Haverford and burned it to the Castle Gate. The next two days were spent in harrying Roose, then Llewellyn withdrew, having granted a nine-months' truce to the humiliated Flemings.

In the autumn of 1276 the "Gate Keepers of Haverford" arrested and handed over to the King two distinguished travellers. Eleanor, the daughter of Simon de Montfort, had returned from France under the escort of one of her brothers, to marry Prince Llewellyn, to whom she had been betrothed during her father's brief regency. After two years' captivity, King Edward's wrath was appeased, and his fair cousin was married to her brave, ill-fated lover.

In 1284 "the town of Haverford recovered, before the Justices of the Lord the King, sitting at Haverford as a tribunal, the liberties of which William de Valence, Earl of Pembroke, had long despoiled the town."

This decision appears to indicate the time when the lordship of Haverford was severed from the earldom, though the earls did not relinquish this and other disputed rights without a hard struggle. The lordship

was subsequently held either by a prince of the blood or by some great noble; sometimes by the Sovereign himself. Among the holders were Queen Isabel (Richard II's child-wife), Duke Humphrey of Gloucester (Shakespeare's Duke Humphrey), Suffolk (Margaret of Anjou's favourite), Jasper, Earl of Pembroke, Edward, Prince of Wales (afterwards Edward V), Richard III, Henry, Duke of York (Henry VIII). When, on his brother's death, Henry became heir to the throne, the lordship of Haverford was merged in the Crown by Act of Parliament.

The office of Governor or Castellán is occasionally mentioned, but no succession of governors can be traced. Perhaps it was only an occasional office. Among the governors whose names are preserved were the Earl of Arundel, who defended the castle against the French in 1407, Sir John Perrott, and, under Charles I, Sir John Stepney.

CHARTERS.¹

The last earl who granted a charter to Haverford was Gilbert Marshall; all subsequent grants were made by the Crown. Charters were given by Edward II, Edward III, Richard II (2), Henry IV, Henry V, Henry VI, Edward IV. Just before the death of Edward IV, a charter was granted in the name of the Prince of Wales, which "very greatly exceeded all previous grants; also conferred additional privileges, and first constituted Haverfordwest a town and county of itself."

Richard III, "under the Seal of the Chancery of Pembroke", confirmed the charter of his predecessor and victims. Henry VIII granted a charter in 1533. Under this reign the town obtained a confirmation and extension of its privileges as a separate county, including the right of holding a separate assize. Its

¹ See Notes on the Charters prefixed by Mr. T. L. James to a Corporation Rent-roll, printed in 1876.

parliamentary representation dated, of course, from the same period. Further charters were granted by Edward VI, Mary and Elizabeth. Elizabeth's charter of 1566 gave to the corporation for twenty-one years "the rectory and advowson of St. Mary, the Haverfordwest mills, certain tenements, with rights on the forests of Narberth and Coedrath".

James I granted two charters; the second being that under which the Corporation still collect tolls, etc. Most if not all of the privileges conferred or confirmed by this, the last charter, had long been exercised by the Corporation. Under it the council consisted of twenty-four common councilmen, fifteen being aldermen, the rest brethren. The mayor was chosen by the assembled burgesses out of three councilmen selected by the council.

Vacancies in the council were filled by co-optation, the office being held for life.

There is no extant list of mayors prior to 1563, but the office was then at least a century old—probably more than two centuries. Originally, the chief municipal official was called "Portreeve".

The Parliamentary franchise was exercised by freemen and occupiers paying "Scot-and-lot". The latter was equivalent to household franchise, with a rate-paying clause.

WALLS AND BOUNDARIES.

The town lay on the west bank of the Cleddau; but at some unknown date a small strip of land, chiefly marsh, on the east bank, was included in the borough limits. This extended westward for more than two miles, including a large stretch of common land, the greater part of which was enclosed about sixty years ago. This elevated ground is known as Portfield (not Poerfield, for the De la Poers had no connection with Haverfordwest). The enclosures have left as common land only the racecourse and a space of about forty acres.

The area within the walls was not very large. There were four gates : the South Gate, near the upper end of Market Street ; the West Gate, at the lower end of Dew Street, between the present Fish market and the Grammar school ; the North Gate, near the " Rising Sun " in North Street ; and the Red Gate on the bridge. Only in two places does any portion of the old walls remain : on the North Parade, near the Wesleyan chapel, and behind the gardens of Harford Terrace in Quay Street. The strip of borough ground east of the river was bounded on the north by the causeway which led from the bridge to the foot of Prendergast Hill. On the south it extended as far as the ford, opposite the " Old Freeres ", that is as far as the site of the present new bridge.

Within the walls there were only two churches, St. Mary's and St. Martin's, and St. Mary's was the principal church—was, in fact, the town church—but St. Martin's was the older.

" St. Martin's bell
Tolled many a knell
When St. Mary's was a furze hill."

St. Thomas's was without the walls, looking down from its hill-top on the large church of the Priory by the river side, the " greater church of St. Thomas the Martyr ", for both were dedicated to the murdered archbishop. The Priory church was a stately structure : cruciform, with a tower rising from the intersection of the nave and transepts. The Priory of Black Canons dated from the twelfth century, having been liberally endowed and probably founded by Robert de Haverford. In Bridge Street, on the side next the river, and near the southern end of the street, stood the house of the Dominican Friars. Its site lay between the two lanes known as the Friars and the Hole in the Wall. The three churches of the town were built subsequently to the Anglo-Norman conquest, St. Thomas, the youngest, dating probably from the middle of the thirteenth

century. The church of Prendergast is dedicated to St. David of Wales. About a mile below the town are two churches on opposite banks, Uzmaſton and Haroldſton, both of which are dedicated to the Armorican missionary, St. Ishmael. The presumption is that these three churches occupy the sites of pre-Norman sanctuaries. Outside the castle or the churches, it would be difficult to find in the town any trace of mediæval buildings. Perhaps the havoc wrought by the French allies of Owen Glendower in 1406 is partly responsible for this. Foiled in their attempt to take the castle, they are said to have burned the town. With the suppression of the fifteen years' revolt of Owen Glendower, all danger of Welsh raids passed away. In the Wars of the Roses there seems to have been no actual fighting in Pembrokeshire, though many Pembrokeshire gentlemen fell on both sides. The last act of the hideous drama was opened here. In August 1485, Henry of Richmond, having landed the previous day at Dale, entered Haverfordwest amid great rejoicings, his uncle, Jasper, being warmly welcomed to his old earldom. Next day, Henry was joined by Sir Rhys ap Thomas, a fact which disposes of the fable that Sir Rhys lay under Mullock Bridge that Henry might pass over his body.

Little is known of the course of the Reformation at Haverfordwest. William Barlow, prior of Haverfordwest (afterwards Bishop of St. David's) opened the campaign by violent anti-papal sermons, his most pertinacious opponent being a "Black Friar", a member of the rival establishment. The lands of the Priory were obtained on its dissolution by the Bishop's brothers, Roger and John Barlow. At the Catholic restoration under Mary, several distinguished Protestants, among them Lawrence Nowell, Dean of Lichfield, and Thomas Perrot, tutor of Edward VI, found an asylum at Haroldſton, the residence of Sir John Perrot. The young knight could not, however, save his co-religionist William Nichol, the one Protestant

martyr of Pembrokeshire, who was burned on April 9th, 1558, in High Street, near the entrance to Dark Street. The place of execution was believed to be indicated by a stone which is now in the grounds of Dale Castle. Under Elizabeth, Perrot's star was in the ascendant, and his friends formed the dominant faction in Pembrokeshire and Haverfordwest. His character reproduced, in an exaggerated form, both the vices and the virtues of his reputed father, Henry VIII, and his overbearing arrogance led ultimately to his ruin. At Haverfordwest he was a generous benefactor, and the property which he gave to the town, though greatly reduced by the thefts of local magnates (which began even in his lifetime), still form a valuable endowment available for public improvement. Much of this was originally ecclesiastical property, of which Sir John had been a large purchaser or grantee. In 1560 he attempted to wrest some of the Priory lands from the Barlows, and when the jury refused to find a verdict for the Crown, *i.e.*, for Sir John Perrot, they were summoned before the Star Chamber. Their fate is not recorded, but it is probable that Sir John obtained the disputed fields. Soon afterwards, the Council sold the valuable communion plate and vestments of St. Mary to a Carmarthen goldsmith. Under the earlier Stuarts Haverfordwest was decidedly Puritan, in theology if not in morals. There were usually no Catholic recusants to worry, but in 1620 the young wife of one of the Pembrokeshire Haywards was sharply persecuted by the municipal authorities. The lady's maiden name was Denys, and both her father and her mother had been in the service of Mary, Queen of Scots. This fact, together with the plea that, having been born in Flanders, she was a subject of Spain, secured for her the tardy but effectual protection of James I. The county family most suspected of "Popery" were the Barlows of Slebech, the holders of so much monastic property. Sir John Perrot's influence had largely descended to his illegitimate

son, Sir James Perrot, who had succeeded to the Haroldston estate. A man of great ability and accomplishments, the author of several treatises, philosophical or religious, and the intimate friend of Henry Vaughan, he was in Parliament a conspicuous opponent of the policy of the Court. He died at Haroldston in February 1637, and was buried in the chancel of St. Mary's. All traces of his tomb have long disappeared, but within the venerable fane there rests no nobler head.

THE CIVIL WAR.

The Civil War had been raging for a year and a half before there were any serious hostilities in Pembrokeshire, Pembroke being held for the Parliament, and the rest of the county by the Royalists. In February 1644 the Parliamentarians, reinforced by Swanley's squadron, assumed the offensive. On the evening of the victory at Pill (near Milford), the Royalist scouts at Haverfordwest mistook a drove of cattle returning from their pasture on Merlin's Hill for the victorious enemy. The cry was raised that the Roundheads were coming, and the garrison abandoned the castle without firing a shot. In July, Gerard recaptured the town, but it was recovered by Laugharne in the autumn. Next April it again fell into the hands of the Royalists. On August 1, 1645, the Cavaliers were totally defeated by Laugharne at Colly Moor, six miles to the east. Next day the town was occupied, and on the 4th the castle was stormed. This practically ended the war in Pembrokeshire. In 1647 there was an Amazonian riot, the Parliamentary Commissioners of Excise being compelled to fly for their lives before a mob of infuriated women. In the second civil war the town submitted alternately to the Presbyterian Royalists and to the Cromwellians. Capt. Goffe, the future regicide, was an old "Harfat boy" and he and his men were fêted on their arrival. When Pembroke had fallen, Cromwell rode over to Haverfordwest, and was cordially received

by the Council, who had already sent him a cask of cider as a present; but nothing would induce him to recall the order for the partial demolition of the castle. Throughout the revolutionary period Haverfordwest was loyal to the successive governments. The inhabitants complained bitterly of the heavy assessments for the support of the army, which, following on the losses of the war, taxed their resources to the utmost. To aggravate all, the plague came in 1651, and lingered for eighteen months. In the summer of 1652 the mortality was very heavy, and great distress prevailed.

Yet, in spite of all they had suffered under the revolutionary governments, when the reaction of 1660 came, the republican candidate was defeated only by deliberate and shameless fraud on the part of the council and the returning officer.

CHURCHES.

SAINT MARTIN'S.

Saint Martin's was very thoroughly restored about thirty-two years ago; but even the building which was then destroyed was in great part of much later date than the original church, which was probably coeval with the castle. The lower part of the tower is apparently the oldest part of the building. The west window (Perpendicular) is supposed to be pre-Reformation. There is also in the south wall of the church a narrow single-light window, trefoil-headed, which was part of the old church. In the south aisle of the chancel there is another four-light window; on either side of this are projecting shelves of stone which, like a similar shelf in the east wall of the chancel, may have been used to support stone effigies. There is in the chancel a fine piscina, the canopy trefoil-headed, and the carving being very elaborate. There is also triple sedilia, equally fine. In the end of the south wall

of the chancel there is a large hagioscope, and underneath is a piscina. In a recess in the north wall of the chancel there has been placed a large slab, with two fine floriated crosses. The date, 1587, is certainly not that of the slab, but may be the date of the inscription which disfigures its lower part, and states that "here lyeth the body of Geo. Eynon 17 of November". Over the porch there is a large chamber, without any inscription or ornament, but containing a recess vulgarly called the Penitentiary.

ST. THOMAS.

St. Thomas' is also supposed to have been, to a great extent, first rebuilt at a somewhat late date. In the report of the first visit of the Association, it is said that both church and tower "may be of any date, and appear to have succeeded an earlier building".

In the north aisle there is a coffin slab which may have been placed in the church in the thirteenth century. It bears the name of "Richard le Pawmer", perhaps a friar, but certainly a pilgrim from the Holy Land.

ST. MARY'S

Is by far the most interesting of the churches. The present church is of the thirteenth century, but in it were incorporated portions of an older building.

The chancel arch is remarkably fine, and the arches between the nave and the north aisle are splendid specimens of Early English work. The thirteenth-century church was much lower than the present edifice. The clerestory and the fine oaken roof were added in the reign of Henry VII.

There has been more than ordinary recklessness in the destruction of monuments.

It is impossible to find more than two or three inscriptions of the seventeenth century. One of these occupies the place of what were no doubt sedilia.

There is a trefoil-headed piscina.

The only ancient monument is the effigy lying in the west end, apparently of an ecclesiastic. This is at least of the fourteenth century. The tower was originally surmounted by a spire, which was taken down about a century ago. Fragments of the parish registers have recently been discovered among the municipal papers : these go back to the reign of Elizabeth. The earliest entries are in Latin.

THE FRIARS.

All trace of the old buildings has been swept away. It is known that part of the premises was used as a public cemetery in the seventeenth century, perhaps earlier.

THE PRIORY.

Nothing is now standing except portions of the walls of the nave and of the transepts. The wall of the close can still be traced to the east and south-east. In Buck's view, considerable portions of this are represented as still standing. A plan has been prepared of the buildings, and the general outline is easily traceable. It would probably repay excavation if funds were forthcoming.

The church was 160 ft. long, and the transepts about 80 ft. The last prior was John Batha. He was a young man of about twenty-eight at the Suppression.

At the Priory Mill, some 300 yards to the south, there are fragments of a much older building than the present.

SLEBECH COMMANDERY AND THE KNIGHTS OF ST. JOHN.

BY J. ROGERS REES, ESQ.

(Continued from p. 284, vol. xiv.)

AT Slebech, the Commander (or Preceptor) appears to have retained for his own use, and that of the establishment:—

(a) The mansion and garden, worth 13s. 4d. per annum (1).¹ This rent is but nominal, and appears more as a matter of form than anything else; a mark, or half-a-mark, is charged in other instances.

(b) The home farm of 53 acres, worth 8d. an acre per annum (3). In these Hospitaller accounts for 1338, the price of arable land varies from 2s. an acre in Lincoln and Kent, to 2d. in Somerset, Norfolk and elsewhere: the average price is about 6d. On the other hand, meadow-land is seldom of less value than 2s. an acre: here at Slebech it is 2s. 6d. (8).

(c) Two fish-weirs, worth £2 yearly (4). It is quite possible that these weirs and traps in the Cleddau were actually let for this sum, the preceptor retaining to himself the right to a sufficiency of fish for fast-days. This fish question furnishes an interesting page of Slebech history, coming as it does from early in the twelfth century, when Guy of Flanders gave to the monks of St. Peter's, Gloucester, the tithe of his fishery near Clys Castle, together with a place in which to make a fishery, and land for the use of the fishermen who should manage it; down to the year 1634, when the Bishop of St. David's claimed "the fishery of the

¹ 1, 3, 4, etc. These numbers are introduced to facilitate reference to the items of the foregoing balance-sheet.

river Cleddy", held by John Barlow; and extending even to these days, when the present owner of the estate has occasionally to assert his rights in opposition to the modestly insinuating claims of those indefatigable harvesters of the waters, the "Llangwmites".

(d) Two mills, valued at £3 per annum (10). It has been considered probable by some that the ruins on the Minewer side of the stream are those of "the old mill of Slebech". Kitchin's map favours the idea; but it is evidently not so, as the Minewer mill appears here in the balance-sheet (11), in addition to the mills at Slebech.

(e) The church, worth £8 per annum (16). We shall have occasion to group the churches later on. Slebech appears to have had no resident chaplain of the Order at this time, for (38) a salary of £2 10s., together with (31) free commons at the table of the brethren, is set down as remuneration for ministering in the church here.

The next item calling for attention is the annual rent from free tenants (*redditu assiso*), £33 8s. 10d. (2), which evidently came from lands at Redberth and other places not specifically named in these accounts.

"Rent of Assize", says Lord Coke, "is an established rent by the freeholder or ancient copy-holder of a manor which cannot be varied. It is synonymous with 'quit-rent', so-called because the tenant paying it is quit of all other services. Rent of Assize, therefore, is a customary tenure. But a copyhold tenure is arbitrary and undetermined, and that is the difference between it and a customary tenure."

Subscriptions from the counties of Pembroke (5), Brecon (25), and Cardigan (27) might be grouped together for notice.

I have been tempted to use here the words, "Payments from the associates of the Order", as the English rendering of the word *Confraria*. Secular persons

were undoubtedly affiliated to the Hospitallers,¹ and reaped certain advantages in exchange for monetary considerations. It was not necessary to give up the secular mode of life, or even to wear a peculiar habit; and under these circumstances I think it highly probable that many a South-West Walian became an annual subscriber to the funds of the Knights of St. John, if only to secure to himself, during a possible period of interdict, the opportunity of hearing mass and receiving the sacrament, with the certainty of Christian burial if he should die at any such time. But some authorities on The Knights of St. John

¹ "Of the manner of receiving Confraters or Donats.—Such as desire to be received into the fraternity of our order must present themselves with respect before the brother who receives them, kneel down, and laying their hands upon the missal which the brother holds in his, they must make a solemn promise in the following words:—'I, N., promise to Almighty God, to the blessed Virgin Mary, mother of God, St. John Baptist, and the master of the order of St. John of Jerusalem, that I will exert all the acts of good will and affection which are possible for me, towards the masters, the brothers, and the order in general; that I will defend them and their estates to the utmost of my power; and that if I should not be able to do so, I will however reveal and discover to them every thing that comes to my knowledge that may prove to their prejudice: that I will never profess myself of any other order but that of St. John, in which if I should not make my profession, I however desire that after my death my corpse may be buried in the church-yard of the order; I promise likewise to make a present to the order every year, on the feast of St. John Baptist, of something by way of acknowledgment of my confraternity.'

"After saying these words, the brother who receives him shall say:—'Since you have made the aforesaid promises, we receive your soul, and those of your ancestors, to a share in all the divine offices, good works, prayers and masses which be said for the future in our order, beseeching our Lord Jesus Christ to make you partakers thereof.' This done, the brother who receives him, and all the other brothers who are present, shall give him the kiss of peace, and his name shall be entered in the register of the confraternity, and a memorandum shall likewise be made in it of what he has promised to give annually. This we enjoin to be observed at the reception of such confraters; provided still, that nothing herein shall abolish the customs of some priories where the usage is different, and where they may in such cases adhere to their usual manner of receiving them."—*Statut. Ord. S. Johan. Hierosol., Tit. II, § 34.*

chose rather to look upon *Confraria* as a *collecta* or voluntary contribution from the neighbourhood. Porter, referring to it in his *Knights of Malta*, (1883 ed., p. 171), says :

“The mode of collection is not specified, but we may presume that by a system similar to that practised in the present day in many Roman Catholic countries, a house-to-house visitation was annually made for the purpose of extorting the charity of the pious. The amount thus scraped together by the wealthy mendicants of St. John from the overtaxed and harassed commons of England amounted in 1338 to nearly £900. It appears that even this large sum was less than what had previously been obtained, as may be gathered from an entry where the smallness of the contributions under this head is accounted for by the poverty of the country and the heavy taxes payable to the king for the support of the navy.”

In England, the collection appears to have been of free gifts, but in South Wales, an annual sum of one penny, recoverable by distress, was demanded of each householder possessed of goods of the value of £10. The right to such a yearly collection was confirmed to the Hospitallers by Edward I, on June 17th, 1284.

Much of the wealth of the Hospitallers in Pembroke-shire, as elsewhere, was derived from the churches in their possession, the holding of which was, of course, much to the prejudice of the secular clergy.¹ The following statement of receipts and expenditure will

¹ “*Of the pension and provision due to parish-priests and other beneficed persons.*—Whereas there are in our order several churches with cure of souls, and other churches and chapels where divine service is to be said, that have so poor a revenue that it is not sufficient for the decent maintenance of a parish priest, perpetual vicar, or other incumbent, we enjoin the priors, and the castellan of Emposta, with their provincial chapters, to examine carefully into the most proper means of providing a sufficient and handsome maintenance for these ecclesiastics: allowing them to make such provision by the union of some neighbouring benefice, by a handsome pension or portion, or by any other more convenient and rational way, that they may go through the functions of their ministry with the greater effect and reputation.”—*Statut. Ord. S. Johan. Hierosol., Tit. III, § 24.*

show the extent to which the Order at Slebech benefited in this direction in A.D. 1338.

INCOME.

NAME OF CHURCH.	Amount received therefrom.		
	£	s.	d.
(16) Slebech	8	0	0
(17) Marteltwy	14	0	0
(18) Minewer	5	6	8
(19) Wiston (£26 13s. 4d., less value of land : one carucate at 60s.)	23	13	4
(20) Clarebaston (£13 6s. 8d., less value of land : 2 oxgangs, at 60s. a carucate = 15s.)	12	11	8
(21) Waleton	10	13	4
(22) Amelaston, with its chapel	8	0	0
(23) Rosmarket (£24, less value of land : say £8)	16	0	0
(24) Amerath	13	6	8
(25) Lanelau (£19 6s. 8d., less rent of mill and subscriptions : say £9 6s. 8d.)	10	0	0
(26) Lanstephan (£60, less value of fishery, etc. : say £20)	40	0	0
(27) Rowistich and Stremenrick (£10, less rents and subscriptions : say £5)	5	0	0
(28) Swenesch	5	6	8
(29) Pensions of the churches	3	2	8
Total	£175	1	0

EXPENDITURE.

PARTICULARS.	Amount.		
	£	s.	d.
Chaplain (<i>capellanus</i> , or unbeneficed clergyman), serving the church at Slebech (38)	2	10	0
Food for the same, at the table of the brethren, considered equivalent to	2	0	0
Six other chaplains, serving the churches above-written, at £2 (38)	12	0	0
Rent from the church of Wiston repaid to the vicar thereof (40)	7	0	0
To the vicar of Lanstephan in augmentation of his stipend (40)	8	0	0
For the proctorship and synodales of the churches (39)	3	9	3
Total	£34	19	3
Leaving a balance from the churches in favour of Slebech Commandery of	£140	1	9

We have not included anything for repairs, as the whole yearly expenses in this direction for houses, granges, churches and chapels throughout the whole bailiwick (43), amounted only to £3.

In 1338, we find only three professed brothers of the Order of St. John at Slebech, viz. (31), Sir John de Ffrouwyck, Knt., Preceptor or Commander, and Simon Launcelyn and James de Mount Gomery, both serving-brothers (52) (*i.e.*, serjeants-at-arms, or esquires).

The question naturally arises: Why such an insignificant occupation of so important a Commandery? And in the list of Hospitaller-houses in Britain, Slebech *was* of importance; for its yearly revenue at this time (£307 *l.s.* 10*d.*) was greatly in excess of that of any other in this country, if we except the chief house of the Order—the Priory of Clerkenwell—the expenses of which, by the way, were permitted to exceed its gross income of £400 by more than £21.

It will be recollected that, although the Knights Templars were suppressed in A.D. 1312, and their properties in England granted to the Hospitallers by King Edward in 1313, so many of the heirs of the original donors, together with the lords of adjacent or surrounding lands, had taken possession of the estates,¹ that it was almost impossible for the Hospitallers to lay hands on what had nominally been transferred to them. The thunders of the Vatican had been brought into play and disregarded; for we find the Pope, in a Bull dated 1322, complaining with bitterness of the treatment accorded his papal commands. However, in 1324, an Act of Parliament was passed definitely vesting all the property late belonging to the Templars in the brethren of the Hospital of St. John. But this was not sufficient. Petitions were presented to Parliament demanding the repeal of the Act; and many who had claims of some kind or other to the Templar

¹ The lands had originally been given in pure and perpetual frankalmoign tenure, an old Saxon tenure by spiritual, as opposed to secular, service. Hence the apparent justice of the claim set up at the dissolution of the monasteries, that such lands should revert to the families of their original donors, since the actual services for which they were given could no longer be rendered.— See *MS. Cotton., Cleop. E.*, iv, fol. 122 and 234.

estates¹ successfully resisted all attempts of the Hospitallers to secure the same. And so the struggle continued, until it was found advisable, in 1334, to pass another Act of Parliament confirming the previous statute. The result of all this was a great accession of English wealth to the Hospitallers, although they altogether failed in many instances to lay their hands on much that had been the Templars'. Anyhow, the newly-acquired preceptories had to be cared for; and undoubtedly every Hospitaller that could be spared from Slebech was drafted off elsewhere.

Another cause of the scarcity of Hospitallers in Pembrokeshire in 1338 was this: The chief seat of the Order had but recently been transferred to the island of Rhodes, which accordingly had to be fortified and defended; and this called for the active services of as many of the brethren as could be spared from the preceptories throughout Europe. At a general chapter held at Montpellier in 1331, it had been decreed that no knight should be eligible for any office or dignity unless he had first been in residence at Rhodes for a term of years, during which he had to perform a certain number of caravans (*i.e.*, voyages on board the fighting galleys of the Knights). Such a decision naturally drew to the active life of the Mediterranean many who would otherwise have remained in the comfort and ease of Comanderies in their own country, among men of their own kith and kin.

I have been unable to ascertain the number of brethren usually resident at Slebech, but I think the following will give us some idea. It is supposed that at the Comanderie of Great Carbrook, in Norfolk, there were generally sixteen knights, including the Commander. Let us therefore see what can be gathered from a comparison of the accounts of Slebech and

¹ On the 5th of May 1313, King Edward himself had given possession of many of the Templar manors to merchants and others, from whom he had borrowed money.—*Acta Rymeri*, tom. iii, pp. 409, 410.

Great Carbrook in 1338. In both cases we find the official staff reduced to a preceptor and two brothers.

The income of Slebech was £307 1s. 10*d.*; of Carbrook, £192 2s. 4*d.*; the expenditure at Slebech, £141 2s. 7*d.*; at Carbrook, £71 12s. 7*d.* If the number of resident Hospitallers depended at all on the wealth of the House, the usual complement at Slebech must have exceeded twenty. However, the figures are here, and our readers can form their own conclusions.

A word as to the social position of the three brethren (52). Sir John de Frouwyck was a gentleman by birth, as may be gathered from the fact that from all English Knights of St. John four quarterings were required among their proofs of nobility on entering the Order. Simon Launcelyn and James de Mount Gomery, although of the rank of serving-brothers, need not of necessity have been of those who, owing to the want of advantages of birth, were unable to enter the Hospitaller ranks in any other capacity;¹ for at this time the serving-brothers were of two classes, one of which comprised those who entered the Order in this rank with the hope of winning their spurs under the

¹ "Of the different ranks and degrees of the brothers of the Order.— There are three different sorts of brothers; for some are knights, others priests, and the last are serving-brothers. The priests are divided into two classes, and are either conventual priests or priests of obedience. There are likewise two sorts of serving-brothers: the first are servants of arms, *i.e.*, are received into the convent; the second are servants of office, for common drudgery. When any person duly qualified according to the statutes and customs offers himself to be admitted to make his profession in the Order, if he has a mind to be a knight he must have received the order of knighthood from a catholic prince qualified to give it before he can receive the habit and make his profession; but if he has not, he must receive it from the person that takes his profession or from some other knight of the order; and after this is done, he may be admitted to make his vows in the manner specified. As for the chaplains and the serving-brothers of arms or office, there is no need of their being knighted; there is neither any statute or custom for it; they are admitted directly to make their profession." —*Statut. Ord. S. Johan. Hierosol., Tit. II, § 2.*

White-Cross banner, and thus obtaining admission into the class of Knights. This latter division was abolished soon afterwards, and the chapter-general of 1357 decreed that no serving-brother should for the future be eligible for promotion into the ranks of Knights of Justice.

The Corrodaries come next, with free commons at the table of the preceptor (31), and yearly pensions, to wit :—

	£	s.	d.
Sir Richard de Multon (46)	11	0	0
Sir Thomas de Llandstephan (chaplain) (47)	2	13	4
John Samson (48)	2	13	4
Richard de Conesgrave (49)	2	13	4

Corrodies, or “commons”, were frequently repayments for money lent or reservations upon estates granted, or even stipulated returns for favours conferred. The corrodary, if of gentle blood, was accommodated at the preceptor’s table, as was each of the above named (31): if not, he had his commons, according to his rank, either at the second table (of the free servants) or at the third (of the lads and other servants).

I think we can account for the presence at Slebech of the chaplain, Thomas of Llandstephan. The possessions of the Hospitallers at Llandstephan were extensive and valuable. From a memorandum among the *Middle Hill MSS.*, it appears that Richard de Carew, Bishop of St. David’s (1256-80), not only confirmed these possessions to the Knights, but also wrote “for the faithful Brethren of St. John” an account of the church of Llandstephan, “*collatio ecclesia de Llandstephan*”, in which he makes mention of the fact that a chaplain was perpetually celebrating at Slebech, “particularly for the soul of Richard de Carew”, evidently a return for the trouble the good bishop had taken in the matter. And so it appears that in 1338 the chaplain, Thomas of Llandstephan, was daily attending to the welfare of the soul of Richard de

Carew, for which duty he had board and lodging, together with £2 13s. 4d. per annum.

Next come the servants of the establishment, with free commons (31), robes and wages (37). As these two last-named items appear under one total (£11 13s. 4d.) it might interest our readers if we endeavour, by the assistance of the more minutely-rendered accounts of some of the other establishments of the Order at this date, to give these in detail. The amounts are, of course, the *yearly* wages of the respective servants.

Armiger (<i>i.e.</i> , esquire, who was farrier and armourer, and enjoyed a much higher degree of consideration than other handicraftsmen, for his profession was highly prized by the martial generation of the Middle Ages)	£	s.	d.
Chamberlain	0	13	4
Steward	0	13	4
Cook	0	13	4
Baker	0	13	4
Baker's boy	0	5	0
Overseer	0	13	4
Reaper	0	13	4
Porter	0	10	0
Gardener	0	10	0
Swineherd	0	5	0
Swineherd's boy	0	3	0
Cowherd	0	3	4
Total	6	16	4

The difference between this and the sum charged in account (£11 13s. 4d.) leaves the somewhat liberal balance of £4 17s. for robes and cloaks for the above named.

The usual hospitality of the Order was shown towards strangers and travellers at Slebech. If any injunction in this direction had been necessary the brothers could have found it clearly set forth in their *Statutes* in these words: "Hospitality is one of the most eminent acts of piety and humanity; all Christian people agree in this opinion, because it comprehends all other acts. It ought to be exercised and esteemed by all good men, much more by such as are for distinguishing themselves by the name of Knights Hospitallers."

But a little more than was either pleasant or convenient seems to have been demanded of the good folk at Slebech, for we find them referring to (31) "the great numbers who come in from Wales from day to day, and are great wasters and a heavy burden." These evidently helped to swell the bread and beer account, for no less than 80 quarters of wheat, at 4s. a quarter, were used for the making of the year's bread (31), whilst the brewing of sufficient beer for these thirsty throats demanded 80 quarters of barley-malt at 2s., and 120 quarters of oat-malt at 1s. 6d. (32). This barley-malt alone would in these days represent a daily supply of 35 gallons of beer, and if we take the 120 quarters of oat-malt as yielding but a similar product, we have the very respectable total of 70 gallons of liquid cheer for each day during the whole three hundred and sixty-five of the year. Now, as the entire staff at Slebech numbered only twenty-one, there would remain, after their satisfaction, an extremely ample margin for the entertainment of the thirsty callers at the house on the Cleddau.

But I do not think that unmistakeable "trampers" had meat and drink furnished them as freely as they would wish without a return of some kind. There was the piece of ground on the Minwear side of the river, now known as Beggars' Land; and I doubt not that many a day's work on it was demanded from "loafers" in exchange for the food of the establishment.

The monastic rules applied, presumably, to the Knights of St. John, and the limit of claim to hospitality for three days only was evidently understood between host and guest. This time-limit had been set down clearly by Edward the Confessor in his Law *de hospitibus*, which forbade any man to entertain in his house for more than two nights a stranger for whose behaviour he would not answer. The Saxon words, *Cuth* and *Uncuth*, in the aforesaid law, implies *Notus* and *Ignotus*. He who lodged with a host one night was termed *Uncuth*, i.e., a stranger; the second night

he was called *Gest*, *i.e.*, guest or lodger; the third night *Hogehine*, *Agenhine*, *Homehine*, or *Hawanman*, *i.e.*, one of the family, for whose misdemeanors the host must answer.

But this rule was probably often set at naught. At the lower tables, a wandering minstrel or a teller of tales would be permitted to stay without question as to his departure. And with the preceptor and the brethren, anyone of gentle blood who had something to tell or give was made to feel himself at home, for piety was not the only motive of hearty hospitality. Those were not the days of newspapers, and intelligence of the outer world was eagerly listened to at the trifling cost of good cheer. "We may readily conceive, therefore", as Porter says,¹ "what a vehicle for the collection and distribution of important intelligence the table of the commander must have been." The grand-prior, in his head-quarters at Clerkenwell, was receiving constant despatches from his correspondents at their provincial commanderies. "These would contain a digest of all the gossip, both local and general, which may have enlivened the meals of the preceding week. This information could, of course, be collated and compared with that forwarded from other quarters, so that the earliest and most correct intelligence would always reach the prior, and this he could at times turn to very valuable account. We may conceive him, on some occasions, in a position to give a friendly hint to the King in council, of some projected political movement hatched in the fastnesses of the north or in the secluded glens of the west." Any information worth sending went on to the Grand-Master at Rhodes, and instructions based thereon were, whenever necessary, issued to any or every quarter of Europe. The hospitality of Slebech was thus, in reality, part of a gigantic network spreading far and wide, and of immense consequence to the Knights themselves and to the age in which they lived.

¹ *Knights of Malta*, 1883 Edn., p. 174.

But something more than bread and beer was required for both Hospitallers and the strangers within their gates. Garden produce was abundant, and easily procured from the Slebech grounds, for which a nominal rent only was paid (1): we have seen their provision for fish (4), whilst sufficient beef and mutton was supplied from the home farms of Slebech (3) and Minewer (6 and 7). Game was to be had for the seeking; for Walter Marescal (Earl of Pembroke, 1241-5) had given them free chase and free warren over the whole manor of Mynwere, including Canaston Wood; and King Edward I had confirmed to them in 1284 the already existing privilege of free chase in all the Crown lands in South Wales. For the other etceteras of house-keeping a kitchen allowance of 5s. a week was made (33), whilst 40 quarters of barley, at 2s. a quarter, and 15 quarters of beans and pease, at 1s. 4d., were specially set apart for yearly distribution to the poor, according to the institution of the original Pembroke-shire benefactors of the Hospitallers (34).

But the preceptor and his two brother-Hospitallers had to be clothed in the manner set forth in the *Statutes* of the Order,¹ and this cost £5 4s. per annum. From the accounts of other houses at this time it appears that the allowance, which was a fixed one, was:—

	£	s.	d.
For a robe	1	0	0
For a mantle	0	6	8
For other necessaries	0	8	0
Making a sum of	£1	14	8 each.
This, multiplied by 3, gives the total of	£5	4	0

which we find in the account before us (36).

For out-of-pocket expenses in the shape of occa-

¹ "Of the habit of the brothers of the hospital of Jerusalem.—'Tis becoming our profession that all the brothers of the hospital be obliged to wear a black robe or mantle with a white cross.

"We enact likewise, that in the exercise of arms (*i.e.*, when they are making a campaign) they wear over their clothes a red subveste or military cassock, with the white cross strait."—*Statut. Ord. S. Johan. Hierosol., Tit. II, § 3.*

sional gifts to servants, and other odd coins spent in moving about in the bailiwick, the preceptor was allowed £4 yearly (44); whilst for the keep of his own horses and those of visitors an annual supply of 80 quarters of oats was provided, at 1s. a quarter (35).

Although at this time comparative peace reigned in Pembrokeshire, it was deemed prudent by the Knights to retain the services of two of the magnates of Wales, to wit, Richard Penres and Stephen Perot, with a yearly retaining fee of £2 each, to maintain and protect the bailiwick (42) "against the highway robbers and malefactors of the countryside of Wales, who are fierce in those parts."¹

This Richard de Penres was a descendant of the John and Robert of the same name who bestowed properties in Gower on the Hospitallers towards the end of the twelfth century. We find his name in 1334 among the witnesses to a charter of John de Mowbray, Lord of Gower, of certain rights and privileges to the Abbey of Neath. His protection of the Hospitallers was exercised, actually or nominally, in connection with their Glamorgan and neighbouring Carmarthen properties, whilst those in Pembrokeshire fell to the care of Stephen Perot of Jestynton. Even if no services were rendered by these two, it was clearly policy on the part of the Knights to have the good-will of such "magnates of Wales".

Once at least in every five years the Grand-Prior of the Order in England had to leave his house at Clerkenwell on a visit of inspection to each commandery in his district, to correct any abuses he might discover, or to sanction any alterations or improvements he might deem necessary or ad-

¹ Even so late as 1535-6, we find "many marches within the Country of Wales in which the law cannot be used, where murders and house-burnings, robberies and riots, are committed with impunity, and felons are received and escape from justice by going from one Lordship to another".—27 *Henry VIII*, c. xxvi, s. 3.

visible.¹ We find him at Slebech for six days in

¹ *“Of the visitations of the commanderies.*—We enjoin the priors and the castellan of Emposta to be careful in making every five years a visitation in person, of the baillages, commanderies, houses, members, hospitals, churches, chapels and other places within their jurisdiction, to provide against all maladministration, that no inconvenience ensue from thence; and to transmit to the master and convent an authentic transcript in due form, in writing, of the account which they are to draw up of their visitation.

“If by reason of sickness or any other impediment, they cannot go in person, they shall chose two qualified brothers to make the visitation for them, the one a commander and the other a chaplain, who should be a commander too if there be any such available; but if not, some other brother chaplain: but if in the interval of such fifth year any commandery is going to ruin, we enjoin the priors and the castellan of Emposta not to wait for that term, but to set immediately about retrieving and repairing it. They may likewise, if they think it either necessary or serviceable, depute several brothers, one after another, to make the said visitations, who shall go two at a time to different commanderies, that the visitations may be made with greater expedition.”—*Statut. Ord. S. Johan. Hierosol., Tit. XV, § 1.*

“*Of the manner of the visitation.*—The priors, the castellan of Emposta and the visitors, shall take with them the secretary of the provincial chapter, a public-notary, or else a brother of the order if they think proper. When they arrive at the place they are to visit, their first enquiry must be in relation to divine service, the relics, jewels, ornaments of the church and chapels, the books and other things designed for their use: they shall examine whether the service be performed with decency, whether the service church be a parochial one, whether the incumbent or chaplain administer the sacraments duly: whether he is a man of learning and of good life and conversation; how the income and lands of the commandery are managed, and what sort of life the commander leads: they shall write down the name and value of every estate, of the granges and manors, as well in towns as in the country, and take an account of the terriers, jurisdictions, prerogatives, faculties, and privileges belonging either to the commandery or to its members; likewise the charges or incumbrances thereon, the law-suits that are being carried on, and not determined; the things that have been usurped and seized on, and persons that have seized them, and whatever has been alienated or damaged. They shall rectify what is wanting, and fix a time for making the repairs which they think requisite. They shall draw up an authentic account in writing of what they have found and send a copy of it in due form, under their hands and seals, to the master and convent, that they may duly be apprized of the condition of the estates of the order, and provide proper remedies where they are wanting.”—*Ibid., Tit. XV, § 3.*

1338, drawing the by no means meagre allowance of £1 per diem for his trouble (45).¹

The balance at each commandery, after all expenses had been paid, was remitted yearly to the grand-prior of the district, and by him to the principal house at Rhodes, through the medium of agents appointed for the purpose in the principal cities of Europe. The Slebech responsions do not, however, quadrate with the figures on which they are ostensibly based :—

The receipts are totalled as £307 1s. 10½d. ; but should be	306	11	10½	(30)
The expenses are	141	2	7	(50)
Leaving a balance of	165	9	3½	
Whereas the amount transferred appears to have been	172	12	7½	(51)
Showing an overpayment of	6	3	4	

In the *Report* before us we find an item standing by itself, apart from the Slebech accounts, which shows that the Hospitallers were at this time in possession of a house, a rent, and a carucate of land, late belonging to the suppressed Templars at Templeton, worth £6 3s. 3d. per annum (53) ; but they received nothing from this property, for it had been granted free for life by Brother Thomas Larcher to Sir Thomas de Hungerford, Knight, the grantee having to provide a chaplain at a yearly cost of £3 13s. 3d., to do duty in the chapel there (54).

This was one of the numerous returns, probably for money received, made by the incompetent Grand-Prior of the Hospitallers in England, Thomas Larcher, who was removed from his office, A.D. 1329, at the request of King Edward II.

But, we may ask, what became of all the Templar

¹ “*That the visitors be moderate in their expenses.—We enjoin the priors and the castellan of Emposta in the visitation of their priories, and the commanders in the visitation of their commanderies, to be moderate in their expenses and travelling equipage, so as not to put the commanders to excessive charges ; to live with such temperance and modesty that the commanders may have no reason to complain : if they occasion any damage, the prior and other visitors shall be obliged to make it good.*”—*Statut. Ord. S. Johan. Hierosol., Tit. XV, § 6.*

possessions in Pembrokeshire, nominally transferred to the Hospitallers by Papal Bull and by English Acts of Parliament of 1324 and 1334? So far I have been able only to conjecture. We have seen how difficult it was for the Hospitallers to secure even a portion of these possessions anywhere; some writers go so far as to aver that they never obtained a twentieth part of the ancient properties of the suppressed rival Order.¹ That the Templars had houses and lands in Pembrokeshire is, I think, evident from the following:—

(a) Place-names still exist in the district indicative of the fact. There are (in addition to Templeton, just noticed) Temple Bar, between Saundersfoot and Jelfreston, looking down on Begelly; Temple-Bar, near Nevern; Imble or Thimble² lane and house, between Pembroke and Pembroke Dock; Temple-Bar—both a piece of land on the sea-shore and an inn—at Amroth; and Red Castle (? Red-Cross Castle), near Narberth, a manor claimed by the See of St. David's by virtue of a court-roll of the time of the division of the Templar spoil, A.D. 1326.

(b) William Marshall, Earl of Pembroke, was a declared friend of the Templars, and bestowed on them the advowsons of several churches, together with other valuable properties in various parts of the kingdom. In one of his charters he grants them “judgment by fire and water, judgment by battle, and judgment by the gallows”, thus entitling them to undoubted and extensive power over their villeins and vassals.³ It by no means appears that his attachment to the Hospitallers was nearly so close, and yet we find that he bestowed on that Order the whole land

¹ Addison's *Knights Templars* (1842 Edn.), p. 551.

² Thoresby (*Ducatus Leodiensis*, p. 99) considers Timble-Bridge, leading from Leeds to Newsome, to be a corruption of Temple-Bridge.

³ They could fine and imprison, hang and drown. They also had judicial power over strangers committing offences within their manors.

of Castelhan Emelin and Eschirmainhir. It is therefore natural to suppose that in Pembrokeshire his efforts on behalf of his favourite Templars were not limited to merely inducing the King to give them the mill on Pembroke-Castle bridge.¹ He undoubtedly enriched them in other and more substantial ways.

(c) When it was determined to suppress the Templars in England, an Order in Council was made for their arrest and the seizure of their property; and on the 20th of December, A.D. 1307, secret instructions were sent to Walter de Pederton and Hugh de Aldithelegh, the two Justiciaries of Wales, to hold at the King's service a certain number of men in whom he could confide. But when the writs were afterwards issued for the bringing in of the prisoners, it was found that some of the Templars had escaped in disguise into the wild and mountainous parts of Wales. Now all this pother leads us to conclude that in South Wales there must have been far greater Templar possessions than those we find handed over to the Hospitallers at Templeton in Pembrokeshire and Llanmadoc in Gower. In arriving at this conclusion we ignore entirely the statement of Manby,² that certain monuments in the Cathedral of St. David's are those of Knights Templars of the family of Wogan; for we can place but scant reliance on one who in all seriousness makes a list of the Hospitaller churches and sets them down as anciently appropriated to the "Knights Templars of Slebech Preceptors". We suspect his authority in several matters to have been Browne Willis, although he ostensibly bases his book on "most ancient documents collected from the Bodleian Library."

Probably Aymer de Valence (Earl of Pembroke, 1307-24) knew something of these missing Pembrokeshire

¹ See *Rot. Chart.*, 3, and *Monasticon*, ii, p. 552. Fenton (*Pembrokeshire*, p. 373) says that William Marshall gave tithes of his mill at Pembroke to Monkton Priory.

² *History and Antiquities of the Parish of St. David* (London, 1801), p. 34.

estates,¹ for it is evident he looked upon Templar properties as desirable acquisitions. In 1313 he obtained a grant from King Edward of the chief house of the Order in London, together with the church and buildings.² His wife is said to have brought him £500 per annum, secured on Templar properties. It is certain she possessed the manors of Strode, Deneye, Hurst and Neusom, with Templar privileges and exemptions, for in the 1338 list of some of the Templars' possessions not handed over to the Hospitallers we find these entries:—

“Manerium de Strode occupatur per comitissam de Penebroch, de dono Regis, et valet per annum : lxxv marcas.”

“Item, manerium de Deneye, per eandem, et valet per annum : c. marcas.”

“Item, manerium de Hurst, et manerium de Neusom, per eandem, et valet : ciiij** marcas.”

On the 10th of December, 1323, Aymer de Valence entered into a contract with Roger de Waldeshof, Commander of Slebech,³ and it will be well to give our careful attention to the document, dated as it is just after the receipt of the Bull complaining of the non-compliance with the Pope's commands relative to the transfer of the entire Templar properties to the Hospitallers, and immediately preceding the 1324 Act of Parliament vesting the aforesaid possessions in the Hospitallers. It might well have been that our Earl of Pembroke, having secured lands which should have been attached to Slebech, was anxious to come to an understanding with the brethren there, and to tie their hands so firmly that they could not stretch them forth

¹ A careful analysis of the Inquisition taken on the death of the Earl will perhaps enable us elsewhere to write more definitely on this subject.

² These were claimed by the Earl of Lancaster by escheat, as the immediate lord of the fee, and surrendered to him by Aymer de Valence in 1315, in consideration of a grant of other land by the King (Pat. 8, E. 2, m. 17). They, however, reverted to the Earl of Pembroke on the attainder and execution of the Earl of Lancaster.

³ For a copy of this, see Fenton's *Pembrokeshire*, Appendix, p. 10.

after acres and houses held by him. Aymer de Valence, "for the sake of peace and by reason of the special devotion he hath always felt and doth now feel towards the Order to which the said brother Roger owes allegiance", grants unto the brethren certain rights¹ in the case of blood-shedding, debt, trespass, highway-robbery, pigeon-stealing,² and deviation of water-courses; and gives them permission to retail flesh, fish, salt, oil, candles and other trifling articles, and to purchase grain "at Slebech, Minner, Rudebard and Rosemarch."³ Roger de Waldeshef, on his part, undertakes that he and his successors will not claim any power, jurisdiction, or dominion, in all the Earl's territory within the county of Pembroke, beyond what has been arranged between the parties to this agreement.

I presume the folk at Slebech were similar to their neighbours in taking or doing anything they considered within their rights, even though their conduct did not quadrate with the ideas of others! Did they, as the

¹ We fail to see any necessity for all this, as the brethren already possessed a free court with jurisdiction over their tenants, except in cases of life and limb. This had been confirmed to them by Edward I, on the 17th June 1284, just thirty-nine years before.

² The Slebech dove-cote does not appear in the balance-sheet of 1338. Pigeons were evidently a favourite food of the Knights: a single *columbarium* at Chippenham, Cambridgeshire, is set down, in the accounts of this date, as being worth fifteen shillings per annum.

In feudal days the exclusive right to pigeon-houses belonged to the territorial lord; and no one dared molest, much less kill, any of the birds. When we remember that some of these will eat their own bulk of food in a day, it will be seen what an impoverishment of tenants' crops they must have caused.

³ "That the brothers do not meddle in trade.—We forbid all our brothers, of what rank soever they be, to engage in any traffic, or to buy and sell any merchandise to profit by it. Such as shall be convicted of trading, shall be condemned to the quarantaine and half of their merchandize shall be confiscated to the treasury; the other half shall go to the informer if he makes good proof of his denunciation. But if any of them, on their road to the convent, find themselves encumbered with things they cannot carry, or which may be lost or spoiled in their voyage, they may in such case either exchange or sell them without incurring any penalty for so doing."—*Statut. Ord. S. Johan. Hierosol., Tit. XVI, § 3.*

years went on, assume rights or privileges other than those recognised in their agreement with the Earl of Pembroke? And was it advisable to keep the eyes and mouths of the authorities shut? If so, we need no other explanation of the item numbered 41 in the balance-sheet we have just been dissecting, viz., "Repayment, out of rent, to the ward of the castle of Pembroke, 3s."

(To be continued.)

THE LLANDRUDIAN STONES, PEMBROKESHIRE.

BY PROF. JOHN RHYS, LL.D.

ON the 30th day of October last, Mr. H. W. Williams of Solva, who has already done so much to bring ancient inscriptions in Pembrokeshire to light, wrote to me about another discovery. He enclosed a letter from Mr. W. H. Clapp, of Fishguard, in which the latter gentleman stated that, having learnt from Mr. Wm. Williams,¹ a postman at Fishguard, that there was an inscribed stone at Llandrudian, in the parish of St. Nicholas, he (Mr. Clapp) went to see the stone. He took two rubbings, which he enclosed for Mr. Williams of Solva, who forwarded them to me. But as Mr. Clapp wrote that the stone, which serves as a gate-post, was not completely examined by him, owing to other stones built against it, and to his not having taken the liberty of disturbing them, Mr. H. W. Williams expressed his readiness to go as soon as he found it convenient to see the stone himself, and find out whether it had any more letters, Latin or Ogam. This he has now done; and he has just written to me from Hotel Wycliffe, at Goodwick, near Fishguard, describing the results of his visit, on which he was accompanied to the stone by Mr. W. Dunstan, manager of Hotel Wycliffe, and enclosing the rubbing which he took of it.

The stone is of the igneous formation intrusive in the Pencaer district, and measures 4 ft. high by about 1 ft. 3½ ins. wide. From the three rubbings taken by

¹ For the last twenty-five years he has been in the habit of passing the stone, but it was only lately that he looked for writing on it, after having become a reader of the column headed "Yn Amsang ein Tadau" in the *Pembroke County Guardian*.

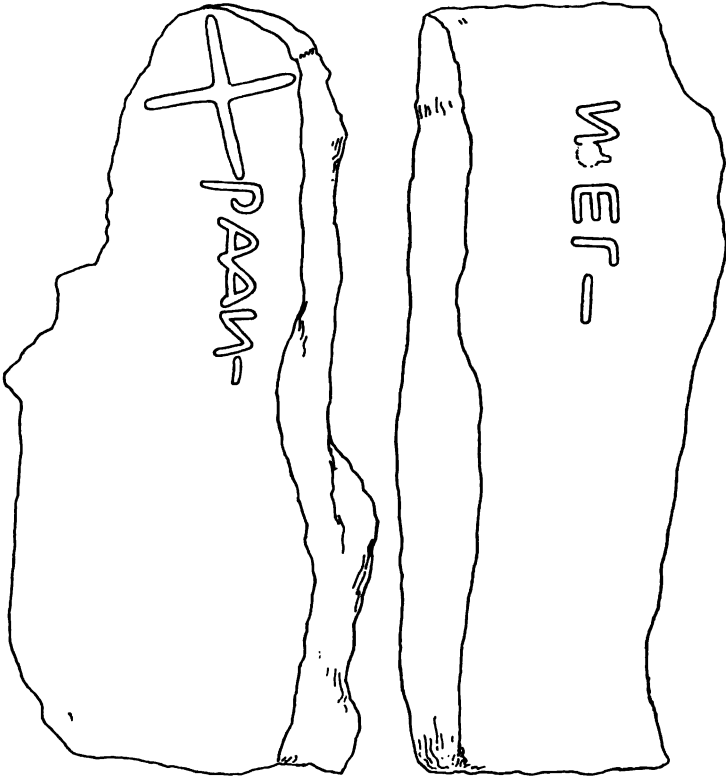
Mr. Clapp and Mr. Williams, the following sketch of the inscription has been made, under directions from the Editor of this *Journal*.

This seems to me to read :

P A A N -

that is to say, *Paani*, preceded by a small cross, the shaft of which is produced right into the perpendicular of the first letter. This may have been merely accidental, but I am more inclined to regard it as done on purpose, and that the actual contact with the name of the deceased was to identify the cross with him. For we know from other instances that crosses were raised *pro anima Res, pro anima Guorgoret*, and others. It is to be noticed that the same sort of cross is brought into contact with the letters on the ancient stone in the parish church of St. Nicholas, but the most remarkable instance, perhaps, is the Cardiganshire stone at Silian, where the shaft of the cross is prolonged right through the first letters of the name *Bandus* of the man commemorated. Now as to the lettering on the Llandrudian stone, the AA look peculiar, and they seem to join like two deltas. The last consonant is an N with its middle line drawn the wrong way, as in the sketch above; the last limb of it looks also prolonged, as if to form a pendant to the longish perpendicular of the P. As to this first letter, Mr. Williams calls attention to a point or hollow underneath the semicircle forming the upper part of it, and suggests that one might with the aid of this read R. The hollow or depression in question is visible in all three rubbings. It does not seem, however, to join

the P, and I am inclined to regard it as no part of the writing; but this is partly because I can make nothing of a name *Raani*, while I can make something of *Paani*. While desirous that this should be treated



Inscribed Stone No. 1 at
Llandrudian.

Inscribed Stone No. 2 at
Llandrudian.

Scale, $\frac{1}{2}$ linear.

Note.—The lower arm of the incised cross on Stone No. 1 should cut into the P.

provisionally as an open question, I proceed to submit what I should have to say of the reading *Paani*.

In the first place, it is the genitive probably of *Paan*—meaning (the Stone or the Cross) of *Paan*, and this

name occurs in the Irish *Martyrology of Donegal*, on the Calends of January. The context will be understood from the entry there, of which I quote the whole, in the words of O'Donovan's translation, as follows:—

“1 A. *Kalendis Januarii*.—Dabheog, of Loch Geirg in Ulster. At the eastern extremity of that lake are Patrick's Purgatory, and Dabheog's Island; there is also a monastery in which there were Canons, at the western extremity of the same lake. And from this is named Tearmonn Dabheog, on both sides of the lake we have mentioned.”

This is followed by a paragraph which may be regarded as forming a note (or two notes run into one) on the foregoing entry to the following effect:—

“He [Dabheog] is the same as Mobheoc of Gleann-Geirg, of the 24th of July, son of the king of Britain, *i.e.*, Bracan, son of Bracameoc [*read* Brachan Brachaineoc]; and Dina, daughter of the king of the Saxons, was his mother, and the mother of Mogoróc of Sruthair, and of Mochonóg, and of many other saints, *viz.*, of Mo[chonóg], pilgrim, of Cill Mucraisse; Diraidh of Eadardrum; Dubhan of Rinn-Dubhain, pilgrim; Cairinne of Cill-Chairinne; Cairbre, pilgrim; Iast of Sleamhna in Alba; Elloc of Cill-Moelloc; Paan of Cill-Phaain in Osraighe; and Caomhan, pilgrim, of Cill-Chaomhain.”

Thus it would seem that Brychan Brycheiniog and his Saxon wife Dina had ten or eleven children, among whom we have Paan and Dubhan, and that the former had a church called after him Cill-Phaain, “Paan's Cell”, in Ossory, that is to say at the present day, Kilfane, in co. Kilkenny, Dubhan is associated with a place called Rinn-Dubhan, “Dubhan's Point, or Promontory”, and I have not been able to find any other place so called than one mentioned by O'Curry in his *Manners and Customs of the Ancient Irish*, ii, 884. He describes it as being on the east side of the river Barrow, some distance below St. Mullin's, in the county of Carlow; that is to say, in the southern corner of that county close to county Kilkenny. This

would be some ten miles from Cill-Phaain, or Kilfane, and not very different, perhaps, from the distance between the localities of their inscriptions in this country, namely, that of Paan at Llandrudian, and that of Dubhan at Llangwarren, in the neighbouring parishes respectively of St. Nicholas and Jordanston. For we saw last summer at the latter place the name of *Dubhan* in the forms *Dobagn-i* and *Dovagn-i*; see the *Arch. Camb.* for 1897, pp. 324-5. So I am inclined to recognise in Paan and Dubhan the two brothers who are mentioned in the *Donegal Martyrology* as sons of Brychan and Dina. I cannot, however, find any two lists of Brychan's sons which would seem to agree, but I notice in that contained in the *Myvyrian Archæology*, ii, 29, the names *Dyfnan* and *Docvan*, one of which should be probably our *Dubhan*, in Welsh *Dyfan*. Similarly, I suspect that *Paan* is concealed beneath one of the names *Rhain*, *Rhawin*, *Rhun* in that list. These must be understood to be hurried guesses, and I should be very glad if some hagiologist would give us his help. In the meantime, I see no reason to modify my conjecture, that in *Dobagn-i* and *Paan-i* we have the names of two of Brychan's sons, and that the inscriptions belong to the fifth century.

With regard to the name *Paan-i*, it would be singular among our inscriptional forms on account of its *aa*, but for the other inscription in the same parish, namely, that in St. Nicholas parish Church, to which allusion has already been made: it reads *Tuncetace Uxor Daari hic iacit*. It is curious we should have these two rare instances of *aa* in the same parish, and it naturally suggests that they belong, roughly speaking, to the same age; compare *Briaci* for *Brigaci*. But what does *aa* mean in the names *Paani* and *Daari*? Such a name as *Paan-i* cannot have been Goidelic, and one has no Brythonic explanation to offer; but it admits readily of being explained as Latin, namely, for *Paganus*, which seems to have been

later a favourite name among the Normans, for example, both in France and in this country. In French it was reduced to *Payen* or *Pain*, and the Normans brought it to South Wales, where, I presume, it survives in *Pain's Castle*, in Radnorshire. If this is approximately correct as to the name *Paan-i*, I should have no hesitation in treating *Daari* as standing for *Dagari*, representing an early form of an Irish name *Daigre*, *Daighre*: the very early forms would have been nominative *Dagarias*, genitive *Dagarii*. I have not succeeded in identifying this name in Welsh.

While Mr. Williams was busied with the Paan stone, Mr. Dunstan was looking round, and discovered another inscription, namely, on the opposite gate-post. This last is like the other, and its dimensions are 4 ft. by 16 ins.

The letters which were thought decipherable, and which appear in the rubbing, make

The image shows a rubbing of a stone inscription. It consists of four characters: a stylized letter 'N' with a small hole in its upper right portion, a letter 'E', a Greek letter 'Gamma' (Γ), and a horizontal line.

which would be *Nesi* with the tall *s* of the Greek Γ kind, and *N* of the same form as in *Paani*. Let me add from Mr. Williams's letter, that between the *N* and the *E* there is room for an *I*, but that here unfortunately occurs a hole in the stone for the insertion of the hanger of the gate. He thinks, however, that he detects the upper part of an *I* above the hole. In that case we have $\text{NIE}\Gamma$, but as I am uncertain whether one should read *Nesi* or *Niesi*, and whether even that is more than the latter¹ part of the original name, I abstain for the present from any speculation as to the identity of it. I ought to have said that the letter next after the *E* may prove to be a *P* or *F*.

¹ Since the above was set up, I have heard from Mr. Williams that there is no lettering before the *N*.

Mr. Williams is naturally very much pleased with the discovery of these stones; "but", he says, "that is not all: I have found a new archæologist in Mr. Dunstan, one whom I think will prove an acquisition to the list." In fact, this is one of Mr. Williams's most valuable services to Welsh archæology, namely, his successful endeavour to interest others in the quest for antiquities; and we look forward to more discoveries in the neighbourhood of Fishguard, and I hope that the example of Pembrokeshire may excite more interest in archæology in other parts of Wales.

Before laying aside my pen, I should like to point out the desirability of knowing more about Llandrudian. I conclude, both from the inscriptions and from the name of the farm, that there was once a church there. Are there any traces of it, or of any ancient building whatsoever, on the spot? Are there any mounds, cairns, or cromlechs in the immediate vicinity? In a word, what are the traditions of the place? Perhaps Dr. Owen, the owner of the land, could give us information on these points, as he may have papers which would help to clear up the history of Llandrudian. Lastly, I may say that I have ventured to write the name in that way to distinguish it from *Llandrudion* in the parish of St. David's. All my information comes, I may say, from a critical note in the newly published part of George Owen's *Pembrokeshire*, p. 408, where such Ordnance gibberish as *Llandruidion* and *Druidston* are touched upon, and the suggestion is made that the name *Llandridion*, *Llandrudion*, *Llandridian*, etc., is derived from a personal name, *Trudian* or *Tridian*. The volume is crammed, in fact, with archæological erudition, which the men of "the Premier County" will find stimulating and effective as a caustic solvent of a multitude of errors.

POSTSCRIPT.—Whilst I remember them, I should like to offer two or three conjectures as to the philology of some of these Pembrokeshire names. (1) The first

bears on that of *Dobituci(s)*, genitive *Dovotuceas*, on a Clydey Stone : see *Arch. Camb.*, 1897, pp. 128-133, where I have mentioned an Irish *Dubthach*, genitive *Dubthaig*. But I find now that there was an older genitive, *Dubthaige* : see *Book of the Dun Cow*, fo. 57^a, and the *Book of Leinster*, fo. 312^c. Thus the original declension of the name seems to have been, nom. *-is*, gen. *-ias* or *-eas*; but it may have been subjected to still profounder change, and have been originally the identical name on the Clydey Stone : witness the form *Dubthoch*, cited from the *Book of Armagh* by Stokes in his Glossarial Index to the *Calendar of Oengus*, s. v. *maccu*. Possibly *Tuncetace* originally belonged to the same declension, being nom. *Tuncetacis*, genitive *Tuncetacias*. Here, however, I should suppose that the nominative, having been at an early date lopped of its final *s*, was drawn into the *ia* declension and made into *Tuncetacia*, whence *Tuncetace* would regularly result according to Goidelic analogy, unless one should prefer to regard it as of that declension from the first. The following feminines in our inscriptions are, I take it, to be explained in the same way as *Tuncetace*, namely, *Adiune*, *Caune*, *Cunaide*, *Cuniovende*, and *Oruvite*; possibly also *Ogtene*, if it is a nominative feminine; but what is *Bodibeve*, genitive or nominative, masculine or feminine?

(2) The genitive *Andagelli*, which occurs on two Pembrokeshire stones, is to be treated, I think, as *Anda-gëll-i*, and *Anda-gëll* to be identified with the Welsh name *Anwyl*. The syllable *gëll* = *gësl* is represented in Irish by *giall*, "a hostage", in Welsh, *gwystl*, "a pledge, surety, or hostage": compare Welsh *prwystl*, which appears in Cormac's Glossary as *prüll*, "very or excessively". So *Anwyl* would be a name of Goidelic origin, while the corresponding purely Brythonic form might be expected to be *Anwystl*, which so far as I know does not occur. Contrast in the same way *Arwyl*, a man's name in *the Hunt of*

Twrch Trwyth (Oxford *Mab.*, p. 139) with the old Welsh personal name *Arquistil* (*Cambro-Brit. SS.*, p. 83), and the cantred name *Arwystli* (Oxford *Mab.*, pp. 62, 144), which in its turn recalls the Irish *Airgiulla*, or *Airgéill*, Anglicised *Oriel*. These words, *gwystl*, *giall*, are not to be severed from the Mod. H. German *geisel*, "a hostage", O. H. German *gīsal*: in fact it is not improbable that the Germanic word was an early loan from Celtic. At any rate, Celtic shows related forms, the phonological relations of which to *giall* and *gwystl* have, however, not been satisfactorily cleared up. I allude to the Irish neuter *gell*, "pignus" (Stokes's *Calendar of Oengus*, Glossarial Index, s. v. *giall*); and from *gell* comes the verb *gellaim*, "I promise", as if implying pledging oneself or one's word. The same passage in the *Cambro-British SS.*, which has *Arquistil* (incorrectly printed *Arguistel*), has also *Ygrestyl*, which is to be corrected into *Ygcestyl* in an enumeration of the possessions of the canons of Llancarvan. It reads—in ancient spelling—*Atrium Arquistil cum particula Ygcestyl et villa Hentrem Dumbrych*. The name, *Ygcestyl* appears also in the *Book of Llan Dâv*, p. 226, as *Engistil*—the modern spelling would be *Yngestl* (or *Engystl*)—liable to be sometimes robbed of its *l*, so that one finds it written *Engist* in the next page: compare also *Elgist* for *Elgistil* in the same manuscript. Now this name, *Yngestl*, has a parallel in the Goidelic *Ingcél*, which is the name of one of the leaders in the story of the "Destruction of Bruden Daderga": he is represented as an exile from Britain: see the *Book of the Dun Cow*, fo. 83-99, where his name is written, *Ingcél*, or *Ingcél*; but the same man is mentioned also in the *Book of Leinster*, fo. 292, where his name is variously written *Íncél*, *Ingcél*, *Ingcél*, genitive *Ínceil* and *Incqiúil*. Another man, the slayer of one of the kings of Ossory, is mentioned (fo. 40^c) as bearing the same name, but in this instance it is written *Ingell*. In these vocables we seem to have not only two

different prefixes, but also different forms of the stem making up the body of the names, to wit, *gēsl* and *gēsł* respectively. How the difference arose I cannot say, unless it was due to a difference of accent: thus *giáll*, "a hostage", may be perhaps taken to point to an early *gēsła-s*, or *gēslo-s*, and to have had the *s* assimilated much earlier than in the case of a neuter *gēsłá-n*, or *gēsłó-n*, "a pledge", in which it is further conceivable that the unaccented *e* was shortened. In that case we should have *gēsłá-n*, or *gēsłó-n*; then, when the accent was shifted, the word was *gēsła-n*, or *gēslo-n*, and, in the case of Goidelic, the *s* was assimilated to the *l* which thus received a compensatory lengthening, that is, the word became *gělla-n*, later *gell*; but in the case of *Ingcél* one would have to suppose a compensatory lengthening of the vowel to have taken place when *sl* became *l*. Thus *Ingcél* seems a kind of equivalent of *Yngestl*, and at all events, this group of words is highly interesting as supplying us with a conspicuous distinction (as far as it goes) between early Brythonic and early Goidelic, which is indicated by *stl* as against *ll* or *l* respectively.

SEPULCHRAL SLAB OF ISABELLA VERNEY IN TENBY CHURCH.

BY EDWARD LAWS, ESQ., F.S.A.

DURING our Haverfordwest Meeting, Mr. Edward Owen showed me the transcript of a MS. note in the handwriting of Lewis Morris, the well-known eighteenth-century antiquary. Mr. Owen found this note, with others, in a copy of Geoffrey of Monmouth's *Gesta Regum Britanniae*, now in the British Museum, which was once the property of Lewis Morris.

The note runs as follows :—

“In Tenby church above a door, this inscription”. Then follows an imperfect cross, some letters (which are still undeciphered) : “Verney uxor Johis”.

Mr. Owen asked me if I knew of the stone.

It so happened that, about two years ago, some of the plaster fell off the roof of the south-west doorway of the south porch and laid bare this stone, but the lettering was so filled with plaster that I was unable to read the legend ; and imagining it was a modern gravestone filched from its proper place to mend up the doorway, thought no more of the matter.

On my return from Haverfordwest the Rector, the Rev. G. Huntington, and his churchwardens, Messrs. Truscott and Bowen, kindly had the stone taken out for me.

It was difficult to clean, having been whitewashed many times before it was built into the wall ; and the lady's face has, unfortunately, been smashed in order to make the stone lie level in the wall.

Such part of the inscription as I have been able to read runs thus :—

“✠ Hic : jacet. : : a : : lla Verney uxor. Johis. Perrot :



Doorway of Tenby Church, with Slab of Isabella Verney.

(From a Photograph by H. Mortimer Allen, Tenby.)





Sepulchral Slab of Isabella Verney, in Tenby Church.

(From a Photograph by H. Mortimer Allen, Tenby.)



Vertical line on the left side of the page.

Vertical line on the right side of the page.

Small black mark at the bottom left corner.

que . obiit . vi^o die . Auggusti . A.D.MNI M^o cccc^o [XIII^o 'cujus anime propitietur deus amen'."]

In *Notes on the Perrot Family*, by the late Mr. Barnwell (p. 68), will be found some information concerning this lady. "John Perrot, the only known issue of Thomas, married Isabel, daughter and heir of Robert Varney, or Verney, by Eleanor, daughter of William le Velans, or Valence, and Lucia, or Lætitia de la Roche. Lucia's father was Thomas la Roche, or De Rupe."

John Perrot was the son of Thomas Perrot, the first of that name, who lived at Scotsborough, according to Lewis Dwnn (I quote from Mr. Barnwell), and Jane, daughter of Harry ap Gwylm.

Isabel's mother was, of course, not the daughter of William de Valence, Earl of Pembroke, half-brother of Henry III, but who she was Mr. Barnwell does not make out.

Robert Perrot, Bailiff of Tenby 1454, Mayor 1458, may have been a son of John and Isabella, and Jenkyn Perrot, killed at the battle of Danesmoor, by Banbury, was probably another. But the eldest son, who succeeded to Scotsborough, was David, husband to Jane Wogan of Wiston.

It will be noticed that there is a good deal of lettering on the stone which still requires reading, and I hope our friends will try to help us. The stone has been fixed in the church against the eastern side of the tower in St. Ann's chapel. When the stone was got out, we found that it had formed part of the original structure of the porch. There was another stone on the other side; but the lettering was gone from that, as it was from a third, let into the floor, though on this the place, where the head had been, might still be traced.

The Rector and churchwardens cleared the plaster from the porch, and found a single-light window, with a deep splay in the south wall of the aisle over the door of the church. This window was cut in two by

a vaulted arch which forms the roof of the porch and the floor of the chamber above. This was cut away; then we removed the plaster from the walls of the upper chamber, and discovered that the newly-found window was in a gable-end, which had been immured in the south wall of the south aisle, and the porch had been built against it.

The window was then cleared from the inside, and found to have an exceedingly deep splay. It is quite plain, and in my opinion was part of the church rebuilt or restored by Warine de Mountchensey about 1250. The gable-end is so perfect that the stone on which a finial stood is plainly to be seen. The wall of the south aisle is quite distinct from the gable and largely made-up of window fragments, formed either of Caen or Bath stone. The porch is not bonded to the church.

Cambrian Archaeological Association.

REPORT OF THE PROCEEDINGS
AT THE
FIFTY-FIRST ANNUAL MEETING,
HELD AT
HAVERFORDWEST,
PEMBROKESHIRE,
ON MONDAY, AUGUST 16TH, 1897,
AND FOUR FOLLOWING DAYS.

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President-Elect.

SIR OWEN SCOURFIELD, Bart.

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EVENING MEETINGS.

MONDAY, AUGUST 16TH, 1897.

COMMITTEE MEETING.

A Meeting of the Committee of the Association was held at the Castle Hotel, at 8.30 p.m., to receive the Reports of officers, and for the transaction of other business.

A meeting of the Committee for the Archæological Survey of Wales was held subsequently at the same place at 9.30 p.m., to receive the Report on the Pembrokeshire Section of the Survey, submitted by Mr. Edward Laws, F.S.A., and Mr. Henry Owen, F.S.A.

TUESDAY, AUGUST 17TH.

PUBLIC MEETING.

On Tuesday a public meeting was held in the Temperance Hall, under the presidency of Sir Owen Scourfield. There was a large and appreciative audience. While the arrival of the main body of excursionists was being awaited, the Ven. Archdeacon D. R. Thomas passed the time by a review of the day's doings. He was followed by Mr. F. C. Penrose, who remarked on a few points more particularly of architectural interest.

Capt. Lloyd-Philipps, the retiring President, said, last year he had the honour of being elected President of the Society, and he could not resign that office without alluding to the great loss the Association had suffered this year by the death of two members. He referred to the late Lord Bishop of the Diocese and Dean Allen. To Bishop Basil Jones the existence of the Society was probably due, for he was the means of its resuscitation at a time when it was failing, and was twice its President. They all knew of the good work done by Dean Allen on behalf of the Society.

Sir Owen Scourfield said he must apologise for having the presumption to occupy the chair which had been held by such distinguished men. His late father took great interest in archæology, and like him he did so too, but unlike his father he knew nothing about it. He knew Pembrokeshire was an archæologists' paradise. The remains of British, Roman, and Flemish architecture were strewn about on every side. In fact, nature seemed to have intended Pembrokeshire for an archæologists' paradise, because it had such

very old natural formation as though it began in the very early days of the world, and it would be hard if they had nothing old now-a-days. Indeed, interesting archæological memorials were so thickly strewn about that when the Society came down they did not realise how long it took to explore an apparently small portion. That day the part of the county mapped out had very much exceeded the time at their disposal, and he believed the afternoon's proceedings had to be hurried over so as to get back in time for that meeting. He would suggest that a smaller district should be allotted, for that day they had undertaken three days' work. He now had pleasure in calling upon Mr. Edward Laws to read a paper he had prepared on the "Antiquities of Pembrokeshire."

Mr. Edward Laws said: Mr. President, Ladies and Gentlemen,—At this, our Fifty-first Annual Meeting, the powers that be have decided upon a somewhat grave innovation. They have relieved you, Mr. President, from a work you were very competent to have most excellently performed, and laid your burthen on the shoulders of an inoffensive private member of their Association. They have decided to introduce a course of papers dealing with general local archæology, which are to be read at the annual meetings in lieu of the presidential address. I am, of course, impressed by the honour they have done me by asking that I should read the first of these papers, but at the same time I am bound to say I would much rather hear my friend, Sir Owen Scourfield, give us a good old-fashioned presidential address. We men of West Wales, half in jest, have christened Pembrokeshire "The Premier County," and are each and all of us ready with innumerable reasons to justify the appellation; but I think it must be admitted by the most wrong-headed man, say out of Glamorgan, that from an archæologist's standpoint there is no more interesting district in Great Britain than the dear old county of Pembroke. With such a varied menu as we have to offer, the difficulty is what to choose. As you know, the Archæological Survey of Wales has been commenced in Pembrokeshire, and it seems to me that would make rather a good framework for a paper, not exactly giving a recapitulation of what has been written on the sheets, but rather scraps of information that have been acquired, and ideas that have suggested themselves to those engaged in that survey. I will begin, like charity, at home, and read a few notes on Tenby. The mediæval administration of the borough towns in Pembrokeshire seems to have been carried on in a dual fashion. The Mayor and bailiffs, at first nominees of the Earl, and subsequently the elected of the burgesses, had two duties to perform, viz., to collect the burgage rents, issues, fines, amerce-ments, and other dues owing to the Earl, and to keep the peace. But there was another officer whose duties were totally distinct from these, and over whom the Mayor and burgesses had no control—"The Governor." We assume that his duties were purely military, but in truth we know little or nothing about him. From lists of mayors, genealogies, burgage rent-rolls, presentments to the

various courts and other documents, we are enabled to tell pretty well what manner of men the Mayors, bailiffs, and aldermen were. But with the Governors all is different; they are never mentioned in Corporation papers, and the orders given or received by them, their reports and other documents, originally stored in the Chancellery of Pembroke, seem to have been destroyed when the Palatinate was abolished by Henry VIII in 1535. We hardly hear of these Governors. Still, they existed through more than five centuries, and were most unquestionably men of note. Tenby Castle, unlike the majority of our Welsh forts, was erected to serve as a residence for the Governor, not as barracks. It consisted of large well-proportioned rooms on one floor, handsome courts, and a fine chapel. The building has been so mauled that it is somewhat difficult to follow. Norris did not publish any view of Tenby Castle, but amongst his drawings in Cardiff Free Library there are several pictures. Nash, too, made some sketches. From these and the ruins that remain, we glean that there was practically no permanent accommodation for troops, and that if the Governor commanded any they must have lodged under canvas or in huts. But though there were no barrack-rooms, a good many small detached buildings stood on the hill. Tradition says they were weavers' shops. If this tale be true, under whose jurisdiction were the weavers—Mayor or Governor? The earliest Governor we read of was William, son of Gerald de Windsor, and Nesta, one of the first men in Pembrokeshire. He was in office in 1150. Then we hear no more of them until 1644, when Commissary John Gwynne, Governor of Tenby, was killed by the Parliamentarians at the Great Gate. In 1648 Colonel Rice Powell, Governor of Tenby, "proud insolent Col. Powell, that shameless apostate," yielded himself and town to the mercy of the Parliament. Earl William de Valence, in the last quarter of the thirteenth century, granted a charter to his faithful and well-beloved burgesses of Tenby, in which there is a clause to the effect that if any of the said burgesses be attached on any occasion that he be led no further than to the Castle of Tenby if he find competent pledges of standing judgment of law, unless it be for felony, whereby he ought to lose life or member. This clause stood in all subsequent charters. The Governor no doubt took the bail, or the person of the prisoner. Only one other glimpse of gubernatorial life at Tenby do we possess, and that comes to us from an unlikely source. In the latter half of the year 1657, George Fox, the Quaker, visited Tenby. He was well received, a Justice of the Peace desired Fox to stay at his house, and the Mayor and Mayoress attended his meeting. One John ap John, a fervent Quaker, left the meeting-house and strolled into the parish church, where he was arrested by order of the Governor. When Fox heard of this he sought out the Governor, and inquired why his friend was cast into prison.—"Governor: 'For standing with his hat on in the Parish Church.'" A long dialogue ensued, which ended most satisfactorily for the Quakers.

John ap John was released, and the Governor asked Fox to dinner. They went back afterwards to the house of the magistrate, and he with the Mayor and their respective wives, and several other persons, accompanied the friends to the water side, about half a mile from the town, when prayers were said. Now the suggestion I offer is that the gubernatorial life in other towns is worthy of study. I fear not much more can be discovered concerning Tenby Governors. Let us follow in the wake of the Quakers. One word concerning the parish church. At the east end of the transcripts were two chapels, the southern one being dedicated to St. Anne. The northern chapel lacked a patron until a short time ago, when a stained-glass window in which St. Nicholas is represented was put up, and the chapel placed under his protection. I asked why, and was informed that as St. Nicholas Lane is in the immediate vicinity, that Saint was well entitled to the special chapel. So I looked up the history of St. Nicholas Lane. I find in a "Summary of Particulars concerning burgage rents and fugitive rents that have come to Her Majesty, which were late in the possession of Duke Jasper," that this lane is called "*Wadin Nichol's Lane*." The date of this summary is 1585. I find that the names of Wadin and Watkin were at that period interchangeable. I also find that about this same date Watkin Nicholl, of Tenby, was tenant of Carswell Farm, in the parish of Penally. So I conclude that the Rev. George Huntington, Rector of Tenby, has in the nineteenth century canonized Watkin Nicholl, a tenant-farmer, who died in the sixteenth century. This, I think, is an interesting evolution. You will remember that the Quakers came to the waterside about half a mile from the town, where they said their prayers, and parted with their entertainers. This water was, of course, the Marsh Stream, now known as the Ritec. I have asked our friend Professor Rhys what the meaning of the word "Ritec" may be; but with that caution for which he is so well known, which is so praiseworthy and so exasperating, he says he does not know. Having been thus abandoned by the Professor, and finding myself a sort of philological babe in the wood, I sought for information on my own account, which is, I admit, a most dangerous thing to do. I find in the *Liber Landavensis* that the Ritec is described as *Juxta Penalum*, that is to say, close to or hard by Penally. Now our modern stream is not at any point much closer to Penally than, say, a mile. But in the days when *Liber Landavensis* was written, and for many a long year afterwards, Tenby, Penally, Gumfreston, and St. Florence Marshes were one great connected lagoon; and I venture to suggest that it was the great lagoon, not the little stream, which was known to the writers of *Liber Landavensis* as Ritec. A student of prehistoric times would naturally expect to find traces of early man in such a district, and he would not be disappointed. A division (perhaps a distinct clan) of priscan Pembroke men were great fish-eaters. They haunted the shore in search of oysters, limpets, mussels, razor-fish,

flemings, periwinkles and such small game. It is evident that they also used a dredge of some sort, with which they drew up pectens, and most likely oysters. My reason for being so sure about this is that, with the edible shell-fish they hauled up a quantity of small shells, the contents of which must have been quite useless for food, but they seem to have brought all home before sorting them. Oddly enough, crabs and lobsters do not appear to have been held in much esteem. Many tons of the great shell-heap on Giltar passed through my hands, besides the contents of Longbury Cave, and a good deal of the material found in the Hoyle Caves. I have also examined the contents of several barrows on the Ridgeway and Giltar. So I venture to feel pretty sure about what the old Ritec folks liked for dinner, and boldly state that though shell-fish was a standing dish, fish proper was rarely seen at their feasts. I have found a very few remains of conger eel, skate and angler, but no other fish bones, among the masses of shells which I have overhauled. The conger eel might have been got out of rock pools. Skate and angler were both caught with some primitive sort of tackle from the shore. To collect the huge shell-heap on Giltar Head I do not think it was absolutely necessary to use a boat at all, unless indeed it was impossible to dredge up the pectens and little shells from the shore. Still, they had boats, for near a ruined cottage, known by the very suggestive name of "Old Quay," which is now about a mile and a half from the sea, a boat or canoe of the sort known as "Dug-outs," was discovered about forty years ago. Mr. Smith, late Vicar of Gumfreston, carefully examined it. It was about 20 ft. long and 3 ft. wide, scooped out of a single tree. This would not have made a very reliable sea boat in the rough waters that beat on our Pembrokeshire coast, but might have been a very useful craft to paddle about in our lagoon. At Stackpole, which was a very populous place in prehistoric times, as proved by the remains still to be seen and found thereon, much the same condition of life appears to have existed on the salt-water lochs, now turned into fresh-water lakes. Again at Dale, the third great Neolithic settlement in Pembrokeshire, on the west is a rocky coast well stocked with shell-fish, on the east are the smooth waters of Milford Haven. Now, as you are aware, an early race which used flint cutlery has fortified the headlands of Pembrokeshire, usually with two or three lines of ditch and bank. It has been admitted for some time that these forts were built rather as refuges than for permanent occupation. What I suggest is that they were constructed by a race of men who depended on the harvest to be gleaned from the rocks; that the shell-fish brought the men to the coast, and then they made their cliff castles. I should mention that there is nearly always a more or less dangerous access to the shore from the cliff castles; probably their builders could climb like monkeys and swim like ducks. I have laid some stress on what seems a distinctive peculiarity of the cliff castle men, because one of the tasks we

surveyors have set ourselves is to attempt the sorting of the various types of camps to be found in Pembrokeshire. Unfortunately, the fortifications in the immediate neighbourhood of the Ritec have been demolished. I think, from the refuse heaps thereon, one formerly existed on St. Katherine's Island. I feel certain there was one on Giltar, now covered with the blown-sand, which has also buried the shell heap. At Lydstep, two were destroyed within the memory of man. The nearest cliff castle to Tenby is on Old Castle Head, near Manorbier. This is an exceptionally fine specimen, the road to the shore being fortified as well as the road to the land. I have here a plan of it, designed to show how greatly these cliff castles differ from another class of fortifications we have christened stone camps.

The prehistoric fishing interest has led us away from Ritec. Let us return thither for a moment. Unlike other Neolithic settlements in Pembrokeshire, the shores of this lagoon have maintained a continuous population. The three villages of St. Florence, Gumfreston, and Penally were known in Welsh times as Tregyor, Eglwys Gunnian, and Penalum; but though the population has been continuous, we must not believe that the dwellers in the Vale of St. Florence can trace an unbroken descent from either non-Aryan Neoliths, or even Goidels. The earliest landowner of whom we hear in this neighbourhood was St. Teilo. He is said to have been born at Gumfreston, and owned a dairy farm at Penally. In this latter village his sister Arianwedd (the Silver-faced) lived with her husband. Now Teilo and Arianwedd were great-great-grandchildren of Cunedda, the Kymric conqueror from Strathclyde, while Arianwedd's husband was Budic, the Breton. These folks are supposed to have lived in the sixth century. At St. David's the saintly legends cling not to the cliff castles and their fish-eating inhabitants, but to hill forts, which tradition and legend in that neighbourhood ascribe to Goidels. There is, however, on St. David's Head a most important fortification. At first sight it appears to be a cliff castle only varying from the ordinary type in that it is fortified with stone walls instead of earthen banks, and is unusually well supplied with but foundations. But, in truth, this little camp at St. David's Head is but the citadel of an important and complicated fortification differing in every respect from the simple cliff castle of the fish-eaters. On examination, this camp on St. David's Head will be found to connect itself with a line of walling which runs right across the headland from Porth Melgarn to Porth Llong. In this wall will be found the remains of circular chambers which, for want of a better name, we surveyors have christened sentry-boxes. Running out at right angles from the prehistoric curtain are flanking walls, and connected with them are circular stone outposts. We are, indeed, face to face with one of those walled cities, larger specimens of which are to be seen at Treceiri in Carnarvonshire, and Carngoch in Carmarthenshire. Though innumerable visitors have examined St. David's Head, it was reserved for Mr. Henry Owen of Withy-

bush, and Mr. Williams of Solva, to connect it with this important family of forts. We have all recognised the fact that Carn Vawr, near Strumble Head, was one of this class. Now we can add St. David's, and, I am happy to say, a third, Trigarn, to the eastward of Prescelly. This is in some respects the most important stone camp which has up to this date been examined in Pembrokeshire. It is not so large as Carn Vawr on Pencaer, and the walls are not in such good preservation. The faint remains of sentry-boxes are to be seen, and the flanking walls and outworks are present. From the number of hut circles and depressions marking the site of dwellings, Trigarn was probably one of the most populous of these stone camps. There was a good water supply *outside* the walls, and clumps of rushes within show that water might be easily obtained. One space between the walls is defended with loose stones, which form a sort of *chevaux de frise*. But the most interesting objects at Trigarn are the three cairns from which the place takes its name. These are on the apex of the hill, and measure roughly in circumference about 100 yards. The stones have fallen out, so originally they were not so large. They are about 6 ft. high. The eastern cairn comes close up to the middle one, which is connected with the western by two low walls. In the eastern cairn are ten or twelve chambers (some are so filled up that the number is not very clear), varying in size and shape, some as big as ordinary hut circles, others smaller. We measured the most perfect. It was a rectangular parallelogram 9 ft. long, 4 ft. wide, and 5 ft. high, carefully built, in excellent preservation. These chambers are not connected with each other, and can only be entered from above. In the centre cairn are eight chambers, in the western one six. What were these buildings intended for—were they fortresses or tombs? If the latter, is it not an unusual circumstance that they should be built in the middle of a relatively populous town? In that almost forgotten hinterland between Prescelly and Newport, I believe we shall find much suggestive matter, for though not very high, our Pembrokeshire Alps, as Fenton calls them, are teeming with interest. In Cwm Cerwyn is a farmhouse known as Clysraithmaen—The Glen of the Seven Stones. Of these six remain, one having been destroyed a few years ago. I expect that once there were eight. In the Mabinogion tale of Kilhwch and Olwen, it was stated that when King Arthur was hunting the terrible magic wild boar, Trwyth, that beast turned to bay in Cwm Cerwyn and slew eight of Arthur's men, one of these being the King's son Gwydre. Now two of these stones we see from Clysraithmaen are called "the stones of the sons of Arthur". Further on to the eastward, under Carn Meini, is Carn Arthur, on which may be seen a great stone known as "Arthur's Quoit", and said to have been hurled by the King from Dyffryn, two miles away. Just above the Quoit is "Bedd Arthur"—Arthur's grave. This seems erroneous, as the blameless king did not require a grave. Further to the eastward is the Crug-yr-Hwch—the Sow's Tump.

This may commemorate one of the sows which followed the wild boar Trwyth, or Henwen, another pig mixed up with the Arthurian legend. Now these names seem to suggest that the writer of the Mabinogi Kilhwch and Olwen knew his Pembrokeshire very well. Southward of Crug-yr-Hwch is Crug-y-Dwy. On the top are two cairns, said to commemorate a fight between two females, whether women or goddesses is not very clear. These ladies fell in love with the same man or god, and deciding to settle the matter by an appeal to arms, retired to the top of Crug-y-Dwy, taking the lover with them as referee. Here they pelted each other with stones until both died. The disconsolate lover collected the stones, and with these erected two cairns to the memory of the departed. This seems a scrap that has survived from the Keltic mythology. Occasionally, but not often, I am told, the Hell Hounds, or Wist Hounds, as they are called in Devonshire, are heard at night, hunting lost souls over the wilds of Prescelly, but here they go by the name of *Cwn y bendigaidd mamau*—"Hounds of the Holy Mothers". Now, who are these holy mothers? Have they anything to do with the ladies of Crug Dwy, or is the term a general one for Welsh fairies? Perhaps our friend Professor Rhys can tell us something about it, for he is, I believe, the last of the Keltic medicine men. I have no faith in those modern Druids who attend the Eisteddfod sing-songs, but our Professor really does know all that is known about Keltic mythology, if you can only get him to tell.

The President proposed hearty thanks to Mr. Laws for his very able paper, which was carried with applause.

Professor Rhys was then called upon. He said, after the allusions made to him by Mr. Laws, he felt quite overwhelmed, and did not know exactly what to say. He had come from another county, which teemed with antiquities also, and in some respects very much reminded him of Pembrokeshire. With regard to fairies, he really knew nothing about them. The dogs of the fairies were supposed to hunt the souls of the dead, and the tradition survived in Cardiganshire in the form that they only hunted the souls of very bad men, well-known evil livers, so they tried to arrange matters with the Christian religion in that sort of way. What happened to them he did not know. He had been extremely interested in what Mr. Laws had said about the cliff castles, which were a great feature of the county, and particularly so in telling of the inhabitants as fish-eating. With regard to what they had seen that day, he had been particularly interested with the ogam-inscribed stone at Steynton. He saw it some years ago, after Professor Westwood had been there. Professor Westwood discovered the ogam, and he (the speaker) thought he discovered the Latin. There was the ogam inscription, and the trace of a Latin inscription corresponding to it; and then a cross and several small crosses on it, and a shield or something of that sort; and then the name of Thomas Harris, the clerk of the church, who selected this stone because he thought it a nice and durable one, and gave orders for his name to be put there

after his death. That represented different subjects, from the fourth or fifth century down to the present day. He thought Mr. Romilly Allen and several of them were satisfied they could see some of the sequence where they had not noticed it before. They found that the old cross cut some of the ogams, and therefore that the cross was later than the ogams. With regard to Pembroke-shire being an archæologists' Paradise, he could very well bear out the words of their popular President. He considered it so certainly. He had been here lately almost once a year to see something that had been discovered, several of the things being on the land of the President. He heard that one of the gentlemen who had been very active in discovering these inscribed stones was Mr. Williams of Solva. He had been extremely successful in getting hold of these ancient inscriptions. One they were going to see on the morrow, which had never been described. It was in the wall of a pigstye, and the wall was going to be removed by the permission of the landlord. He had seen Mr. Williams to-day, and he had told him that he had got wind of yet another inscription. The stone at Rickerston was an important find, because it led him to believe that they had another old name for Haverford. With regard to Prescelly Hills, he was very glad to hear the information on the subject, because he thought he had been largely instrumental in leading up to it by asking questions about those fortifications upon Prescelly Hill. They could read about the king of this part of the country being summoned by his noblemen to meet them at the place called Prescelly. That suggested to his mind that "place" meant, not a mountain but some kind of fortification. Certain parts had been examined, and one particular spot might be the place where the noblemen summoned their king to meet them because he was a bachelor. They said to him: "It is all very well for you, but some of us are likely to survive you and we have children; so you must marry." The first time he was summoned was because he had no wife. The next time he was summoned was because he had no children. He then told them: "It is rather early: you must give me time." It all came right. He hoped they would have time to visit this place. This question had led to their active archæologists in the county looking up the matter. And this had been done more or less in the course of the Archæological Survey, for which Pembroke-shire was giving an example to the rest of Wales and England. He hoped this map of Pembroke-shire, with the index and explanations, would be a noble example for the rest of the Principality, and be the means of yet more discoveries than those already brought to light.

The President moved a vote of thanks to Professor Rhys, which was heartily endorsed.

Archdeacon Thomas proposed a vote of thanks to the outgoing President, and warmly eulogised his splendid work on behalf of the Society. Capt. Lloyd-Philipps had attended the first meeting of the Society fifty years ago, and had ever since evinced an active interest in its work.

Professor Rhys seconded, and it was carried.

Capt. Lloyd-Philipps, in response, said it had been the pleasure of his life to go with this Society. Fifty years he had followed it, and the pleasure he derived therefrom had been the greatest possible satisfaction to him.

Upon the invitation of the President, His Worship the Mayor mounted the platform, and announced that a collection of the Corporation documents and various articles of historical interest would be open for the inspection of anyone at the Council Chamber. This concluded the meeting.

WEDNESDAY, AUGUST 18TH, 1897.

This being the day of the St. David's excursion, there was no Evening Meeting.

THURSDAY, AUGUST 19TH, 1897.

ANNUAL GENERAL MEETING.

The Annual General Meeting of the Association was held in the Shire Hall, at 8 p.m., to receive the Annual Report of the Association, to elect officers for the ensuing year and new members, and to fix the place of meeting for 1898.

The Committee submitted the following Annual Report for 1896-7.

ANNUAL REPORT.

Honours conferred upon Members of the Association.—Since the Aberystwyth Meeting last year, the Rev. Canon Owen has been appointed Bishop of St. David's, and the Rev. Chancellor Silvan Evans has been made Fellow of Jesus College, Oxford.

Archæological and Historical Works written by Members of the Association.—The following books by members of the Association have been published during the past year.

- "The Celtic Church of Wales." By J. W. Willis Bund, F.S.A. (D. Nutt.)
- "Pembrokeshire Bibliographical Index" (Archæological Survey of Wales).
By Henry Owen, B.C.L., F.S.A., and Edward Laws, F.S.A.
- "The Earliest Translation of the Old Testament into the Basque Language."
Edited, with Facsimile, by the late Rev. Llewelyn Thomas. (Clarendon Press.)
- "The Cathedral Church of St. Asaph." By P. B. Ironside Bax. (Elliot Stock.)

Works relating to Welsh History and Archæology received for Review.—The following books on Welsh subjects, not written by

members of the Association, have been received for notice in the Journal.

"Wrekin Sketches." By Emma Boore. (Elliot Stock.)

"History of Margam Abbey." By W. de Gray Birch, LL.D., F.S.A. (Bedford Press.)

The Journal.—The following is a list, classified according to periods, of the papers published in the *Archæologia Cambrensis* between July 1896 and July 1897.

Prehistoric Period.

"The Trawsfynydd Tankard: with Notes on 'Late-Celtic' Art." By J. R. Allen, F.S.A.

"The Prehistoric Fortresses of Treceiri and Eildon." By Dr. D. Christison, F.S.A. Scot.

"Exploration of Earthworks on the Coast of Pembrokeshire." By the Rev. J. Phillips.

Romano-British Period.

No papers.

Early-Christian Period.

"Catalogue of the Early-Christian Monuments of Pembrokeshire." By J. R. Allen, F.S.A.

"Epigraphic Notes." By Prof. J. Rhys, LL.D., F.S.A.

Mediæval Period.

"Notes on the Fortifications of Mediæval Tenby." By Edward Laws, F.S.A.

"Notes on Encaustic Tiles and the Designs portrayed on them." By Otho B. Peter, F.R.I.B.A.

"The Tomb of the Earl of Richmond in St. David's Cathedral." By Egerton Allen.

"Flintshire Genealogical Notes." By E. A. Ebbelwhite, F.S.A.

"Notes on the Older Churches of the Four Welsh Dioceses." By the late Sir Stephen Glynne, Bart.

"Llangwyfan Church, Anglesey." By Harold Hughes, A.R.I.B.A.

"Slebech Commandery and the Knights of St. John." By J. Rogers Rees.

"Carved and Incised Stones at Tremeirchion, Flints." By the Rev. C. A. Newdigate, S.J.

The papers on prehistoric subjects, although comparatively few in number, are on the whole interesting. Permission was obtained from the Society of Antiquaries of Scotland to reprint Dr. Christison's paper on Treceiri, which appeared in their *Proceedings*, chiefly in the hope that the opinions expressed by so eminent an authority would have the effect of galvanising the committee formed for the protection of this unique ancient monument into life again.

The Rev. J. Phillips' paper on the "Pembrokeshire Cliff Castles" directs attention to valuable scientific results which would be produced by a systematic exploration of the Welsh camps and earthworks, in the same thorough manner as the diggings being carried on by Gen. Pitt-Rivers at Rushmore, Wilts.

In the paper on the "Trawsfynydd Tankard", the Editor had to deplore the carrying away of all the archæological treasures found in the Principality to Liverpool, London, and Chester, because there

is no national museum of Welsh antiquities for their reception. The list showing the geographical distribution of the finds of "Late-Celtic" objects in Great Britain is the first attempt which has been made to catalogue, however imperfectly, the Celtic remains of the early Iron Age in this country, with a view to tracing their relation to the Celtic remains of the Bronze Age, a field of research at present almost untouched.

It is a matter for regret that no young or old archæologist will take up the subject of the Roman occupation of Wales. When Roman buildings are unearthed, as they have been recently at Carmarthen in the course of building operations, in most cases the structures are destroyed and the relics dispersed before any competent antiquary has an opportunity of seeing them: a state of things greatly to be deplored.

The mediæval section of Welsh archæology is more strongly supported than any other, and in this department we are glad to welcome two new contributors: the Rev. C. A. Newdigate, S.J., and Mr. J. Rogers Rees, whose papers on Tremeirchion and on Slebech have a permanent value.

Mr. Harold Hughes still continues to send contributions relating to vanishing Welsh churches, embellished by his facile pencil.

The thanks of the Association are due to its vice-President, Mr. R. H. Wood, F.S.A., for the presentation of a portrait of Archdeacon Thomas, whose memoir accompanies the excellent likeness of the Chairman of Committee.

The proceedings of the Aberystwyth Meeting of 1896 are fully reported in the January and April parts of the Journal for this year.

The illustrations of the Journal are still executed with his usual care by Mr. A. E. Smith: in many instances from drawings by his father, Mr. Worthington G. Smith, F.L.S., whose hand has lost none of its cunning.

The Archæological Notes in the Journal are not as interesting as they might be if local correspondents would bestir themselves a little more.

The Association has sustained the loss of valued contributors to the Journal, who will not easily be replaced, by the deaths of the Bishop and the Dean of St. David's, Mr. Arthur Baker, F.R.I.B.A., and the Rev. Ll. Thomas.

Funds of the Association.—The finances of the Association are in a flourishing condition, the balance in the Treasurer's hands at the time of the Haverfordwest Meeting being £95 9s. 10d.

Printing, Publishing, and Storing Stock of Journal.—A circular has been issued, giving members the option of purchasing such back numbers or volumes of the publications of the Association as they might require at a greatly reduced price, previous to any steps being taken to destroy the superfluous stock with a view to lessening the cost of storage. A large number of members have taken advantage of this offer. The work of re-arranging and

storing the stock to be kept and that to be sold to members is still incomplete. It is, therefore, recommended that the matter be left during the ensuing year in the hands of the sub-committee appointed for the purpose at the Aberystwyth meeting, viz. :—

Archdeacon Thomas.
J. Lloyd Griffith, Esq.
Canon R. Trevor Owen.

Canon Rupert Morris.
J. Romilly Allen, Esq.

Archæological Survey of Wales—Pembrokeshire Section.—Since the Annual Meeting at Aberystwyth last year, the following circulars have been issued by the Secretary of the Committee for the Survey to the members of the Association :—

No. 1.—A Circular explaining the general scheme of the Survey, and enclosing guarantee form No. 1A.

No. 2.—A Circular relating to purchase of sheets of the Six-inch Ordnance Map.

No. 3.—A Circular requesting guarantors to pay the first instalment of £2 10s. 0d. to the Hon. Treasurer.

In response to the appeal for funds to carry on the work of the Survey, the names of the following thirty-three guarantors have been received :—

Allen, Egerton.
Allen, Emily.
Allen, Herbert J.
Allen, J. Romilly.
Anwyl, Prof. E.
Bodleian Library.
Bowen, Rev. David.
Davey, Rev. Chancellor W. H.
Dawkins, Prof. W. Boyd.
Dovaston, John.
Griffiths, J. Lloyd.
Griffith, Lucy E.
Gulston, A. Stepney.
Hughes, Col. W. Gwynne.
Hughes, Joshua.
Kyrke, R. Venables.
Lloyd-Phillips, F.

Morgan, Col. W. L.
Nicholl, Ilyd B.
Owen, Rev. Canon R. Trevor.
Owen, Edward.
Phillips, Sir Charles E. G.
Phillips, Rev. James.
Price, Capt. R. Spencer.
Rees, J. Rogers.
Rhys, Prof. John.
Sayce, Prof. A. H.
Soppitt, A.
Thomas, Ven. Archdeacon D. R.
Williams, Sir John.
Williams, Stephen W.
Williams, David.
Wood, R. H.

The preliminary arrangements for the Pembrokeshire Section of the Survey are therefore now complete, and the printing of the schedules and the marking of the sheets of the Six-inch Ordnance Maps with Symbols is being proceeded with as rapidly as possible.

Obituaries.—The deaths of the following distinguished members of the Association have taken place during the past year :—

The Rt. Rev. Basil Jones, late Bishop of St. David's.
The Rev. James Allen, late Dean of St. David's.

The Committee greatly regret the heavy losses thus sustained, and suggest that letters of condolence and sympathy be forwarded,

in the name of the Association, to the nearest relatives of the deceased members.

The adoption of the Report was proposed by Mr. Stephen W. Williams, F.S.A., seconded by Mr. Edward Laws, F.S.A., and carried unanimously.

Election of Officers, Members of Committee, and New Members of the Association.—The Chairman of Committee, Treasurer, General Secretaries, and Editor were re-elected.

Mr. F. Lloyd-Philipps, the retiring President, was elected Trustee to fill the vacancy caused by the death of the Very Rev. James Allen, late Dean of St. David's.

The Right Rev. the Bishop of St. David's was enrolled as one of the Patrons of the Association.

The three retiring members of Committee were re-elected viz. :—

Rev. Preb. Rupert Morris, D.D., F.S.A.
Edward Laws, Esq., F.S.A.
Ittyd Nicholl, Esq., F.S.A.

Mr. H. Harold Hughes, A.R.I.B.A., was elected to fill the vacancy in the Committee caused by the death of the Rev. Ll. Thomas.

The following Local Secretaries were appointed :—

NORTH WALES.

Anglesey :

Rev. Daniel Morgan, Llantrisant Rectory.

Carnarvonshire :

H. Harold Hughes, Esq., A.R.I.B.A., Arvonja Buildings, Bangor.

SOUTH WALES.

Cardiganshire :

Professor Anwyl, M.A., Univ. Coll., Aberystwith.
Rev. D. D. Evans, Llandyfriog.

Carmarthenshire :

D. Lleufer Thomas, Esq., Bryn Maen, Llandeilo.

Pembrokeshire :

H. W. Williams, Esq., Solva.

Monmouthshire :

A. E. Bowen, Esq., Town Hall, Pontypool.

The following new Members were elected :—

ENGLISH AND FOREIGN.

Columbia University, U.S.A.
Major J. Williams Cunliffe, 17, Inverness Terrace, Hyde Park, London, W.
Thurston B. Peter, Esq., Redruth, Cornwall.
Prof. Alfred Hughes, University College, London.
Vincent Evans, Esq., Chancery Lane, London, E.C.

NORTH WALES.

Anglesey (2) :

Sir George Meyrick, Bart., Bodorgan, Llangefni R.S.O.
W. Lloyd, Esq., Llanerchymedd R.S.O.

Carmarvonshire (1) :

Rev. H. L. James, M.A., The Church Hostel, Bangor.

Denbighshire (2) :

William Williams, Esq., Ruthin.
Rev. Canon Fletcher, Wrexham.

Merionethshire (1) :

C. Ashton, Esq., Dinas Mawddwy.

SOUTH WALES.

Cardiganshire (5) :

Davies, Thomas, Esq., Compton House, Aberayron.
Davis, Prof. J. R. Ainsworth, B.A. Univ. Coll., Aberystwith.
Evans, Rev. Thos., Llanrhystyd Vicarage, Aberystwith.
Jones, Mrs. Basil, Gwynfryn, Taliesin R.S.O.
Jones, Rev. David, M.A., Vicarage, Lampeter.

Carmarthenshire (8) :

Barker, T. W., Esq., Diocesan Registry, Carmarthen.
Davies, E. F., Esq., 7, Parade, Carmarthen.
James, Rev. John, B.A., Grammar School, Llandeilo.
Jones, Edgar, Esq., M.A., County Intermediate School, Llandeilo.
Phillips, Rev. John, B.A., Llansawel, Llandeilo.
Pryse-Rice, J. C. Vaughan, Esq., Llwynybrain, Llandovery.
Rees, Dr. Howel, Glangarnant R.S.O., South Wales.
Spurrell, Walter, Esq., Carmarthen.

Glamorganshire (22) :

Alexander, D. T., Esq., 5, High Street, Cardiff.
Benthall, Ernest, Esq., Glantwrch, Ystalyfera.
Blosse, E. F. Lynch, Esq., Glanavon, Cardiff.
Allen, W. E. Romilly, Esq., Llandaff.
Davies, Rev. David, M.A., Newcastle Vicarage, Bridgend.
Edmondson, Ven. Archdeacon, M.A., Fitz Hamon Court, Bridgend.
Edmondson, Mrs., Old Hall, Cowbridge.
Evans, Rev. W. F., M.A., The School, Cowbridge.
Jones, W. E. Tyldesley, Esq., 42, Walters Road, Swansea.
Knox, Edw., Esq., Twyn-yr-hydd, Margam, Port Talbot.
Lewis, Arthur, Esq., Tynnewydd, Llandaff.
Linton, Henry P., Esq., Llandaff Place, Llandaff.
Marten, Robert H., Esq., Allensmore, Swansea.
Morgan, W. H., Esq., Forest House, Treforest.
Riley, William, Esq., Newcastle House, Bridgend.
Ryland, C. J., Esq., Clifton House, Southerndown.
Thomas, Rev. Edw., Maesllan, Neath Abbey.
Thomas, T. C., Esq., Probate Court, Llandaff.
Thomas, Trevor F., Esq., Llandaff Place, Llandaff.
Traherne, G. G., Esq., Coedriglan Park, Cardiff.
Traherne, L. E., Esq., Coedriglan Park, Cardiff.
Trick, Lt.-Colonel, Bryn Road, Swansea.

Pembrokeshire (18) :

Scourfield, Sir Owen H. P., Bart., Williamston, Haverfordwest.
Allen, Miss, Cathedral Close, St. David's.
Bowen-Jones, Miss, Gwarmacwydd, Llanfallteg.
Evans, Miss Colby, Slebech.
Hilbers, Ven. Archdeacon, M.A., St. Thomas's Rectory, Haverfordwest.
James, Thomas, Esq., Castle Square, Haverfordwest.
Jones, Rev. R. H., B.A., Wiston Vicarage, Haverfordwest.

Jones, Rev. J. E., B.A., Amroth Vicarage, Begelly.
 Lort-Phillips, J. F., Esq., Lawrenny Park, Pembroke.
 Mortimer, Rev. T. G., M.A., The Court, Fishguard.
 Owen, George L., Esq., Witybush, Haverfordwest.
 Phillips, J. W., Esq., Haverfordwest.
 Pugh-Evans, Rev. Preb., Lampeter Velfrey Rectory, Narberth.
 Thomas, Miss, Cathedral Close, St. David's.
 Thomas, Mrs. James, 6, Victoria Place, Haverfordwest.
 Thomas, Rev. O. J., Llandysilio Vicarage, Clynderwen R.S.O.
 Williams, Rev. D. E., M.A., Llawhaden Rectory, Narberth.
 Williams, H. W., Esq., Solva.

Radnorshire (2):

Williams, T. Marchant, Esq., M.A., Rhydfelin, Builth.
 Williams-Vaughan, J., Esq., The Skreen, Erwood.

Monmouthshire (4):

Howell, Rev. Howell, Blaina Rectory.
 Jones, Thomas, Esq., Clytha Square, Newport.
 Mathews, Rev. A. A., B.A., Blaenavon Vicarage.
 Rickards, R., Esq., The Priory, Usk.

Place of Meeting for 1898.—Ludlow, Shropshire, was fixed upon as the place of meeting for 1898.

Note.—Since the General Annual Meeting was held at Haverfordwest, in August, the presidency of the Ludlow meeting has been accepted by Lord Windsor.

FRIDAY, AUGUST 20TH, 1897.

PUBLIC MEETING.

There was again a large attendance on Friday evening, at the final meeting of the Association which was open to the public, in the Temperance Hall, Haverfordwest.

On the invitation of Archdeacon Thomas, Sir Charles Philipps took the chair, being supported on the platform by Archdeacon Thomas, Canon Trevor Owen, Professor Rhys, Mr. Stephen Williams, Mr. Romilly Allen, Mr. Mansel Franklen, and others.

After briefly opening the meeting, Sir Charles Philipps called upon Archdeacon Thomas, who read a portion of a paper written by the Rev. James Phillipps upon the history of Haverfordwest.

This was followed by a paper on "The Ancient Foundations of St. David's", written by Mrs. Dawson, a portion of which was read by the Secretary, the Rev. Mr. Chidlow.

Votes of thanks were accorded the Rev. James Phillipps and Mrs. Dawson, and then the company were favoured with an interesting speech from Mr. Stephen W. Williams, of Rhayader, who is a high authority on Ecclesiastical architecture.

Mr. Williams said they had seen some very beautiful specimens of church architecture during their excursions around the county,

and the most beautiful—not even excepting St. David's as regards detail and not size—was the church of St. Mary, Haverfordwest. He was sure that, without his going into what they had seen at other churches, it would interest his audience much more if he told them something of that church. From what they could see, they would all be glad to know as much as could be gathered from its architecture of its architectural history. It had no doubt been existing for many centuries, but all they could see now was a slight fragment of what must have been a Norman church. That, he believed, represented the tower wall of the portion of the original Norman church, which occupied the site of the present north aisle. In the thirteenth century the inhabitants of Haverfordwest, or some of the people in the neighbourhood, determined upon building a very large addition to their parish church, and they then built the present nave and chancel, in the most beautiful style of English architecture, viz., the Early Pointed of the thirteenth century. That church as it now stood was as beautiful a specimen of the Decorated style as anything in the country, and could only be compared in point of beauty with the magnificent cathedral church of Salisbury, which was of the same period. There was work of the same character at St. David's, but he did not think there was anything more beautiful than the nave and arcade, and east and west window, of St. Mary. The beauty of the carving was remarkable. And a singular thing about this was they found faces of beauty, intellectually and physically, mixed up with the most grotesque objects, and intermingled with other beautiful work. On the right and left of the chancel-arch were two very noticeable faces. One was that of a man of strongly-marked character, and the other that of a very beautiful woman. He believed those represented the principal benefactor and his wife. In the large eastern chapel of St. David's and its external window they could see the same powerful face, and also the beautiful face of a lady. There was a striking likeness between the faces in the two buildings, though carved by different hands; and it led him to draw the inference that the man who was the great benefactor of St. Mary's, Haverfordwest, must also have been a considerable benefactor of St. David's Cathedral. If there were any of them who would find time to hunt up local history, and see who was a prominent man at that time, they would probably find out who this benefactor was. A long period of two or three hundred years elapsed, and Haverfordwest having passed through all the troublous times described by Mr. Phillips in his paper, an addition was made to the church. The people took down the wall of that Norman church, leaving that small fragment of the old wall in the chancel, and then built the perpendicular addition. At this time, no doubt, Haverfordwest was a very prosperous seaport town, supplying a wide district, as indicated partly by the assistance which the Corporation gave. The Mayor's pew indicated their affection for the House of Tudor by the carved Tudor rose. Thus at this time that very beautiful Perpendicular roof was put on. In conclusion,

Mr. Williams expressed the pleasure his visit to Haverfordwest had given him.

Professor Rhys was next called upon. He said he would say something with regard to the inscribed stone they had visited at Llangwarren that day. They were very much indebted to the landowner, Mr. Mathias, who had come with them that morning and had the stone cleared, so that they were able to read what had been written on its face. The stone was accidentally discovered some time ago by Mr. Edward Evans, of Parselle, who informed Mr. H. W. Williams of Solva about it. Mr. Williams had made it known to them, and they had that day had it unveiled, so to speak, after it had been somewhere about the locality some 1,400 years. The stone was bi-lingual, and was one of the most important finds of that kind made for several years. On the face of the stone they could read two names: "Tigernaci Dobagni", which would be in modern Welsh, "Dyfan". Those characters appeared in many of these inscriptions as a Saint's name in North Wales. He was rather tired of finding "Tigernaci" on stones. They wanted a new name, and they had one in this case. It was written with a "B" in the Latin and "V" in the Ogam. There was an Ogam inscription on one angle of the stone giving "Dovagni", Ogam inscriptions being generally written on an angle. The Professor then launched into an explanation of the Ogam alphabet and Goidelic language, and said it looked something like the reckoning of rather a blundering sort of public-house keeper on the back of one of his cupboards. In conclusion, he said he was anxious that they should know how much they were indebted to Mr. Mathias for looking after this stone. Pembrokeshire seemed to be inexhaustible in these matters. Mr. Williams of Solva had always got something new. He (the Professor) believed he had the news about another inscribed stone in his pocket, but he would not tell them about it lest it should turn out to be a "plough" Ogam. He trusted the publicity given to these matters would lead to people taking notice of and preserving anything of the sort that they found.

Professor Rhys submitted a motion calling the attention of the First Lord of the Treasury to the disfiguration of the Ordnance Map by the numerous and serious errors in the spelling of the place-names, and protesting against the transference of the duty of correcting that defect in the map from the Ordnance Department to District Councils, as now suggested, these bodies in the opinion of the Association not being specially qualified for the discharge of such a duty, and urging that such a work should be entrusted to experts. The Professor said the subject was one which bristled with difficulties, but he did not see how those difficulties were to be got over by District Councils. These Councils consisted of admirable men, no doubt, for the purpose for which they were elected, but no one supposed they were elected on the score of their being known to be able to spell, or to teach other people to spell. He thought such a move would be a distinct abandonment of their own duty by an im-

portant department of the State. It was a work which belonged to the Ordnance Department, and ought not to be given up in this way. If they desired help, let them make some sort of an appeal to Associations such as this (the Cambrian Archæological), to name some competent men to deal with the subject. He noticed on his way into Haverfordwest that day a sign with the name Trefgarne spelt "Treffgharne"—he believed there was an "h", into "Treff"—and he did not suppose their English names would fare very much better.

Mr. Mansel Franklen seconded the resolution.

Mr. Laws had great pleasure in supporting the resolution. Many of his fellow-countrymen were bi-linguists, but they wanted many more than two languages in the solution of the difficulty. It was a most important matter, because the history of the county was known by the place-names. With bastard English in the south and bastard Welsh in the north, they lost a variety of important names which taught them history. It was entirely through their language that they were able to learn the history of their ancestors, and so they found what was being done in Egypt; everything was being hunted out by their language.

Mr. Henry Owen said they knew these place-names now, but the next generation would have forgotten how to spell them. This had begun, for he noticed that Erick's Hill appeared in the Ordnance Map as "Hayrick's" Hill.

After some remarks by Archdeacon Thomas,

The Chairman said that as a member of a County Council and Parish Council, he could add hearty appreciation of the motion. They were expected to do almost everything now. They had taken over Magistrates' duties, those of Poor Law Guardians, and had to look after the rights of suffering pigs, and animals of all descriptions. The education of a great number of their children was now in their care; and in fact those unfortunate local bodies seemed to have every sort of work thrust upon them. The only way to do would be to make every parish, district, and county councillor pass a competitive examination, and then also undergo a medical examination to see if he were physically fit for the great and arduous duties he was called upon to fill.

Professor Rhys remarked that they looked upon this Association as a sort of Archæological Parliament for Wales. It had come into existence in 1846, and had gone on gathering strength, and therefore had a status in matters of this sort. They had had sixty-seven new members during these meetings.

The motion was then put and carried unanimously, the final wording being left to Mr. Franklen to decide.

Mr. Franklin proposed, and Mr. Romilly Allen seconded, a vote of thanks to the Local Committee, with special reference to Dr. Phillips, its Chairman, and Mr. J. W. Phillips, its Secretary, which was heartily carried.

Thanks were accorded to Sir Charles for presiding, on the motion

of Archdeacon Thomas, seconded by Professor Rhys, who alluded to the Association's indebtedness to owners of property, and to the consideration and kindness they had met with in this county.

Mr. Stephen Williams moved thanks to the General Secretary, Rev. Mr. Chidlow, to whom the marvellous access of members was largely due. Canon Trevor Owen seconded, and it was warmly endorsed.

Mr. Chidlow, in response, paid tribute to the hospitality and consideration they had met with everywhere they had gone during their excursions, and proposed a vote of thanks to the Mayor and Corporation for the trouble taken in displaying the interesting records and other antiquities in the Council Chamber.

Canon Trevor Owen seconded the vote of thanks.

The Mayor, replying, said the inhabitants appreciated the honour done the town by the visit of the Association, trusted they had been well repaid, and hoped it would not be as long before they came again as since their previous visit. As regarded the records, the Council was indebted to Rev. James Phillips for preparing them and putting them in order. He could not refrain from thanking Mr. Stephen Williams for the kind manner in which he had spoken of St. Mary's Church. They had always thought it a beautiful church, but after hearing what they had from such an authority, they would be more proud of it still.

With the announcement that next year's Annual Meeting of the Association was to be held at Ludlow, the meeting terminated.

NOTE.—We have largely made use of the accounts in the *Pembroke County Guardian* and *The Welshman* in compiling this report.

Obituary.

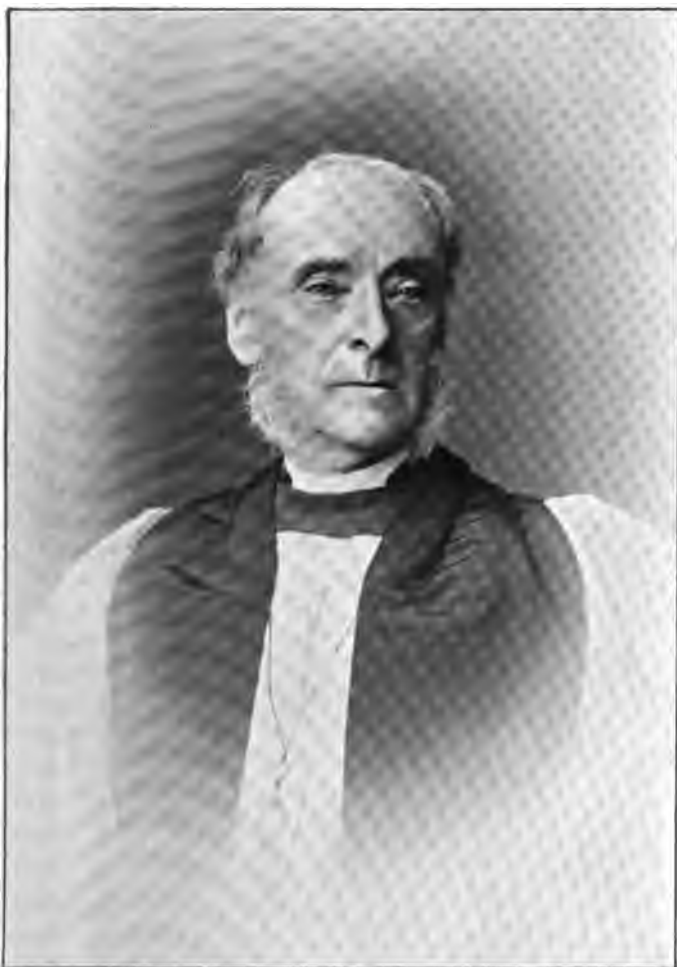
The Right Reverend W. BASIL JONES, D.D., the late Bishop of St. David's.

DURING the past year the Society has to record with extreme regret the great loss that it has sustained in the removal by death of two of its earliest and most distinguished members, the Right Reverend W. Basil Jones, D.D., the Bishop of St. David's, and in conjunction with the late Professor Freeman the learned historian of the Cathedral of his See; and the Very Reverend Dean Allen, whose name will be long enshrined in its memory in connection with the restoration of the Cathedral of St. David's, to which he has devoted life and labour with an intensity of affection during so many years. They were indeed "par nobile fratrum", whose names and memory as erudite and ardent archæologists will remain fresh among us for a long time to come.

Bishop Jones, of Gwynfryn, near Aberystwyth, was born of an old Cardiganshire family, and was ever pleased at the opportunity of claiming for himself his local connection with the so-called Levitical county. After a brilliant career at Shrewsbury School he passed on to Oxford, with a high classical reputation that was justified in after-years by his success in carrying off the Ireland Scholarship, the blue ribbon of classical attainment. Successively Scholar of Trinity, Michel Fellow of Queen's, and Fellow and Tutor of University, he made an early acquaintance with St. David's and its neighbourhood during several yearly visits with pupils in the summer vacation, in conjunction with his old college friend Edward A. Freeman; afterwards the Regius Professor of Modern History at Oxford.

His interest in the Cathedral and its surroundings increased upon further acquaintance, until at last it issued in the production and publication of their great joint work, the elaborate and scholarlike *History of St. David's*.

An accurate observer of facts, with a mind sensitively attentive to details, however minute, accompanied by a love of antiquarian research, alike in matters of history, philology, and architecture, he seemed to be almost by nature a born archæologist; and so it is no wonder that, upon the formation of our Cambrian Archæological Society, which had for its object the illustration of the past history of his native land, he became one of its earliest and most energetic supporters. He at once threw himself into the work of the Society, and after his appointment in 1848-1849 as one of its general secretaries, laboured zealously in its behalf for some years, until in 1854 he resigned his office into the hands of the Rev. E. L. Barnwell, under whom the work of the Society was carried on for so many years with distinguished success.



The Right Rev. W. Basil Jones (late Bishop of St. David's).

(From a Photograph by Messrs. Bassano, 25, Old Bond Street.)



It was during this period that, in 1851, he brought out his book, *The Vestiges of the Gael in Gwynedd*, which marked him out as no mean investigator of the historical problems connected with the early races that have left their traces in Wales.

After some years of clerical work in the North of England as Archdeacon of York, he was at length selected, upon the resignation of Bishop Thirlwall, as his successor in the See of St. David's, to the general satisfaction of the churchmen of the Principality; and to many there seemed a special fitness of things that he who had so fully qualified as the historian of the See should be called to preside over its church and fortunes.

Great as were the manifold labours connected with his high office, the Bishop nevertheless ceased not to take and exercise a lively interest in all matters of archæological research.

On two occasions he was called, by general desire of its members, to the office of President of the Society, and in this capacity, first in 1875 at Carmarthen, and again in 1878 at Lampeter, he favoured its members with addresses which, replete with observations issuing from a mind well stored with history and in manifest sympathy with his subject, were at once acknowledged as models of what such Presidential Addresses ideally should be.

Like his very old and attached friend Dean Allen, he had ever in his heart a warm corner for St. David's and its Cathedral, in the restoration of which he had from the very first taken so leading a part, and to which he had been a generous contributor. And we may perhaps indulge the hope that the time will not be far distant when one of his latest as well as his most ardent wishes may be realised, that the grand old church shall once more stand complete and perfect, a worthy memorial of the days when W. Basil Jones was not only the historian but the Bishop of the ancient See and Cathedral of St. David's.

[We are indebted to the kindness of Messrs. Bassano, of Bond Street, for the permission to reproduce the excellent photograph of the late Bishop taken by them.]

The Very Rev. JAMES ALLEN, late Dean of St. David's.

It is with deep regret that we record the death of the Very Rev. Dean Allen, which took place at his residence in the Cathedral Close, St. David's, on June 25th, at the ripe age of ninety-five. By his death the Cambrian Archæological Society loses its oldest member, and the Church "one of its most interesting personalities, not only in the diocese of St. David's, but in the whole Church of England."

The late Dean came of an old and well-known Pembrokeshire family, of whom William Allen, of Gellyswick, was Sheriff of Pembrokeshire in 1696, and Charles Allen (the Dean's brother) in 1876.

He was born on St. Swithin's Day, 1802, being the fifth son of the Rev. D. Bird Allen, Rector of Burton, near Haverfordwest. In 1816 he entered Charterhouse, and became Orator in 1818. In 1825 he graduated at Trinity College, Cambridge, and took his M.A. degree four years later. In 1834 he was ordained Deacon, and priest the following year for the parish of Misterton, in Gloucestershire, where he remained until, in 1839, he became Vicar of Castle Martin in his native county, which living he held for the long space of thirty-three years. He married Miss Hoare, who died, leaving one daughter. In 1847 he was appointed Second Cursal Canon of St. David's Cathedral; he became Chaplain to the Bishop of St. David's in 1874, and Canon Residentiary and Chancellor of St. David's in 1870. In 1878 he became Dean of St. David's, which office he held till September 16th, 1895, when he resigned in consequence of his advanced age.

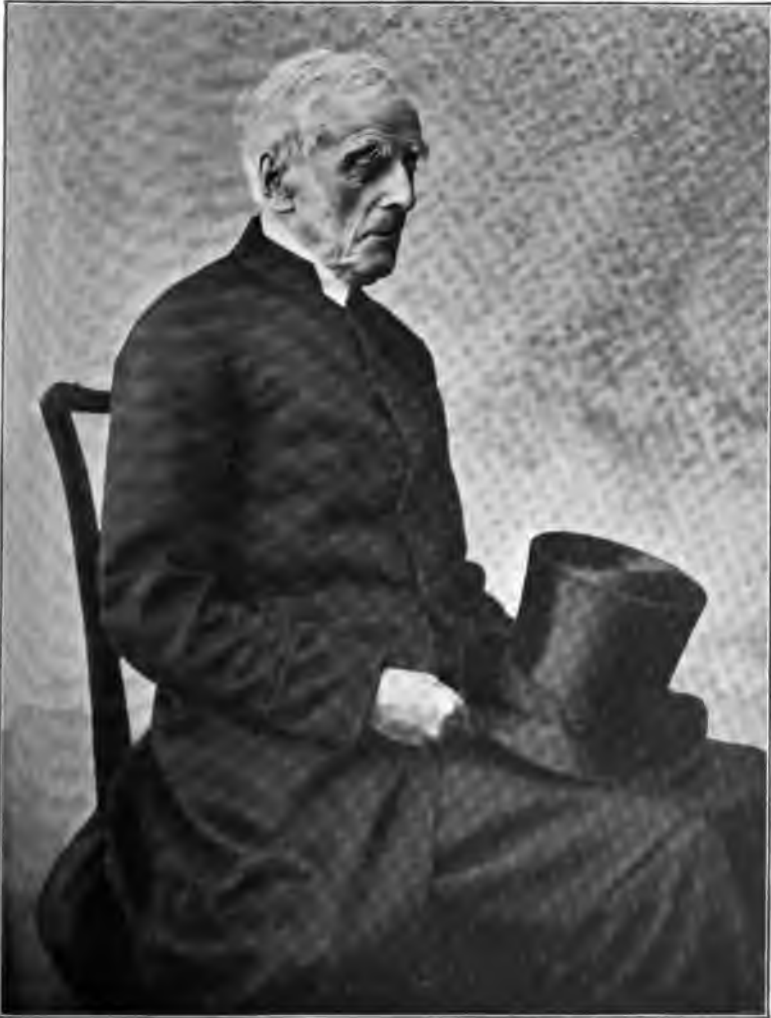
From the date of his appointment as Dean he devoted his time, his ability, and his money, to the restoration of his beloved Cathedral; his whole heart was in the work, and under his able and loving care a marvellous improvement soon became apparent in the Cathedral and surrounding buildings. Not content with deciding what ought to be done, and with providing the money for doing it, he personally superintended the work, he chose and examined the materials used, and would undertake long journeys to inspect the timber and other requisites needed for the repairs; even the very mortar was subject to his scrutiny; and words cannot describe the thought and care he bestowed on the minutest details, and the extraordinary technical knowledge which he brought to bear upon the work. Of him, as of the early builders of the Cathedral, it might truly be said:—

“ He built as they
Who wished these stones should see the day
When Christ returns, and these vast walls
May stand o'er them when Judgment calls.”

Space forbids us to enumerate all the improvements and repairs which were carried out during his term of office, but we may mention as chief among them the oak vaulting of the north transept, the erection of the magnificent organ, and the paving of the nave with marble brought direct from foreign quarries to the little harbour at St. David's.

The laying of this pavement cost the Dean much time and trouble, for, owing to the curious lie of the ground, it presented a geometrical problem not easy to master, but needless to say it was successfully solved by him.

But it is as a “preserver of ancient monuments” that archæology owes its chief debt to Dean Allen; his keen eye was ever on the alert to check and stay the ravages of time and weather, and he carried out in stones and mortar the principle that a “stitch in time saves nine”. Thus, when some years ago a legacy was left towards the restoration of the Cathedral, instead of devoting the money to



The Very Rev. James Allen (late Dean of St. David's).

(From a Photograph by T. Mansel Franklen, Esq.)



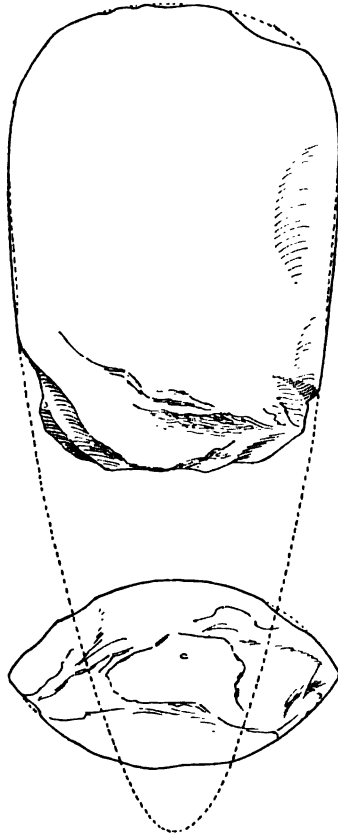
any more showy work, he spent it in putting the roofless walls of the ruined chapels into thorough repair, and securing them against further decay, so that if ever the day should come (and let us hope it is not far distant) when the chapels should be restored, the walls should be found in readiness. In the same spirit he set about the repair of the old books in the Cathedral Library: instead of sending them away to a shop to be bound, he engaged a skilled bookbinder to come to St. David's and work under his own supervision, the result being that work was turned out in the old Cathedral Library that would not have disgraced a Zaehnsdorff.

Though he led a life of almost Spartan simplicity his hospitality was proverbial, and was freely extended to all pilgrims to St. David's, whether a royal duke, an archbishop, or the poorest tramp. Among his many friends he numbered Dean Stanley, Lord Leighton, Professor Freeman, and Sir Gilbert Scott, and a host of minor celebrities. His personal appearance was strangely in keeping with his surroundings: the ancient city was individualised in its Dean, and though to strangers his aristocratic bearing and dignified address were somewhat awe-inspiring, those who had the privilege of his friendship could tell of his true and ready sympathy, his ever thoughtful kindness, and countless acts of generosity which endeared him to all who knew him.

The last occasion on which he appeared in public was at the enthronement of Bishop Owen on June 4th, when he took his place in his accustomed stall in the Cathedral. Three weeks later he quietly passed away, "crowning a fair life with a peaceful death", and leaving behind him a lasting memorial of work well and faithfully done in the restored and beautified Cathedral which he loved so well.

Archaeological Notes and Queries.

NEOLITHIC CELT FOUND AT COLWYN BAY.—The Celt here illustrated was found in April 1868, by my wife, among the shingle on the



Celt from Colwyn Bay.

beach at Colwyn Bay. Other stones and pebbles which attracted her attention from their peculiar shape were gathered at the same time, and placed in a box along with the Celt, to be left unnoticed for some fifteen years. They were then handed by the finder to the

writer, who casually examined them, and again put them away in a drawer where they remained till last year (1896).

On reading "Cave-Hunting" by Professor Boyd Dawkins, I was struck with a woodcut of a greenstone Celt (p. 157), found by Professor Dawkins near Llandegla, in Denbighshire; and on referring to the box of stones collected by my wife I found among them a somewhat similar Celt to the one illustrated by Professor Dawkins; and it was not until then I became aware I had been treasuring up an interesting Neolithic relic.

This Celt (still in my possession) is of smoothly-polished greenstone, and its dimensions are: height 5 in., breadth $3\frac{1}{2}$ in., circumference $7\frac{3}{4}$ in., width at thick end 2 in. From this thick and rough end it gradually tapers to a cutting edge: this edge has got somewhat chipped, probably by abrasion with other stones on the beach.

On grasping the broad or thick end in the palm of the hand, the thumb fits into a slight depression on the side of the stone, and there is a corresponding depression on the reverse side into which the second and third fingers naturally find their place; this is an interesting point, for it seems to confirm Professor Dawkins's theory that such instruments when rounded at both ends "were probably used freely in the hand; and from their analogy with similar instruments used by the Eskimos, there can be but little doubt that they were intended for the preparation of skins" ("Cave-Hunting," p. 341).

WM. FRED PRICE.

College Road, Crosby, Liverpool.

THE ANCIENT NAMES OF HAVERFORD.—The substance of the following letter appeared in the Antiquaries' column of Mr. H. W. Williams's paper, "The Pembroke County Guardian," for May 29th, 1897; and as it concerns a part of my former paper, especially pages 134-6, I should be glad if you could find room for it in the Journal. In the April number I gave some account of the stone which Mr. Williams took Mr. Henry Owen, Mr. Laws, and myself to see in August 1896, near Rickardston Hall. The first line you remember reads in Latin

BRIAC—FIL—,

which being in the genitive has to be rendered "the Stone or the Monument of *Briacus son of*"—we have not been able to make out whom. *Briacus* is the name which has become *Briog* in modern Welsh, and we have it with a reverential prefix *ty* in *Ty-friog* in Llan *Dyfriog* in the Teivi Valley, while in Brittany the same name has become *Briec* in St. Briec; and I referred to a Life of the Saint in the second volume of the hagiological collection known as the *Analecta Bollandiana*, to which my attention had been called by Professor Hugh Williams, of Bala. Then I proceeded to speculate

as follows: The reader, however, is not to infer that I regard our *Briac-i* as the Saint; but I take the liberty of appending some remarks on the Life to which I have referred. It opens with the following statement, p. 163: *Sanctus Briomaglus, Coriticianæ regionis indigena, parentibus secundum seculi dignitatem nobilibus ortus est.* Here the full name is given as *Briomaglus*, but afterwards *Briocius* is the form regularly used. More interest attaches to the identity of the *Coriticiana Regio*; the same designation occurs again twice, namely, on p. 186, and we have *Patria Coriticiana* on the same page. Lastly, when the Saint goes to be educated to St. Germanus, the latter is made to exclaim (p. 166), as he approaches him: "*Ecce de Coriticiorum gente puerum generis nobilitate clarum,* etc. Where, then, was the Saint's country? The Editor says in a footnote that it was the County of Kerry; but it would puzzle him, I think, to find any name of Kerry that could be identified with *Coriticiana*. He was naturally led to his conclusion by the statement in the Life, p. 171, that, when the Saint wished to return home from Gaul, he embarked on board a ship which was going *ad scene fluvium*; for there seems to be evidence that this was once the name of the river which drains Loch Currane between the counties of Cork and Kerry; or was it Kenmare River? On the whole, however, I find it far harder to believe that *Coriticiana* was Kerry, than to suppose that there is some mistake in the Life, or what is more probable, that there was another *Scene Fluvius*, namely in Wales, say the Cledden, the Teivi or the Aeron. For one finds that *Coriticiana* equates letter for letter with our Keredigion, "Cardiganshire," the *Ceretica Regio* of Giraldus, and the *Coriticiana* of an earlier writer, the reference to whom, I am sorry to say, I have lost. The name is usually—and doubtlessly correctly—regarded as derived from that of a chieftain *Cereticus*; and the older form of this latter name occurs probably in that of the *Coroticus* of St. Patrick's *Epistola*. Now the fact that there is a *Llandyfriog* in Cardiganshire, and that the name *Briac-i* is attested in the neighbouring county of Pembroke, favours the view that *Coriticiana* was our Keredigion. Lastly, I ought to have mentioned that when St. Briog comes home and converts his people to Christianity, he builds churches among them, and especially one called in the Life (p. 174), *Landa Magna*, a name to be expected in Wales rather than in Ireland. In fact, I should render it *Llan Fawr*, "Ecclesia Magna"; but the only *Llan Fawr* known to me in Cardiganshire consists of some old houses near Yspty Cynfyn, in the north of the County. I trust, however, that some of our readers may be able to point to a *Llan Fawr* in South Cardiganshire, or in one of the adjoining districts of Pembrokeshire and Carmarthenshire.

Now the first-fruits of my inquiry after a *Llan Fawr* was a card from Mr. Henry Owen, pointing one out in the parish of Eglwys Wrw about a quarter of a mile from the parish church. What there is remaining of that *Llan Fawr* I know not, but I daresay

some one of our members will let us know in the pages of this *Journal*. I wrote back to thank Mr. Owen for his Llan Fawr, and I added that *ad scene fluvium* ought to mean "to the river of Knife" as there is an Irish word *scian*, genitive *scaine*, meaning a *knife*: the name had reminded me of the *Cleddeu* or *cleddyf*—"sword." He wrote back improving on this, by directing me to page 98 of George Owen's *Pembrokeshire*, where one will find all about the little river *Cyllell* or *Cylleth*, which Leland gives "in Englisch" as *Knife*. It rises, George Owen says, near Walton, and it comes in, if I remember rightly, a little below the bridge at Haverfordwest. So I have no longer any doubt that the cleric *Briog* coming *ad scene fluvium* was going to land at Haverford, and I cannot help thinking that the Irish name of the port was an early form of *Inver Scene*, Welsh *Aber Cyllell*, "the *inver*, *aber*, or confluence of the *scian*, *cyllell*, or Knife River. Possibly the name was also cut down to *Scian* and *Cyllell*.

As to the Llan Fawr near Eglwys Wrw, in Pembrokeshire, that was probably in the heart of St. Briog's country; but how, you will ask, could that be Keredigion? There is no difficulty if you will suppose Keredig and his people to have pushed their conquests southwards over the Teivi, but to have been eventually thrust back to that river, and to have been forced to remain content with it as their boundary ever afterwards. This is not altogether guessing on my part: if you will look into the *Lives of the Cambro-British Saints*, you will find (at page 101) a passage in the Life of St. Carannog to the effect that Cunedda's sons had possession of the country from a river called *Dubyr Dniv* to another river called *Gvoun*—these are the correct readings, for the reader of these *Lives* must be warned that they teem with inaccuracies. The rivers meant were the *Dyfrdwyf*, "the Dee," and the *Gwaen* or *Gveun* by Fishguard, which is called in Welsh, as you know, *Aber Gwaen*. Among the sons of Cunedda, in the passage to which I have referred, Keredig is duly mentioned; and putting together the statement in question and the life of St. Briog we arrive at the conclusion that Keredig's people held possession of Pembrokeshire from the Gwaen northwards in the time of the Saint, that is to say in the fifth century; for he was, as we have seen, a pupil of St. Germanus, bishop of Auxerre, in the French department of the Yonne. Now for the fame of Germanus to have so spread as to attract a pupil from the neighbourhood of Eglwys Wrw, one is induced to suppose that it was after Germanus's first visit to Britain to confute the Pelagians; and this took place, according to Prosper of Aquitaine, in the year 429. On the other hand, it has been inferred that Germanus died in the year 448. So to the time between 429 and 448 we may provisionally refer Briog's interval of study under Germanus. How much later North Pembrokeshire belonged to the Keredig dynasty I cannot say; but in this connection I may mention the fact to which Mr. Owen has called my attention at the last moment, namely, that the Deanery of Kemes is

contained in the Archdeaconry of Cardigan; but how old is that arrangement? In any case, the life of St. David should be carefully studied in the light of the newly-acquired data.

One's curiosity is roused, I may notice in passing, as to the nature of the trade implied between Haverford and the Seine, or in other words between Paris and Demetia. This, however, and other points which suggest themselves to me I feel content to leave to my friend, the editor of *George Owen*. I am well aware of his love for his "honey" Haverford, and perhaps you will be able to induce him to give us his views further in the pages of the Journal.

I wish to add that, since writing the above words, I have come across the missing reference, and I find it was to the *Acta Sanctorum* for May 1, Vol. I, pp. 91-94, where a life of St. Briog is published *ex officio proprio Ecclesiæ S. Brioci*. In this life the spelling is *Briocus* and *Corriticiana*, also once *Corriticia*; but most of the proper names relating to the Greater Britain have been omitted, and the Germanus to whom the Saint was pupil is represented as a later Germanus flourishing in the sixth century. This opens up a question which I am not competent to discuss, but perhaps Professor Williams might help us. Lastly, I may mention that I have heard from Mr. Phillimore, that he has in view another Llan Fawr, so we seem to be only touching the borders as yet of a much larger inquiry than I contemplated when I began: so much the better.

JOHN RHYS.

P.S.—This letter was written, it must be borne in mind, before my paper published in the last October number of this Journal.—J. R.

TURNIPS IN PEMBROKESHIRE.—George Owen, in his paper on "Pembrokeshire Ploughland" (published in *Owen's Pembrokeshire*, i, p. 366), speaks of the cultivation of turnips in the county by the acre. Turnips had been grown in England in gardens, but the field-culture was introduced from Hanover in the early part of the last century by Lord Townshend, who thereby added to his titles that of "Turnip Townshend". It seems open to conjecture whether the cultivation of turnips in Pembrokeshire was not another legacy from the Flemings, who have left there the mark of their superior civilization in the *voor* and the *donneken*.

HENRY OWEN.

Reviews and Notices of Books.

CYMMRODORION RECORD SERIES, No. 1: OWEN'S PEMBROKESHIRE, Part II. London: Printed at the Bedford Press, 20 and 21, Bedfordbury, W.C., 1897.

THOUGH this last gift of Mr. Henry Owen to the Cymmrodorion brotherhood is a monument of painstaking labour, it is not, as the saying goes, "everybody's book"; for instance, those of our members who profess themselves to be weary of "the premier county" will exclaim that the work is parochial, and no one can deny that this collection of papers is a quintessence of Pembrokeshire lore; but then, fortunately, this feature, to some—indeed, we may say to many—is in itself a virtue; one good man to our knowledge, on receiving the work, exclaimed that he felt like a boy who, while attempting to make a hutch for his rabbits with the aid of an oyster-knife and a corkscrew, had of a sudden been presented with a complete box of tools: this man's rabbits were Pembrokeshire bunnies, no doubt. Mr. Owen promises folks whose interests may extend beyond the confines of "the County" a Part III, which will include "The Description of Wales", "The Dialogue on the Government of Wales", "The Treatise on the Lordships Marcher", and other matter of more general interest also.

It will be noticed that although George Owen of Henllys wrote this bundle of tracts early in the seventeenth century, one instinctively treats the work as though Henry Owen had written (not edited) it in this year of grace 1897. The reason is not far to seek: the annotations exceed the text in quantity, and perhaps many folks will say in interest also.

George Owen, having completed his first part of the *The Description of Pembrokeshire*, went to work and diligently noted down local details with a view to a second part. It is these somewhat disjointed memoranda that Mr. Henry Owen has collected together from several sources, and elucidated with most ample notes.

It will be seen that circumstances have led him into the volcanic district of Welsh philology, and peradventure before that portion of the work has been fully discussed, there will be "wigs on the green". This possibility has, however, been discounted by the wily editor, and he confides some of the more difficult Welsh *crucis* to two friends, J. R. and E. P.; such of our readers as recognise these initials will probably admit that J. R. and E. P. are quite capable of holding their own on points of Cymric puzzledom.

The first paper we have to deal with is a catalogue of "Parishes in Pembrokeshire": the MS. from which this is printed belongs to Sir Martine Lloyd, and is preserved at his residence, Bronwydd.

The MS. is contained in *The Vairdre Book*, so called because, in days gone by, it belonged to a Mr. Lloyd of Vairdre, in Cardiganshire.

Parishes in Pembrokeshire have in many cases strangely altered their names, and Mr. Henry Owen's exhaustive following up of the cause and course of these changes is extremely interesting; take Moilgrove as an instance: this was formerly "Mallts Grove", Mallt being the Welsh form of Matilda; in old writings it is called "Grava Matildis", "grava" being low Latin for grove. Who was Matilda? Can she have been that death-foreboding hag who was seen by the doomed, washing her hands in woodland streams.

Again, it is interesting to find that "Slebech" recurs in the Glamorganshire *Morva Slebedge*.

We pass on to "Impropriations in Pembrokeshire": of these there were seventy-seven in all, forty-three vested in the Crown, of which twenty-two had vicars, eighteen were served by curates, and three not served at all; twenty-three were in the hands of the See and the Colleges of Brécon, and Christ's College, Cambridge; of these, seventeen had vicars and six curates; eleven were held by lay impropriators, three having vicars, six curates, and two being unserved. At least, so says the text; but when we look into the list we find three of the laymen's churches were unserved: *Insula Caldei* (Mr. Philpin), *Coed Kinles* (Paule Samon), *Criswell* (Mr. Barlo).

Of the remainder of the unserved, *St. Ismells de Haroldston* was a Crown church, while the See was responsible for *Kilvovir* and *Capel Colman*.

Then the "Patronage of Churches" is taken, and we are reminded by the editor that Her Most Gracious Majesty is a prebendary of St. David's. *Tynbye* is given as a sinecure rectory served by a vicar, the vicarage being in gift of Crown or rector. George Owen does not seem to be aware that at one time this living was impropriated to the Leper Nuns of Delapré by St. Alban's.

Paper No. 4 consists of "Notes of the Tallage for Redemcion of the Great Sessions", which means that formerly justice was administered by *Justices Itinerantes*, who held sessions every three years: a system that might be revived with advantage, though it seems hard that the County should have been amerced in the sum of £200 every second year "for the redemciou of the said Sessions, and pardoning all offences soe that they should not keep anye Sessions but once in three yeeres".

A list of places follows, and against each is the rate on the *feodum* at which it was assessed for this tallage.

A place called Saintsland, rated at 9s., Mr. Henry Owen identifies with Holy Land, near Pembroke. He then enters on a lengthy and very interesting argument as to whether the celebrated "Cruz subtus Pembroke" stood on this land, as believed by Mr. G. T. Clarke and "Mr. Laws". Mr. Henry Owen himself thinks that the cross stood on the wharf, near to the Wogan watergate of Pembroke Castle; perhaps both of these opinions may be wrong, and the "Cruz Subtus Pembroke" may be that mentioned in the Pembroke Charter

granted by King Henry II: "I will and firmly enjoin that all persons who shall enter their ships into the port of Milford with merchandise to buy or sell on land, shall come to the bridge of Pembroke and buy or sell there, or if they choose they may transact their bargains at *the cross*."¹ This cross was *in* Pembroke town, but *under* Pembroke Castle, almost within a stone's throw of the wharf by the bridge, and just at the top of the Dark Lane. There seems no authority for believing a cross ever stood on the wharf.

Perhaps one of the most amusing entries comes under the heading of "George Owen's Searches in London". On the 29th of May 1589, and subsequent days, our Pembrokeshire squire made inspection of such MSS. as he could find in London likely to throw light on his claims to the prerogatives of the Lordship of Kemes:

"I serched in the exchequer the booke of Domedsdaye w^{ch} Remayneth wth Mr. Agar & Mr. Fenton in the tellers office for the Lordshipp of Kemes & for the name of martyn but I could find no mention thereof, the boke is very ancient and hard to be redd & whoso findeth any thinge must paye for the copy of euery lyne *iiiiid.* for it must be exemplified in the self same correcters (an exemplification is a certified copy; correcters is doubtless a slip for characters) as it is written in the book which is strange and hard for anye man to rede also the serche is *vjs. viijd.* whether you find or not.

"I also serched the roles Quo Waranto where I could not find any thing for which I paid *vijs.* but I have liberty to serche these all this terme."

If sticklers for their fees, these old Government clerks seem to have been civil, setting a good example to some of their successors, for:—

"Mr. Fenton towld me for certenty that within these *vijj* dayes he had found som thing toching the name of Kemes or Kemes hed or bothe & yf I wouold com on sondaye next in the afternoone to his howse by hide parke called knightes bridge I shold see yt."

The editor was informed that some of the entries seen by George Owen were evidently those which occur in the Inquisitions made in 1210-12, which are found in the "Red Book of the Exchequer", which dates from Henry III to Richard II, and is now in the course of publication in the *Rolls Series*, under the editorship of Mr. Hubert Hall.

To the student of Pembrokeshire history it is difficult to overvalue Tract XI, which shows how the Shire was built up.

"Ould Pembrokeshire" consisted of the Earl's land which formed the Palatinate, viz. :—

Pembroke Baronia
Castell Martyn

Saint flarance
Tenby cum comota coed traeth

¹ In one copy of the translation there is a marginal note: "Known by the name of the Golden Cross to this day."

Kilgarran ij comota	Maner beere
Narberth Baronia	Penaley
Haverford west Baronia	Stackpull and Bosherston
Wallwynscastle Baronia	Nangle
Roche Baronia	Coseston
Carew Baronia	Talbenny
Dungledy Baronia	Osterlow
Kemes Baronia	

To these were added by Henry VIII in 1535, viz. :—

Dewisland	Rosemarket
Lawhaden	Castellan
Landowor	Lawgharne
Slebech	Llanstephan

But in 1542 the King took away *Lawgharne*, *Llanstephan*, and *Osterlow*, annexing them to Carmarthenshire, also the town of Haverfordwest, which he made into a county of itself. It is worthy of notice that neither Kemes nor Haverford appear to have claimed any separate jurisdiction at this period; though occasional discussions as to fealty did take place between the Earls of Pembroke on the one hand, and the Lords of Kemes, and the Lord (or Lady, as the case might be) of Haverford on the other.

We find that the Earl held three baronies *in dominico*, or as demesne, and eight were granted under the practice of *suò in feudation* to vassals, who ranked as inferior barons and did not sit in Parliaments.

From Collection XI (ii) we find that the baronies *in demesne* were Castlemartin, Tenby, and St. Florence, while certainly three out of the five service baronies were Carew, Dungledy, and Manorbier. The editor suggests that the barony of Roche might have been absorbed into or included under that of Walwyn's Castle. The barony of Haverfordwest, the Lordship of Narberth (or at all events that portion of it subject to the Earl), and the Lordship of Kilgeran, were held in demesne. Four barons of name and dignity were created by the Earl: Carew, Dungledy, Wallwynscastle, and Lawgharne. The Earl had nine castles of his own, and twelve seignories or manors.

Our editor in this chapter has pinned down a very ancient error. Fenton (p. 442) states that the Welsh name of St. Florence was *Tregoyr*. Mr. G. T. Clark, in his *Earls and Earldom of Pembroke*, includes Tregair in a list of the Pembrokeshire lands of Aymer de Valence; Mr. Laws follows suit in *Little England*, p. 182. Guide-books galore have stated that St. Florence was once known as Tregoir, and, worst of all, *The Archæological Survey of Pembrokeshire* has fallen into the same trap: for our editor very clearly proves that, so far from St. Florence and Tregoyr being one and the same, "the Manor of Tregaire in the liberty of Over Went" is in Monmouthshire, a little east of Redham. The blunder has come about through

the fact that both manors belonged to the de Valence Earls, and were included in a list of their possessions, one following after the other, so it was imagined that they were two names for one place. This is a very distinct score for our editor.

George Owen gives us a list of Pembrokeshire Manors, one hundred and fifty-five in number (now represented by five or thereabouts), and Mr. Henry Owen adds a dissertation which, if printed alone, would be a notable addition to our knowledge of place-names. This list of Manors concludes our author's collection for Pembrokeshire in general, but the indefatigable editor adds thereto the "Kemes Tracts", which have not been hitherto accurately printed. The suit of George Owen *v.* William Gwynne and others throws light on our author's persistent attempts to maintain the ancient rights of the Lords of Kemes. We have, too, a second list of Pembrokeshire Manors, to which are added the names of many of the lords thereof in 1588, taken from a curious common-place book written by George Owen, and styled by him the "*Taylor's cussion*" because it was made up of incongruous scraps; the MS. of this book is in the Free Library at Cardiff.

We then have the "Inquests on the Deaths of William Owen and George Owen", which are both full of interest. It will be seen that George Owen died in his sixty-first year. He had compressed a vast amount of work into his life, but he did not live to the age of his father and mother, while illness in his later years deprived him somewhat of his extraordinary activity and energy. This volume concludes with the "Milford Tracts". Henry, Earl of Pembroke, cousin to George Owen's mother, wrote to our author in 1595, asking him to make an exhaustive report on the defences of Milford Haven. The Armada had created a scare as to coast defences, and folks remembered that Henry VII had without opposition landed a French force on the shores of Pembroke, with the aid of which he had altered the history of England. George Owen, accordingly, writes to the Earl at great length concerning the Haven, and adds thereto some notes on Tenby Roads, and certain reasons "to proue the necessitie of Fortifiseing at Milford Hauon."

From the foregoing remarks it will be seen that this is a remarkable book. Mr. Henry Owen has used the notes of his namesake as a text from which to preach a sermon on place-names; perhaps no county offers greater difficulties in this direction than does Pembrokeshire, and most assuredly in no district has greater nonsense been talked thereon. Because we have had allophyllian Goidelic, Cymric, Roman (?) Norse, Saxon, Norman, Flemish, and English predecessors, it has been deemed permissible to take such dictionaries of these various languages as might be handy, and with their aid forge impossible derivations for the names we find on our county map.

Mr. Henry Owen has certainly checked (we dare not say stopped) this practice; he has gone back to the source of things, and shown us what is really known concerning the nomenclature of our villages,

and among his virtues, last but not least, when his conclusions are based on conjecture, he boldly owns up. As was stated at the commencement of these remarks, Mr. Owen's book is a monument of patient, unselfish industry. There are not many busy men who would be willing to give up leisure and money to research in a field which to many must appear too localised to repay the labour expended. This opinion will not be shared by thinking men; we are only beginning to find out the value of local details, but it is at last recognised that district is connected with district as warp to woof, and that the history of Britain will never be written until we have threshed out the dialect, the place-names, the superstitions, and the customs of every province contained therein. Mr. Henry Owen has done much in this direction for Pembrokeshire, spontaneously, and without hope of any other reward than the appreciation of such as are interested in philology and archæology. This he has assuredly earned, and we trust will receive without stint.

EDWARD LAWS.

HISTORY OF SELATTYN PARISH. By the Honble. Mrs. BULKELEY-OWEN (*Gwenrhian Gwynedd*), author of *A Memorandum on the History of Maelor Saesoneg*, etc. Oswestry: Woodall, Minshall & Co.

IT has been my fortune to read many scores, I may say, some hundreds, of Parochial Histories; but this is the most full, complete, and thorough of them all. This is the more notable, because Selattyn is itself but a small parish, and comparatively little known; but it possesses many features of interest, and it has been fortunate in finding a thoroughly competent and painstaking *vates sacra* among its own children. The name has been, and still remains, a veritable puzzle, and it occurs under the forms of Celatton, Cellatyn, Hilatwon, Salatyn, Sancte Latten, Silatton, Sulatwn, Sulatton, Sullatton and Syllatton; but none of them give the clue to its meaning. Situated in the Marches of Wales up to the time of Henry VIII, it was in that reign transferred to Shropshire; but all the older place-names are Welsh, though that language has now died out, save in the case of immigrants. Its story, therefore, is closely bound up with those of its English and its Welsh neighbours, and it opens up many side-issues which add greatly to its interest and its value. It is rich in early antiquities; the two great dykes, named respectively after Wat and Offa, run parallel north and south through the parish at a distance of between two and three miles; and, on the English side of the former, and impinging upon it, so as to appropriate it as one of its lines of defence, stands the fine entrenchment of "Hen Ddinas" (Old Town). This is a very strong position, defended by four or five high banks on all sides; it takes the form of a trapezium, with entrances on the east and west sides very strongly curtained and protected. The extreme length

of the enclosed space is 450 yards by 210 yards, and it encloses an area of several acres. History throws no light upon it; but legend ascribes it to Gogyrfan Gawr, the father of Arthur's Guinevere. A mile to the west of this is the moated mound of Castell Brogyntyn, which gave its name to Owain, the illegitimate son of Madoc ap Meredith, Prince of Powys. Several tumuli at one time existed on Selattyn Hill, and there are still the remains of one at "Orsedd Wen", which has been opened and which tradition connected with Gwen, the son of Llywarch Hen, who is said to have been slain on the adjacent Morlas, near "Prees Gwyn". The parish has also its notable stones, such as "Careg y big" (the stone of contention) and its "Hoar-stone" (Y Gareg lwyd).

The history of the church has been fully told, and followed out in its many directions. The legend of its foundation connects it with a "White Stag", just as was the case with Llangar in Merionethshire, and St. John's at Chester, where it may still be recognised as traced in fresco on one of the pillars of the north arcade. Here John Hanmer, Bishop of St. Asaph 1623-29, who was born at Pentrepant, where also he died, and was a benefactor to the parish, lies buried; but his actual grave is not known. Another member of the same family, who was also born at Pentrepant, was Meredith Hanmer, D.D., Treasurer of Christ Church, Dublin, a learned ecclesiastical writer. Among the rectors was the famous Dr. Henry Sacheverell, whose story is fully told; and it is also illustrated by some curious playing-cards, which represent his institution and induction by St. Asaph's bishop, and his coming to his Welsh parishioners. One of the most eminent of the curates was the greatly-talented, but unfortunate, Goronwy Owen, whose works were published in 1876, in two volumes, by the Rev. Robert Jones, B.A., Vicar of All Saints', Rotherhithe. It is, however, in the accounts of the old houses and the families which were connected with them that we find the most full and interesting details, that make the old parish revive with new life as we trace them in these pages, with their elaborate pedigrees. Among these we must mention those of Lacon, Maurice, Owen, Ormsby, and Ormsby-Gore of Brogyntyn; Hanmer and Carew of Pentrepant; Lloyd of Aston, of Leaton Knolls, and of Swanhill; Edwards of Chirk and of Talgarth; Powell of Park, Daker, Ireland, Godolphin and Venables. Chapter II, on "Brogyntyn in the 15th, 16th and 17th Centuries", is especially interesting, and of much more than local value, as it includes the Period of the Civil Wars and treats of the prominent part taken in them by that sturdy Royalist, Sir John Owen, "Vice-Admiral of North Wales", many of whose letters, as well as letters addressed to him by King Charles, Prince Rupert and Prince Maurice, are here transcribed from the originals preserved among the Brogyntyn MSS. A very interesting feature in this history, and one that adds greatly to its value, is the reproduction in *fac-simile* of the autographs of the chief people who figure in it. Thus, in addition to the leading members of the Selattyn families,

we have those of King Charles, Prince Rupert, Prince Maurice, Oliver Cromwell, Archbishop Williams, Bishops Hanmer and Owen, Sir John Owen, Fairfax, Dr. Sacheverell, and Goronwy Owen.

It were easy to go on, but I have said enough to show what an abundance and variety of material has been brought together and conscientiously handled; for there has been no sparing of research in order to secure accuracy. Registers, diocesan and parochial, the Record Office and Somerset House, public and private muniment rooms, old deeds and wills, have all been requisitioned, with the result that the history is not only very complete, but extremely trustworthy; and I cannot close this notice without congratulating Mrs. Bulkeley-Owen on the completion of so excellent a monograph, and one which has been at the same time so evidently a labour of love.

D. R. T.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. XV, NO. LVIII.

APRIL 1898.

FLINTSHIRE GENEALOGICAL NOTES.

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

(Continued from p. 196, vol. xiv.)

XXVIII.—RHUDDLAN (continued).

IN reference to the words "*Rhûd* or *Rhyl*", given in brackets in the copy of St. George's certificate and pedigree given in my article "XVI—Rhuddlan", Mr. Hughes of Kinmel has written to me:—

"These two words have not the same meaning, and they refer to two different places. *Rhûd* or *Rhyd* signifies a *ford*, and, wherever that name is found, there will be found a ford or traces of one. 'Rhyl', the name of the Flintshire watering-place, is in old documents called 'yr Hall', though what was thereby meant I cannot say. The Ford at Rhyl, on the contrary, is called 'y Foryd', that is, *the Sea ford* (*mor*=sea, *Rhyd*=ford). In Randle Holme's 'Pedigree of Evans of Rhydorddwy', which you give, the same mistake appears, thus: 'Iollyn of *Rud* or *hull*'. In all old documents that I have met with referring to that district, the ford across the mouth of the river Clwyd is invariably described as 'y Foryd', that is, *y*=the, *môr*=sea, *rhyd*=ford: contracted for the sake of euphony into *y Foryd*; and the district upon which the modern town of Rhyl stands is usually described as 'Tywyn yr hûll'. *Tywyn* means the strand, and I am informed by an eminent Welsh scholar that *hûll* is the same word as *Hél*, which means *the brine*. Then it is used for sea-water overflowing; and again for the low meadow which is overflowed at times

by the sea. The last would exactly describe the condition of that district before the sea was banked out in the year 1790, or thereabouts.

“In suggesting that a mistake has been made, I refer to the original document and not to your extracts from it, which I am quite sure are literally exact.”

Both St. George and Randle Holme must have intended to refer to the township of Rhyd, in the hundred of Rhuddlan, as the home of Iollyn ap David. The place is mentioned in Adams's *Index Villaris*, as having one gentleman's seat, in 1680. The longitude is there given as 53' 24" and the latitude as 3' 20" W.

Margaret, daughter of John Wynne Edwards of Coppaleni and Moldsdale, and widow of Ralph Hughes of Llewellyd, in the parish of Dyserth, Esquire, had a jointure in lands at Rhyd, as appears from the will of her eldest son, Eubule Hughes of Llewellyd, Esquire, dated May 27th, 1664, in the following words:—

“And for the reversion of my mother her ioynture in the townshipp of Rhyd. I desire it may be disposed of by my brother John, That is to saie The yearlie p'fits of it for five yeares after my mother's decease for the increase of my father's younger childrens por'cons which I desire may be such as by will my father hath directed and not otherwise.”

The testator died October 16th, 1667, aged forty-three, and his will was proved at St. Asaph, January 22nd following, by the widow Judith, her sureties being John Edwards of Tre'rcastell, in the parish of Dyserth, and Henry Floyd of Rhydorddwy. Judith was daughter of John Thelwall of Bathavarn, in Denbighshire.

A few months before Judith Hughes proved her husband's will, the following letter was written by her kinsman, Robert Thelwall of Hendrevagillt, to Edward, Viscount Conway, and Viscount of Killultagh, in the Kingdom of Ireland (afterwards Earl of Conway), Lieutenant-General of Horse in Ireland, who died August 11th, 1683:—

" My most Honourd Lord,—I recieved your letter dated the 15th Instant yesterday att Northopp, where I alsoe att the same time recieved one from Sir George Rawden ; I suppose he hath written to your lordshipp more fully ; I vnderstand by him that the Cattell cannot be here yett this tenn dayes, soe that I am come to my sisters to stay two or three dayes, and then resolved to take my quarters againe att Mostin till they come safe thither.

" I wonder where Mr. Millward hath beene, whether att the Isle of Man or att Hollyhead. From the latter your lordshipp or I might haue heard from him ; it seems he came to Dublin but ten dayes before Sir George dated his letter to me of the 10th instant and not gon northward that day, by reason of Hiring of three shipp wich are to goe and take vp the Cattell at Carlingford : as soone as they land in these parts Your lordship shall haue speedy notice thereoff, that you may send to meete them att the place your lordship appointed.

" I liue att present in a Countrey where I know nothing of newes. Therefore I am most exceedingly obliged to returne my humble Thanks to your lordshipp, for the Irish newes you Communicated to me, and for Sir Charles Lees letter well furnished with English newes and forraine.

" I hope when your fine horses goe ouer, you will haue better luck att Lambregg ; and that by your lordships favour, Capt. Wilkinson may be secured in his command, otherwise wee shall loose a verry honest gentleman a good horseman a good huntsman, and as stout as any that may endeavour to displace him.

" I shall obserue Mr. Waites better, as I goe into Ireland, as that he may haue a cleare account of his monies, and serve him in his demands from my leif tenant as far as I can ; I have noe more paper nor noe newes out of this barren Country worth your lordshipps knowledge. I craue your pardon for all things I am wanting in : I hope I shall never want your favour to accept me as I am

" Your lordships humble and
faithfull Servant

" ROBERT THELWALL.

" Hendreviggelth the 18th of May '67.

" for the Right Honourable The Lord Viscount Conway att Ragley in Warwickshire.

" Leauē this with the postmaster of Coventry, post paid."
[*Irish State Papers ; Public Record Office ; 1667.*]

XXIX.—FINES AND RECOVERIES, *TEMP.*
ELIZABETH.

THE following is a Calendar of all the Fines levied and Recoveries suffered at the Great Sessions for the county of Flint, in the Palatinate of Chester and Flint, during the first nine years of the reign of Queen Elizabeth. It is compiled from the Docket Book in the Public Record Office, and the entries here given under date of April 24th, 1 Elizabeth, are the earliest in such book.

I must first give a *verbatim* copy of the heading of the first page in the Flintshire section of the earliest Chester and Flint Docket Book :—

“fflint. SS. Calendar’ fin’ levat’ ad [*Flint,*] Com’ fflint, Coram Joh’e Throckmorton Justic’ d’ne Regin’ ad magn’ Session’ ten’t ib’m die Lune v’d’l’t xxiiij° die April’ a’o regni d’ne Elizabethe dei gra’ Angl’ franc’ & Hibernie regine fidei defens’ &c., primo.”

At the head of each section in this list, however, I have only given the date and place of the opening of each of the Great Sessions. The following abbreviations are used in my list :—

- C = Called to warranty.
D = Deforciant or deforciant.
P = Plaintiff or plaintiffs.
V = Petitioner or petitioners against, etc.

Where the dockets have been difficult to understand, the entries have been revised with the original *Pedes Finium*.

FLINT, 24 April, 1 Elizabeth.

Fines.

1. Rees ap Maddock ap Edward and Griffith ap John ap Edward ap Ithell, P., and Lewis ap Ievan ap Edward and Gwenhwyvar his wife, D. Axtyn and Pictyn.
2. Henry ap Ievan Lewis, P., and Ranulf Billington and Joane his wife, D. Soughton.

3. John ap Edward Bennett and Thomas Griffith, P., and Rees ap John ap Bennett and Katherine his wife, D.
Hendregaerwys, Caerwys, Trevaeth and Ysceifiog.
4. Brian Fowler, esquire, P., and Richard ap Thomas ap Richard ap Edward ap Owen, D.
Bangor.
5. John Salusbury, P., and Rowling Billinge, D. Bachegraig.
6. John ap Thomas ap Griffith, P., and Roger ap Griffith ap Edward ap Morgan, D. Caervallough.
7. Edward Lloyd ap Jasper, P., and Janet verch John ap Jenkyn, widow, D. Halghton.

Recoveries. Nil.

HAWARDEN, 19 March, 2 Elizabeth.

Fines.

1. Rees Wynn ap Howell ap John, P., and William Vaughan, gentleman, D. Trefraeth, Ysceifiog and Caerwys.
2. Henry ap Thomas ap Harry, esquire, and William Dymock, gentleman, P., and William Hanmer, junior, and Margaret his wife, D.
Bronington, Penley, Overton Forren and Worthenbury.
3. Peter ap Gregor ap Gruffith and Ievan ap Thomas ap David, P., and John ap Griffith ap John, D. Gwernglevryd.
4. Thomas Browne, P., and Richard Gerrard, gentleman, and Margery his wife, D.
Little Mancott, Great Mancott, Moore and Hawarden.
5. Roger Dee, P., and John Puleston and Jane his wife.
Worthenbury.
6. John Wynn ap Robert and Rees ap John ap Bennett, P., and Alan ap Ithell, Ellen his wife, and Rees ap Alan, D.
Rhylofnyd (*Newmarket*) and Huriathick.
7. Ranulph Dodd, John Brereton, gentleman, John Dodd and William Dodd, P., and John Strete, Jane his wife, and William Strete, D. Hawarden.
8. Ralph Broughton, esquire, P., and John Manley and Thomasine his wife, D. Dyton, Dyffaith and Sutton.
9. John Wynn ap Robert and Rees John ap Bennett, P., and David ap Bennett ap David, John Davies and Elizabeth his wife, D.
Tre'r Abbot, Pictyn, Axtyn, Huriathick, Bagillt and Gronant.

Recoveries.

1. Thomas Browne, V., Richard Gerrard, senior, gentleman.
Little Mancott.
Robert ap Edward, C.

HAWARDEN, 9 December, 3 Elizabeth.

Fines.

1. Henry Barker and Ievan ap Richard, P., and Rowling Billinge, Margaret his wife and Ellen Billinge, widow, D.
Bacheograig.
2. John Payne, P., and Rowling Billinge, Margaret his wife, Ellen Billinge, widow, and John Salusbury, son of Thomas Salusbury, deceased, D.
Bacheograig and Bodfari.
3. George Ravenscroft, P., and Alice Harvey, D.
Shotton and Ewloe.
4. Peter ap Gregory and Owen ap Thomas ap Geoffrey, P., and John ap Rees ap Howell and Robert Wynn ap John ap Rees, D.
Cyrchynan and Talâr.
5. Sir Thomas Legh, knight, and John Hare, P., and Sir Rowland Hill, knight, D.
Droitwich.
6. Hugh ap Day Cof (*Goch*), clerk, P., and Ellis ap John Morgan, D.
Caerwys and Hendregaerwys.
7. Hugh ap Day Cof (*Goch*), clerk, and John ap William ap John, P., and Ievan ap Ithell ap Rees and Richard ap Griffith ap Eignion, D.
Trevraeth and Hendregaerwys.
8. Hugh ap Day Cof (*Goch*), clerk, P., and Ievan ap Day (*Dio*) Owe¹ and David ap William ap Ievan, D.
Caerwys and Hendregaerwys.

Recoveries. Nil.

FLINT, 2 June, 3 Elizabeth.

Fines. Nil.

Recoveries. Nil.

HAWARDEN, 20 October, 3 Elizabeth.

Fines.

1. George Raynscrofte and Dorothy his wife, Thomas Raynscrofte, son and heir of the said George, P., and John Griffith, D.
Broadlane and Rake.

¹ The Feet of Fines are unfortunately missing, and I cannot, therefore, explain this name.

2. William ap Richard, esquire, and Simon Thelwall, gentleman, P., and Foulk Lloyd, *alias* Rosendale, esquire, and Mary his wife, D. Rhuddlan.
3. Richard Wynn ap Howell ap Griffith and John Lloyd ap Piers, P., and Richard ap John ap Rees, D. Rhuddlan.
4. Gruffith ap Rees ap Gruffith, P., and Thomas ap Gregor ap Jenkyn, D. Gwernglevryd.

Recoveries. Nil.

FLINT, 3 August, 4 Elizabeth.

Fines.

1. Peter Mostyn, esquire, P., and Thomas ap Edward ap Kenrick and Margaret his wife, D. Rhylofnyd.
2. Hugh ap Howell Kenrick ap Richard Ievan ap John Gruffith and Richard ap Edward ap Gruffith ap Richard, P., and Richard Wynn ap Rees ap Ievan, D. Leeswood.
3. Richard Eyton, P., and Maud Eyton, D. Overton Forren, Knowlton and Erbistock.
4. John Howell,¹ clerk, and William Jannion, P., and John Colley, D. Over Fulwyck, Maesgraes and Isycoed.
5. John Gruffith, esquire, P., and Rees ap Ellis ap Howell, D. Caerwys and Hendregaerwys.
6. Richard Gravenor, esquire, and John Gravenor, gentleman, P., and Sir John Salusbury of Lleweni, co. Denbigh, Knight, and John Salusbury, son and heir apparent of the said Sir John Salusbury, D. Counsyllt, *alias* Coleshill, and Bodfari.
7. Sir Thomas Hanmer, Knight, and John Hanmer, P., and Richard Eyton, D. Overton Maddock.
8. John Gruffith, esquire, P., and John ap Wynn ap Ievan ap Rees, D. Hendregaerwys and Gellyloveday.
9. Ellis Evans, P., and Henry Conway, gentleman, and Edward Conway, son of the said Henry Conway, D. Northop, Soughton, Kelsterton, and Lleprock-vawr.
10. James ap John ap Madoc ap Yollyn, P., and Philip Myddleton and Katherine his wife, D. Bangor.
11. Ellis Evans, P., and Ievan ap Llewelyn ap David, Gwenhwyvar his wife, John ap Ievan ap Llewelyn ap David, son of the said Ievan, D. Nerquis.

¹ Query, "Holt"; see under *Recoveries*.

12. Thomas Jannion and William Colley, P., and William Jannion, D. Over Fulwych and Isycoed.

13. Ellis Evans, P., and Sir Lawrence Smyth, Knight, D. Kelsterton and Lleprock vawr.

Recoveries.

1. Richard Eyton V. Maud Eyton.
Overton Forren, Knowlton, and Erbistock.
Robert ap Edward, C.

2. John Holt,¹ clerk, and William Jannion V. John Colley.
Over Fulwych, Maesgraes and Isycoed.

1. Sir Thomas Hanmer, Knight, Humphrey Hanmer, esquire, Edward Dymock, esquire, Henry ap Harry, esquire, V. William Hanmer, esquire.

Fenns, Bronington, Isycoed, Erdington, Hanmer, Tybroughton, Halghton, Bangor, Halkyn, Gellylove-day, Llysycoed, Maeneva, Huriathick, Uwch glan, Mertyn, Holywell, Buckley, Brynford, Coed y gra, Kelstyn, Weppra, Golstyn and Northop.

4. William ap John ap Gruffith ap Llewelyn ap David ap Rees, V. David ap Edward ap Gruffith.

Weppra, Caerwys, Hendregaerwys and Bodfari.

5. Thomas Jannion and William Colley V. William Jannion.
Over Fulwych and Isycoed.

FLINT, 3 May, 5 Elizabeth.

Fines.

1. John Younge, John Wynn ap David ap Maddock, Thomas Leigh and Ranulph Woodde, P., and Richard Eyton, Junior, D. Overton Forren and Erbistock.

2. John Gruffith, esquire, P., and George Massye and Maud his wife, D. Hendregaerwys, Caerwys and Coygen.

3. Henry Pennant and Oliver Jones, P., and William Mostyn, esquire, D.

Mostyn, Tredenowen, Cilcen, Bagillt, Tre'r abbot, Nannerch, Whitford Erne, Trellau, Mertyn, Bighton, Kelstan, Brynford, Tredenys, Vaenol, Bodelwyddan, Dunus, Trellewelyn, Tre'rcastell, Gronant and Brynhedydd.

4. Ievan ap Ithell and Hugh ap Thomas Moyndeg, P., and David Lloyd ap Edward ap Rees, D.

Nerquis, Coedllay, Bryncoed, Herseth Mold and Pentrehobyn.

¹ Query, "Howell"; see under *Fines*.

UNIVERSITY COLLEGE, LONDON.

Yates Lectures in Archæology.

CELTIC ART
AND ITS
DEVELOPMENTS.

A course of EIGHT LECTURES on this subject
will be delivered by

MR. J. ROMILLY ALLEN, F.S.A.,

YATES LECTURER FOR SESSION 1897-98,

AT

UNIVERSITY COLLEGE,

And will begin on WEDNESDAY, MAY 4th, 1898, at 4 p.m.

This Lecture is open to the Public without Payment or Ticket.

The Lectures will be continued on the following
WEDNESDAYS, *viz* :—

MAY 11th, 18th and 25th.

JUNE 8th, 15th, 22nd and 29th at 4 o'clock p.m.

SYLLABUS.

Lecture I.—Wednesday, May 4th.

THE ORIGINS OF PRIMITIVE ART.

The importance of a knowledge of the different styles of Decorative Art to the Archæologist and the Ethnologist as being the surest means by which the dates and localities of specimens may be determined.

Three kinds of Art: (1) Pictorial; (2) Decorative; and (3) Symbolical.

The causes which compel the individual to exhibit artistic effort in the first instance.

Art in its earliest stage probably Pictorial.

Development of Decorative and Symbolical Art out of Pictorial representations by repeating, grouping, adapting, and conventionalizing different motives.

Lecture II.—Wednesday, May 11th.

THE EVOLUTION OF DECORATIVE ART.

Decorative Art of four kinds: (1) Geometrical; (2) Natural; (3) Structural; and (4) Symbolical.

Want of geometrical knowledge of the properties of space the cause of the absence of margin, setting-out lines, and symmetrical arrangement, which is characteristic of the first attempts at Decorative Art.

Advance in Decorative Art the result of increased geometrical knowledge and training of the eye and hand acquired in the manufacture of implements and in the Arts of Construction.

Geometrical patterns produced by the regular arrangement necessary in such mechanical processes as the manufacture of flint daggers, bone harpoon-heads, and above all in the textile industries of basketry, mat making and weaving.

Geometrical patterns resulting from the repetition of realistic or symbolical figures in pairs, groups, or series.

Causes tending to modify decorative designs.

The effect on Art of the introduction of a new religion, the absorption of new racial elements, the isolation of a people, and the contact between the higher and lower civilizations.

The migrations of patterns and trade routes.

Lecture III.—Wednesday, May 18th.

PAGAN CELTIC ART IN THE BRONZE AGE.

(Before 200 or 300 B.C.)

Invasion of Britain by Goidelic Celts in the Bronze Age.

General nature of the materials available for the Study of the Art of the Bronze Age in Britain—sculptured rocks and stones, pottery, &c.

The Art of the Bronze Age, both Decorative and Symbolical.

The principal Decorative Motives and Symbols.

Typical examples of Bronze Age Decoration on Sculptured Rocks, &c.

The prevalence of the Chevron, the Lozenge, Concentric Circles, Cups and Rings and the Spiral in the Bronze Age.

Comparison between the Spirals of the Bronze Age in Britain, Scandinavia and Mykenæ.

Route by which the Spiral Motive came to Britain.

Lecture IV.—Wednesday, May 25th.

PAGAN CELTIC ART IN THE EARLY IRON AGE.

(200 or 300 B.C. to A.D. 450).

The introduction of the use of Iron into Britain by the Brythonic Celts circa B.C. 300.

General nature of the finds of objects of the Early Iron Age in Britain.

Finds in Caves and River Beds and their significance.

The introduction of Gold Coinage into Britain by Belgic invaders from Gaul.

Geographical Distribution of the Coins and of objects of the Early Iron Age in Britain.

General nature of the materials available for the study of the Decorative Art of the Early Iron Age in Britain.

New Technical Processes introduced in the Early Iron Age.

Characteristic features of the Decorative Art of the Early Iron Age.

The Art not Symbolical.

The Divergent Spiral, the leading motive of the style.

Typical examples of the Metal Work, Pottery and objects of Wood and Bone belonging to the Early Iron Age.

The similarity between the "Late-Celtic" objects found in Britain and those found at La Tène in Switzerland, in the Dept. du Marne in France, and at Hallstatt in Austria.

Mr. Arthur Evans' theories on the subject.

The Flamboyant Designs and Divergent Spirals of the "Late-Celtic" style probably copied from Classical foliage on the Greek Anthemion originally and afterwards modified by the use of the compass.

Lecture V.—Wednesday, June 8th.

CHRISTIAN CELTIC ART IN POST-ROMAN TIMES.

(A.D. 450 to 1066).

Introduction of Christianity into Britain, and its effects on Native Art.

Survival of the Divergent Spiral and the use of Enamel after the conversion of the Celts from Paganism.

New Art motives introduced with Christianity.

General nature of the materials available for the study of Celtic Art of the Christian Period.

Peculiarities of Christian Celtic Art, technical processes employed, and motives characteristic of the style.

The Style of Decoration first developed in the Illuminated MSS. and subsequently applied to Sculptured Stones and Metal Work.

Typical examples of Celtic Art in Illuminated MSS., and on Sculptured Stones and Metal Work.

Local variations in Style of Decoration.

Efflorescence of Early Christian Decorative Art in Britain after the conversion of the Saxons in A.D. 597.

Meeting of Celtic and Scandinavian Art Currents in the Isle of Man and Cumberland.

Lecture VI.—Wednesday, June 15th.

ORIGIN AND DEVELOPMENT OF CELTIC INTERLACED WORK.

Interlaced Work not used as an Art motive in Pagan times in Britain.

Its introduction from a foreign source.

Possible origins of Celtic Interlaced Work.

Interlaced Work used in the decoration of Roman Pavements, Burgundian Belt Clasps, and early Lombardo-Byzantine Churches abroad.

Evolution of Celtic Knotwork from Plaitwork.

Typical examples of various kinds of Knotwork illustrating the process of evolution.

Comparison between Celtic and Scandinavian Interlaced Work.

Lecture VII.—Wednesday, June 22nd.

KEY-PATTERNS AND SPIRALS IN CELTIC ART.

Key-patterns in Christian Celtic Art possibly suggested by the Step and Swastica Designs of the Pagan Celtic style; by the Greek Fret on Roman Pavements; or by the decoration of ecclesiastical vestments imported into Britain with Christianity.

All Step and Key Patterns derived from Basketry, Mat-work and textiles.

Connection between the Swastica Symbol and certain Key-patterns.

Egyptian origin of Key-patterns.

Key-patterns derived from Spirals by substituting straight lines for curved ones probably due to the transference of Spirals drawn or painted to Textiles.

The Mykenæan Spirals and the Greek Fret copied from Egyptian Ceiling Designs.

Celtic modifications of the Greek Fret by placing the setting-out lines diagonally with regard to the margin.

Use of the Spiral in Christian Celtic Art a survival from Pagan times.

Comparison between the Spiral Decoration of the Pagan Celtic Metal-work and Enamels and that of the Christian Celtic Illuminated MSS.

Typical examples of Key-patterns and Spirals from the MSS., Metalwork and Sculptured Stones.

Lecture VIII.—Wednesday, June 29th.

**ZÖÖMORPHS, FOLIAGE AND FIGURE SUBJECTS
IN CELTIC ART.**

Rarity of Zoömorphs in Celtic Art of the Pagan Period.

The Zoömorphs in Christian Celtic Art not usually suggested by real animals, but probably barbarous copies of Classical, Byzantine, or Lombardic Originals.

The Degradation of the Beast—Motive Pattern when attacked by the Plait—Motive Pattern.

Special Zoömorphs of Scandinavian origin on the Manks Crosses and on the Rune—inscribed stone from St. Paul's Churchyard.

Foliage not used as an art-motive in the earlier Celtic MSS. or Metalwork, and its occurrence on Sculptured Stones confined almost exclusively to the Ancient Kingdoms of Northumbria and Mercia.

Classical or Byzantine origin of Scrolls of Foliage occurring in Celtic and Saxon Art.

Extreme barbarity of Figure Drawing in Celtic Art as compared with the beauty of the purely Decorative Designs.

Superiority of the Figure-subjects of the early Sculptured Stones of Scotland to those occurring in other parts of Great Britain.

The Figure-subjects not being treated in such a barbarous manner on the Irish Crosses as in the MSS. an indication that the Art of Sculpture was introduced into Ireland at a late date, after being developed in England, Wales and Scotland.

Cycle of Scriptural subjects occurring in Celtic Art.

Typical examples of Zoömorphs, Foliage and Figure-subjects.

Concluding remarks.

FEE FOR THE COURSE, £1 IS.

Tickets may be obtained from

J. M. HORSBURGH, M.A., *Secretary,*

UNIVERSITY COLLEGE,

GOWER STREET, W.C.

Cheques payable to Mr. Walter Brown.

5. Peter Mostyn, esquire, P., and Morys ap Rees, Margaret his wife, Agnes verch Harry ap Mredydd and Edward ap Robert ap Ievan, D. Pictyn, Axtyn, and Kelstan.
6. John ap Thomas Gruffith, P., and John ap John ap Eden¹ D. Caerwys and Hendregaerwys.
7. John ap John ap Harry, clerk, and William ap Edward ap Robert, P., and Gruffith ap John ap Harry and Gwyrvill his wife, D. Caerwys, Hendregaerwys and Soughton.
8. John Couper, of the city of Chester, Alderman, P., and William Foxley, of the City of London, leatherseller, D. Flint, Coleshill and Bolles.
9. Peter Mostyn and William Mostyn, P., and Thomas ap Harry ap Edward and Henry Gruffyn, D. Kelstan, Gwespyr, and Pictyn.
10. Henry ap Ievan Lewis and Robert del Wood and Jane his wife, D. Coleshill and Flint.

Recoveries.

1. Lewis Gruffith and Thomas Salusbury, V. Robert Gruffith and Alice his wife. Vaenol, Pengwern, Bodelwyddan, St. Asaph, and Rhuddlan.
The Common Vouchee, C.

FLINT, 26 July, 5 Elizabeth.

Fines.

1. Sir Hugh Cholmondely, Knight, P., and Robert Sound and Agnes his wife, D. Worthenbury.
2. Ellis Evans, gentleman, P., and Hugh ap Howell ap Ievan and Elizabeth his wife. Northop and Weppra.
3. Ellis Evans, gentleman, P., and Ranulph Byllyngton and Jane his wife, D. Northop.
4. Edward ap John ap Howell, P., and Ellis Evans and Winifred his wife, D. Soughton.
5. John ap Thomas Gruffith, P., and Rees ap Ellis and Margaret Conway, widow, D. Caerwys and Hendregaerwys.
6. Henry ap Harry, esquire, P., and James ap John Gruffith and John Wynn ap James (son and heir of the said James), D. Dymerchion.

¹ *Query*, Ednyfed.

7. Thomas Sackfild, esquire, Robert Puleston, esquire, Thomas Bellott, esquire, Bartholomew Carraway and John Jones, P., and John Trevor, esquire, D. Merford and Horsley.
 8. Edward Young and Anne his wife, P., and William Hanmer, junior, and Margaret his wife, D.
Worthenbury and Penley.
 9. Henry ap Ievan Lewis, gentleman, P., and John Price, D.
Huriathick, Gwaenyscor and Tre'r abbott.
 10. Henry ap Ievan Lewis, P., and Evan ap Bennett and Maud verch Ievan his wife, D. Soughton.
 11. Peter Mostyn, esquire, P., and Lewis ap Ievan ap Rees, Peter ap Gruffith ap John ap Howell, and Ellis Rhydderch, D.
Holywell, Kelstan, Vaenol, Pengwern, and Bodelwyddan.
 12. Kenrick ap David, P., and David ap Rees ap Llewelyn, William ap David ap Rees and Elizabeth his wife, D.
Gwysaneu and Gwernafield.
 13. Henry ap Harry, esquire, P., and John Price, of Tre'r abbott, and William ap John ap Howell, D. Tre'r abbott.
- Recoveries.* Nil.

HAWARDEN, 17 April, 6 Elizabeth.

Fines.

1. George Ravenscroft, esquire, P., and Thomas Bunbury, esquire, D.
Hawarden, Broughton Manor, and Mancott.
2. Sir Richard Sherburne, Knight, William Stopforthe, gentleman, and Alexander Rygby, gentleman, P., and Edward, Earl of Derby, Sir Henry Stanley, knight, Lord Le Strange and Margaret his wife, D.
The manor of Maylor Saysneck and lands in Overton Maddock, Overton Forren, Knowlton, Erbistock, Bodydyryche, Abunbury, Dutton, Bangor, Worthenbury, Haumer, Willington, Tybroughton, Isycoed, Bettisfield, Brouington, Halghton and Penley, and the advowson of the church of Bangor.
3. Robert ap David ap Ievan ap David, P., and Thomas ap Morys ap Robert, gentleman, D. Gwespyr.
4. Henry ap Morgan ap David, P., and Ellis ap Harry ap Piers Gruffith and Gwensy verch Ithell ap Edward his wife, D. Hendregaerwys.

5. Richard Ievan ap Rice, P., and Peter Mutton, gentleman, D.
Rhuddlan.
6. Peter Mostyn, esquire, P., and Margaret Salusbury, widow,
and Agnes Salusbury, D.
Flint, Coleshill, Bolwrys, Mancoed and Colmaynes.
7. John Conway, esquire, P., and John ap Howell (otherwise
called John ap Thomas ap Howell), gentleman, D.
Dymerchion and Kilowen.
8. John ap David (otherwise called John Duckyn), P., and
John Llewelyn ap Jenkyn ap Howell and Gwenllian his
wife, D.
Nerquis.
9. Peter Mostyn, esquire, P., and Thomas Warburton and
Jonet verch Richard Gravell his wife, D.
Coleshill, Flint and Bolles.

Recoveries. Nil.

FLINT, September 11, 6 Elizabeth.

Fines.

1. Ellis Evans, P., and Owen Brereton, esquire, and Elizabeth
his wife, D.
Northop, Kelsterton, Weppra and Soughton.
2. John ap Rees Gruffith, P., and Thomas ap Morys ap Robert,
D.
Quybyr.
3. John Hanmer of Hanmer in the county of Flint, esquire,
and John Tyttele of Chester, esquire, P., and Bryan
Fowler, esquire, and Jane his wife, D.
Bettisfield and Llesdedytch.
4. Edward Gruffith, P., and John Wynn ap Edward, D.
Penley and Overton Forren.
5. Thomas ap John ap Bellyn, P., and Edward Stanley, esquire,
D.
Dolveglŷ.

Recoveries.

1. John Legh, John Norbury, Simon Thelwall and Edward
Conway, V. William Hope, esquire.
Broughton, Gronant, Prestatyn, Brynford, Carnhughen,
Gouldgreave, Whitford, Maeneva, Dymerchion,
Dyserth, Lower Kynaston, Hope Eastyn, Sherdley,
Higher Kynaston, Nant, Gwaenyscor, Caervallough,
Bulkeley, Bistree and Hope Medachied.

2. James Fowler and William Mountford, V. Bryan Fowler, esquire, and Jane his wife. Bettisfield.
John Hanmer, son and heir of Richard Hanmer, of Whitchurch, in the county of Salop, gentleman, C.

FLINT, 18 February, 7 Elizabeth.

Fines.

1. Peter ap William, P., and William Prior of Fletchempsted, and Edward Ellis, D. Rhyd and Gronant.
2. Sir John Salusbury, Knight, P., and Robert ap Lewis ap Edward, D. Bodfari and Baychynan.
3. James Fowler and William Mountford, gentleman, P., and Bryan Fowler, esquire, Jane his wife, and John Hanmer (son of Richard Hanmer, of Whitchurch in the county of Salop, gentleman, deceased), D. Bettisfield.
4. John ap Thomas ap Thomas, P., and Hugh ap John ap Edward, D. Cyrchynan.
5. Richard Clough, P., and Rowland¹ Billinge, and Margaret his wife.
The manor of Bachegraig, and lands in Bachegraig and Bodfari.

Recoveries.

1. Ranulph Thomas and Richard Lloyd, V. Sir Thomas Hanmer, Knight. Knowlton.
John Kynaston, son of Katherine verch Edward ap Ieuan ap Howell, C.
2. Henry Pennant and Oliver Jones V. Edward Dymmock. Willington and Isycoed.

FLINT, 3 September, 7 Elizabeth.

Fines.

1. Henry Parry, esquire, P., and Edward Stanley, esquire, D. Coleshill.
2. Peter Mostyn, esquire, P., and Thomas ap Rees ap Edward ap Dio, D. Rhylofnyd.
3. Sir John Salusbury, Knight, P., and Thomas ap Gruffith ap Ithell and Margaret his wife, and John ap Thomas ap Gruffith. Bodfari.
4. John Powell, clerk, P., and John ap Gruffith ap John and Gwervill his wife, D. Brynpolin and Gwernglevryd.

¹ *Query*, Rowling.

5. Robert ap Rees ap Edward ap Roger, P., and Rees ap Edward ap Roger, D. Bodfari.
6. Anthony Gravenor, gentleman, P., and Nicholas Gravenor and Alice his wife. Kinnerton and Sherdley.
7. John Trevor, esquire, and Thomas Buhy, P., and Edward Davies, son of Hugh Davies, D. Merford and Horsley.
8. Ievan ap Edward ap Gruffith ap Gwyn, P., and Ranulph Byllyngton, gentleman, D. Lleprock vawr.
9. John Davies and Henry Morgan, P., and Alan ap Ithell and Ellen his wife, and Richard ap Alan, D., Bagillt.
10. John Warren, esquire, and Thomas Stanley, esquire, P., and Thomas Holford, esquire, Jane his wife, and Christopher Holford (son and heir-apparent of the said Thomas).
The manor of Isycoed, and lands there, in Bronington, Tybroughton, Willington, Hanmer, Bettisfield, Halghton, "Kadatheyrn", Pentraeth, and Penley.

Recoveries.

1. William Holland, V. John Powell, clerk.
Gwernglevryd and Brynpolin.
John Gwervell and Ithell (*sic*) his wife, C.
2. George Ravenscroft and John Puleston, esquire, V. Anthony Gravenor. Kinnerton and Sherdley.
Nicholas Gravenor and Alice his wife, C.
3. John Broughton and John Norbury, esquire, V. John Trevor, esquire, and John Buhy. Merford and Horsley.
Edward Davies. son of Hugh Davies, C.

FLINT, 13 May, 8 Elizabeth.

Fines.

1. William Mostyn, esquire, P., and John ap Kenrick ap Ithell, Ellen his wife, and Margaret verch Rees ap Edward, widow, D. Mertyn Uwchglan, and Isglan.
2. William Fox and Charles Baxter, P., and Edward Stanley, esquire, John Fox and John Wright, D. Ewloe, Hawarden, and "Le" Moore.
3. Richard ap John Gruffith, P., and Edward Stanley, esquire, D. Cilcen and Maesgraes.
4. Ellis Evans, P., and William ap David ap Rees ap Llewelyn and Elizabeth his wife, D. Gwernafield and Cyrchynan.

5. Ellis Evans, esquire, P., and Owen Brereton, esquire, and Elizabeth his wife, Hugh ap Howell ap Ievan and Elizabeth his wife. Kelsterton and Soughton.

Recoveries.

1. Rees ap John Gruffith, V. Margaret Salusbury.
Cilcen and Maesgraes.
Edward Stanley, C.
2. Richard Lloyd ap David Lloyd and Margaret his wife, V. Henry Conway of Perthkiny. Rhuddlan.
3. John Davies and Robert ap John Gruffith, gentleman, V. David Johns, gentleman.
Caervallough, Llystynhynedd and Soughton.
Peter ap Richard and Margery his wife, C.

HAWARDEN, 16 September, 8 Elizabeth.

Fines.

1. John Davies, P., and Robert Salusbury, D.
Rhylofnyd and Huriathick.
2. Robert ap Rees- ap Ievan ap John, P., and William ap Edward ap Rees ap Llewelyn, D.
Gwernafield and "Kylyrdynen".
3. Hugh ap John, P., and John Lloyd and Sybil his wife, D.
Rhuddlan.
4. Margaret verch John ap Tudor, P., and Edward ap John ap Edward and Gwenhwyver his wife, D. Hendregaerwys.
5. John Wynu ap Edward and Robert ap Ievan ap Llewelyn, P., and Thomas Lloyd ap Edward ap Robert and Maud his wife, and Lewis ap Thomas Lloyd, D.
Tryddyn and Hope Medachied.
6. Gruffith Jones, clerk, P., and John ap Gruffith ap John Dio and Gwenhwyver his wife, and John Lewis ap John, D.
Ysceifiog.
7. Robert Davies, P., and John ap Gruffith ap John Day (*Dio*), D.
Gwysaneu.
8. Edward Dymmock, esquire, Thomas Young, David Roger, and Thomas Jenkin, P., and Maud Lloyd, widow (who was the wife of Robert ap Richard, deceased), William ap Robert (son and heir-apparent of the said Maud), John ap John Thomas Lloyd, and Richard Maddock, D.
Penley and "Rhyd y Kyffeti".

9. Ellis Evans, gentleman, P., and Ievan ap Bennett ap David ap Kenrick, and Maud his wife, D.
Soughton and Caervallough.
10. Peter Mostyn, esquire, P., and Thomas Lloyd ap Edward ap Bleddyn, D.
Tryddyn vawr.
11. John Griffith, gentleman, P., and Edward Stanley, esquire, D.
Caerwys and Hendregaerwys.
12. Hugh ap Day (*Dio*), clerk, P., and Rees ap Thomas ap Gruffith Pellyn (*Bellin*), D. Calcott, Gellyloveday, and Holywell.

Recoveries.—Nil.

HAWARDEN, 5 May, 9 Elizabeth.

1. Ellis ap Rhydderch, P., and Hugh ap Lewis ap Thomas, D.
Ysceifog and Gellyloveday.
2. Roger Smith, otherwise called Roger Williams, P., and Henry Lloyd, otherwise called Henry ap Edward Lloyd, D.
Gwernigron, Talar, Caerwys, Hendregaerwys, Coygen, and Bryngwyn.

Recoveries.

1. Richard Middleton and William Clough, V. Richard Clough, esquire.
Manor of Bachegraig, and lands there, and in Bodfari.
Rowland Billinge, C.
2. Peter ap Edward ap Rees and William ap Edward, V. Henry Parry, esquire.
Brynford.
Thomas ap Morris, C.
3. John ap Edward ap Robert, V. David Lloyd ap Rees ap Edward.
Huriathick.
4. Thomas ap Mathew ap John, V. Mathew ap John ap Maddock, and Maud his wife.
Nerquis and Arthynwent.

HAWARDEN, 13 October, 9 Elizabeth.

1. Ievan ap Gruffith ap Llewelyn, P., and Lewis ap Howell ap Maddock, D.
Gwysaneu.
2. Griffith ap John ap Gruffith ap Llewelyn, P., and John ap Gruffith ap Nicholas (otherwise called John Ayre), D.
Leeswood.
3. William ap Edward ap John, P., and Edward ap John ap Jenkin and Gwenhwyver his wife, D.
Bistree and "Crws Escob".

4. John ap Edward ap Gwen (*hwyyer*), P., and John ap Ievan
Vaughan, D. Tryddyn vawr.
5. John Wynn ap Edward and Ellis ap Gruffith Lloyd, P., and
Anne Young, widow, D. Worthenbury and Penley.
6. Robert Lloyd, P., and John Wynndreke, D. Penley.
7. John ap Robert ap Edward ap Ievan, P., and John ap
Edward ap Ithell and Margaret his wife, D. Nerquis.
8. John ap Edward Lloyd and Ellis ap John ap Edward Lloyd,
P., and John ap Maddock ap Bellin, Thomas ap Llewelyn
ap Gruffith ap Conan, Robert ap Gruffith ap Bellin, and
Edward Lloyd ap Rees ap Edward, D. Huriathick.

Recoveries.

1. Ellis Evans, George Salusbury, Robert Wynn ap John ap
Symond, and Ithell ap John ap Edward, V. Thomas
Whitley.
Aston, Shotton, Moore, Mancoed, Hawarden, Boughton
Pentrehobyn, Bretton and Moldsdale.

From the Docket or "King's Silver" Book which has furnished this list, one would naturally conclude that for the first nine years of Queen Elizabeth's reign there are documents in the bundles of Fines and entries of Recoveries on the Plea Rolls. The records of the latter are practically perfect, but as to the former many of the Feet of Fines have been lost, so that in such cases the Dockets give the only information obtainable. In addition to the details given in my list, the Dockets usually include a description of the property, *e.g.*, "two messuages, two orchards, one water-mill, five acres of land", etc. I have verified all names of persons and places as far as possible.

DISCOVERIES AT LLANBLETHIAN CHURCH, GLAMORGANSHIRE.

BY CHARLES R. FOWLER, ESQ., F.R.I.B.A.

THE church of Llanblethian (situated about a mile and a half from the town of Cowbridge, Glamorganshire) has been undergoing extensive alterations and repairs during the past year under my supervision, during which time very many interesting remains have been from time to time brought to light; most notably a crypt underneath the south chapel, and the walled grave of a priest with a chalice. The high, old-fashioned pews when cleared away revealed the site of the altar and piscina, also the existence of a recessed tomb in the south wall. In excavating for the drainage, a sepulchral-effigy stone was found with an incised slab underneath, built in to form a foundation for the south-west buttress of the tower, which is of Perpendicular style (about the middle of the fifteenth century).

Fig. 1. This sepulchral slab served as a step to the entrance gate to the churchyard for many years. It is broken in two. It is a flat coffin-lid belonging to the twelfth, or earlier part of the thirteenth, century, and is of limestone about 2 ins. in thickness.

Fig. 2. This stone was found under the effigy (fig. 5), built into the foundation of the south-west buttress of the tower. It is of Sutton stone, and 8 ins. in thickness. It must have lain in this position since the year 1450, when the tower was built.

Fig. 3. This slab was found reversed over the walled grave of the priest discovered in the south chapel over the crypt some months back. The inscription

is in Lombardic capitals of the thirteenth century,

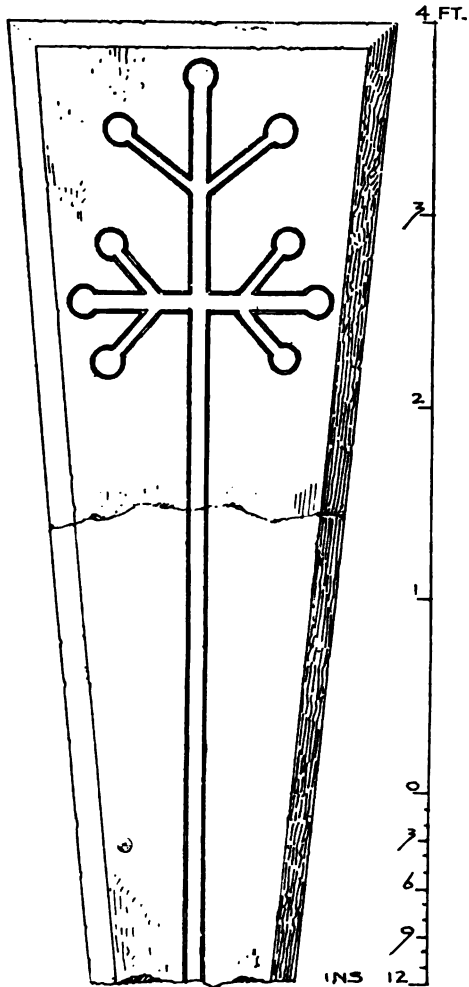


Fig. 1.—Sepulchral Slab found in use as threshold of entrance to Llanblethian Churchyard from road.
Scale, $1\frac{1}{2}$ linear.

and in Anglo-Norman French. It appears to read—

DAME : EME . . T : LA : FEMME : VVATER : TORIG :
GIST : ICI : D(IEV) : (O)EL : ALME : EIT : MERC!

Fig. 4. This is one of the most interesting stones

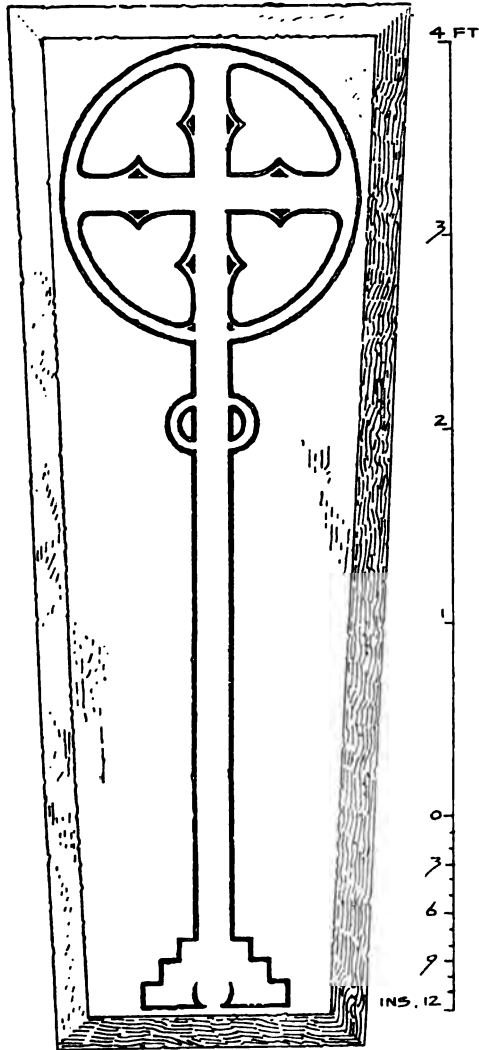


Fig. 2.—Sepulchral Slab found under Effigy beneath buttress
of Llanblethian Church.
Scale, $\frac{1}{2}$ linear.

found. It was built up in a small Norman window

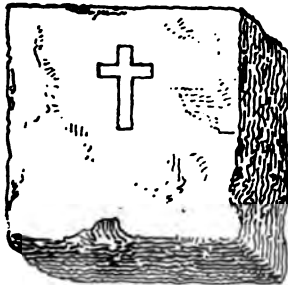
in the north wall of the chancel. It is no doubt the



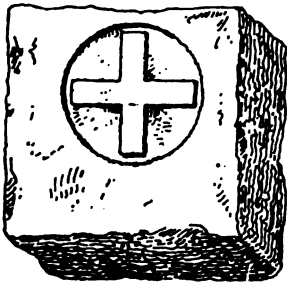
Fig. 3.—Sepulchral Slab found at Llanblethian Church.
Scale, $\frac{1}{3}$ linear.

Norman consecration stone, and is about 11 ins. square and 4 ins. in thickness.

Figs. 5 and 6. A sepulchral-effigy stone found under the tower buttress. The face is destroyed, probably to allow the stones of the buttress being laid on a flat bed. This stone, together with the other slabs, etc., will be placed in the crypt, where they may be seen for the future.



Back.



Front.

Fig. 4.—Consecration Crosses at Llanblethian Church.
11 ins. x 11 ins. x 4 ins.

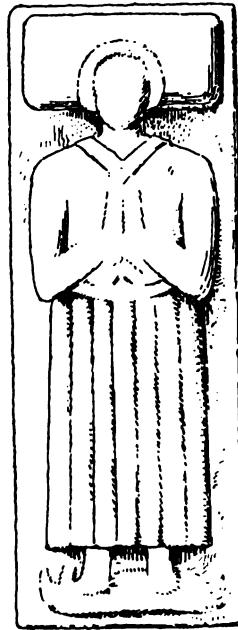


Fig. 5.—Effigy found beneath buttress of tower of Llanblethian Church.
Scale, $\frac{1}{8}$ linear.

Fig. 7. On the north wall of nave, under the cornice, this wall decoration was found, representing a saw, sword, and scourge in red and yellow colour. Drops of blood of a dark red colour were represented under the teeth of the saw, point of the sword, and the lash of the scourge. The roses were also of a deep red colour.

Fig. 8. This fourteenth-century piscina was hidden

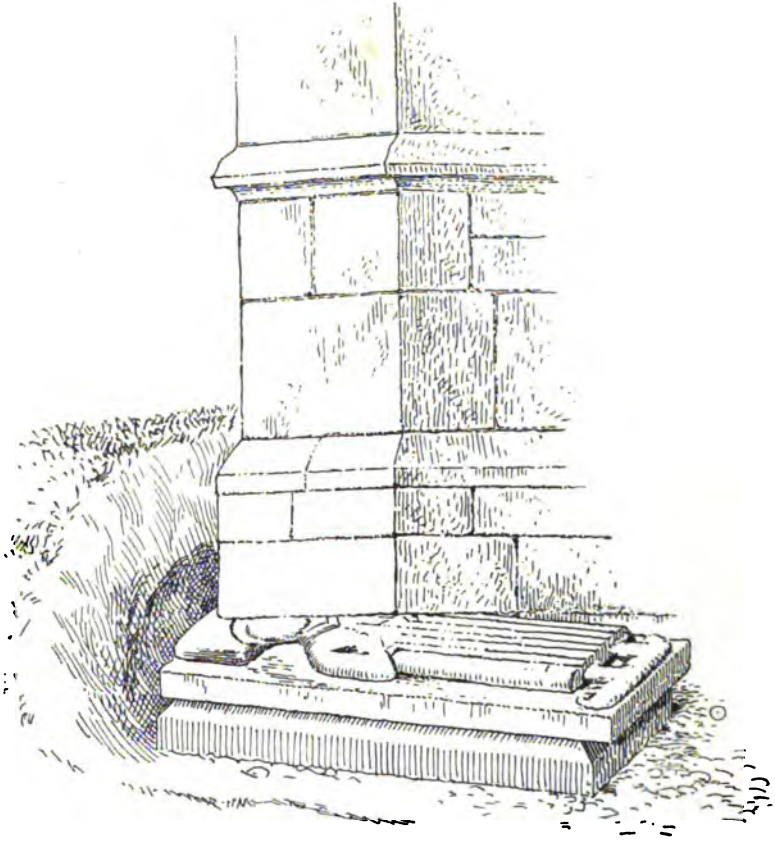


Fig. 6.—Buttress of Tower of Llanblethian Church with Effigy beneath.

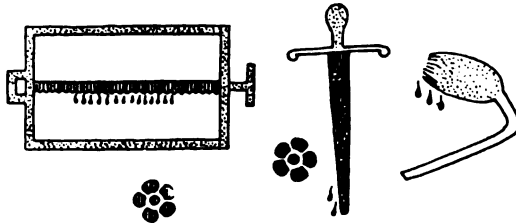


Fig. 7.—Wall-Painting on North Wall of Nave of Llanblethian Church.

from view behind the old-fashioned high pews. It is

in the south wall of the chapel, and is constructed of portions of twelfth- and thirteenth-century remains. The jamb is made of a small coffin-lid 1 ft. 10 ins.

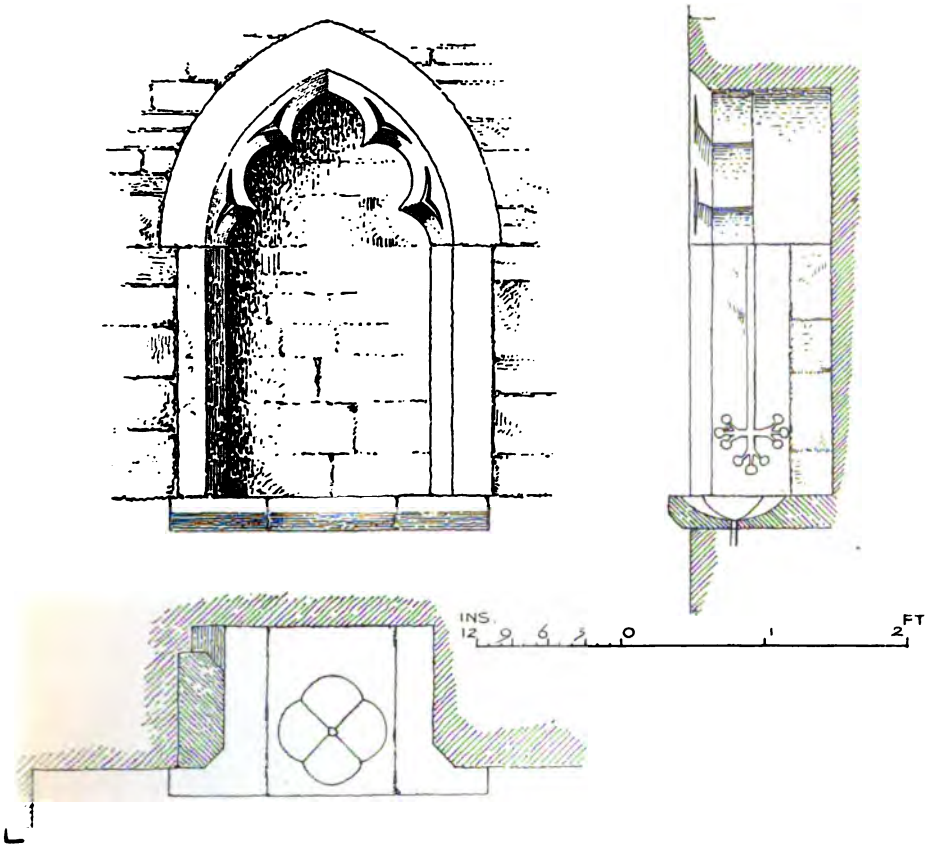


Fig. 8.—Elevation, Section, and Plan of Piscina in South Wall of Chapel at Llanblethian Church.
Scale, $\frac{1}{4}$ linear.

in length, which once, possibly, covered a stone coffin of a child.

There is also a very fine sepulchral slab built into the west entrance of the tower, of early thirteenth-century date. It forms the step, but this will also be removed and placed with the rest in the crypt.

Figs. 9 and 10. There was brought to light during the restoration the grave of a priest of the parish, over which a sepulchral slab (fig. 3) was placed face downwards, which, on being removed, disclosed a stone-built grave containing the remains of (without doubt) one of the early priests, for, on examining

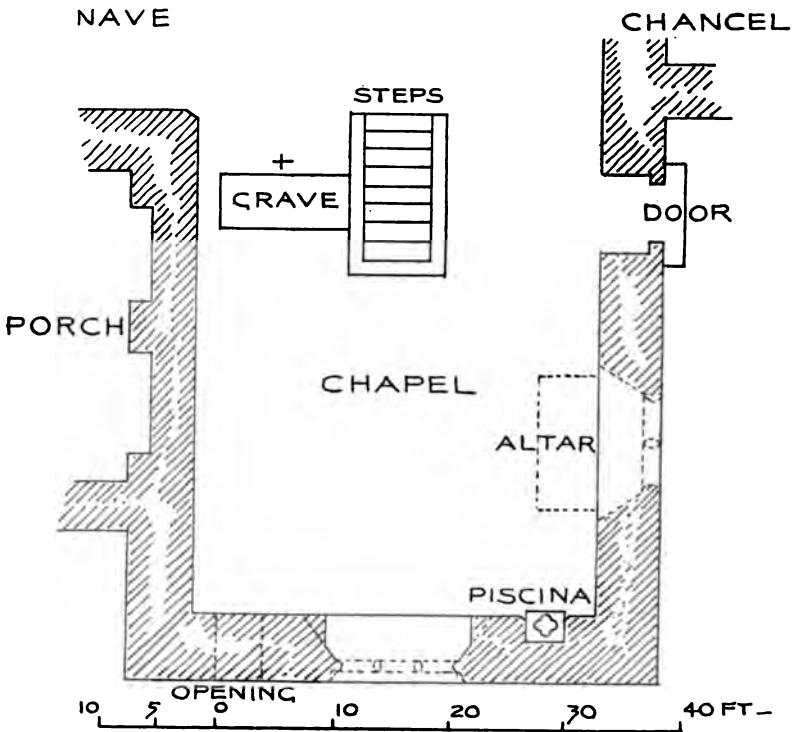


Fig. 9.—Plan of Chapel at Llanblethian Church, showing position of Priest's Grave.

the walling of the grave, a small recess was found on the south side, about 6 ins. square, and standing in same was a pewter chalice.

Fig. 11. The chalice is of Romanesque or Norman type, $3\frac{3}{4}$ ins. in height, the bowl being 4 ins. in diameter. Chalice of this type were used for burials

only as late as the fourteenth century, and they were generally placed on the right-hand side of the body, near the shoulder, and contained consecrated fluid. The early chalices were very small, with shallow

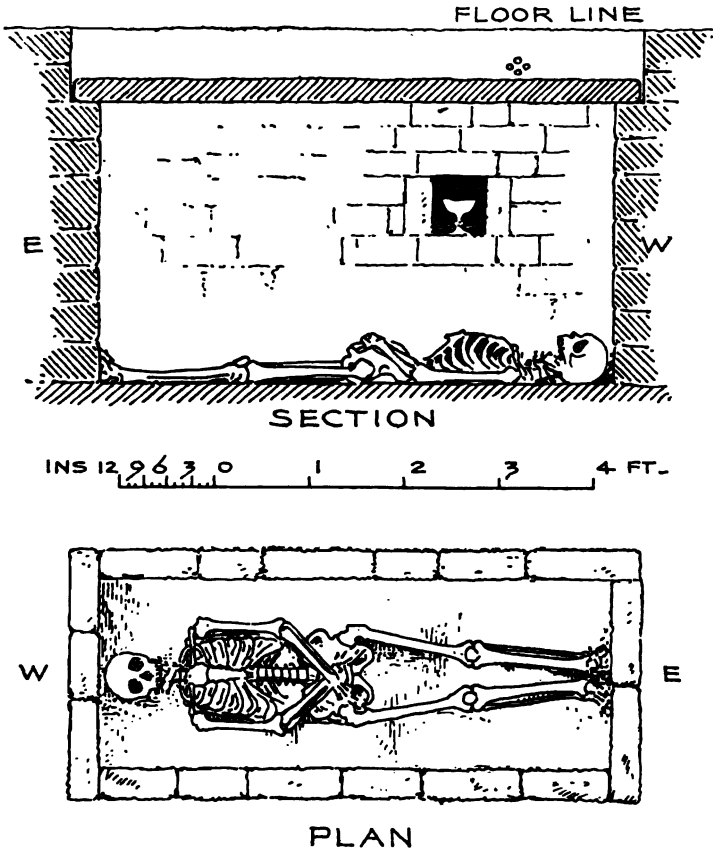


Fig. 10.—Priest's Grave in Chapel at Llanblethian Church.

bowls, whilst those of later date were much larger and more conical in form, leading us by a definite step to what may be termed the Gothic type, from about the end of the fourteenth to the early part of the sixteenth century, or the end of the reign of Henry VII; many

of them showing features of great beauty. During the time of Henry VII, chalices lost their Gothic feeling and a complicated foot with a flowing outline was added to them, also elaborate stems with bowls of hemispherical form.

The chalice found at Llanblethian must be of fourteenth-century date, for the south chapel, wherein this grave lies, was built during this period, and several portions of early thirteenth-century sepulchral slabs have been made use of in building up this addition to the original church. The chalice is of pewter, but owing to its great age little of the metal remains, and unless very carefully handled it would fall to pieces. I do not know of any other chalice being found in a recess



Fig. 11.—Found in Priest's Tomb at Llanblethian Church.

of this kind, though a similar one was found at Hereford some years past in the grave of Gilbert de Swinfield, Chancellor of the Choir, A.D. 1297. Strange to relate, the slab covering the grave at Llanblethian is to the memory of a woman, the inscription being in French of Norman date, the word "Femme" being clearly traceable; so that this stone must have been taken from the nave to cover the priest buried in the chapel. This grave is situated close to the entrance to the crypt.

The crypt, which is 17 ft. long by about 15 ft. wide, is reached by means of a flight of steps leading down from the transept floor. At the bottom of the steps are remains of iron hooks on which a door once hung. The chamber is lighted by three small openings, which were covered up with earth on the outside, and is arched with stone from east to west, giving a height

of 7 ft. to the crown of the arch. The whole of this chamber was filled with the remains of about two hundred and fifty individuals, together with portions of stone coffin-lids of thirteenth-century character. The remains have been carefully deposited in one large grave in the churchyard. The transept (as it was supposed to be) over this crypt has been proved to be a side chapel, for on the plastering being removed, the outline of an altar with a fourteenth-century window over has been brought to light in the east wall, as well as an arched recess for a sepulchral monument, and a piscina in the south wall. I do not know of any other church in the county which has a crypt of this description. The church, which stands in such a commanding position, was at one time of great importance, and was no doubt surrounded by a large village.

THE BOROUGH OF KENFIG.

BY R. W. LLEWELLYN, ESQ.

KENFIG FROM CEFN-Y-FFIGEN, THE RIDGE ABOVE THE
BOG OR MARSH.

MUCH has been said from time to time in the *Archæologia Cambrensis* of the ancient borough of Kenfig,

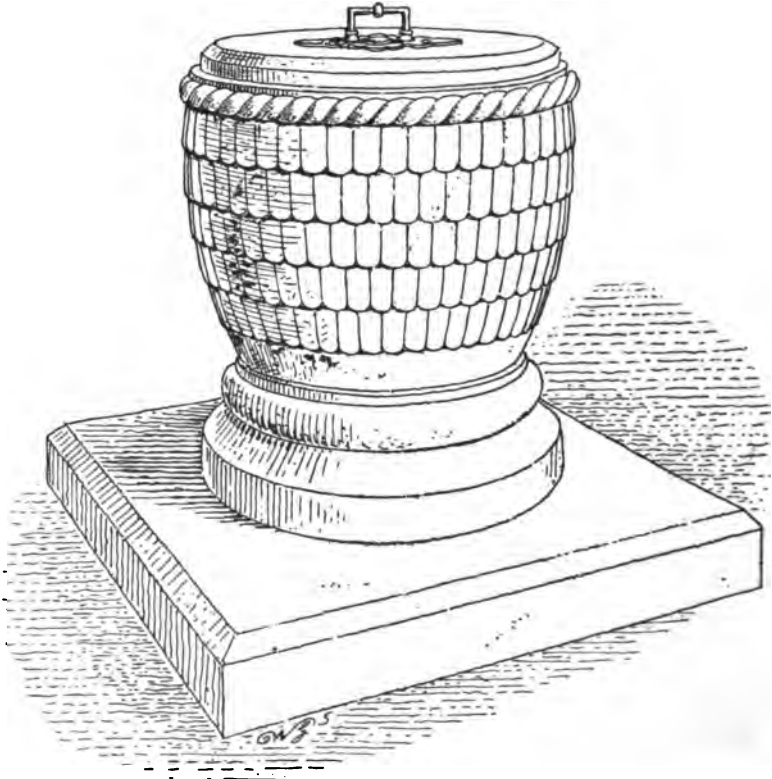


Fig. 1.—Font in Kenfig Church.

and also a tolerably full account of it has been given by Donovan, as well as in Lewis's *Topographical*

History of Wales, and it would be a needless waste of time to attempt to travel over the same ground again. But there are a few interesting matters relating to the place, which appear to have escaped notice, and of which a brief mention may be of interest to some of your readers.

To begin with : the church of St. Mary Magdalen,

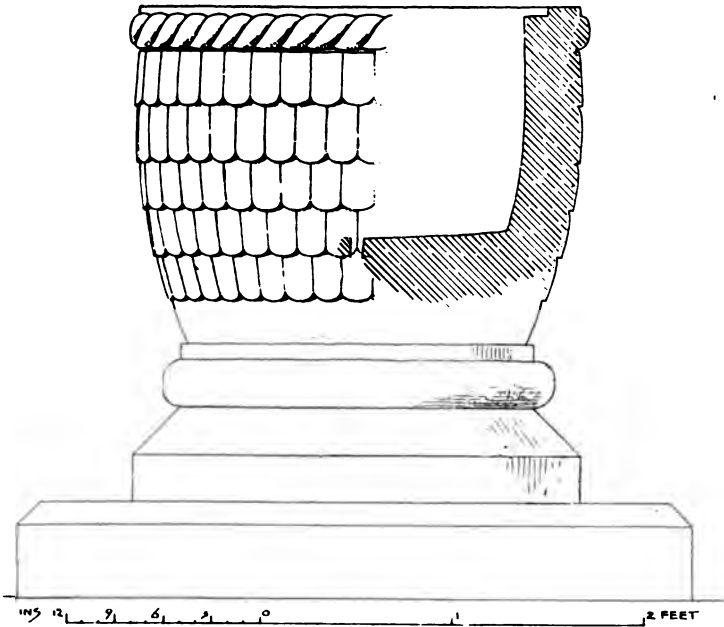


Fig. 2.—Font in Kenfig Church.

or Maudlam, is small, and has no architectural beauty. It consists of a chancel, a nave, and a square tower at the west end, against the west face of which is the entrance-porch, until recently the only entrance to the church. Immediately under the centre of the tower, and right in front of you as you enter the church, is the font (figs. 1 and 2), which is well worthy of inspection, being early Norman with a fish-scale pattern over it, as shown by the accompanying

sketch and drawing to scale. Fonts somewhat similar are to be seen at Llantwit Major and St. Donat's.

The chancel belongs to Miss Talbot, of Margam Park, who has recently rebuilt it, and added a small vestry. In the tower, which is in a very dilapidated state, there is one bell only, and no appearance of there having been more; it is about 3 ft. in diameter at the base, and round it, cast in the metal, is the following inscription:—

“Edward Hopkin and Jenkin Howell Churchwardens
1664 A.D. R.I.P.”

The earliest tombstones are two which are used to flag the entrance porch; they are lettered as shown below:—

EDWARD
HOPKIN:
1642

THOMAS
HOPKIN
1673

The “large coffin-like stone embellished with an elegant flowery cross”, spoken of by Donovan, was removed to Margam not long since.¹

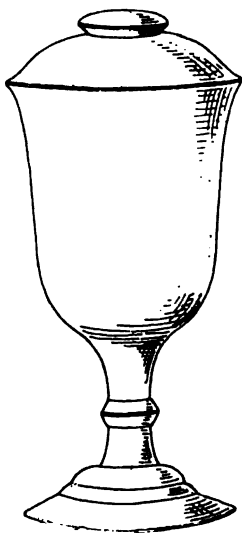


Fig. 3.
Old Chalice with Cover.

The church plate consists of a paten $6\frac{1}{4}$ ins. in diameter, a chalice $6\frac{3}{4}$ ins. high, with a small paten $3\frac{5}{8}$ ins. in diameter, which also acts as a cover to the chalice (fig. 3). They are all of silver, in good preservation, but the metal of the chalice is thin; it appears to be very old, although no hall-marks are to be found on it. The paten is modern, bearing the date-mark for 1868.

¹ Supposed to have been an abbot's tomb removed from Margam, and said to have been placed at Kenfig over the bodies of those who perished in the Plague.

The first mention of this church is in the earliest of the Kenfig charters, namely, that of Thomas le Despenser, Lord of Glamorgan, dated 16th February, 20 Richd. II, 1397, and also in a Margam MSS. dated 25 July 1307, an extract from which will be found further on.

The site of the church of St. James's and its graveyard, long since overwhelmed by the sand encroach-

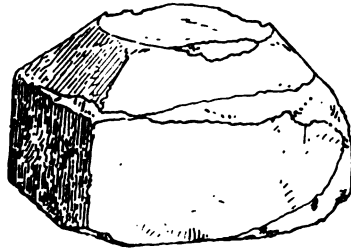


Fig. 4.—The Block of Sutton Stone, measuring 6" x 6" x 4½ deep, probably the base of a column.

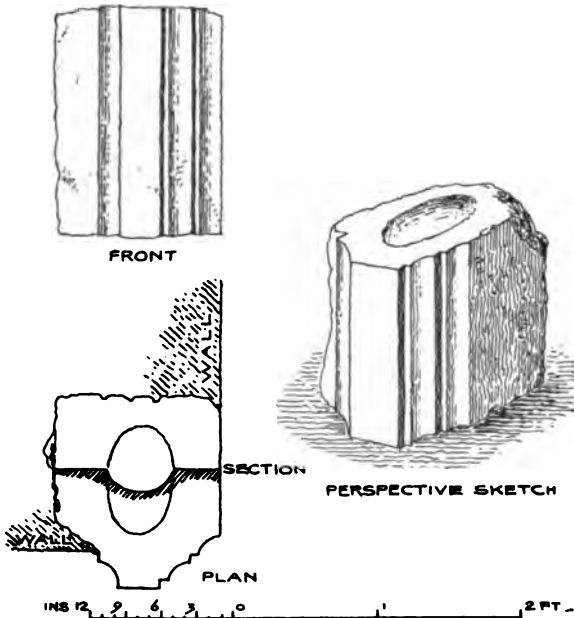


Fig. 5.—A Worked Stone, standing upright outside the entrance to Kenfig Farm-house.

ment, is well known; it stood about three hundred yards south of the castle, and fragments of stone are

still to be seen in quantities about it. I picked up, not long since, a block of worked Sutton stone (fig. 4) amongst them which I now have; and there is to be seen outside the entrance door of Kenfig farm-house a worked Sutton stone that looks like a respond of a tower or chancel arch (fig. 5), which was probably removed from the ruins of one of the old Kenfig churches (St. James's or the chapel of St. John's) to where it now stands.

Quantities of human bones have also been found about the old graveyard from time to time.



Fig. 6.—Ruins of Kenfig Castle.

The castle of Kenfig stood to the north of the town; only a fragment of a tower remains to mark its identity (fig. 6), but some of its foundations can easily be traced reaching 45 yards to the south, and between these and the site of St. James's it is not difficult to trace the position of the town, which extended westward and was traversed by the Roman road Heol Llas, which crossed the Margam moors, and on which two bridges are still to be seen in good preservation between Morfa-bach and Hen-biniwn (Old Pine End), possibly the ruins of the Grange Margam.

Near the Kenfig farm-house just mentioned is the Prince of Wales Inn, a one-storied house, the entire

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Mace of the extinct Borough
of Kenfig.





Mace of the extinct Borough of Kenfig.



upper floor of which is the Guild Hall of the Kenfig burgesses. The inn has but poor accommodation, and the Hall above it is a poor dilapidated room; in it is the iron safe, built in the wall, in which the ancient charters are still kept, and also a pair of light balance scales, but for what use the latter can have been I cannot say.

Mrs. Yorwerth, the landlady of the inn, has the custody of the silver mace and also the ale-tasters' pint measure, which is an old copper mug stamped with the government mark.

The mace, which is of silver, is in reality a miniature of the great maces of the seventeenth century, such as the mace of the Ward of Cheap, London, 1625, and the Howard Mace of 1671, at Norwich. These and others like them were generally about 4 ft. 10 ins. long, and about 220 ozs. in weight, but there are many others again (such as Cardiff) smaller than these, though not so small as Kenfig. The Kenfig Mace, which in design is not unlike the first of the two above mentioned, is only 1 ft. 2½ ins. long, and is 18 ozs. in weight. There are many maces in existence about this size and made about this period. The hall-marks on it are "the Lion's head erased", which shows that it dated between 1696 and 1721 (see *Old English Plate* by Cripps), and another the maker's mark S. L., which by the same authority stamps it as having been made by Gabriel Sleath subsequent to 1710.

The principal feature on the side of the head are the letters G R surmounted by the crown (as shown on the photograph). I think, therefore, that it may reasonably be surmised that the mace was either presented to the burgesses of Kenfig, or purchased by them to commemorate the accession to the throne of George I, August 1st, 1714.

On the next quarter of the head, on the right-hand side, is the rose and thistle, surmounted by the crown, for England and Scotland.

On the third quarter the fleur-de-lys, surmounted

by the crown, for France, and on the fourth quarter the harp, surmounted by the crown, for Ireland. It will be noticed, therefore, that Wales has been left out, and this leads me to think that the mace was not manufactured for Kenfig, but must have been purchased ready made—Gabriel Sleath being a celebrated craftsman of his day, it is not unlikely that he made it as a design from which to manufacture a full-sized one for some important borough.

Underneath the four gracefully-curved members which surmount the head, and which support the orb and cross, and covering the head, but slightly below the fringe of it, is a medallion of the Royal Arms, with the motto, "Dieu et mon Droit"; below, near the bottom of the shaft, is roughly engraved KENFIGG BOROUGH. Although, according to my showing, this little mace could not have been manufactured specially for Kenfig, still the burgesses should have been, and I have no doubt were, justly proud of owning an ancient work of art so symmetrical in shape and handsome in design. It is now no longer of any use, as the Corporation of Kenfig was abolished under the Municipal Corporation Act, 1883 (46 and 47 Vic., c. 18), which came into operation 25 March 1886.

KENFIG POOL.

Situate in the sand hills, only half a mile from the sea, which can be reached almost over level sand, is the resort of wild fowl of all description, including swans.¹ Although the high-water level of the pool is only about 5 ft. above the high-water line of spring tides, the pool is never pregnated with salt: indeed, its waters are peculiarly soft. It is fed by numerous

¹ In the year 1878 a swan having become savage at Court Colman (a residence a few miles distant), he was banished to Kenfig pool, where he was soon joined by a mate, probably from Hensole Castle, with the result that they increased and multiplied, and are now to be seen in numbers between Morfa Mawr and Kenfig; as many as twenty can sometimes be counted together.

springs (which are more or less affected by the tide in the same manner as the wells at Newton Nottage), but the quantity of water in the pool is regulated principally by the rainfall. Owing to the drought last summer (1896), the waters sank nearly 4 ft. between Easter and Midsummer.

Thirty years ago there were great numbers of roach and pike in the pool, and I myself have caught quanti-

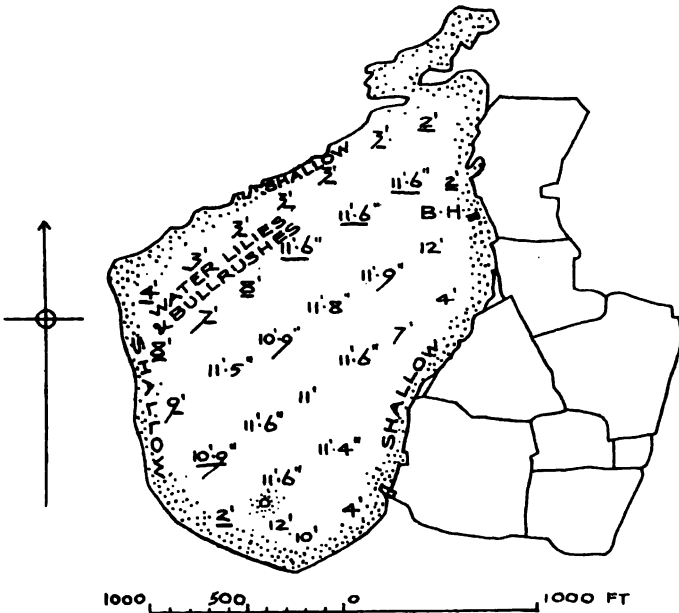


Fig. 7.—Showing the depth of Water all over Kenfig Pool.

ties of the former, which are now never seen, and if they do exist at all their presence is only known to the pike, which still remain; but even they are not as plentiful as they used to be, probably owing to the scarcity of food.

It is generally understood that the pool is very deep, and curious stories are told of it, but I have measured the depth in almost every part, and in no place could I find it deeper (when the pool is full of water) than 12 ft. (fig. 7). The bottom throughout

is soft, either of sand or of a blackish peaty clay, which is very sticky, and which will not readily wash off without rubbing.

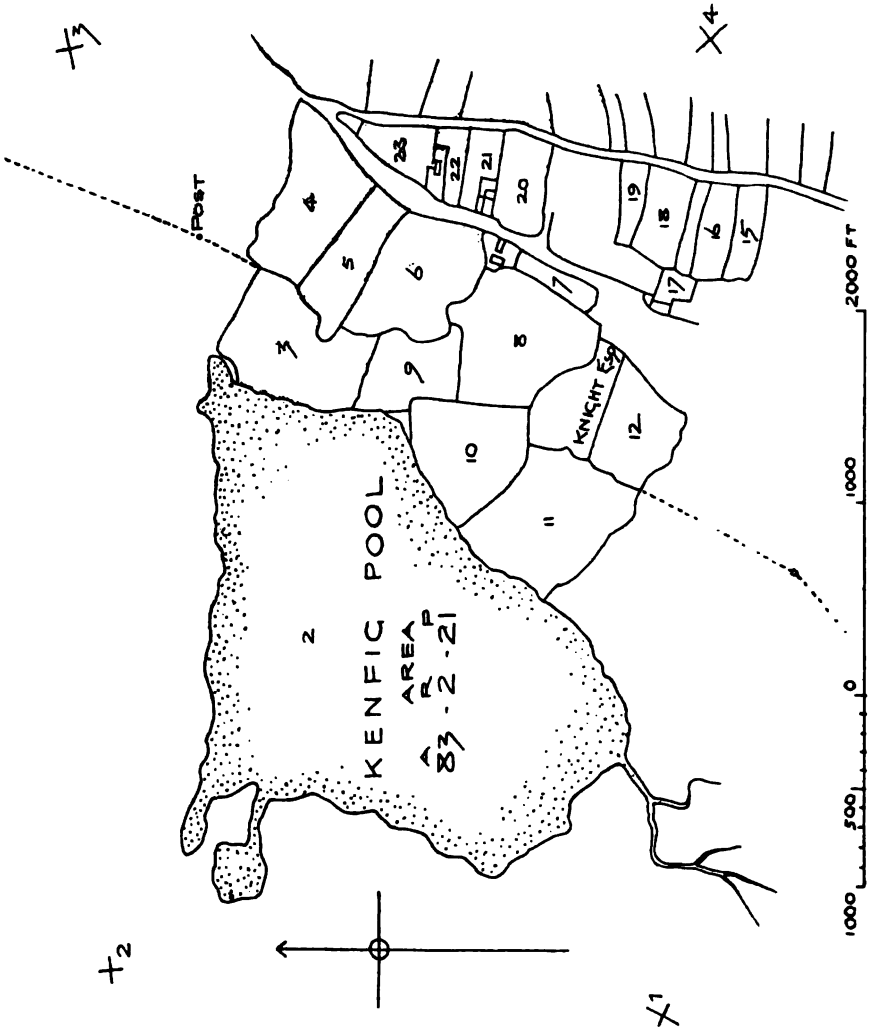


Fig. 8.—Plan taken from Hall's Map, made in the year 1814.

There is a small round artificial island on the south side, and on it a stone which records its date, viz., 1825 E.D. I have been unable to find out who E D

stands for. This island was originally much nearer the centre of the pool, but now, when the water is low, it is no longer an island, being left high and dry. The

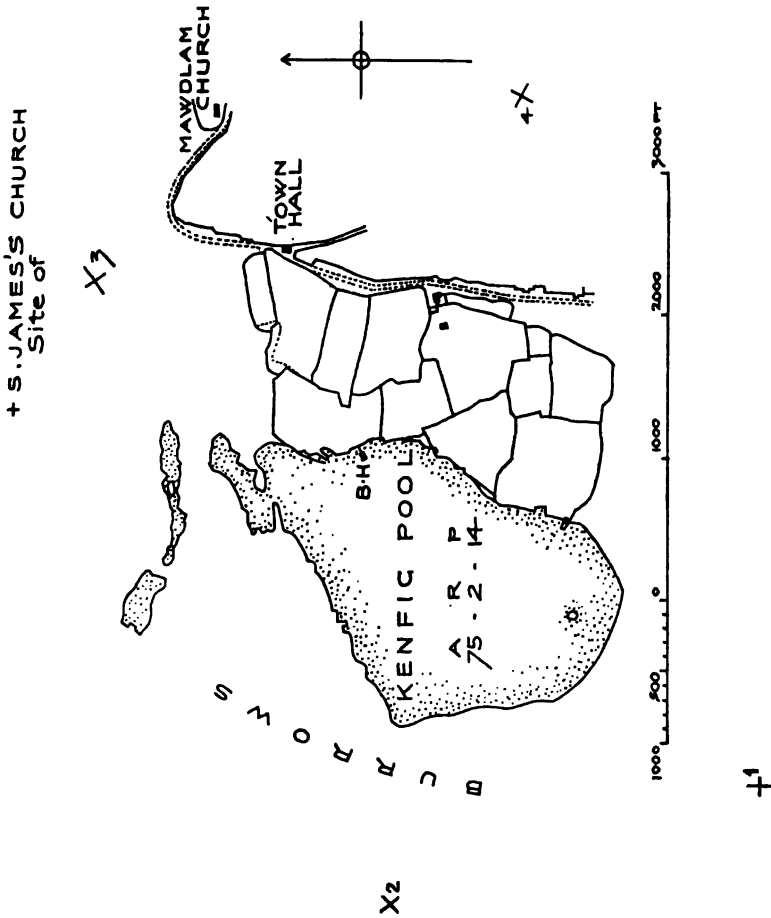
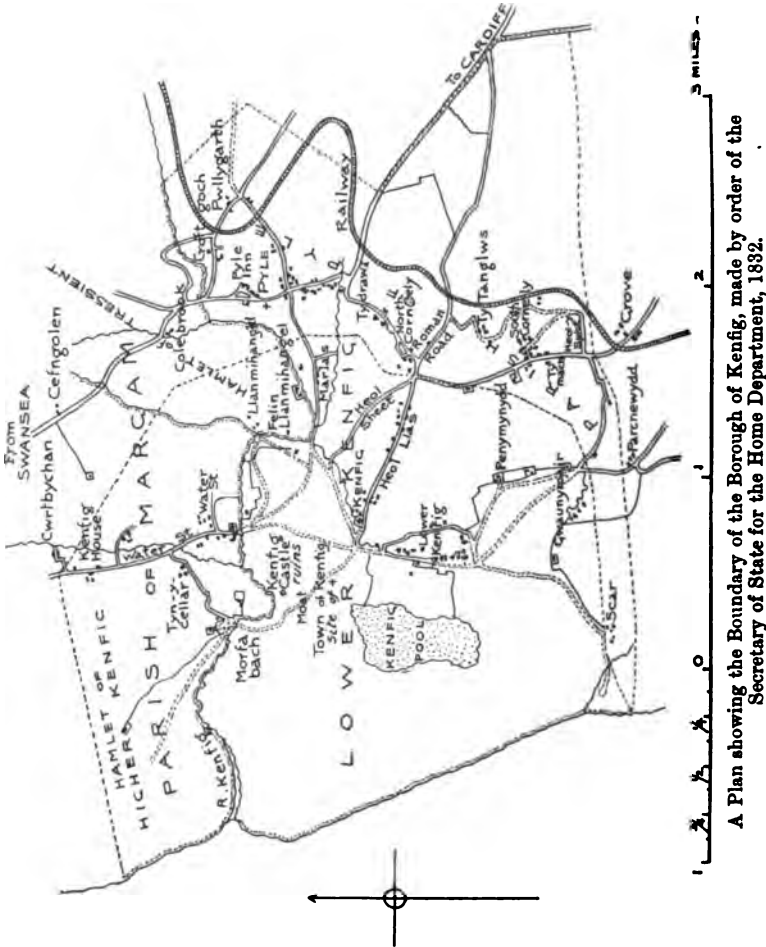


Fig. 9.—Plan reduced from the Ordnance Survey of 1876.

two plans of Kenfig, which will be found annexed (figs. 8 and 9), and which are on the same scale, show what was the shape and area of the pool in the year 1814 and what it was in 1876, which is practically what it is at the present time (fig. 9). In

the plan of 1814 the pool when full overflowed to the sea by the stream shown on the south side, it now overflows to the Kenfig river by an outlet on



A Plan showing the Boundary of the Borough of Kenfig, made by order of the Secretary of State for the Home Department, 1892.

the north side. The inroad of sand still continues, and if it were not for the precautions taken in planting "bent", a grass or sand rush, which has been found to be the best means of checking it, large quantities of valuable land would soon be covered.

There is no record of the population of Kenfig in its palmy days ; but we do know from its charters that it must have been of considerable size, as mention is made of its streets and tradesmen of all classes. Since the destruction of the town by the sand encroachments it has degenerated to a poor little village, and during this century the number of houses and the population have practically remained the same. From " Reports from Commissioners on proposed divisions of Counties and Boundaries of Boroughs, Part VIII", and which was ordered to be made by the Secretary of State for the Home Department in 1832, we find that the population of the parish of Lower Kenfig was in 1821 222, and in 1831, 276 ; and from a police census made Oct. 9th, 1896, it was 238. The number of houses was, in 1821, 56 ; in 1831, 58 ; and in 1896, 52; and of these 52 three of them are public-houses (see Map of Kenfig on opposite page, which accompanied the Report).

Amongst the *Penrice and Margam MSS.* which Miss Talbot has recently had compiled, numerous records of Kenfig are to be found, a few of which I have copied with her permission. They add greatly to the history of the place, and although some of them have no dates to them they are none the less interesting.

A few of the many Records of Kenfig, selected from "The Penrice and Margam Manuscripts", recently compiled by Dr. W. de G. Birch.

FIRST SERIES.

No. 5. Grant by Helyas de Turre, clerk of the Lady [Alienor], the Queen of England, to Margam Abbey, for the soul of his lord Gregory, of the land which William, Earl of Gloucester, gave to Lord Gregory and the grantor at Kenefeh.

Witnesses : Eglin the sheriff; Walter Luuel; Gilbert Gramus; Ely de Kenefeh; Alexander; Einulf; Ralph the writer; Hugh de Hereford; Robert Corueiser; Richard, son of Aubert; Elyas Faber, or the wright.

Imperfect, pointed oval seal, brown wax, $1\frac{1}{2} \times 1\frac{1}{8}$ in. A triple-towered castle, embattled. Legend broken away ...URR...

No. 6. Grant by Conan,¹ Abbot of Margam, to Gregory and John, nephews of Helyas the clerk, of all the land which William, Earl of Gloucester, gave to Gregory de Turri and Helias his clerk, at Kenefeg, and which the said Helias, with assent of the Earl and of William the son of Gregory, gave to the Abbey at a yearly rent, on condition of a yearly rent of one pound of pepper, saving to the mother of Helias her part, which she holds for life; and to the father and mother of John their tenement for life: and on the death of Helias's mother, her part to be divided between Gregory and John.

Witnesses: Dom. James, Prior of Margam; John, Prior of Eweni; Roger, cellarer of Margam; Brother Jordan and Brother Roger, conversi; Daniel, the priest of Kenefeg; Maurice the clerk, son of William the dean; Stephen the writer; Walter Luuell; Gilbert Gramus; Thomas de Corneli; Richard, son of Albert. [Latin.]

Pointed oval seal, green wax, $1\frac{3}{8} \times 1$ in. An abbot, three-quarters length, with staff and book.

✠ SI]GILLVM . ABB[AT]IS . DE . MARG[AN]

No. 14. Charter of King Henry II, notifying that he has confirmed to the monks of Clarevallis [Clairvaux] the gift which Robert, Earl of Gloucester, and the Countess Mabilia his wife, and Earl William their son, made to them of all the land between Kenefeg and Auen-ulterior, to the west of the Hermitage of Theodoric; all the fisheries of Aven; the fishery in the water of Kenefeg; all wreck on their lands; a burgage in Kenefeg; a burgage in Cardiff, viz., Siward Palmer with his house and curtilage; and land in Margam in exchange of that which they had from Baldwine the Harper, near Newborough; and the liberty of buying and selling free victuals which Earl William granted to them in accordance with the charters of Robert, Earl of Gloucester, and Earl William his son.

Witnesses: Richard, Bishop of Winchester; Geoffrey, Bishop of Ely; Roger, Bishop of Worcester; Richard the treasurer; Richard de Luci; Earl William de Mandeville; William, son of Audeli, steward; Reginald de Curtenai; Seiher de Quinci; Thomas Basset; Randulf de Glanuilla; Robert de Stutevilla; Reginald de Pauelli; William de Lanual; Hugh de Gund; William de Albineio; Gerard de Cauuilla.

¹ Conan the Abbot occurs at the end of the 12th century, 1170-1180.

Dated at Westminster. Second great seal of Henry II, red wax, imperfect.

No. 28. Undertaking by David, son of Wasmer of Kenefec, to pay 14*d.* yearly to Margam Abbey, rent for five acres of land which D. J¹——, Abbot, and the Convent gave him, part at Le Horeston, on the west of the road which leads to the town of Corneli, and part under the Old Castle.

Witnesses: Walter Louel; William de Corneli; Roger Grammus; Richard the clerk; William Franchelain; Henry de Neht. [Latin.]

Pointed oval seal, green wax, 1 × $\frac{3}{4}$ in. A fleur-de-lis.

✠ SIGILLVM : DAVID

No. 49. Deed by Henry,² Bishop of Llandaff, granting to Margam Abbey all its proper tithes in the parish of Kenefeg, the tithes of the sheaves and the lands of the church, paying ten marks yearly to Tewkesbury Abbey, which latter abbey retains the cure of souls, the altarage, and the right of presenting a vicar to the said church, and is answerable to the Bishop for the episcopal dues.

Witnesses: Wrgan, Archdeacon of Llandaff; Master Maurice, his son; Master Walter, chaplain of the bishop; Master Ralph Mailok.

Two seals wanting.

[Latin.]

No. 102. Notification by Henry, Bishop of Llandaff, that at the petition of D. Walter,³ abbot, and the Convent of Tewkesbury, he has granted to Margam Abbey the church of Kenefeg at an annual farm rent of ten marks to the said Convent, saving the episcopal rights.

Witnesses: Vrban, Archdeacon of Llandaff; Nicholas, treasurer; Philip, dean of Gur.⁴

Fine pointed oval seal, red wax, $2\frac{1}{2}$ × $1\frac{3}{4}$ in. *Obv.* The Bishop with ornamental vestments, mitre and staff, standing on a short columnar pedestal, and lifting up the right hand in the act of benediction.

✠ SIGILL' . HENRICI . DEI . GRACIA . LANDAVENSIS . EPISCOPI

¹ Perhaps John.

² Henry of Abergavenny, A.D. 1196-1218.

³ A.D. 1203-1213.

⁴ Between A.D. 1203-1213.

Rev. A smaller pointed oval counterseal, $1\frac{1}{2}$ in. \times $\frac{7}{8}$ in. An angel holding a cross.

✠ SECRET' . HENR' . LANDV' . EPISCOP'.

No. 199. Quit-claim by Alice Peruath, relict of John Peruath of Kenefeg, to the Abbot and Convent of Margam of a messuage and curtilage in the town of Kenefeg next the road called the Monk's street, between the Grange of the Abbot and Convent of Margam and the land of William Ketherick; and another messuage, etc., in the same town. The Abbot and Convent in return grant to the said Alice for life, one conventual loaf and a gallon of beer daily. Under the common seal of the Burgesses of Kenefeg.

Witnesses: John Louel; William de Cornely; William de Marle; Thomas Burgeys; Philip Stiward; Henry Montfort; John Cohe'; Walter Bogan; Henry Colyn; John Textor.

Dated at Margam, 15th Feb., A.D. 1320 [1321]. Two seals, red wax.

1. Round, 1 in. diam., a star of eight points.

✠ S' . ALICIE . P VA.

2. An ornamental cross between four pellets.

No. 200. Quit-claim by John, son of John Nichol of Kenefeg, to Margam Abbey, of all his lands, etc., in Kenefeg, on condition of receiving daily one conventual loaf, two loaves called "Liuersouns", and a gallon of beer, half a mark of silver for wages, four pairs of shoes price $12d.$, a quarter of oats, and pasture for two beasts, and of being one of their free serjeants. Under seal of the borough of Kenefeg.

Witnesses: John Louel; Philip Stiward; David Marescal; William Terry; Henry Colyn.

Dated, Margam, day of St. Donat, Bishop and Martyr, 7th August, A.D. 1325. Two seals.

1. Pointed oval, $1\frac{1}{2}$ \times $1\frac{1}{4}$ in. A fleur-de-lis.

✠ S' . IOH'IS . NICOL' DE KE'FIG.

2. Round, $1\frac{1}{2}$ in. diam. A quatrefoil between four pellets.

✠ S COMVNE . DE KENEF'.

No. 252. Acquittance by William, Abbot of Tewkesbury, to the Abbot and Convent of Margam, for eleven pounds ten shillings, due at Easter "last past after the date of these presents", for the farm of the churches of Kenefek and New-castle.

Dated Tewkesbury, 23rd Apl., 19 Henry VI [1441]. Indistinct seal, green wax, $1\frac{1}{2} \times 1$ in., in a niche with triple canopy, the V. Mary and Child with an abbot kneeling before them and holding a long crozier.

S' SECRETV' . WILL'I . ABB'IS TEWKESBVR'.

There are several of these of different dates.

No. 79. Grant by Richard de Dunester of Margam Abbey, of a burgage in Kenefeg, with land near the Castle of the same town, and one acre outside the town, near the Maladeria or Hospital.

Witnesses : Thomas, chaplain of Kenefeg ; Osmer Cuuian ; Walter Luuel ; David, son of Helias ; Wasmer ; Thomas, son of Richard ; Robert, son of Ralph ; Roger his brother ; Walter de Sabulo.

Lozenge-shaped seal, green wax, $\frac{3}{4}$ in. A seeded fleur-de-lis. The date of this is not given, but from other deeds in which the same names appear, it must have been in or about A.D. 1202.

No. 136. Notification by Elias, Bishop of Llandaff, that Dom (Robert of Fortingdon, Abbot of Tewkesbury) has for ever renounced all litigation with the Abbot and Convent of Margam respecting tithes, etc., in the parish of Kenefig, moved before S——, Prior of Strugull, *i.e.*, Chepstow, by authority of Otto, the Legate of England. [Latin.]

Dated xiiii Kal. Jun., 18 May 1239. Fragmentary seal of the Bishop, green wax.

No. 137. Inspecimus by Elias¹ [de Radnor], Bishop of Llandaff, of Notification by Henry [A.D. 1196-1218], Bishop of Llandaff, that he has granted to Margam Abbey the tithes of the parish of Kenfege and the lands belonging to the Church, for a yearly payment of ten marks to Tewkesbury Abbey ; the Abbey of Tewkesbury retaining the cure of spirituals, the altarages and right of presenting a vicar to the said church, as well as being responsible to the Bishop for the synodals and episcopal dues.

Witnesses : Wrgan, Archdeacon of Llandaff ; Master Maurice, his son ; Master Walter, the Bishop's chaplain ; Master Ralph Mailoc ; Nicholas, treasurer of Llandaff.

Witnesses : Maurice the Archdeacon and Henry his brother ; Maurice the treasurer ; William de Lanmeis, dean.

Pointed oval seal, green wax, imperfect ; *obv.* the Bishop of Llandaff full length on a pedestal, the right hand uplifted in

¹ A.D. 1230-1240.

blessing, in the left hand a crozier ; in the field a crescent and an estoile.

No. 169. Grant by D. Gilebert de Turberville to Margam Abbey of two acres of land in the fee of Newcastle, near the road leading from Kenefec to Cardiff, in exchange for two acres in the same fee.

Witnesses : Robert de Cantulupo ; John, son of William ; William Le Deneys ; Richard Le Moreys ; Wronu ab Cradoc.

Dated the day before the Feast of St. Barnabas, 10th June, A.D. 1258. [*Latin.*

Round seal, green wax, imperfect, 1½ in. diam. A knight with surcoat, flat helmet, sword, and shield of arms ; a chevron (?) riding on a horse galloping to the right and blowing a horn.

No. 192. Demise by Fr. Thomas, Abbot of Margam, to John Le Yonge, burgess of Kenefeg, for his life, of land formerly belonging to the office of the Master of the Works of the New Church, viz., three acres of arable land lying between the lands of John Peruat and of Robert de Cantelou, on the road between Kenefeg and Cardiff, towards Corneli, and between the road near Dame Alice grove and the land of William Louel, etc. Rent, 2*sh.* silver and 10*sh.* beforehand.

Witnesses : William Ayleward ; Thomas Dauy ; William de la Marle ; William Terri ; Philip Stiward.

Dated at the Monastery of Margam, Sunday before St. James's Day, 25th July, A.D. 1307. Seal wanting.

No. 201. Acquittance by John de Boneuile, son and heir of Henry de Boneuyle, to John de Cantelo, Abbot, and the Convent of Margam, for payment of all arrears due to him for bread, beer, salt, meal, etc. Under seal of the Corporation of Kenefegg. [*Latin.*

Dated at Kenefeg, Feast of St. Peter-in-Cathedra, 22nd Feb., A.D. 1325 [1326]. Imperfect seal, red wax ; a fleur-de-lis.

No. 202. Grant by Thomas, son of William de Sancto Donato, to Robert, son of Roger Cauan, of Sto. Fagano, of a messuage within the Bailey on the east, near the walls of the cemetery of Kenefeg, and land in the church-land field. To be held of Margam Abbey, rent 18*d.*

Witnesses : William Terry ; Henry Wellok ; Thomas Gramhous ; John Goch ; William Aylward ; Philip Stiward.

Temp. Edw. II. Round seal, green wax ; 1 in. diam. ; an ornamental star.

No. 220. Grant by Hugh Le Despenser, Lord of Glamorgan and Morgannok, of free warren throughout their "cuniculary" or rabbit warren of Berwes or Burrows, between the waters of Auen and Kenefeg, and between the sea and the highroad from Auen to Kenefeg, under seal of the Cardiff Chancery.

Witnesses : Sir Matthew Le Soor, Sheriff of Glamorgan ; Sir Roger La Warde, Sir Thomas ap Aron, Knts. ; Sir John de Hampslape ; Sir John de Coventre.

Dated at Cardiff, 16th Feb., 18 Edward III, 1344. Seal wanting.

No. 242. Adjudication by Johu [Burghill], Bishop of Llandaff, in an enquiry into the responsibility of Tewkesbury Abbey, the Rector of Kenfek and Margam Abbey, to repair the chancel of Kenfek church ; whereby it is agreed and ordered that the Abbot and Convent of Tewkesbury shall repair the said chancel before the Feast of SS. Philip and James next, and afterwards the Vicar of Kenfek shall be answerable for the maintenance and repair of the same. Under seal of the officialty of Llandaff.

Dated in Llandaff Palace, 10th July, A.D. 1397. Pointed oval seal, red wax, upon a backing of green wax, appended by a green silk cord, $1\frac{3}{4} \times 1$ in. A bishop with mitre and staff holding up the right hand in the act of pronouncing a benediction. Between a sword, and two keys interlaced, and, on each side, a cross. In base, under an arch, an official kneeling to the right.

No. 289 (45). Grant by Thomas Gramus, with assent of Roger Gramus his father, to Margam Abbey, of land adjacent to the highroad leading from the bridge of Kenefeg water to the Goyelake water. For 20*sh*.

Thirteenth century, about 1207.

No. 378. Arbitration by Theobald, Archbishop of Canterbury, Primate and Legate of the Apostolic See, directed to Nicholas ap Gurgant, Bishop of Llandaff, settling the dispute between the parsons of the churches of St. Leonard, Newcastle, and St. James, Chenefeg [Kenfig], viz., Job the priest and Master Henry Tusard, in the following manner, that the said Henry relinquishes to the church of Newcastle the tithe of Geoffrey Esturmi and thirty acres of land belonging to the church of Chenefeg. [*Latin*.

Witnesses : Roger of Bishopsbridge, Archbishop Elect of York ; John, treasurer of York ; Thomas, treasurer of Lond' ; Jordan, treasurer of Salisbury ; Richard Castel.

Dated at Canterbury, A.D. 1154. Seal wanting.

No. 386. Grant by William the chaplain, son of Kederech, to John Peruat and Alice his wife, of a messuage and land which Kederech his father held in the town of Kenefeg, near the street called "Monks Street", between the Grange of Margam Abbey and the land of Thomas Gramus. Rent 2*d.* to the lord of the fee, and one man's work for one day in autumn and 20*sh.* beforehand.

Witnesses : William Terry ; Henry Willoc ; Adam Herding ; Walter Magor ; Nicholas Rotarius, or Wheeler ; John Jacobus, or James ; William Albus. About 1283, A.D.

Fine pointed oval seal, green wax, chipped, $1\frac{1}{2} \times \frac{7}{8}$ in. A tonsured head, couped at the neck, profile to the left ; above it a hand of blessing issuing from the clouds.

SECOND SERIES.

No. 544 (9). William, Earl of Gloucester, notifies to his sheriff of Glamorgan and all his barons, that he has given to Helias the clerk five acres of land at Kenefeg, lying between the land which belonged to Robert Passelewe, and that which the Earl gave to Gregory de Turri and the said Helias. And Helias will pay to Robert, the Earl's son, yearly three decii [*i.e.* dice] of ivory.

Witness : Hawisia the Countess. 13th century.

No. 544 (10). William, Earl of Gloucester, notifies to all his men, English and Welsh, that he has granted to the Lady Alienor, Queen of England, the three decii of ivory which Elias her clerk paid yearly for five acres of land at Kenefeg.

Witness : Hawisia the Countess. 13th century.

No. 544 (13). William, Earl of Gloucester, to his sheriff and barons "de Gualis" [of Wales], that he has granted permission to the monks of Margam to make a fishery in Kenefec water, if it can be made without prejudice to the mill which he intends to make therein.

Witness : Hapsa the Countess.
13th century.

No. 680. Sale by Philip, Earl of Pembroke and Montgomery, William, Lord Herbert, son and heir apparent, James Herbert of Tythopp, co. Oxon, and others, to Sir Edward Mansell of Margam, Bart., of the Manor of Kenfigg, *alias* Kenfeague, for £525. [*English.*]

Dated 11th May, 20 Chas. II, A.D. 1668. Signatures and indistinct seals.

No. 702. Sale by Jenkin Thomas of Tangier, in Africa, merchant, to Sir Edward Mansell of Margam, Bart., of a messuage at Mill-hill, in the parishes of Pyle and Kenfigg.

[*English.*

Dated 1st August, 22 Chas. II, A.D. 1670. Seal and signature of the vendor.

On the dors a Power of Attorney to Christopher Cradocke of Margam to deliver seisin.

No. 738. Lease for a year by Sir Edward Mansell of Margam, Bart., to Sir William Leman, of North Hall, co. Hertf., Bart., and John Wyndham of Dunraven, serjeant-at-law, for £5, of the manor and grange of Pill, St. Michael's Grange, the Manor of Kenffigge, Tanglust, land in Pill and Kenffigge, St. Michael's Mill, Lalleston Manor, Langewydd Manor and Grange, the Manor of Tiethegstone, *alias* Stormey, etc., at a peppercorn rent, with intent to take a grant and release of the inheritance of the premises.

[*English.*

Dated 30th April, 1 Jas. II, A.D., 1685. Signature and paper seal of arms.

No. 826. Lease by William, Earl of Pembroke, to Robert Loughor and Richard and Thomas his sons, for their lives, of the demesne lands of Kenfig, land called Gameshill (mines of coal, iron, etc., excepted), for £193 6*sh.* 8*d.*, and a yearly rent of £5 2*sh.*

[*English.*

Dated 7th October, 44 Elizabeth [A.D. 1602]. Signature of Rob. Loughor.

No. 903. Lease by Philip, Earl of Pembroke and Montgomery, to Richard Lougher of Kenfeage, gentleman, of the demesne lands of Kenfeage, land called Grames Hill, etc. (with wood, mines and royalties excepted), for the term of the lives of the said Richard, Thomas his son, and Anne his daughter, for £110 fine, a yearly of £8, and specified services.

[*English.*

Dated 26th March, 7 Chas. I [A.D. 1632]. Signature of R. Lougher.

No. 976. Appointment by Philip, Earl of Pembroke and Montgomery, of Thomas Loughor of Cornely, to be steward in the Lordships and Manors of Newton Nottage and the Town and Borough of Kenfigg, with the Constableness of the Castle there.

[*English.*

Dated 4th September, 13 Chas. II, A.D. 1661. Signature and indistinct seal of arms.

No. 704. Sale by Evan Gronow of Pyle and Kinfigg, and Elizabeth David his wife to Sir Edward Mansell of Margam, of a mansion, house and lands called "y-Kaewrth-y-Ty" in Pyle and Kynfigg for £38. [*English.*]

Dated 4th March, 22 Chas. II, A.D. 1670. Signatures and indistinct seals.

No. 777. Grant by John, son of Hosebert de Kenefig, to Alice the inclusa, or recluse, formerly the famula, or servant, at St. James' Church of Kenefeg, of a messuage in the town of Kenefeg, situate on the south part of St. James' Cemetery. Rent, two peppercorns at Michaelmas, and xi shillings "in gersumma", or premium. [*Latin.*]

Witnesses: W. Frankelein; Philip the clerk; Thomas de Corneli; John Albus; W. Ruddoc; Maurice Grammus; Thomas Walensis.

No seal.

No. 785. Copy of a grant by Jasper Tudor, Duke of Bedford, Earl of Pembroke, and Lord of Glamorgan and Morgan, to John Gethin, of the Mill of Kenefege, suit of the Mill of Newton Nottage, land at Gramos-hill, etc. [*Latin.*]

Dated 22nd Feb., 2 Henry VII [A.D. 1487].

THIRD SERIES.

No. 1321. A Roll entitled: "Manerium or Borough de Kenfig. A perfect Survey of all the lands that all and singular tenants doe houlde under the Right Honble. Phillip Earle of Pembroke and Montgomerie as well by Lease or otherwise together with their Rents and Dueties at their seuerall names appearing, taken at a Court of Survey held the 19 day of August Anno Domini 1650. Before Thomas Rees gentleman Steward there. By vertue of Comission unto him directed," etc. Vellum. [*English.*]

No. 1443. Lease for a year with a view to release by Sir Edward Mansell of Margam, co. Glamorgan, Bart., to John Millington of Newicke, co. Sussex, Esq., and John Emilie of London, merchant, of the Manor and Grange of Pile, St. Michael's¹

¹ Llanmihangel.

Grange on the east of Kenfig river, the Manor of Kenfigge, Tanglust lands, St. Michael's Mill, the Manor of Lalleston, the Manor and Grange of Langewydd, Farm Vach there, Sheeps Grange, the Manor and Grange of Horgrove, and a large number of other estates in co. Glamorgan. [*English.*]

Dated 12th May, 2 James II, A.D. 1686. Signature and seal of the lessor.

Vellum.

No. 1446. Deed of Settlement on the marriage of Thomas Hopkin of the parish of Pill and Kenfigge, and Mary Cuffe, eldest daughter of William Cuffe of Margam, whereby a mansion house, messuage and tenement of lands called Kaewrth-y-ty, Kaiebach, Kaeclay, Silveacre and Kaepwll, in the said parish of Pill and Kenfig, are conveyed to the said William, and to John Cuffe of Margam, in trust for the parties in tail, with provisions and specified remainder.

Dated 20th December, 2 James II, A.D. 1686. Signed and sealed.

Vellum.

No. 1514. Agreement by Jenkin Lawrence and Evan John to rent the tithe, corn, and grain of the Parish of Pill and Kenfigg, with the tithe barn and a field adjoining, called Erw Cicily, for one year at a rent of £58. [*English.*]

Dated 4th April, A.D. 1729. Signatures.

Paper.

NOTES ON THE ARCHITECTURE OF SOME
 OLD HOUSES IN THE NEIGHBOURHOOD
 OF LLANSILIN, DENBIGHSHIRE.

BY HAROLD HUGHES, ESQ., R.C.A., A.R.I.B.A.

AT the Oswestry meeting of the Cambrian Archæological Association, in 1893, a paper was read by the late Mr. Arthur Baker on "Some Residences of the Descendants of Einion Efell."¹

In his opening remarks Mr. Baker apologised for the title of his paper. His remarks, he said, would extend to other houses than those strictly within the limits of the title he had first chosen.

Since 1893 Mr. Baker had been further studying the subject, with the intention of publishing his paper in a more extended form. His work, however, remained incomplete at the time of his death.

In 1890 we spent a few days in the neighbourhood of Llansilin, and, together with Mr. Baker, visited the old houses of Moelwrch, Glascoed, Pen-y-Bryn, Lloran Issa, and Plâs Newydd. The other houses referred to in these notes we have not seen. Mr. Baker's original sketch-books and drawings have come into our hands. We have written these notes with a twofold purpose. In the first place, that the results of the work Mr. Baker had given up so much time to should not be entirely lost; in the second, that, as of all subjects of archæological interest none are more liable to utter destruction than old houses, the illustrations may possibly be, within a few years, the only record of some of the old houses remaining to us.

The illustrations here reproduced are from the originals made by Mr. Baker, with the exception of

¹ *Arch. Camb.*, 5th Ser., vol. xi, p. 71.

the sketches of Moelwrch and the west front of Ty Newydd, which are from our drawings made from sketches made by Mr. Baker; the details of the staircases at Glascoed and Lloran Issa, which are from our own sketches; and the details of the staircase in the south wing at Ty Newydd, which are from a drawing by Mr. J. G. Owen, from sketches by Mr. Baker.

In the paper referred to above, Mr. Baker dealt with the subject of the builders and occupiers of the various

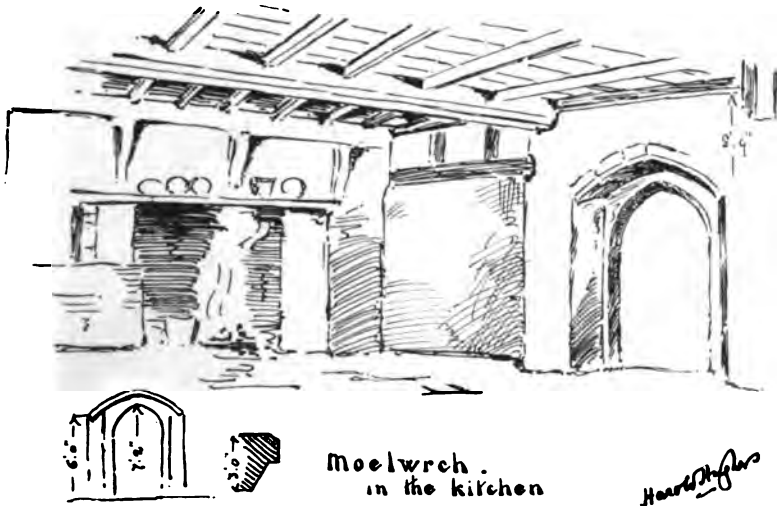


Fig. 1.

houses. Much information concerning these may be obtained from the "Llyfr Silin", which has been published in the pages of the *Archæologia Cambrensis*. The subject will not be considered in these notes, but will be left to those better acquainted with the family history of the neighbourhood. We will confine our remarks to the architectural features of some of the houses, and trace a few of the various changes that took place in their forms between the fifteenth and the end of the seventeenth century.

The information respecting the architecture and

arrangement of the houses is taken almost entirely from Mr. Baker's sketches and notes.

Several of the houses are known to have been in existence prior to the fifteenth century. No visible architectural features of the original work of the earliest houses apparently exist. At Moelwrch a doorway still remains, which appears to be of very early fifteenth-century workmanship. Formerly an external doorway, it now gives access to a modern addition



Fig. 2.

from the older portion of the house. The doorway is shown in the sketch of the kitchen (Fig. 1). It has a two-centred arched head, with a two-centred segmental rear-arch. There is no moulding, but the arches and outer jambs are chamfered. The stops to the jamb chamfers are too much defaced to allow their detail to be made out. Portions of the walls doubtless contain stonework of the same period, though the doorway is the only visible early feature now existing. The plan of the ancient house appears to have been a parallelogram, though possibly it may have had a wing.

The old walls measure 3 ft. and 3 ft. 6 in. in thickness. The house has been divided into storeys at a later date, probably in the seventeenth century, and the

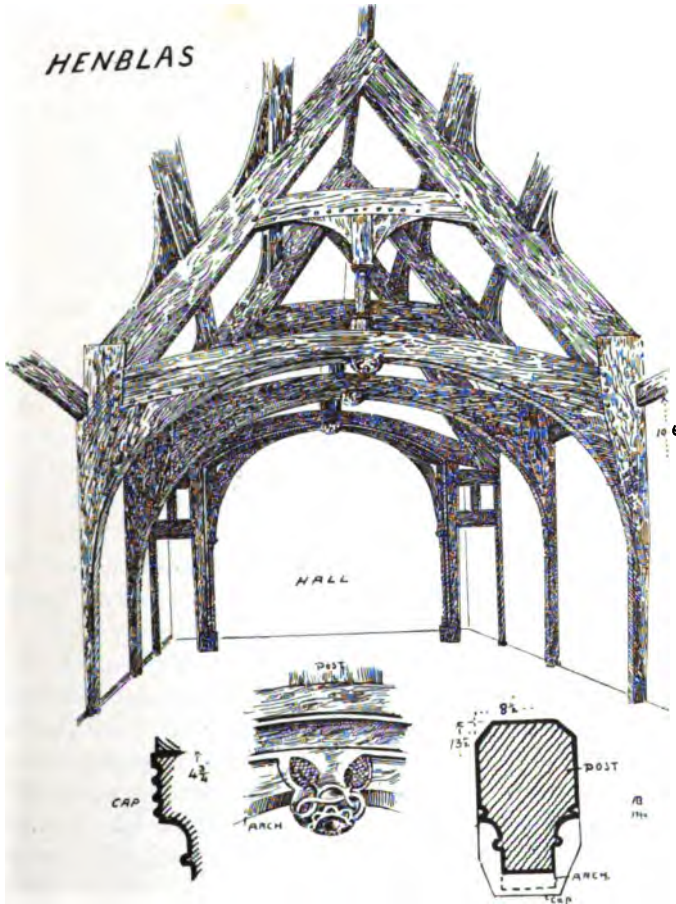


Fig. 3.

great fireplace and chimney added. We give a sketch of the exterior of the house (Fig. 2).

Henblas, near Llangedwyn, is an example of a small house of the late fifteenth century. After the manner of mediæval houses, the main feature was the hall with

its open timbered roof. In order to show the old roof timbers in the sketch (fig. 3), the internal subdivisions of the house have been omitted. A roof principal, near one end of the hall, is divided into three divisions by posts carried down to the floor. The central division is much the largest of the three. It has an arched head, springing from caps at either side. The side divisions are only of the width of ordinary doorways, and have straight heads with mullioned lights above. Mr. Baker considered this principal was at the lower end of the hall, and took the place of the screen so often employed to shut off the passage between the outer doors. He suggested that it was intended to hang curtains from this principal. It does not, however, seem clear to us that this was at the lower end of the hall.

Of the roof, the end principal still remains *in situ*. The legs have been cut off, to give more room in the kitchen, when the house was converted into two storeys. As one other principal could be utilised as a partition, it has been allowed to remain. The others have been used up in the front of the house.

The principals are arched at a low level, and have wall posts. A post, with base, shaft and cap, rests on the centre of the lower beam, immediately above the crown of the arch. From the cap level upwards the post is of a square section, and has curved braces framed into a collar beam. In the centre of the arch is a carved boss with a geometrical flower surrounded by intertwined branches, out of which grow fruit, possibly intended for cones or acorns. The roof had two rows of purlins, and was stiffened with curved wind-braces.

At Hafod, Rhiwlas, is a roof apparently of sixteenth-century design. The house consists of two separate buildings, placed at right angles to each other, and connected together by a short modern passage. On the plan (fig. 4) Mr. Baker has indicated the dates he considered might be assigned to the various portions of the buildings. The lower portion of the walls, shown in

section by a black tint, are 2 ft. 6 ins. in thickness, and are probably the oldest work remaining. The windows and doors, and other architectural features, however, would be later insertions. The lower half of the walls of the building at right angles, shown in section by double cross-hatching, would probably belong to the sixteenth century. Only a portion of this building is now standing. Mr. Baker was able to trace the old foundations of the other part, showing that the original building was nearly as long again as it is at present. The old foundations are indicated on the plan. The portion still existing contains the old roof referred to above. The walls have been raised; a large chimney has been inserted into what was formerly the centre of the hall, and other alterations have been carried out. Still, two old principals have been allowed to remain. Their positions are indicated by A A and B B on the plan, respectively.

In the perspective drawing (fig. 5) Mr. Baker has shown a third principal, which, of course, does not now exist. Its position would have been in the portion of the house now destroyed. The hall was 22 ft. 4 ins. wide internally, and the portion that remains was divided into three divisions by two rows of massive timber posts supporting the roof principals. The section of the solid posts at B B is that of columns at the angles, separated by two sides of a square, set diagonally; they are shown to a large scale on the drawing of the plan of the house. The posts have moulded caps, and were continued upwards, of a simpler section, till they supported massive plates running longitudinally the length of the building. Heavy tie-beams, raised considerably in the centre, started from the level of the top of the plates and rested on the posts. Springing from the caps of the posts, curved and cusped braces, tenoned into the upper portions of the posts and plates, stiffened the roof longitudinally. Other braces, springing from the same level, likewise curved and cusped, tenoned into the posts and tie-beams, gave the

roof an arched appearance. The spandrels formed by these cusps were filled with tracery. The mouldings of the wooden arch were terminated at the crown by a

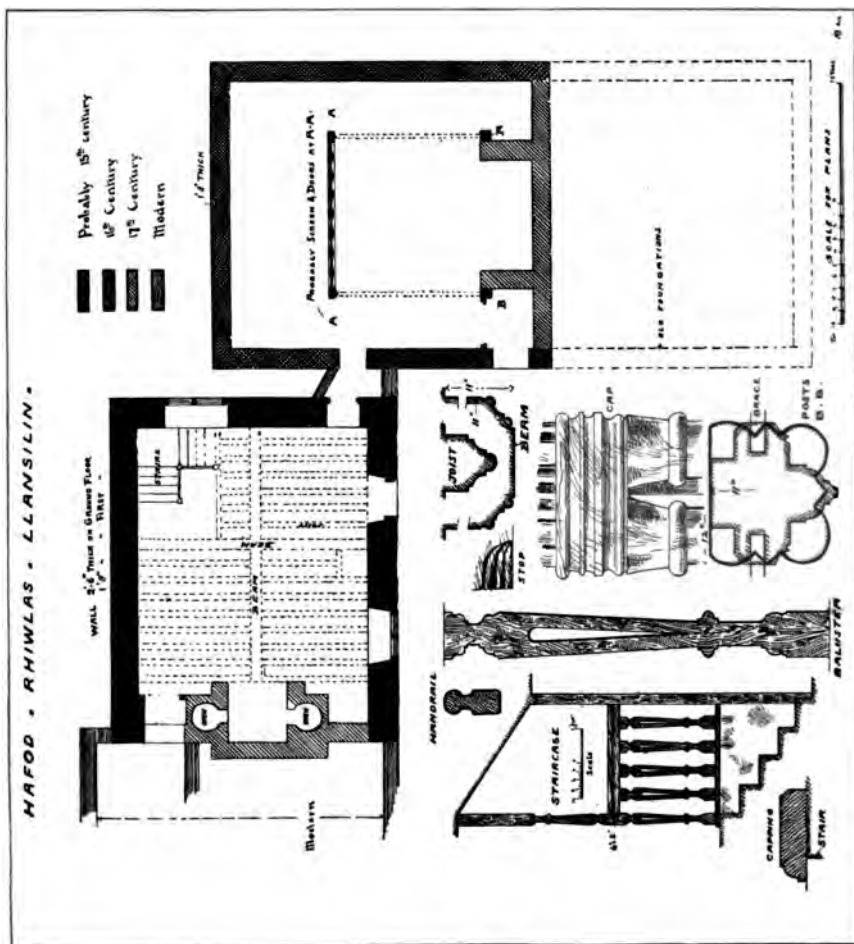


Fig. 4.

boss carved with foliage of a simple character. Resting on the centre of the tie-beam, a post, in section of the form of four combined shafts, with cap and base, supported the ridge. The cap was placed some little distance below the ridge. Curved and cusped braces,

springing from the cap, and tenoned into the upper part of the posts and ridge-piece, stiffened the roof longitudinally. The principals were strengthened by

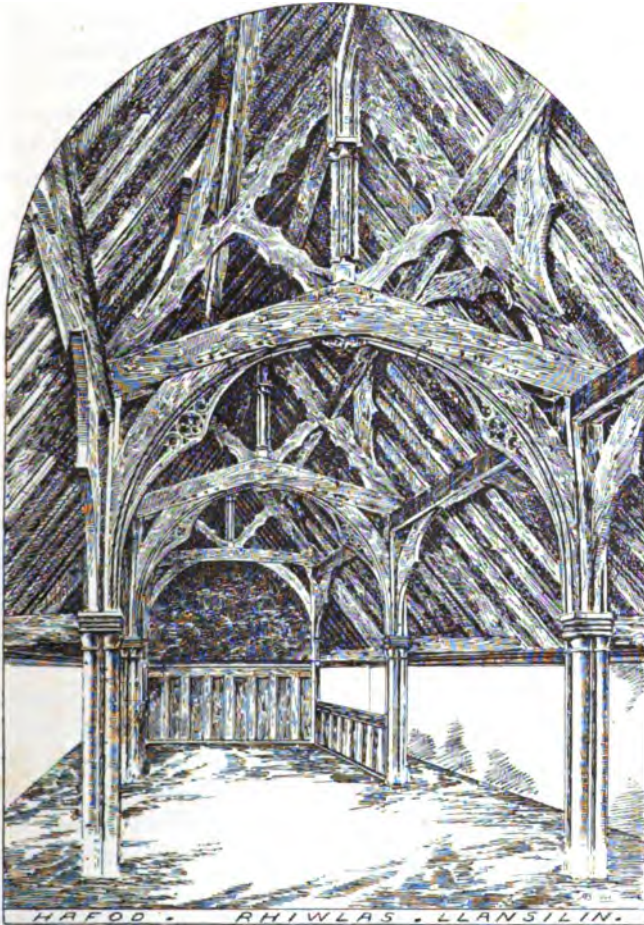


Fig. 5.

struts from the tie-beams, the open spaces formed by the struts and principal rafters being ornamented with shallow cusps.

We are doubtful whether Mr. Baker is correct in

showing a second principal of a similar design to that at B in his sketch. The roof at Pen-y-Bryn, the next example we shall touch on, has one principal arranged more or less in the same manner as that at Hafod, divided into three divisions by two posts. The next principal, in this case, is of different design, and is constructed without posts.

The principal at A is of simpler design than that at B. It is not arched below the tie-beam, and the braces are neither cusped nor traceried. The roof had one row of purlins on either side, with cusped wind-braces.

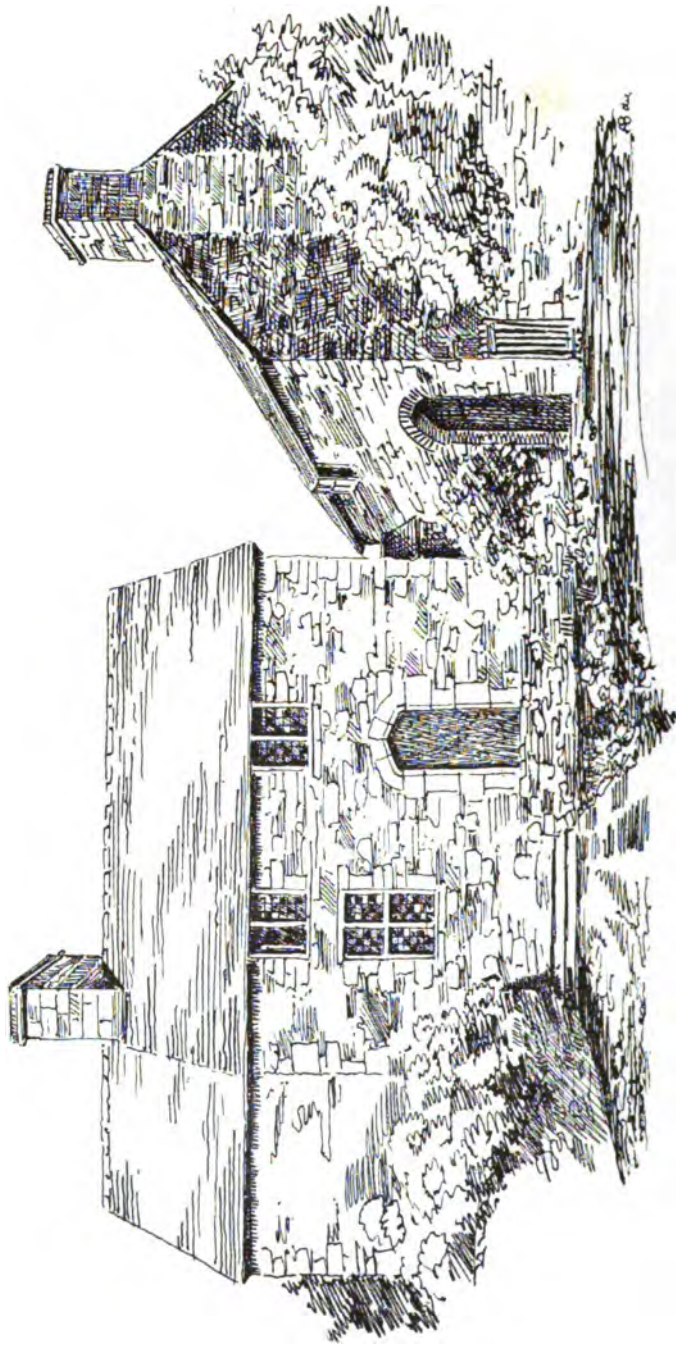
Between posts A and A a screen, about 6 ft. high, was constructed of vertical boards, 1 in. and 3 ins. in thickness alternately. The thicker boards were grooved to receive the thinner. A wooden sill, head, and capping completed the screen. There are indications of screens of less height running longitudinally between posts A A and B B.

The sketch of the house (fig. 6) shows its external appearance at the present day.

The general arrangement of the hall and roof at Pen-y-Bryn have much in common with those at Henblas and Hafod-Rhiwlas. The roof would probably have been erected about the middle of the sixteenth century. The roof principals are arched more or less after the manner of those at Henblas. The arch, however, is carried up to the collar beam, and the greater height thus obtained allowed the house to be converted into two storeys in the seventeenth century with less alteration than in the case of Henblas. The plan of the house is after the usual mediæval type. It consisted of a hall, 19 ft. 3 ins. in width. The other departments were placed at either end. At one end, probably the lower, is a partition. Doorways, with four-centred arched heads in either end of this partition, probably communicated with the buttery, etc. It is not perfectly clear, however, which end of the hall the dais occupied. One principal, distant one bay from the opposite end to the partition mentioned above, is

divided into three divisions by massive posts, in the manner of the roofs at Henblas and Hafod. This partition may be seen in the sketch of the roof (fig. 7). The central division is arched. The side divisions have straight heads or lintels, with mullioned lights above, after the manner of those at Henblas. The posts are very massive, and bear a strong resemblance in section to those at Hafod-Rhiwlas, though they are more elaborate. The height to the cap is in proportion greater. Possibly this principal marked the position of the daïs. The other principal, still remaining *in situ*, has wall posts and is arched, the arch spanning the building. The space above the collar is divided into three by struts. By cusping the timbers, the central division takes the form of a quatrefoil, the other two of trefoils. The roof has two rows of purlins, and is stiffened with cusped wind-braces. The sketch of the exterior shows (fig. 8) the present appearance of the house. When the upper floor was inserted in the seventeenth century, light for the bedrooms was obtained by placing dormer windows in the roof. The chimneys would date from the same century.

In Plâs Newydd we have an example of a fair-sized Elizabethan house. It seems doubtful, however, whether the original design was ever completed. The old house appears to have been intended to have been of the E-shaped plan, a parallelogram with two wings and a porch in the centre. The east wing either never existed or has been destroyed. The large open-timbered roofed halls had, by this time, generally given place to rooms of less height with flat ceilings, two or more storeys occupying the height formerly given up to the great hall. The house has been greatly altered in the early eighteenth century, and largely added to. The old staircases have disappeared and given place to one of this date. In Plâs Newydd we find the big fireplace with circular ovens on either side, and smaller fireplaces with the recesses on either side occupied by fair-sized closets.



MAFOO . RHIWLAS . LLANSILIN

Fig. 6.

In the seventeenth century building operations were rife, and important alterations and additions were made to the old houses. It was during this century that the lofty halls were divided into storeys, and the great chimneys were set down in the middle of the house.



Fig. 7.

Extensive additions were made at Moelfre, Lloran Uchaf, Lloran Issa, and Glascoed.

At Ty Newydd a long range of timber buildings, now forming a wing at one side of the house, is either late Elizabethan or early Jacobean. This wing is 58 ft. long. Originally it contained two storeys. At a later

date an attic storey has been added. It is lighted by dormer windows. The pitch of the old roof may be seen in the attic. Lloran Uchaf and Glascoed possessed similar wings, which, however, at a later date have been shortened.

The staircase is a striking feature in seventeenth-century houses. Those at Lloran Issa, Glascoed, and Pen-y-Bryn are characteristic examples. The two latter, however, are not in their original positions. The single newelled staircase, so common in Elizabethan work, had been succeeded by the dog-legged staircase. At Lloran Issa the stairs are carried round four sides of a small right-angled well, of slightly larger dimensions one way than the other. At each angle is a massive newel, $6\frac{1}{2}$ ins. square. The newels have elaborately-moulded heads, carried up a considerable height above the handrails, and moulded pendants below the outer strings of the stairs. The faces of the newels have sunk panels worked out of the solid. Between the moulded handrail and the string are the flat-shaped and pierced balusters so characteristic of the period. The flights of steps are short, five steps occupying the long and four the short side of the staircase well. The stairs are fairly steep, the treads measuring about 10 ins. to $7\frac{1}{2}$ -ins. risers. The general appearance of the staircase may be seen in fig. 9. We give further details of the various parts (fig. 10).

The staircase at Glascoed (fig. 11) is very similar in character to that at Lloran Issa, but the newels are of less elaborate design. By comparing the detailed illustrations of the two staircases, the differences in the designs of the newels, handrails, and balusters may be noted.

The balustrade at Hafod-Rhiwlas, shown on the drawing of the plan of the house, p. 160, is of like description to those at Lloran Issa and Glascoed.

The staircase at Pen-y-Bryn (fig. 12) is striking and peculiar. The newel-heads are quaint, and show imagination on the part of the designer. The balusters lack

the simplicity of those at Lloran Issa and Glascoed. Instead of being shaped out of flat timber, the four faces are worked. Their outline is less pleasing, and gives a

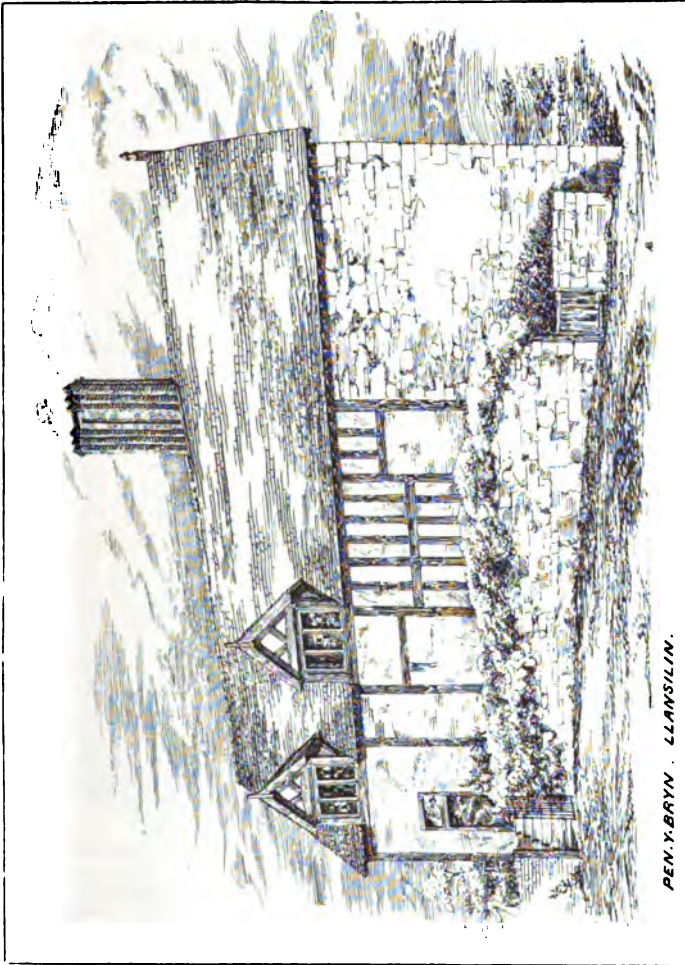


Fig. 8.

heavier appearance than those of the two former examples. The general design may be seen from the sketch of a portion of the staircase. Sketches of the newel-head and a baluster, and sections of the handrail and string, are given to a larger scale.

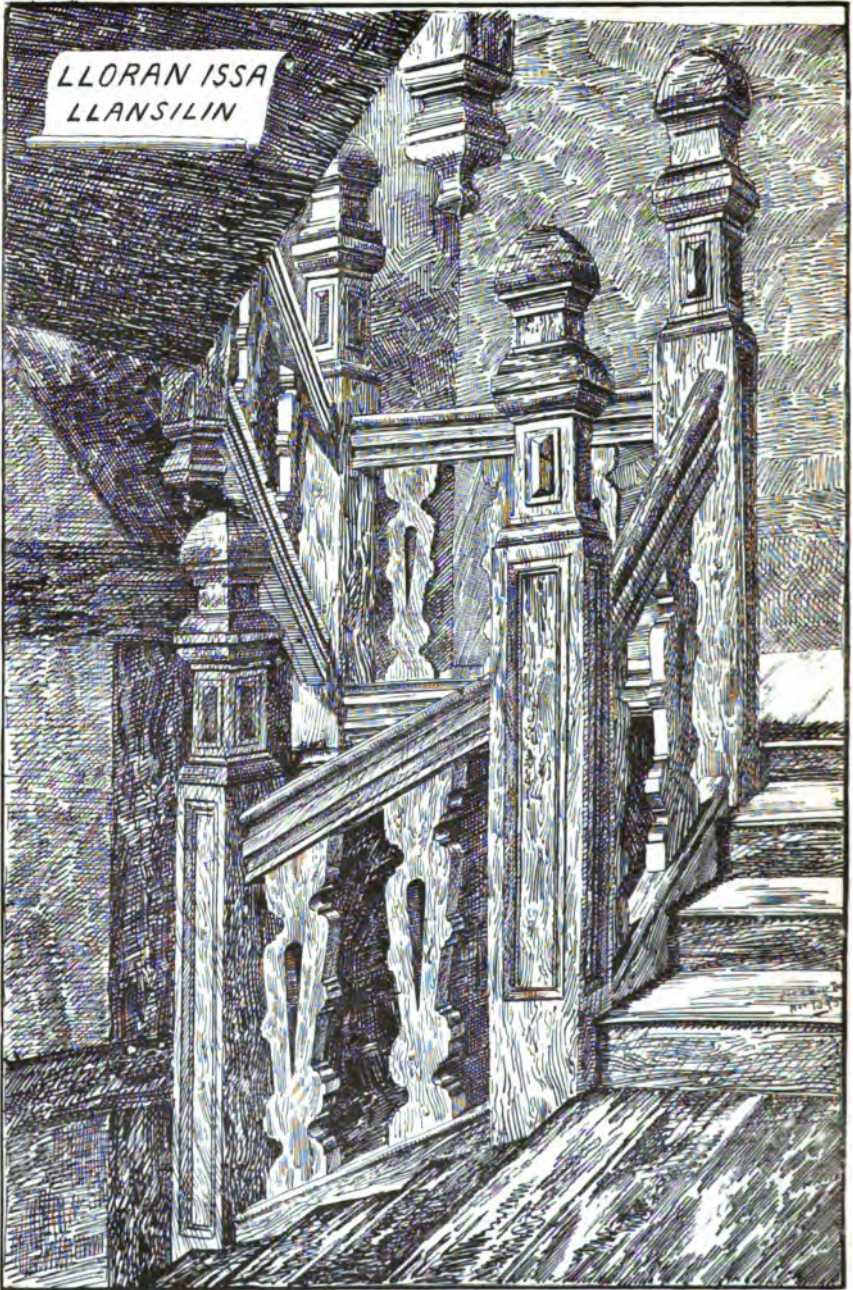


Fig. 9.

An illustration (fig. 13) is given of a massive nail-

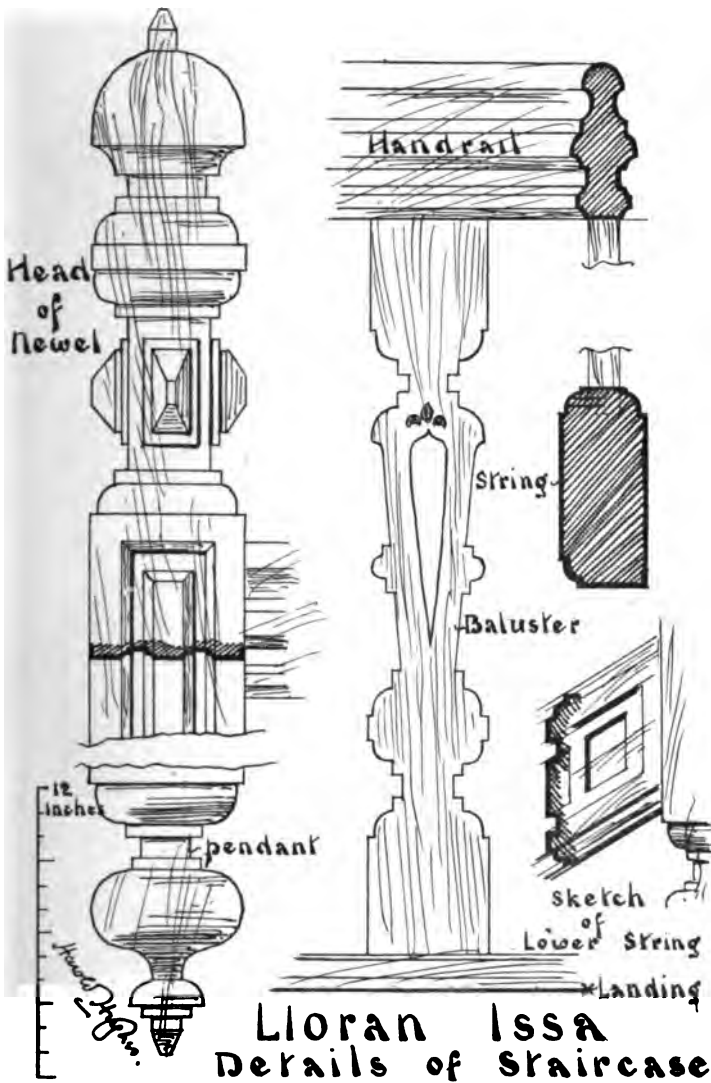


Fig. 10.

studded door opening into the attic at Glascoed. It is formed of a layer of 1-in. horizontal boarding, a layer

of 1-in. vertical boarding, and a $\frac{7}{8}$ -in. frame. The

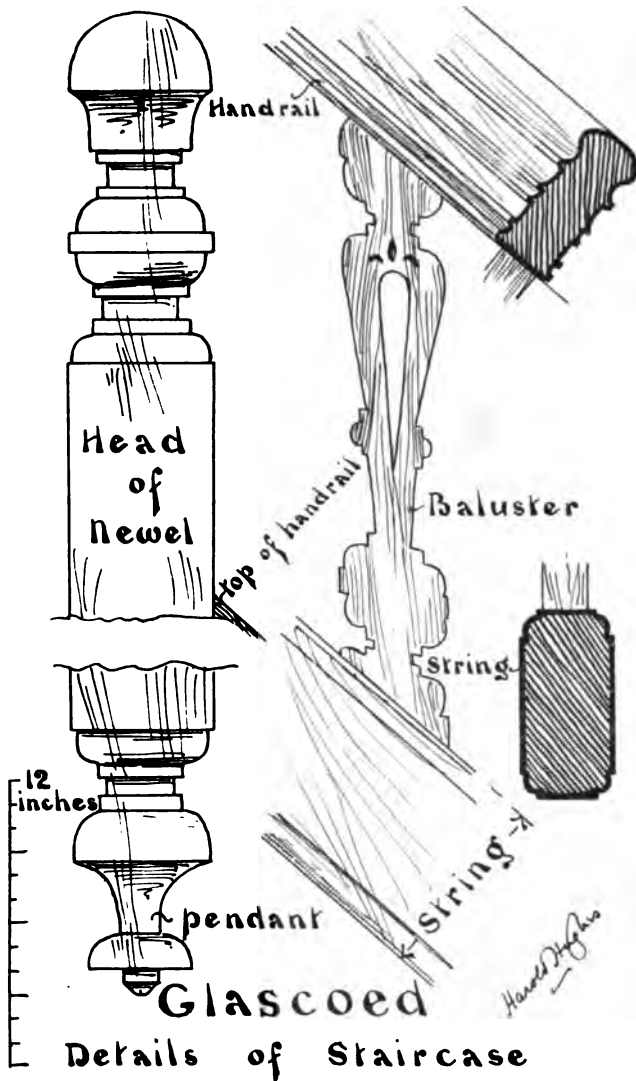


Fig. 11.

wrought-iron band hinges are inserted between the frame and the vertical boarding. A rebate is formed

on the door by projecting the boarding beyond the framework.

As the century advanced, classic influence became

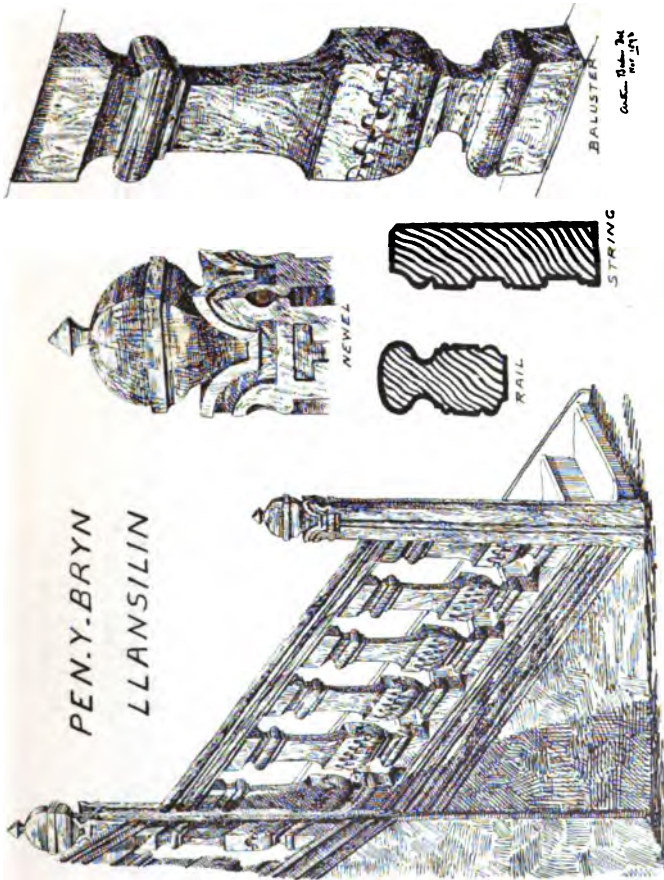
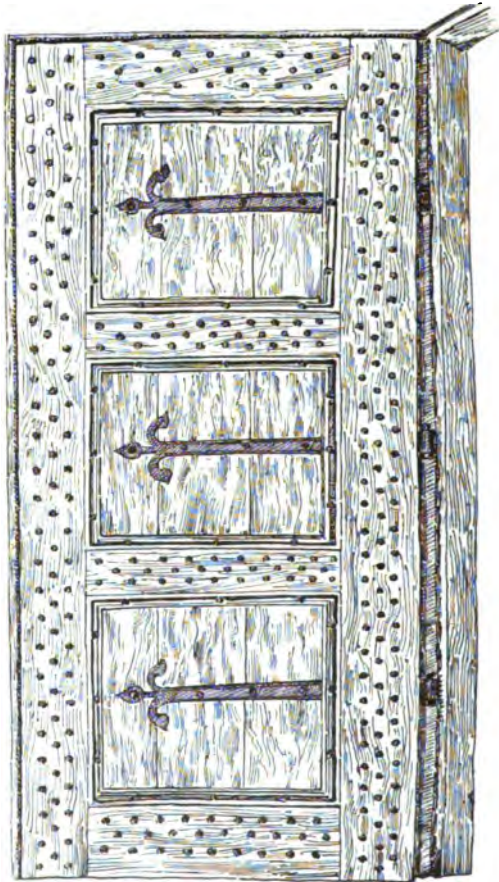


Fig. 12.

more distinctly marked. The sections of the mouldings are more directly derived from Roman art. Deep cornices are introduced. The window mullion of the fillet and quarter-circle section, introduced in the reign of Queen Elizabeth, gives place to the window frame of square section. The lights are generally not more

than two side by side, and two in height, divided by a single transome. The windows are higher in proportion than those of the earlier part of the century. We



GLASCOED

Fig. 13.

find the glass generally brought well out to the face. The rooms are smaller and more numerous than previously.

The central portion of Lloran Uchaf, containing a

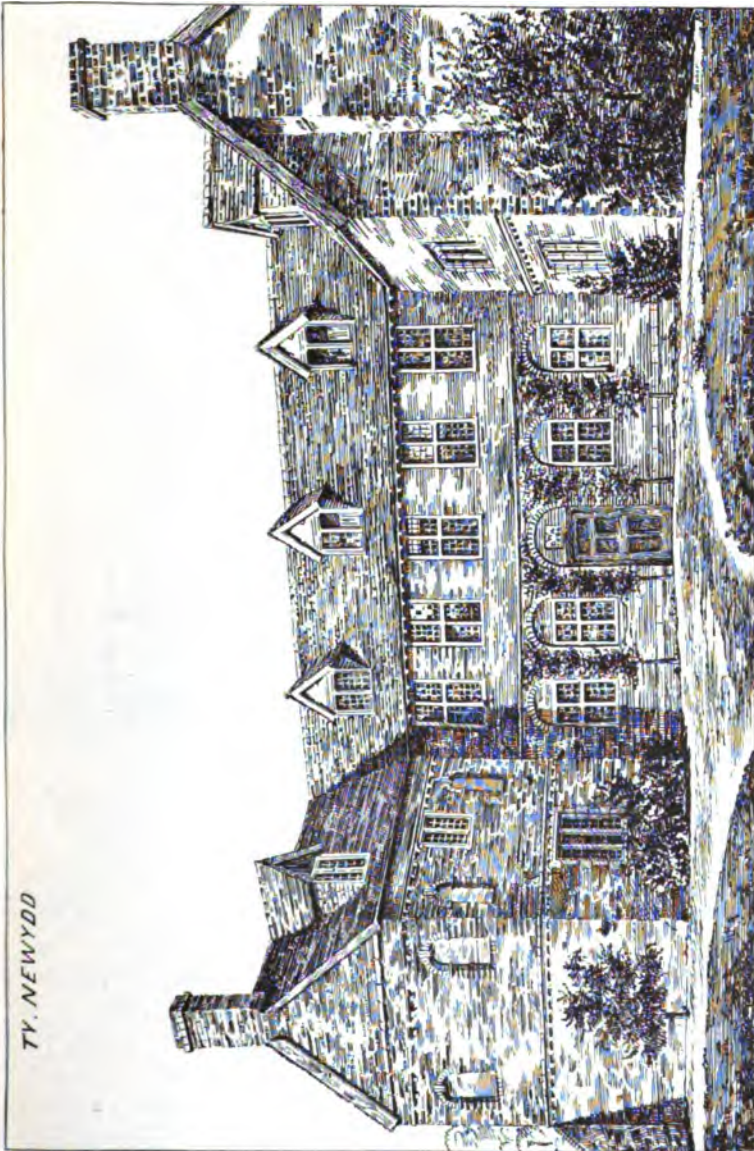


Fig. 14.—South Front, Ty Newydd.

staircase and set of rooms in very perfect condition, may be mentioned as a good example of a building of

this period. The rooms open out of each other. The walls are lined with oak panelling. The outer members of the mouldings are raised above the frames. The panelling is divided by pilasters.

Ty Newydd is an example of an exterior of this period. Over the doorway, in the centre of the south front, is a panel with the initial *w* placed over *D A.* The date 1684 is below. We give sketches (figs. 14 and 15) of the south and west fronts. The lower



Fig. 15.

portion of the wall in the west front would be older than the upper.

In the sixteenth century we find elaborate plaster ceilings and wall decorations, often ornamented, to a great extent, with heraldic devices. At the period we are dealing with, the plaster ceilings often have a heavy appearance, and lack the spontaneous expression so frequently met with in the earlier examples. The ceiling of a bed-room at Glascoed, of a portion of which we give a sketch (fig. 16), follows, in its general construction of deeply-recessed panels, a classic idea. The mouldings,

however, are neither Gothic nor fully-developed Renais-

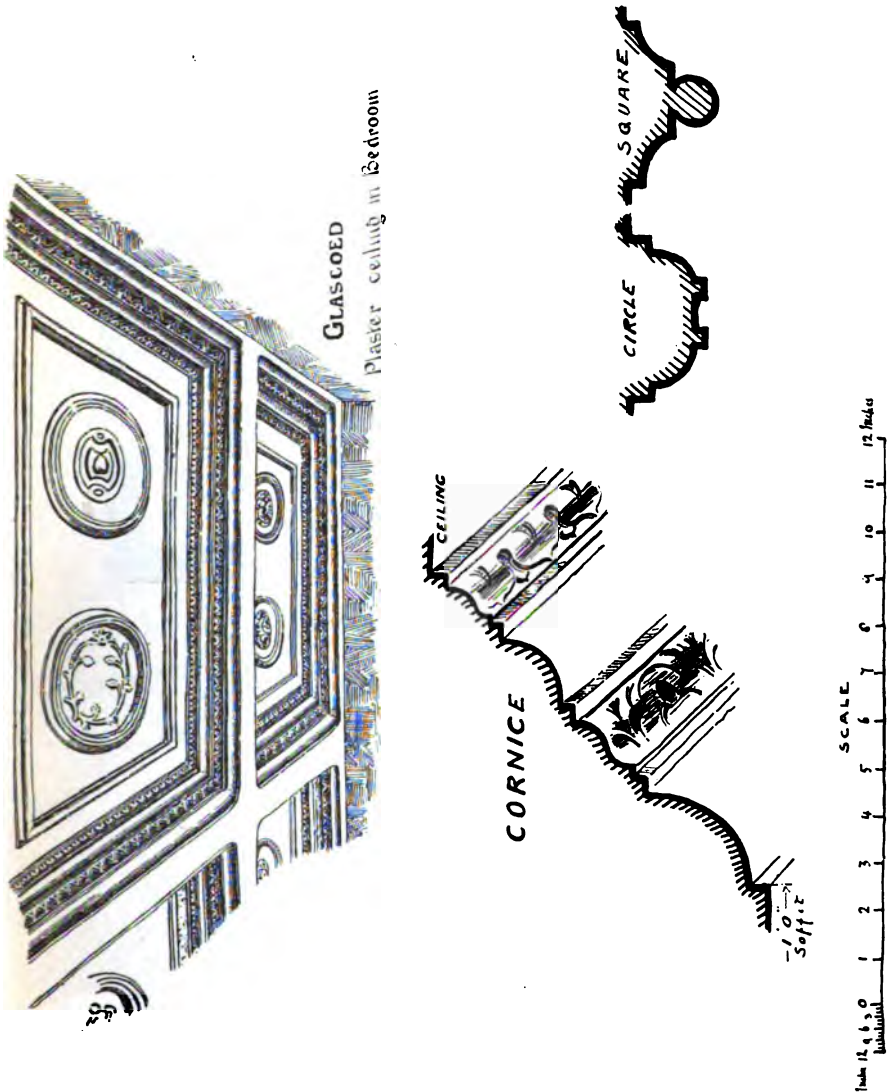
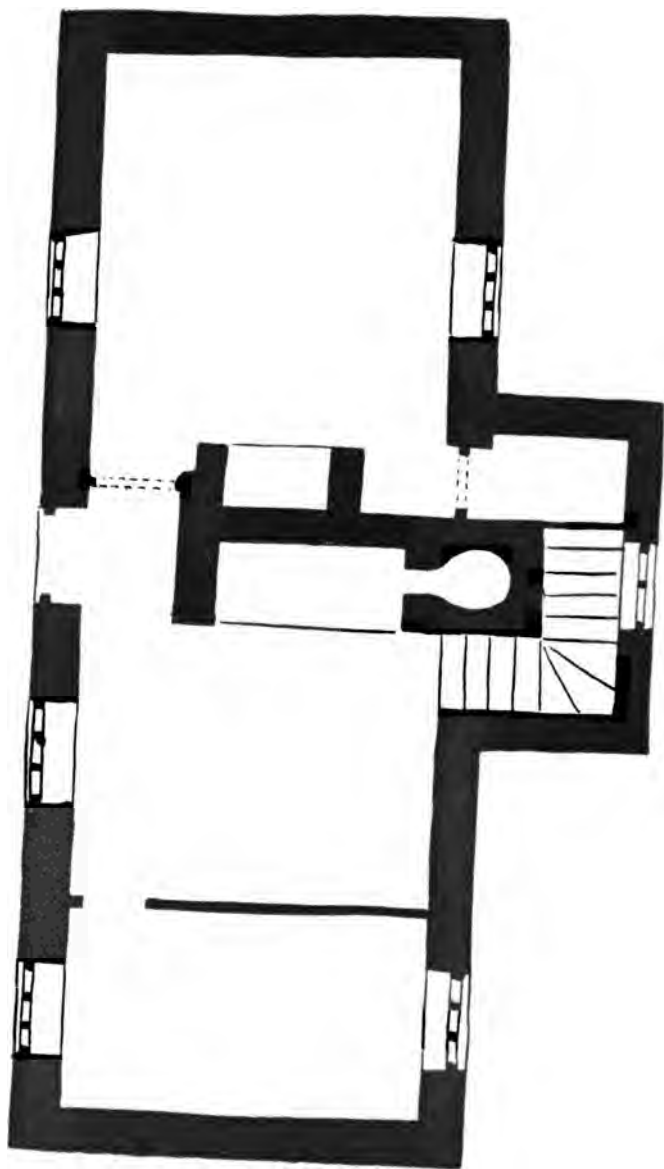


Fig. 10.

sance. Those of the inner squares are a reminiscence of a Gothic detail, to which they bear a far greater resemblance than either those of the beams or circles.



GROUND PLAN
OF
BRON-HEILOG



Fig. 17.

In the enrichments of the mouldings of the beams a strong classic influence may be discovered. The ceiling would probably date from about the middle of the seventeenth century.



Fig. 18.

Bron-heilog is a small but perfect example of a late seventeenth-century house. It is situated near Lloran Uchaf. The plan (fig. 17) is that of a parallelogram, divided into two by a large chimney, one division being

slightly larger than the other. The entrance is nearly

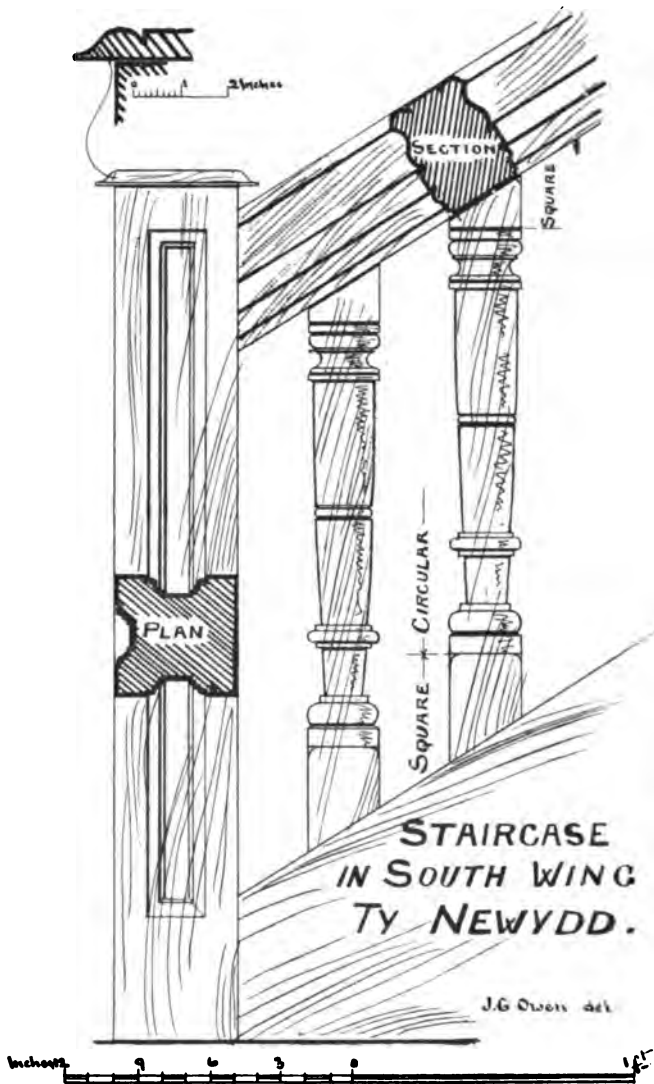


Fig. 19.

in the centre of one side, and opposite the chimney. A small internal porch is formed between the entrance

doorway and the chimney-breast. A doorway, opening out of the entrance porch on the left, gives access into the parlour, while on the right is the kitchen, with a scullery beyond and opening out of it. It seems probable, however, that the partition between the kitchen and scullery has been inserted at a later period. A circular oven opens out of one side of the large kitchen fireplace. The staircase starts out of the kitchen, and is carried round the oven. Under the stairs is a closet opening out of the parlour. The rooms on the first floor correspond to those below. A closet occupies the space over the porch, and is lighted by a window. The sketch (fig. 18) of the stairs will show the change of ideas in design that had taken place since the staircases of Lloran Issa and Glascoed were constructed. The elaborate newel-tops and flat-shaped balusters have, in this instance, given place to the simply moulded and flat terminations and turned balusters. We give an illustration (fig. 19) of the details of a staircase of similar character in the south wing at Ty Newydd.

There are many houses of great architectural interest in the neighbourhood we have not referred to in these notes. We have merely endeavoured roughly to trace, from a few examples, the general development of the house from the fifteenth to the end of the seventeenth century: from the mediæval to the more or less modern dwelling. The subject is one of much interest, and well worthy of more minute study by those who have the time and opportunity.

Cambrian Archaeological Association.

Annual Meeting at Haverfordwest.

1897.

(Continued from p. 87.)

EXCURSIONS.

TUESDAY, AUGUST 17th.—EXCURSION No. 1.

BURTON.

Route.—Members assembled at 9 A.M. in the CASTLE SQUARE, and were conveyed by carriage to BURTON (7 miles south of Haverfordwest); going by Ratford Bridge, Walwyns Castle, Steynton, and Rosemarket; and returning by Langwmm and Johnston.

Total distance, 27 miles.

On the outward journey stops were made at WALWYNS CASTLE (6½ miles south-west of Haverfordwest); ROMANS CASTLE (1½ miles east of Walwyn's Castle); STEYNTON (2½ miles south-east of Roman's Castle); ROSEMARKET (2½ miles east of Steynton); BURTON (3 miles south-east of Steynton); and WILLIAMSTON (1 mile north of Burton).

BENTON CASTLE (1 mile east of Williamston) and BURTON CROMLECH (near Williamston) were visited on foot.

On the return journey stops were made at LANGWMM (2 miles north of Williamston) and JOHNSTON (4 miles west of Langwmm and 4 miles south of Haverfordwest).

LUNCHEON was provided, by kind invitation of the President and Lady Scourfield, at WILLIAMSTON.

Walwyns Castle and Church.—Here the Rev. T. G. Marshall read a few notes on the parish and the church, referring to the legend which connects Walwyns Castle with King Arthur's knight Gawaine, and to the later story of Wogan, the regicide, taking sanctuary in the porch of the church and dying there.

The church has been completely rebuilt with the exception of the lower part of the tower, which was of the military type usual in this

part of Pembrokeshire. The Norman font is still preserved, although a modern one takes its place for use at baptisms.

Walwyns Castle Church stands in a strong position from a defensive point of view, being nearly surrounded by a deep ravine. Close to the churchyard on the south side is an extensive earthwork, possibly a British stronghold in the first instance, and altered apparently in Norman times, when the great mound where the keep stood was erected.

(“Arch. Camb.”, 3rd Series, vol. iii, p. 396; Fenton’s “Pembrokeshire”, p. 160.)

Romans Castle.—This is a small camp, situated on high ground and commanding an extensive view of South Pembrokeshire, the tower of Steynton church being a prominent landmark visible in the distance.

The fortification has a ground plan which is something between an oval and a rectangle in shape. If the sides were straighter, it might be described as a rectangle with rounded corners.

The somewhat unusual nature of the plan, coupled with the peculiar name of the camp, has given rise to the idea that it is of Roman origin. The name, however, is probably a corruption of *Roma’s* or *Rama’s* Castle.

Except as regards its plan, this camp is similar to those which are called ancient British throughout Wales. The defences consist of a double rampart with a ditch on the outside.

The ramparts are constructed of a mixture of earth and shale, and are thickly overgrown with ferns and gorse, contrasting strongly with the light green colour of the surrounding meadow.

(“Arch. Camb.”, 3rd Series, vol. x, p. 346.)

Steynton Church and Inscribed Stone.—Here the party were conducted over the church by the Rev. E. H. Jones, who described the remarkable discoveries made during the restorations in 1883, which included the foundations of an early Christian church and two dolmens 4 ft. under the floor of the nave, a Cromwellian pike and two horses’ skulls under the chancel arch, and bones, probably relics of saints, built into specially-prepared recesses in each of the piers of the nave arcades. Prof. Rhys described the “Gendili” Ogam inscribed stone in the churchyard, and pointed out that it had been utilised three, if not four, times as a gravestone at different periods, from the fifth or sixth century down to the present century.

The following letter, relating to the discoveries in Steynton Church, was addressed by the Vicar to Mr. Edward Laws, F.S.A., who has kindly sent it to the Editor for publication :—

“Steynton Vicarage, Milford Haven.

“February 25th, 1896.

“DEAR SIR,—I will endeavour to answer your questions as clearly as possible.

"1. The pike-head was of iron, and is now in the possession of Capt. Macfarlane, R.N., Milford Haven.

"2. The cavities were found in the four pillars of the arcade, and in each we found a human thigh-bone about 7 ft. from the floor.

"3. I cannot tell you the date of the arcade. I am told that there are only four churches with similar arcades. The pillars are square.

"4. Dr. Griffith, of Milford Haven, who was a member of the Restoration Committee, said at once that the bones found in the cavities were human thigh-bones.

"5. We saw the foundation of a small church within the walls of the present building: it contained only a nave. The cromlechs were about 4 ft. below the surface, and were more than 5 ft. in length.

"I am, Dear Sir, faithfully yours,

"E. HUMPHREY JONES.

"E. Laws, Esq., F.S.A."

Mr. Laws adds: "To read this riddle is no easy task. I think we may take it for granted that the cromlechs (or kistvaens) are the earliest of these remains.

"The little church is perhaps coeval with the Ogam stone standing in the churchyard.

"The arcade I believe to be a thirteenth-century erection. Why the human bones were immured I cannot tell; perhaps, as Mr. Jones suggests, they were relics of saints.

"The iron spear-head and the horse bones were perhaps of the kistvaen date; perhaps of the Ogam period.

"Did the architect make a plan of the little church?"

(*Church*.—"Arch. Camb.", 5th Series, vol. xiii, p. 354; Fenton, p. 189).
(*Inscribed Stone*.—Prof. J. O. Westwood, in "Arch. Camb.", 4th Series, vol. ii, p. 292; Prof. J. Rhys, in "Arch. Camb.", 4th Series, vol. xii, p. 217; and 5th Series, vol. xiv, p. 326; and J. R. Allen, in "Arch. Camb.", 5th Series, vol. vi, p. 308.)

Rosemarket Church.—Lucy Walters, the wife—or, as some say, the mistress—of Charles II, and mother of the Duke of Monmouth, was born at Rosemarket. The house known as "The Great House" was the conjectured place of her birth. Here was also born Dr Zachary Williams, who invented the means for discovering the longitude by magnetism. Dr. Williams was also the father of Miss Williams, the friend of Dr. Samuel Johnson, of whom the great lexicographer spoke so affectionately. Rosemarket church is entered by descending steps, and previous to its restoration steps also descended from the nave to the chancel. There are very remarkable double hagioscopes in the church, and outside there is a cross which probably rested on a tomb in the interior.

The font is Norman, and of the same type as those at St. Twinnells and at Castle Martin, in the neighbourhood of Pembroke. The

ground plan of the church consists of a nave, chancel, and north transept. The building belongs to the smaller type of Pembroke-shire church, without any bell-tower.

Circa 1145, the three barons; William, son of Haion, Robert, son of Godebert, and Richard, son of Tancard, gave to the Hospitallers the whole vill of Rosmarche with, the church, mill and lands, with all their appurtenances and liberties.

David, Bishop of St. David's (1147-76) confirmed to the Brethren the church of Rosmache.

In 1230, Bishop Anselm confirmed the gift of the church of Rosmarthe.

In 1338, the Preceptor of Slebech received from Rosmarket £5 6s. 8d., rent of one water-mill; £2, rent of a fulling-mill; and £24 from the church and glebe-land.

The 1434 list repeats the above particulars of the original donation.

In 1535, the Knights were in receipt of £4 13s. 4d. from their manor of Rosemarkett, and £8 from the church there. William Capriche was vicar "by collation of the Preceptor of Slebech", and his stipend amounted to £4, out of which he had to pay his tithe of 8s.

As to the donors, William, son of Haion, was probably of the same blood as Robert Fitz Hamon, the invader of Glamorgan, and a near relative of William the Conqueror. I find that a certain William, son of Hamon, son of Vitalis, "one of them who came in with the Conqueror", built the church of St. Mary Breden, in Canterbury, as his father, Hamon, had built that of St. Edmund, Ridingate, in the same city.

Robert, son of Godebert, the Fleming of Ros, was, I think, a nephew of Richard Fitz Tancard.

For Richard, son of Tancard the Fleming, see under Garlandeston and Haverfordwest.

(Fenton, p. 197; J. Rogers Rees, in the "Pembroke County Guardian".)

Burton Church.—Here there is a remarkable altar-tomb to a Wogan of Boulston, with a slab bearing a cross ragulé and two shields on the top, and the sides decorated with heraldic shields, one bearing the punning device of the sails of a windmill above a cask, meaning mill tun or Milton, the Wogans being lords of Boulston and Milton. The slab on the top of the tomb seems to be of the fourteenth century, and the rest of the tomb of the fifteenth or sixteenth century.

On the south side of the chancel is a remarkable series of long narrow lancet windows, which Mr. F. C. Penrose suggested had been made of this form for defensive purposes.

(“ Arch. Camb.”, 3rd Series, vol. x, p. 347.)

Burton Cromlech.—This is a fine specimen of a Pembrokeshire Cromlech. The cap-stone is 10 ft. 2 ins. long by 8 ft. 6 ins. wide by 4 ft. 3 ins. thick. The height outside is 10 ft. 6 ins., and inside 5 ft. 3 ins. to 6 ft. 3 ins.

(Rev. E. L. Barnwell in "Arch. Camb.", 4th Series, vol. iii, p. 126.)

Williamston.—The seat of the President, where the party were entertained with grand hospitality.

Benton Castle.—A fortress (like Roch Castle) of a subordinate type as compared with the great castles of the Norman and Edwardian periods, erected probably during the turbulent reign of Henry III, and built in spite of the sovereign, rather than with his aid and under the influence of his mareschals. These smaller castles, or peel towers, should be viewed in connection with the general military works of the district, of which they formed only one part. The castle was, no doubt, intended for the defence of the deep inlet from Milford Haven, on the banks of which it is placed.

(G. T. Clark in "Arch. Camb.", 3rd Series, vol. ii, p. 82.)

Langwm Church.—The building is cruciform in ground plan. Mr. Stephen W. Williams and others spent some time in examining the recumbent effigies of a knight and lady in the north transept. Fenton, without hesitation, states that the figure of the knight is known to represent a member of the Roche family, but Mr. Stephen Williams expressed an equally confident opinion, from evidence on the tomb, that the figure represented a member of the Corbetts family; but it is not clear that the Corbetts were ever intimately associated with Pembrokeshire. The knight's figure is clothed in mail, with a shirt of chain, and a cyclas reaching to below the knees, but the bottom parts of which have been broken away. It also had the steel cap called a basinette. These peculiarities enabled Mr. Williams to assign the effigy to a definite date—between 1330 and 1380. The effigy of the female probably represented the knight's lady. The knight's shield had been emblazoned, and some of the plaster upon which the painting was done still remained upon the shield. What appears to be a combined aumbry and piscina is built into the east wall of the north transept. The decoration, with rows of shields, is of a remarkable character, and may have been the work of some local mason of the fifteenth century. Langwm is the headquarters of the oyster industry in Pembrokeshire, and the inhabitants, like many other fishing communities, "keep themselves to themselves," and do not intermarry with the neighbouring people.

("Arch. Camb.", 3rd Series, vol. x, p. 348; Fenton, pp. 147 and 238).

Johnston Church.—Here Mr. and Mrs. Carrow had thoughtfully provided tea for the party, but the late hour at which Johnston was reached prevented the members from doing more than taking a

glance at the church before returning to Haverfordwest. Johnston Church is a very good specimen of a structure built partly for religious purposes and partly for defence. It has fortunately escaped the destroying hand of the restoring architect, and consequently still retains many features which are of interest to the archæologist. There are points of similarity between the construction of Johnston Church and the old farmhouses near St. Davids.

(J. R. Allen in "Arch. Camb.", 4th Series, vol. ix, p. 194.)

WEDNESDAY, AUGUST 18th.—EXCURSION No 2.

Route.—Members assembled at 8.30 A.M. in the CASTLE SQUARE, and were conveyed by carriage to ST. DAVID'S (15 miles north-west of Haverfordwest), going by Roch Castle, Brawdy and Whitchurch, and returning by Solva and Newgale.

Total distance, 30 miles.

On the outward journey stops were made at ROCH CASTLE (6 miles north-west of Haverfordwest), BRAWDY (2½ miles north-west of Roch Castle), and WHITCHURCH (4 miles west of Brawdy and 3 miles east of St. David's).

On arrival at ST. DAVID'S, the Cathedral and adjoining ruins of the College of St. Mary, and the Bishop's Palace, were visited on foot. After luncheon, one party of members visited St. David's Head (2½ miles west of the city of St. David's), whilst another were conducted to the ruins of St. Non's Chapel (1 mile south of St. David's).

On the return journey no stops were made.

LUNCHEON was provided in the National School-Room at 1.30 P.M., and Tea at the Deanery, by kind invitation of the Very Rev. Dean Howell, at 5.30 P.M.

The party left St. David's at 6 P.M.

Roch Castle and Church.—Here the Vicar, with Mr. Massey (Cuffern), and others awaited the party. The Vicar had brought with him a number of old documents of interest, and the plate belonging to Roch and Nolton Churches; and Mr. Massey showed a stone which had recently been found in Roch churchyard bearing sculptured figures. Roch Castle was examined by some of the party. This castle is said to have been built by Adam de Rupe, founder of Pill Priory. Mr. G. T. Clark, who accompanied the Association here in 1864, thought the castle might date from the reign of Henry III, or early in the following one. The bonding stones in the tower show that the projected building was never completed. The Tudor windows are evidently later additions. About the middle of February, 1644, the castle was garrisoned by the Royalists, under Lord Carbery, and two days after the fall of Pill

Fort the garrison was summoned and they surrendered. Captain Francis Edwardes, of Summer Hill, hard by, was in command of the castle. It was at this time owned by the Walters family, this family being connected with the Barlows, who were strong Royalists. After its surrender it was apparently garrisoned by the Parliamentary troops, as we read that on a Sunday night in the month of July following, Colonel Charles Gerard recaptured the castle, taking as booty 500 head of cattle and 2,000 sheep.

(G. T. Clark in "Arch. Camb.", 3rd Series, vol. x, p. 351; and Rev. J. Tombs in "Arch. Camb.", 3rd Series, vol. ii, p. 361.)

Brawdy Church and Inscribed Stones.—There are two distinct types of churches in Pembrokeshire, namely: (1) those in the southern and English part of the county, distinguished by their high military towers, cavernous interiors with pointed barrel vaulting, and tunnel-like hagioscopes having exterior roofs separate from those of the other parts of the building; and (2) those in the northern and Welsh part of the county, which are much smaller and simpler, and have a bell-gable instead of a tower. Brawdy Church belongs to the latter class, but it is a good example. There is a bell-gable at the west end, and a second bell-cote for the sanctus bell over the east wall of the nave. The ground plan consists of a nave, chancel, south porch, and a south aisle opening into both the nave and the chancel. When the south aisle was added, instead of making a proper arcade between it and the nave, only a single arch was pierced through the south wall of the nave, and one of the original south windows on the west side of this arch was left as it was, and now looks like a hole knocked in the wall separating the nave from the aisle. The arches are all pointed, and quite devoid of mouldings. In the north wall of the chancel is one of the smallest windows in the Principality: a lancet with cusped top. The font is of the Norman cushion-capital pattern so common in Pembrokeshire. It is a remarkable fact that, although the greater part of the fonts throughout the county are Norman, with one or two rare exceptions none of the architectural details of the churches is earlier in date than the thirteenth century. Through the good offices of Mr. Henry Owen, F.S.A., and with the co-operation of the proprietors, the two inscribed stones from Caswilia, and a third from Rickardston Hall, have been released from doing duty as gateposts, and have been once more placed in a consecrated burial-ground at Brawdy. An efficient Ancient Monuments Act will be an unnecessary luxury for Pembrokeshire, even if such a measure is ever passed, as the landed proprietors and the inhabitants of the county generally are taking steps to protect their antiquities without the aid of a Government that "cares for none of these things". The inscriptions on the Caswilia stones have already been read satisfactorily as *VENDOGNE* and *MAQUI QUAGTE*, but Prof. J. Rhys, who was present, made out one or two more letters on the Rickardston Hall stone after *BRIACI*

FILI than he had previously been able to decipher. The second name had a v near the beginning, and a c or g and an i at the end, suggesting some such name as *EVOLENGI* as a possibility.

The northern set of the chancel of this church is said to typify the inclination of Christ's head on the cross. Dr. Schwarz, correlating the circumstance with the fact that certain churches in Germany have chancels similarly set to the northward, is inclined to accept this example as "proof of the civilizing influence of the Flemish colonists", but it is not understood that the Flemings of Pembrokeshire had any influence north of Brawdy brook. The church is dedicated to St. David, but the Welsh name of the parish, "Breideth", has been thought to be connected with Sant Ffraed. Seeing that the churches were oriented according to the position of the sun in the eastern horizon on the day of the Saint to whom the church was to be dedicated, and that St. Bridget's Day falls on the 1st of February, and St. David's Day on the 1st of March, and the difference in the position of the sun when rising on these days is 13 degrees, and that the chancel sets to the northward about 13 degrees, there may be some ground for assuming that the chancel is built on the site of an earlier church dedicated to St. David, and that the present nave was added thereto and dedicated to St. Bridget.

(*Brawdy Church*.—Fenton, p. 40.)

(*Caswilia Inscribed Stones now at Brawdy*.—Prof. J. O. Westwood in "Arch. Camb.", 5th Series, vol. i, p. 48; Prof. J. Rhys in "Arch. Camb.", 5th Series, vol. xii, p. 183.)

(*Rickardston Hall Inscribed Stone, now at Brawdy*.—Prof. J. Rhys in "Arch. Camb.", 5th Series, vol. xiv, p. 329.)

Whitchurch.—At Whitchurch was shown the base of a Calvary Cross, around which it was customary to carry the dead before burial in the churchyard.

St. David's Cathedral and Bishop's Palace.—On arrival at St. David's the party were conducted through the cathedral by Chancellor Davey, who gave an interesting account of the architectural history of the building and the sepulchral monuments it contains. It would be quite out of place here to attempt to describe it, however briefly. The sepulchral monuments especially are worthy of more serious consideration than they have hitherto received. The attention of the members was particularly directed to the inscribed and ornamented stones of pre-Norman date now preserved in the cathedral. Amongst these were the "Gurmarc" and three other stones with ornamental crosses brought from Pen Arthur, and the sepulchral slab of Hed and Isac, sons of Abraham, who was Bishop of St. David's in A.D. 1076, an extremely rare example of a monument of this period with a well-ascertained date. We know of no Gothic building where the evolution of the Early English pointed style from the round-arched Norman style can be better studied than at St. David's. Here every step in the development of the Early English

capital carved with foliage from the Norman cushion capital can be clearly seen; the dog-tooth moulding can be traced back to the chevron, and the architectural revolution which took place during the last twenty years of the twelfth century and the beginning of the thirteenth century is brought before the imagination so vividly that the massive Norman piers seem to be in the act of springing upwards like the stems of some tree of rapid growth, and the arches changing before our eyes from the traditional semicircular shape inherited from the builders of Diocletian's palace at Spalato, throwing off the yoke of tradition once for all, and carrying the whole structure heavenwards.

(*St. David's Cathedral*.—Fenton, p. 59; Jones and Freeman's "History of St. David's;" "Arch. Camb.," 2nd Series, vol. xiii, p. 67; 4th Series, vol. v, p. 289; "The Builder," December 3rd, 1892; "The Building News," June 2nd, 1882.)

(*Inscribed and Sculptured Stones in St. David's Cathedral*.—Prof. J. O. Westwood in "Arch. Camb.," 3rd Series, vol. ii, p. 50; 5th Series, vol. v, p. 43; 5th Series, vol. ix, p. 78; and "Lapidarium Walliæ," pls. 50, 57, 63 and 65.)

St. David's Head.—It has long been known that the extreme point of St. David's Head was cut off the land by great ramparts enclosing hut circles within; but in the course of the Archæological Survey of the county, Mr. H. W. Williams, of Solva, and Mr. Henry Owen made the important discovery that a very much larger area is enclosed by another rampart of stone half a mile long, running from Porth Melgan to Porth-l-long, showing that there must have been a settlement here of the same people who built the great prehistoric towns on Moel Trigarn and Carn Vawr, near Strumble Head.

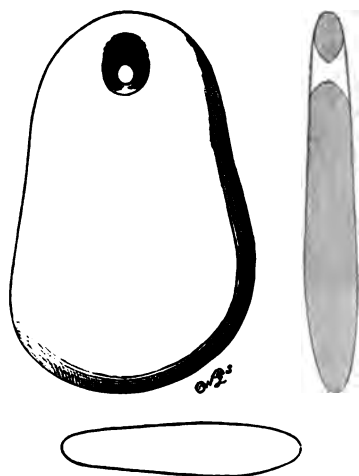
(Jones and Freeman's "History of St. David's"; "Arch. Camb.," 3rd Series, vol. x, p. 352; 3rd Series, vol. 3rd Series, vol. xi, p. 283; 4th Series, vol. iii, p. 143; 4th Series, vol. vi, p. 85.)

St. Non's Chapel and Well.—Nothing remains now but the ruined walls of the Chapel of St. Non, the mother of St. David. There is an incised cross of early type amongst the ruins.

(Jones and Freeman's "History of St. David's"; Prof. J. O. Westwood in "Lapidarium Walliæ", pl. 63.)

Archaeological Notes and Queries.

DRILLED AMULET FROM CEFN TWM BACH.—The amulet here illustrated was found under the corner foundation stone of an old inn called Cefn Twm Bach, or "Little Tom's Boat", near the ferry over the Wye, and near where the Eswood bridge now stands. It was forwarded for illustration and description by Mr. John Williams Vaughan, of Velinnewydd, Talgarth, Breconshire, in the spring of 1897.



Drilled Amulet of Indurated Ferruginous Clay from "Cefn Twm Bach"
Inn, on the Wye. Actual size.

"Little Tom's Boat" inn is of some slight historic interest, as Prince Llewelyn, the last native Prince of Wales, is supposed, according to legend, to have crossed the Wye by the ford there, when on his way from Aberechw to Cefn-y-bad, near Builth, where he met his death. The old inn, it appears, had got into such a dilapidated state that it was found necessary to take it down and rebuild it from the foundation, and during the work of demolition this talisman was found embedded under the corner foundation stone.

The amulet was sent as stone, and the substance is certainly as hard as stone, and is stone-like in appearance. The material is, however, indurated ferruginous clay; it is of chocolate colour; Indian red when the surface is scraped away; the actual size is shown in the illustration: it is somewhat unskilfully drilled from

both sides for suspension. That it was once really used as a suspended amulet is certain, for the upper part near the perforation is worn and smoothed by the cord. The ovate form of the amulet was secured by rubbing and smoothing; and notwithstanding its long rest under the foundation stone, it still possesses a slight glaze brought about by long handling. One side of the relic was badly scratched by the mason who found it, in an attempt to make out what it was, before it reached Mr. Vaughan's hands. Its weight is $12\frac{3}{4}$ dwt. No indurated clay of the kind of which the amulet is made seems to be known in the neighbourhood of the inn.

This perforated stone was doubtlessly built into the foundation as a charm against evil: the idea is analagous with that of placing coins in a foundation, which again is a survival under a different

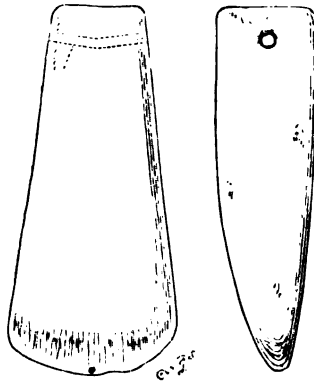


Fig. 2.—Amulet of Drilled Hornstone from Egypt. Actual Size.

form of the practice of immolating a human being or one of the lower animals at a foundation. The beautiful deep red colour of the substance doubtlessly led to its selection, as something new, strange, and beautiful for drilling. Beautiful pebbles, stones with natural holes, and fossils were esteemed as amulets, and kept in houses in past times as charms against lightning, witches, and all the evils, real or supposititious, pertaining to man and beast. In the western islands of Scotland ammonites were believed to possess magical properties; and I may say in passing that on some recent alterations (including the demolition of a wall) being made at the east end of the church of the town in which I live—Dunstable—a large ammonite was found built into the foundation. Popular tradition says that the original church of Dunstable was built on a hill to the west of the town, and that the stones were removed by magic to the present site.

Whilst writing of amulets, I may be excused for referring to one

in my own possession. It was given to me by the late Rev. E. L. Barnwell, who had kept it in a drawer with other oddities for many years, and had never paid any attention to it, apparently not knowing or caring anything whatever about it. He said that, long ago, it was given to him by a friend, who brought it from Egypt, and he could remember nothing more. That it came from Egypt is certain, as there are one or two Egyptian examples of the same class and size in the British Museum, Bloomsbury.

The Egyptian amulet is made of hornstone, and is shining black in colour. Its weight is $\frac{3}{4}$ oz. 1 dwt. It has been seen by my friend, Mr. F. C. J. Spurrell, who has made a study of Egyptian antiquities, and he says that this object not only looks like a small stone chisel, but it really is one, and probably of Egyptian Neolithic age. If this decision be accepted, it seems probable that some ancient Egyptian found this polished black chisel, long after such objects had fallen into disuse and been forgotten. Being strange, well-formed and beautiful, he esteemed it as a talisman, and had it finely drilled at the thicker end for suspension.

It will be noticed that the Welsh example is somewhat in the form of a flat polished celt or chisel with the cutting edge downwards, as in the Egyptian example. Stone celts have commonly been esteemed as amulets.

WORTHINGTON G. SMITH.

FLAKES OF ANDESITE LAVA FROM LLANDEILO.—In the spring of last year Mr. John Williams Vaughan forwarded three worked flakes of hard Andesite lava, or pumice, found in an old pond or Alder bed just below the Skreen house in the parish of Llandilo, in the county of Radnor. Mr. Vaughan was having the dead wood cleared away prior to making a duck pond, when he picked up these flakes himself—which he took to be flint—on the hard bottom of the excavation under peaty material, a foot deep. Two of the flakes are here illustrated of the actual size, chiefly on account of the material from which they are made: for as far as I know, this hard silicious lava has not hitherto been recorded as one of the substances which was used in past times for implement making, although basalt was frequently used. Andesite lava, although common in some parts of Wales, does not occur naturally at Llandeilo, the stone there being Upper Silurian. Near Builth, some seven miles off, igneous rocks occur.

Fig. 1 illustrates the two sides and edge of one of the simple flakes: there is a well-marked cone of percussion at A, C; and a concavity answering to a similar cone belonging to a detached flake at B, D.

In the example illustrated in Fig. 2, an attempt seems to have

been made to secure a point; and, as will be seen from the illustration, there are numerous facets on both sides.

The natural colour of Andesite lava is black or greyish-black: the

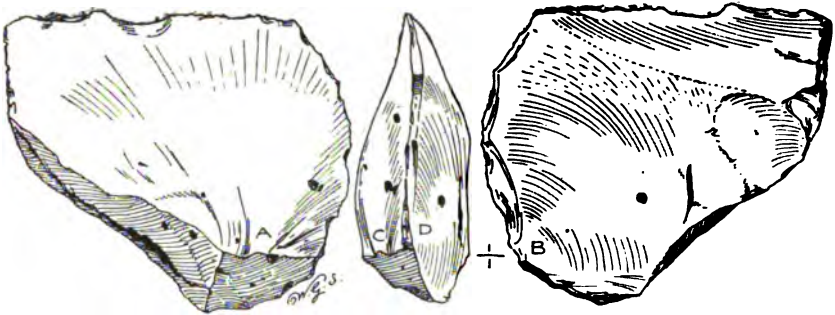


Fig. 1.—Flake of Andesite Lava. Actual size.

trimmed examples from Llandeilo have changed colour with age since the flaking was done; the simple flake is now grey-whitish;

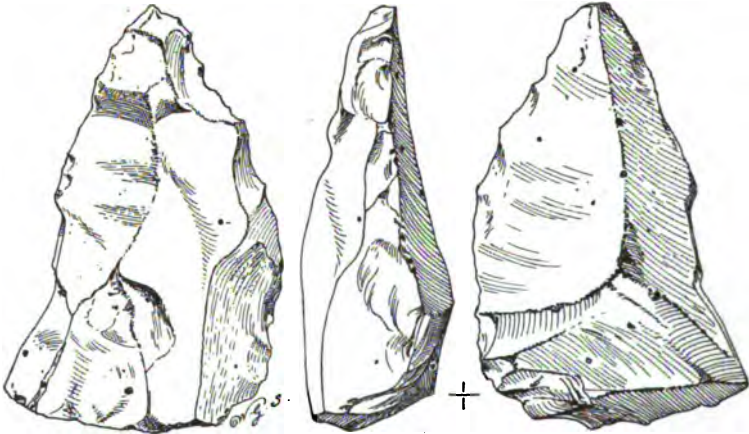
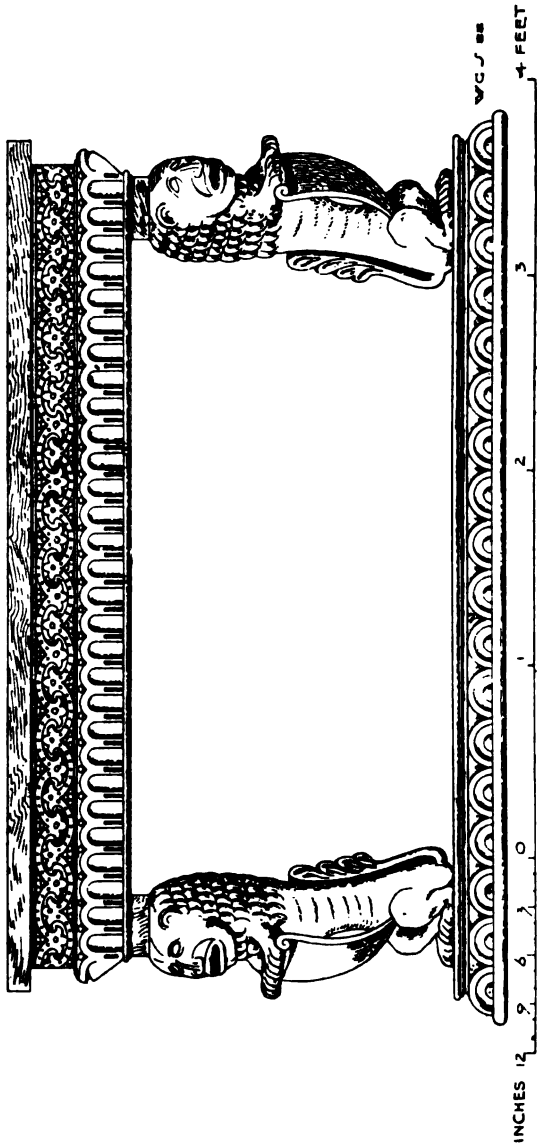


Fig. 2.—Rudely-flaked Andesite Lava. Actual size.

the pointed example is dull buff-grey-whitish: the small black dots on the illustrations represent the minute air-cavities of the lava.

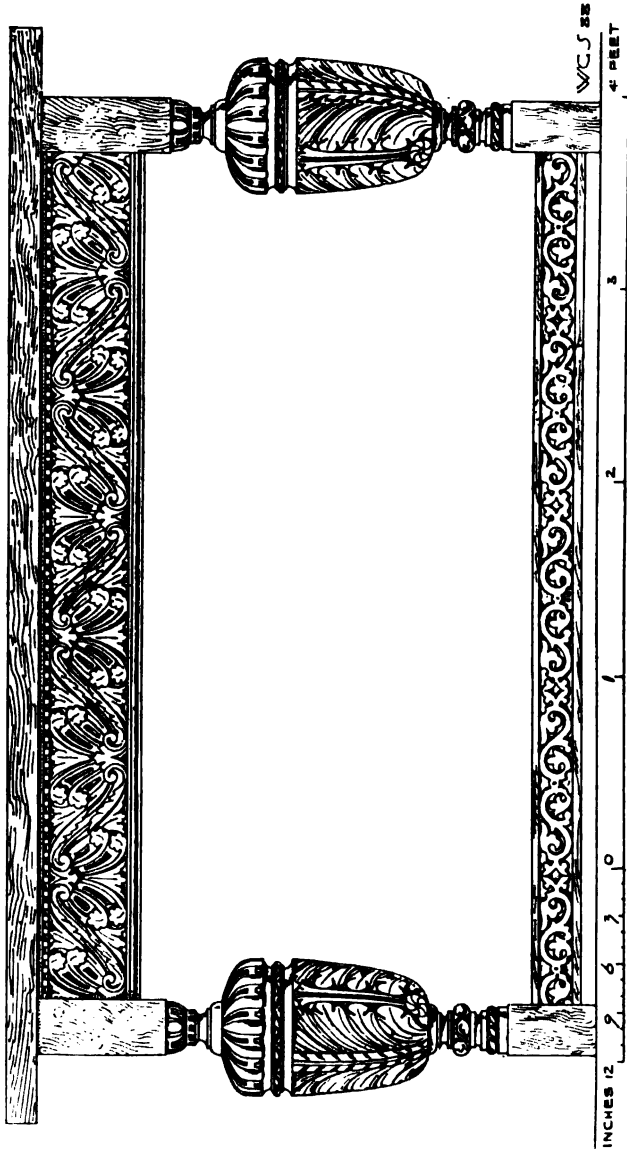
WORTHINGTON G SMITH.

NOTES ON ALTAR-TABLES.—The two altar-tables here illustrated



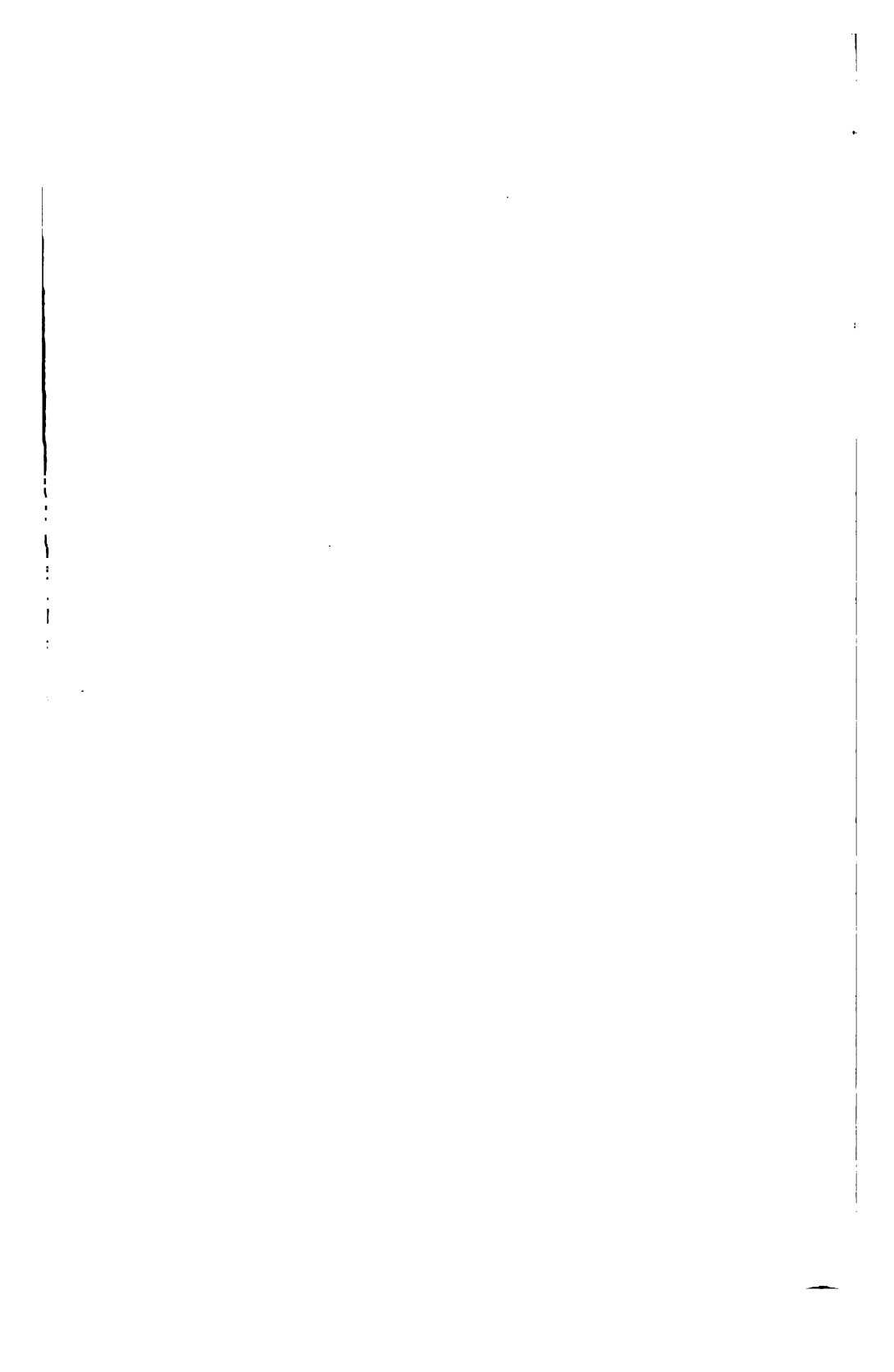
Altar Table at Llanrhydd, Denbighshire.

are of a type that is not altogether uncommon in Wales, and which was introduced when the stone altars were destroyed at the period



Altar Table at Bodfari, Denbighshire.

of the Reformation. Both are very interesting examples of Tudor
woodwork, and resemble the domestic furniture of that age. There





Cinerary Urn, found in a Tumulus at Rhinderston,
Pembrokeshire.

(From a Photograph by Messrs. Bowen & Son, Haverfordwest.)



are also similar interesting examples still left in some of the Welsh churches, and I lately saw a particularly good one at Llangathen church, in Carmarthenshire. At the time these altar-tables were made, there must have been a considerable number of local artizans with a very excellent knowledge of drawing and design, and able to execute good wood-carving.

At this period were also produced the very handsome bedsteads and oak carved chests with which the houses of the Welsh gentry were so liberally supplied, and in some remote districts they may yet be found amongst the possessions of the farmers and peasantry. Of late years a demand has sprung up for ancient carved oak furniture, so that much of it has been exported out of the country, and large quantities despatched to America. It is now a rare thing to find amongst the Welsh farmers and peasantry any old carved bedsteads and chests, and the ancient-altar tables in the churches have been allowed to fall into decay, or have been replaced by the modern stock patterns of the "Ecclesiastical Universal Provider".

Sept. 13th, 1897.

S. W. WILLIAMS, F.S.A.

SEPULCHRAL URN FOUND AT RHINDERSTON, PEMBROKESHIRE.—The urn containing cremated bones was found in the spring of 1875 in a tumulus or mound situated on Rhinderston farm in the parish of Hayscastle.

Stones for the road in the parish had been obtained from the mound for some years, and no thought of its being a burial-place ever existed until attention was directed to it by some tourists, supposed to be Oxford students, on their way to St. David's, observing among the stones placed in the depôts by the roadside some pieces of broken pottery; and, after some inquiry, the tourists were taken to the mound, when they stated great care should be taken in digging, if persevered in, as no doubt it was a burial tumulus, and contained urns. The digging for stones ceased, as another quarry on the same property was opened for the purpose. In 1875, the road contractors required some flags to cover a road gutter; and knowing that there were some to be obtained in the mound, searched for them, when they found the urn, having a flag on each side of it and one covering it, small stones surrounding them, and charcoal cinders. No stones have been obtained from there since 1875. It is believed one in a good state had been found, and quietly taken to Renaway, as it was thought money might have been in it.

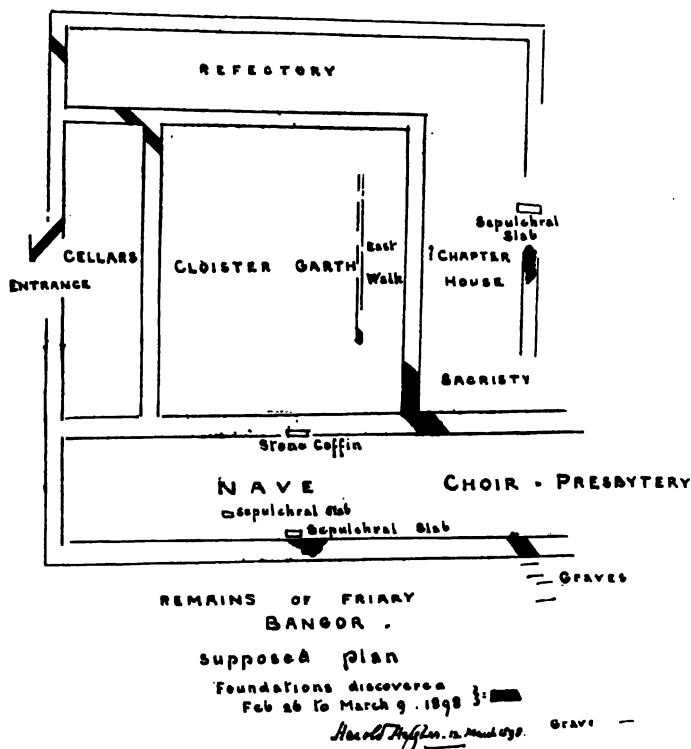
The field is called Parc-y-tump, and the adjoining field is called Holywell, from its containing a fine spring of water, said in times past to be efficacious in affections of the eyes, and parties from a distance were known to have come for the water. The urn is $11\frac{1}{2}$ ins. high, and $9\frac{3}{4}$ ins. wide at the top.

Aug. 26th, 1897.

MRS. R. JAMES.

DISCOVERIES ON THE FRIAR'S ESTATE, BANGOR.—With the view of laying out the Friar's Estate, Bangor, for building purposes, new roads are at present in course of construction.

During the last fortnight the remains of certain conventual buildings have been discovered. The workmen in excavating trenches for laying sewers have cut through the foundations of several walls.



Mr. P. Shearson Gregory, from whose plans the roads are being laid out, has most kindly given me every facility for examining, measuring, and noting the positions of all remains as they are brought to light.

The ancient buildings lie close to the old beach at a considerable distance from Friar's School, on the site of which, some few years ago, several most interesting sepulchral slabs were discoursed.

Although the sewer trenches only cut through the ancient foundations at a few points, we have been able to form an idea of the general plan of the conventual buildings and the positions of the respective parts.

Our facts are so meagre that the arrangement of our plan can only be regarded as tentative until further remains are brought to light.

Unfortunately, in sinking the trenches, the foundations of all ancient walls were destroyed immediately the workmen came across them.

We consider the church to have occupied a position south of the conventual buildings. A stone coffin has been found on the north, and two sepulchral slabs on the south side, within the walls we assign to the nave of the church.

Several graves have been discovered outside, south of the church.

The cloister-garth we consider to have been situated north of the nave.

There appears to have been an entrance through the buildings on the west of the cloisters.

The sacristy probably occupied a position immediately north of the choir, with the chapter-house beyond. The dormitory would have been in an upper floor.

The refectory, in all likelihood, occupied the space north, and the cellars that, west of the cloister-garth.

A sepulchral slab has been found at a distance considerably to the north of the church.

The foundation walls are composed, for the most part, of large sea-boulders.

Mr. Gregory is preparing a plan showing the positions of all finds.

We hope, later on, to send a full report of all discoveries to the Editor of *Archæologia Cambrensis*.

March 13th, 1898.

HAROLD HUGHES, Bangor.

ANNUAL MEETING FOR 1898 AT LUDLOW.—This meeting will take place on August 8th and four following days, under the presidency of Lord Windsor.

Reviews and Notices of Books.

THE BLAZON OF EPISCOPACY: BEING THE ARMS BORNE BY, OR ATTRIBUTED TO, THE ARCHBISHOPS AND BISHOPS OF ENGLAND AND WALES, WITH AN ORDINARY OF THE COATS DESCRIBED, AND OF OTHER EPISCOPAL ARMS. By the Rev. W. K. RILAND BEDFORD, M.A., Brasenose College. Second Edition, revised and enlarged, with one thousand illustrations. Oxford: At the Clarendon Press, 1897.

THE first issue of this work was published nearly forty years ago, and the present edition not only carries it down to the present day, but it contains "numerous corrections and additions derived from a constant examination of seals and documents during that period, as well as from notes kindly contributed by the late Mr. Spencer Perceval and other eminent authorities on heraldry". It is also enriched by the "addition of an Ordinary, which will make the new edition much more useful as a book of historical reference, as it will enable those who see any coat-of-arms easily to ascertain the name of the bearer; and will assist members of families connected with the episcopate to trace their relationship or descent". A local illustration of great interest is supplied in the case of "John Trefnant, or Trevenant¹ (Bishop of Hereford), 1389-1404, buried in Cathedral", whose arms are given as: "*or*, within a bordure engrailed *azure*, three lions' heads erased *gules*". Now these are the arms of Alo ap Rhiwallon, twelfth in descent from Jestyn ap Gwrgant, Lord of Glamorgan, and himself the head of the first of the Five Plebeian Tribes, who lived at Trefnant, in Caereinion; so that both by his name and his arms, depicted on his monument in Hereford Cathedral, he may be claimed as one of the Montgomeryshire Worthies. We turn to "David ap Owen (Bishop of St. Asaph), 1503-1513, buried in Cathedral", and find *or*, a lion rampant *gules*. "Pedigree Sir T. Phillips". This is the "ruddy lion ramping in gold" of the Cynvynian Princes of Powys, which was quartered on the shield of the Vaughans of Llwydiarth, and so confirms the bishop's descent from the stock of Llwydiarth, as

¹ "John Trevenant, LL.D., Canon of St. Asaph and Lincoln, was provided to the See of Lichfield by the Pope's Bull, May 6th, 1389, and consecrated October 16th, 1389. Will dated March 21st, 1403; proved 23rd March, 1404. Buried in St. Anne's Chapel in Lichfield Cathedral". *B. Willis*, who also gives another John Trefnant *alias* Howell, Prebendary of Hereford, October 29th, 1399. The See of Lichfield above should be "Hereford": there was no Bishop Trevenant at the former See.

described by Gwilym Egwad, in his "Awdl i Ddafydd ap Owain Abad Ystrad Marchell", as "Brigog o'r Celynin", *i.e.*, branching from Celynin.—*Mont. Coll.*, xii, 32. We turn next to "Robert Morgan (Bishop of Bangor), 1666-1673, buried in Cathedral. *Gules* (or, Browne Willis), a lion rampant *argent* (*sable*, B. W.), *Cole*".¹ This doubt is one which the Powysland Club ought to be able to solve, inasmuch as the bishop was the third son of Richard Morgan, of Fronfraith, who represented the borough of Montgomery in the Parliament of 1592. Of Thomas Davyes (so the author spells it) of St. Asaph, 1562-1573, he writes: "Buried at Church of Aber-gwilli" (which relates to his predecessor, Richard Davies, the translator with William Salesbury of the Prayer Book and the New Testament into Welsh, and gives as alternative arms, *or*, a lion rampant *azure* (Clive's *Ludlow*)." But Clive gives this as one of the four quarterings. We notice that Francis Godwin (Bishop of Llandaff, 1601, Hereford, 1617-33), had a Welsh motto: "Ascre lan diogel (e) i pherchen" (Secure is he who has a good conscience), in compliment probably to his first See. Both the episcopal and the family arms are given in the case of the eminent translator of the Bible into Welsh, William Morgan, Bishop of Llandaff, 1595; St. Asaph, 1601.

We have said enough to show how extremely painstaking Mr. Bedford has been in gathering his material from all available sources; and this work will be found most useful in identifying the relationship of families and portraits, of which the originals have been forgotten. Thus an unknown portrait in the Principal's Lodge at Jesus College, Oxford, was at once identified by the shield of arms in the corner as that of Herbert Westfaling, Bishop of Hereford, a great benefactor to the College. This feature of its usefulness is much enhanced by the engravings of the shields, which form the second portion of the book; and by the very complete "Ordinary of Episcopal Arms" which follows. A full "Index" makes it most handy for reference, and we thank Mr. Bedford cordially for his very serviceable and helpful work.

D. R. T.

WELSH FOLK-LORE: A COLLECTION OF THE FOLK-TALES AND LEGENDS OF NORTH WALES. By the Rev. ELIAS OWEN, F.S.A. Oswestry: Woodall, Minshall and Co.

THE author of this work has here brought together a large collection of popular folk-tales and superstitions, the produce of many years' intercourse with all sorts and conditions of Welsh men and women. As he himself observes, Welsh folk-lore is almost

¹ On a monument in the parish church, St. Asaph, to Anna, daughter of the Bishop and wife of Thomas Lloyd, Esq., of Cefn, the impaled arms are *gu.*, lion rampant regardant *sa.*

inexhaustible, though it may be questioned whether the supply will not dry up with the departure from the scene of the present—or perhaps the next—generation. All the more welcome, therefore, is this volume, and we are gratified to learn that it is to be speedily followed by another, to be devoted to holy wells and their cult. As it is, Mr. Owen presents us with by far the most complete collection of Welsh folk-imaginings upon the phenomena of animate and inanimate nature that has hitherto been published. Fairy tales, properly so-called—that is, the stories of the doings of beings of supernatural origin and powers with the children of men—form, as will be conceived, the largest, though by no means the most important or most interesting, portion of the volume. The legend of the fairy of Van lake is the best-known story of this class: it is given by Mr. Owen with several curious variants.

Welsh folk-lore is rich in tales and superstitions concerning birds and beasts. The romantic nature of the country, acting upon the highly imaginative temperament of the people, has woven many beautiful fancies around their outdoor pursuits; it is, however, strange to find that physical phenomena appear to have made but slight impression upon the imagination of the Cymry.

A further section of this work is occupied by stories in which the inhabitants of the nether world are the principal performers. "In the Principality", says Mr. Owen, "the Devil occupies a prominent position in the foreground of Welsh folk-lore." This is true, but we are not quite sure that the personage in question and his satellites have not received a considerable "lift-up" within comparatively modern times. There is no doubt that the idea of embodied spirits of evil and mischief going to-and-fro seeking whom they can delude, is one that has always been present to Welshmen, as to men of every other country. But the stories told of those dæmonic powers smack very much of the condition of mind produced by the religious movement of the eighteenth century; such especially are the widely-spread class of tales about the devil's prowess at games of cards, or of his enticements to the breaking of the Sabbath. Those relating to his dealings with spots intended for sacred uses, and the acts of exorcism requisite for his banishment, are of a different character, and probably, as Mr. Owen conjectures, point to "an antagonism of beliefs more ancient than the Christian faith".

Our space will not permit us to give extracts of our author's style, or of his pleasant presentation of the many examples of legend and folk-tale he has brought within easy compass. Our main objection to the book is its absence of classification of the different stories according to the historic or pre-historic periods to which the fundamental elements of each would severally relegate them.

The time for this has perhaps not yet come. At any rate, Mr. Owen has contented himself with the humbler but possibly more necessary part of chronicler of Welsh folk-lore, and in this he has achieved decided success.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. XV, NO. LIX.

JULY 1898.

NOTES ON BORDER PARISHES.

No. II.—WINFORTON.

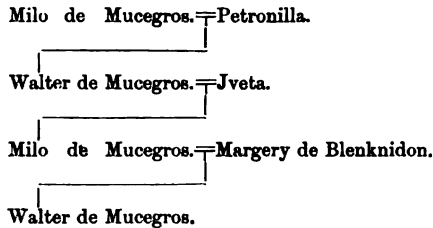
BY MRS. DAWSON.

THE small village of Winforton anciently formed part of the Marches of Wales, and in *Domesday* was included in the Hundred of Elsedune, though subsequently it was placed in the Hundred of Stretford. Finally, in the reign of Henry VIII, an Act of Parliament was passed by which Winforton, with other parishes, was united to the county of Hereford, and incorporated into the newly-formed Hundred of Huntington.

In Saxon times Winforton was a "waste", and formed part of the lands of Earl Harold, but at the Conquest it passed into the possession of Ralph de Toden, under whose ownership the lands were tilled, and an agricultural community established thereon; so that at the time Domesday Survey was made, Winforton, together with the neighbouring parish of Willersley, could boast of a population consisting of seventeen "bordarii", or cottage tenants, three "liberi homines", or free men, and eight "servi", serfs or slaves.

As Lord of Winforton, Ralph de Toden appears to have granted the manor to the family of Mucegros, and Blount states that Roger de Mucegros held it in the time of the Conqueror. The Mucegros family seem to

have been people of some note and property, as in 1143 Milo de Mucegros filled the office of High Sheriff of Herefordshire. In the register of Wormesley Priory, several members of the family appear as benefactors to the hermitage of St. Cynidr, at Winforton, and from the deeds given therein we are enabled to compile a short portion of their pedigree :—



The last-named Walter joined in the rebellion of Simon de Montfort, and it seems not improbable that he met his death on the field of battle; anyhow, he died in the year 1264, being then possessed of the manor of Winforton, and all his estates were forfeited to the Crown. Shortly afterwards they were granted to John le Strange, a Baron Marcher, who had been sent to reside in the Marches of Wales to keep the Welsh in order. Dugdale gives the following account of the affair :—

“Whereupon the war betwixt the King and the Barons breaking out, he (John le Strange) stood loyal to the King, for which respect, plain it is, he obtained a grant of all the lands of Walter de Mucegros, which were seized on for his transgression at that time.”

Nor was the feudal lord of Winforton, Ralph de Thoney, more fortunate, for in the *Cal. Post. Mort.* for 1276 his death is recorded as a felon, and his fief of Winforton is mentioned. But though Winforton thus passed from the Thoney family, the memory of their ownership was long retained in the name of Winforton Towneyr, which remained in use up to the fifteenth century.

To return to John le Strange : both Blount and Silas Taylor mention having seen a deed by which Walter Mucegros, the son of Myles Mucegros, granted lands in Winforton to Alexander, the son of Roger de Monyton—Monyton being a name by which the le Strange family were sometimes called, from the place of their residence. The land was granted to the said Alexander subject to homage and service from him, and for twenty shillings, with leave to give it or sell it to whom he would, “*salvâ religione et Judaismo*”, and with licence to brew in his own boiler or kettle whenever he should be able.

Be this as it may, it is certain from the Close Rolls, and also from the register of Wormesley Priory, that in 1264 “*Johannes Extrandos*” was “*Dominus de Monyton and Wynfreton*”, in which year he granted the hermitage of Winforton to the said priory and the canons there serving God, who in return were to “*celebrate divine service for ye soules of Dni. Walteri de Mucegros and myne own.*”

A few years later, John le Strange, son of John, gave to the hermitage a field which Friar Stephen held of Matilda de Longespée, and quitted claim to it.

Shortly after this, Winforton passed into the hands of the Mortimers¹ of Chirk ; though how or why the le Stranges gave it up we do not know.

The two following deeds show that the heirs of Walter Mucegros did not relinquish their claims to his property without a struggle : —

“*Consanguineæ et hæredes Walteri de Mucegros scil: Walterus de Huntly filius, Petronilla de Mucegros, Agnes de Mucegros, Matilda de Muc', Alic de Muc' Johanna de Muc' Annabell de Muc' &c. q'd ipsi possint restitui ad terras ipsius Walteri in Wulferton, (Winforton) Keythur, Bodehan, juxta edictu' de*

¹ Hawisia, daughter and heiress of Robert de Mucegros, married William Mortimer, who dying *s. p.* in 1296 left all his property to his brother, Edmund Mortimer of Wigmore, brother of Roger Mortimer of Chirk ; but whether this had anything to do with the ownership of Winforton is not known.

Kenilworth, quas H. 3. dedit Johi' le Estraunge (Coll. Hist. ex placitis cora' Rege in recept. scacc. temp. Ed. I). Placit' cor'a N. term'o Mich'is, a. 9), 1281."

The second deed shows that Roger de Mortimer had become owner of Winforton :—

" *Tretire*. Walt'r de Hunteley : Nich : de Monemue, Walt'r de Maryns, Thom' de pappeworth, Johe's Dendewell, Juliana filia Galfredi Malebrauntes & Amabilia de Mucegros petunt versus Johe'm Trego; manerium de Ryther¹ cum p'tinent & versus Rog'm de Mortuomari manem de Wilforton cum p'tinent' de quibus Walt' de Mucegros consanguineus p'edic's Walt' Nich' Walt' Thom'e Johe's Juliane et Amabillie fu'nt seis' in do'nico suo ut de feodo die quo &c. Et Joh'es & Rog's veniunt & Joh's dicit q'd ipse non potest de p'dco' manerio versus eum p'rito respondere sine quâdam Mabilia ux'e sua que de eodem conjunctim feoffata est cum eo, & que non nominatur in br'z & p'rit' iudicium & pred'ci Walt'r & alii non possunt hec dedicere, & pred'cus Rog'r dicit quod ipse non tenet pred'c'm maner'u versus eum petitum, immo quedam Matilda de Mortuomari illud tenet & tenuit die impetraco'nis istius breuis et Walt'r & alii non possunt hec dedicere, & petunt licenc' recedendi de bu' suo & Kn't (?) (Rot. 22. Ed. I. In the Quo Warranto bag.) 1292."

In 1304 Roger Mortimer of Chirk received from Edward I a grant of free warren in Winforton; and in the same year, by a deed dated at Chirk, he gave sundry privileges to the hermitage at Winforton.

In the returns of the names of the lords of townships made in 1315, for the purpose of effecting the military levies ordained in the Parliament at Lincoln, Roger's name is given as Lord of Winforton, "Dno. Roger de Mortimer, sen."; but he was exempted from this service on the ground that his estate lay in the Marches of Wales, and consequently out of the King's jurisdiction. Three years later, the *Cal. Rot. Chart.* records that Roger Mortimer of Chirk obtained license to establish a market and fair at Winforton.

On the attainder of Roger Mortimer, Earl of March, in 1330, Winforton was granted by the King to Sir

¹ Tretire ?

Maurice Berkeley and his heirs by knight's service. The Berkeleys were connected with the Mortimers by marriage, Margaret, daughter of the attainted Earl, having married Thomas, son of a Maurice de Berkeley. The new owner of Winforton was a distinguished soldier, and at the siege of Calais in 1346 commanded one knight, five esquires, and seven archers on foot. The following year he died, leaving a son, Maurice, aged fourteen, during whose minority his mother, Dame Margerie de Berkeley, presented to the living of Winforton, July 29th, 1349.

But three years later, Roger Mortimer, grandson of the attainted Earl—

“gott his grandfather Roger de Mortimer, Earl of March, his attainder reversed, . . . whereby he was restored to the title of Earl of March & the Lordship of Blenlevenny, . . . as likewise by the said Reversall he was restored to . . . ye Mannors of Hope, Maurdin & Winforton with ye advowson of ye Church of Winforton in ye county of Hereford.”

The latter manor Roger appears to have restored to his grandmother Joan, Countess of March, part of whose dowry it formed, and she presented to the living of Winforton in 1355. On her death, two years later, the Earl of March “had livery of her lands, among which was ye manner of Winforton”; and following the example of his grandfather, he assigned it in dowry to his wife Philippa Montague, daughter of the Earl of Salisbury. Soon after this¹ he died, leaving a young son, Edmond, during whose minority the King, as his guardian, presented to the living. This Edmond married Philippa, daughter of Lionel, Duke of Clarence, and died in 1381, when his son Roger became a ward of King Richard II, who presented to the living of Winforton in 1386. In 1385 Richard II declared

¹ Blount states that he had seen a deed of 33 Edward III, by which John Mortimer of Chirk released to Roger, Earl of March, all his right to the Manor of Winforton, Mawardyn and Cowarne, with their appurtenances.

Roger Mortimer heir-presumptive to the throne, but he was killed in 1399. By his wife Eleonora, daughter of Thomas Holland, Earl of Kent, he left two children: Edmond, who became a ward of the Prince of Wales, and Anne, who married Richard, Earl of Cambridge, son of Edmund, Duke of York.

During the minority of Edmond, Henry IV granted to Robert Whitney of Whitney, Esq., the castle of Clifford and the lordships of Clifford and Glasbury, with all rights and privileges thereto belonging, valued before they were "burnt, devastated and destroyed" by the rebels at one hundred marks per annum. The grant extended from the fifteenth day of October last past (4 Henry IV), until the full age of Edmond, son and heir of the Earl of March last deceased, and so from heir to heir until any one of the heirs aforesaid should arrive at his full age. It is probably owing to this grant that there are among the *Whitney Court MSS.* some very interesting Court Rolls relating to the above lordships during the latter part of the reign of Richard II, which contain notices of Winforton among other places. The estates appear to have been managed by an official who lived at Clifford Castle, and was styled Constable of the Castle. At the time in question one William Rawlyns held the office "for the term of his life at threepence a day by letters patent of my lord Roger last earl of March and Ulster dated at Kilmaynan in Ireland Oct. 12, 21. Richard II". Courts were held periodically at Clifford, and an entry in the accounts records the expenses of divers tenants of Melennyth, Buelt, Clifford, Glasebury and Winforton, coming to Clifford to three Courts by the precept of the steward, to wit, on January 20th, March 2nd, and April 6th, to uphold the said steward against William Solers, Robert ap Johann, and other accomplices of the said William for felony, etc.

Edmund, Earl of March, died unmarried in 1424, and his vast estates passed to his sister Anne, who transmitted them to her son Richard, Duke of York,

killed at the battle of Wakefield in 1460. As his son and heir became King Edward IV, the Mortimer estates, including Winforton, became Crown property.

In the *Calend. Post Mort.* for 1400 we find the following entry :—

“ Thomas de Bello Campo nuper Comes Warr'. — Winfretton Towneyr unum feod' milit'.”

This knight's fee probably came to the Beauchamp family through the marriage of Catherine, daughter of the attainted Earl of March, with Thomas Beauchamp, Earl of Warwick.

Winforton appears to have continued Crown property until 1547, when the manor was granted by Henry VIII to Edmund Vaughan and his heirs by the name of “ the domain of Winfretton, part of the Earldom of March”. This statement receives confirmation from the *Whitney Court MSS.*, among which is a deed dated 4 and 5 Philip and Mary, by which Robarte Vaughan of Wynforton, Gentleman, grants to Thomas ap Res of Clifford, and Johane his wife, certain tenements of land in Clifford.

In the 8th of Elizabeth he granted the same lands to David ap Rees, and in 17 Elizabeth he granted a “ tenement with enclosures between Losse of the highway, to Eustage Thomas ap Rees”.

William Vaughan, son of Michael, sold the estate in 1610 to Sir John Townsend. Later on it was purchased by the Earl of Craven, but during the Civil Wars was forfeited to the Commonwealth, “ for ye treason of ye said Lord”.

The next owner of whom we hear was Sir John Holman, who had “ an antient manor¹ house” here. Sir John Holman, knight, was created a baronet by Charles II on June 1st, 1663, being then described as of “ Banbury, Oxon.”.

¹ Probably the farm now called Winforton Court, an old oak-panelled house, with floors, staircase, and panelled walls black with age.

In Robinson's *Manors of Herefordshire*, a slightly different account is given ; it is there stated that the Manor of Winforton was granted by Henry VIII in 1547 to Edmund Vaughan and his heirs. William Vaughan (son of Michael) sold it in 1610 to Sir John Townsend, from whom it was purchased by Philip Holman, whose son, Sir John Holman, had it in Blount's time. In some parish notes relating to Winforton, mention is made of William Hollman and Lady Anastatia Hollman. Later on, the estate passed to the Freeman family, and from them by marriage to the Blisset family, who possess it at the present day.

ECCLESIASTICAL ACCOUNT.

We have no means of ascertaining the exact date of the erection of a church at Winforton, but as *Domesday* makes no mention of a church there we may fairly conclude that it was built during the twelfth century, probably by the Mucegros family. Anyhow, it was in existence in the time of Hugh ffoliott, who was Bishop of Hereford from 1219 to 1234. The earliest mention we find of it is merely incidental, and is contained in a deed of Walter de Mucegros, whereby he gives to the hermitage "all the croft next the Chapel which adjoins the land of the Church of Winforton."

In the fourteenth year of Edward I, a voluntary contribution of a ninth was made throughout the country to assist the King in his wars. The "*Nonarum Inquisitiones in Curia Scaccarii*" gives the church of Winforton as taxed at thirteen marks ; but it seems that was not paid, as Winforton, with five other churches in the neighbourhood, claimed to be exempted on the ground that they lay in the Marches of Wales, and were therefore "*ex Regale*".

This excuse, however, did not serve with Pope Nicholas when he made his celebrated taxation in 1291 ;

and the church being then valued at £9 6s. 8*d.* a tax of 18s. 8*d.* was paid.

The "Valor Ecclesiasticus" gives the following particulars concerning Winforton:—

Rectoria de Winforton.

Valet in gross' p'scrutin' & exa'co co'enu comissionar
com'unibz annis £ix-xvij-viiij.

Inde in Rep'is v'z	£	s.	d.	£	s.	d.
Sinodal'	—	—	vj	.	xiiij	- x
P'curac' archid			vj viij			
P'curac' com'iss'ij			vj viij			
Et valet comunibz annis				ix	iiij	x
Decima pars					xviij	iiiij

The Episcopal Registers of Hereford also record an Inquisition taken in 22 Richard II, when it was found that Roger Mortimer, Earl of March, held the patronage of the church of Winforton, which was worth a hundred shillings. From the same source is taken the following list of presentations to the benefice:—

Aug. 3, 1330.

P'hus de Wynforton admissus fuit ad ecc'liam parochialem de Wynforton &c.; ad presentationem nobilis viri D'ni Rogeri de Mortuomari Com. Marchie veri ejusd' ecclie' p'ron' spectant libere dec. de Webley.

July 29, 1349.

Admissio ad ecclia'm de Wynfreton ad presenta'onem D'ne Margerie de Berkeloo . . . relict, D'ni Mauricij de Berkel' Milit, defunct, &c.

1355.

Johanna de Mortuo Mari Comitissa March presentat.

1365.

The King having the heirs of Roger Mortymer in wardship presents.

1379.

Comes Marchie presentat.

1386.

Ric'us D. G. &c. presentat nom'ine custodie reg' & hered.

Edmundi de Mortuo Mari nup. Comitis Marchies defuncti qui de nobis tenuit in capite.

1393.

Ric'us 2^{du}s Rex rao'ne minoris etatis Rogeri filij & heredis Edmundi nup. comitis Marchie infra etatem & in custodia regis existentis qui de dn'o reg' tenet in capite presentat.

In the charter of Craswall Abbey, mention is made of a gift concerning Winforton :—

“Dona eciam conces. & confirm. quas Rogerus de Cresswell per cartam suam fecit eisdem fratribus de una summa frumenti percipienda singulis annis ad festum Sancti Michaelis in Wynferton.”

This may have been the Roger who was Prior of Craswall in 1288.

The following notice concerning Winforton is taken from Whitney Church records :—

“Winforton, Dec. 20, 1776.

“Survey made Aug. Sep. 1652. The land belonging to the Manor of Winforton Park is mentioned in the Rolls by the name of All that Pasture ground called the Halls Fields *alias* Halvie inclosed by Sir Robert Whitney lying & being in a Park called Whitney Park, within & belonging to the Manor of Winforton containing by estimation six acres.

“At that time Sir Robert Whitney claimed an Interest in the six acres. But tho' he had notice given him to pledge (or plead?) his estate therein, he gave in no writing or evidence to make good his Claim concerning the same.”

“Taken from the Rolls by Edward Lewis, & afterwards transcribed from his Copy by me

“EDWARD EDWARDS, Rector of Whitney.”

And some notes jotted down on a half-sheet of paper, preserved among the parochial records, give us the following information :—

“Mrs. Preece of Winforton bequeathed in 1773 a Bible to be given to some poor Inhabitant at Easter, at the discretion of the Rector.

“The last received, 1760.

1726. £40 principal . . . ½ year's Interest	£2 : 0 : 0
1688, 1730. £20 (Chas. Vaughan's) p'd by Jas. Wellington, Esq.	1 : 0 : 0
1730. Rent of Poor Land by Widow Woodcock, at Easter 1778, last distri- bution ½ year's	0 : 10 : 0
"Wm. Hollman and Lady Anastasia Hollman, 1705 (?) Rector, Josu. Guest."	

In the Report of Commissioners for inquiring concerning charities, 1840, is the following notice respecting Winforton :—

"John Freeman of Letton, in this county (Herefordshire), Esq., by will dated April 29, 1812, gave to Joseph Blisset, Esq., the sum of £300 due to him from the tolls of Willersley turnpike, in trust, to apply the same from time to time at his discretion for the use and advantage of the school established by him at Winforton, and he devised to ye said J. Blisset and his heirs his cottage and garden at Winforton, then occupied by Will. Price, as schoolmaster there, and the land-tax thereon in trust, to apply the same for the residence of the schoolmaster for the time being.

"The turnpike securities above mentioned consist of three bonds of the Wye-side turnpike trust for £100 each, bearing interest at 4 per cent. &c."

It is stated on a tablet in the church, dated 1791, that in consequence of several charitable donations to this parish, it then stood possessed of £150 Three per cent Consols standing in the names of John Freeman, Esq., the Rev. Richard Coke, rector, and Edward Lewis, yeoman, the dividends of which, as well as the rent of two pieces of land called Poor's Land, adjoining Winforton Wood in this parish, containing together 2 a. 3 r. 36 p., were to be given annually at Christmas to the poor inhabitants of Winforton not receiving parish pay.

The remains of the village stocks are still to be seen.

Winforton Church is an unpretending structure, with an oak porch and timber belfry, and retains few tokens of its antiquity, save an ancient font, and the original stone altar-slab, marked with five crosses, which

now lies in the church porch. On the east end of the chancel roof is a stone cross, with a figure of our Lord roughly carved on it. The church has lately been thoroughly restored. The belfry contains five bells, bearing the following inscriptions:—

- I. "Abr: Rudhall cast us all. 1722."
- II. "Prosperity to the Church of England. 1722."
- III. "Prosperity to the Parish. A. R. 1722."
- IV. "Edm'd Mason and Tho: Higgins Ch. wardens. 1722."
- V. "Prosperity to this town and parish. 1722."

The church is dedicated to St. Michael, and the feast is held on Michaelmas Day. But probably Blount is right in his supposition that it was originally dedicated to St. Cynidr, and he states that in his time the feast was held at an unusual time, viz., a little before Christmas.

The registers begin in the year 1690; the following extracts are taken from them.

WINFORTON REGISTER, 1690 TO 1799 INCLUSIVE.

Josepho Guest Rectore
 Richardo Bayley } Gardianis
 Edwardo Bowen }

1st entry.—Maria filia Thomas Randal et Anne uxoris ejus
 Sepulta fuit die 4^{to} Februarij.

3. Jane filia Rogeri Woodcock sepulta u. 5 Feb.

1691. Johannis filius Jacobi Sauaker et Maria ux. bap. Ap. 27
 Maria filia Bartholomei Parrock & Juditha ux. bap.
 Ap. 14.

Johannis Birch, Armiger et Sara Birch de Garnston in
 Parochia de Weobley Matrimonio Conj: . . in Eccl'
 Parochiali de Winforton (by) J'n Prosser Curat de
 Whitney. 4 June.

Gulielmus Tonkyns (Tomkyns?) de Stow in par: de
 Witney buried Feb. 4.

J Guest Rector Ed. Lewis, Gualterus Tyther, Gardiani,
 1691.

1693-4 & 1695. *J. Guest Rector, Thos. Higgins, & Thos: Price*
Guardi'.

1696. Rogerus Woodcock famulus Sacrorum'—bur : Jan : tricesimo.
J. G. Rector Gul's Phillips & Joh's Howles. Gard :
1698. Priamus Morgan Sen : bur : May 5.
J. G. Rector . Richardus Higgins & Joh's Jones . Gard :
1699. Thos. Tuder, Gualterus Lewis , Gard :
1700. Joh's Beavan de Parochiâ de Whitney et Bridgetta
 Minors de par : Eardisley mar : Ap. 8.
 Elizabeta Birley de Stow , Whitney bur : March 10.
1701. Joh's Price de Newhouse & Joh's Price de Nicklos ,
 Gard :
1702. Dorothea Rubbage Spin'r bur : 4 Dec.
 Ed. Lewis Sen : & Joh : Houlds . Gard :
1704. Joh's Houlds & Priamus Morgan . Gard :
1705. Joh's Jones, Agricola (labourer) bur : Aug. 3.
 Daud Price & Joh : Jones , Gard :
1706. Daud Price , Rd. Underhill Gard .
 D. Price & Richardus Underhill Gard :
1709. Thomas Ferrar de Kynnersley & An : Morgan mar.
 Jan. 14
 D. Price & Ed. Magnes Gard :
1710. Benjamin Ambler de Almely et Marg' Powell de Kington
 mar : June 6. —Rd. Williams & Brianus Price Gard :
1711. D. Price & Tho's Higgins , Ch : wardens.
1712. Sara , amicissima , mitissima fidelessima Conjux Josephi
 Guest huj's Eccl'æ Rect' : mœs tissimi vitam longo'
 dolore at Patientiâ mirâ plenam finiens fuit sepulta
 Oct. 15.
1713. Joh : Hare de Whitney & Anna Houlds mar : June 4.
1714. Joh's Prichard filius populi bap : undecimo Julii.
Gul's Beavan filius populi sepul' Aug. 16.
 (Chief names Baynham , Ferrar , Woodcock , Houlds ,
 Savaker , Hare , Magnes , Higgins , Badnege.
1720. Janita filia Higginsij Harris , Rectoris de Brobury bap.
 Nov. 15.
1721. Josephus Guest Rector : bur : Sep. 1721.
 Vacante Ecclesia a 9° die S'bris anno dom . 1721° usq.
 ad 14' Diem mensis Julij ... 1722.
 Edmund Maran & Thos. Higgins . Gard :
1722. *Thomas Williams* Rector.
1726. T. W. Rector . Richard Fewtrell & J'n Hancorn , Wardens.

1727. Anne Bray , widow , of Whitney Par: bur . Aug. 7.
 Mary Badnege wid: bur. Feb. 27.
 Ed. Lewis, Wm. Cawson , Wardens .
1728. Thos. Ferror & Roger Edmonds Wardens.
1729. Rd. Fewtrell & Wm. Jones.
1730. Rd. Fewtrell Gent of Parish of Eardisley bur : Aug. 4.
1732. John Hancorn & John Mason Wardens.
 Joseph Prothero — — — Warden.
1733. John Brayn , Par : Whitney bur : M'h 3.
 Rd. Fewtrell — Roger Edmonds.
1735. Wm. Jones & Thos. Ferror , Wardens.
 —38-39-40-41. Wm. Thomas & John Hancorn . Wardens.
 —42. Wm. Thomas & J'n Lewis . " "
 —47. Wm. Thomas & Rd. Higgins . " "
 —48. W. Q. Powell, Curate of Winforton . W. Thomas & J.
 Prothero Wardens.
 —51. Wm. Powel , Curate — Wm. Thomas & Thos. Ferror.
 —53. — — — Jas. Jones & J'n Hancorn.
 —56. Rd. Lloyd , Curate | 57 W. Thomas & Wm. Phillips.
1759. Ben. Thomas & Rd. Higgins , Ch : Wardens.
1761. Ben. Thomas & Benj . Thomas.
1763. — Ben. — & J'n Savagar.
 Unit , son of Francis & Eliz'th Prosser.
- 64. Ben : Thomas & Jas. Griffiths .
- 65. Watkin Thomas & Hugh Powell bur. M'h 29.
- 66. Thomas Apperly of Cabalva Boat, par Clierow.
 W. Thomas & David Griffiths.
- 67. W. Thomas & Ed. Lewis.
- 71. Mary Ann dau : of Thomas Penny bap :
 Watkin Thomas , Ed. Lewis.
1804. The Ch : warden having made his presentment at the late
 Visitation of the Ch : being at present much out of
 repair—but going to be much improved & J'n Free-
 man Esq. , the Patron having offered Ten guineas
 towards the improve't of the Ch : Ten guineas towards
 that of the Chancel.
1798. Books of Accounts of Rates & Assess'tes of Rd. Fenott &
 Evau Evans , Ch-Wardens . Signed by John Freeman
 & John Clutton 1798 to 1804.
- Mar. Register 1756-1810—Rd. Lloyd Curate.

1794-1810. Johannes Clutton A.M. Rector Parochiæ Kinnersley in hanc Ecclesiam & Beneficium inductus erat.

— W. A. W. Coke Curate to | 99 end of Register.

1810. ——— Coke curate beside, taking upon himself all the expense of the Chapel or Vestry room . . . agreed to commence . . . immediately. J'n Clutton Rector, Rd. Flucott, William Tannor, Evan Evans . . .

Assess't at rate of £14 14s. about per an :

Accounts 1806—item: Bread and Wine ac't Xmas 5/
Easter 4/9. Washing surplice 2/6. 5 Bell ropes
£1 1s. 0d.

Disbursement Improve't of Ch: £82 16 2½d. 1805.

1817. Ass't. For Whitney Park Mr. Monkhouse 1 : 6.

1798 to 1818. Acc't books.

In the year 1614 a Terrier was taken of all the appurtenances of the Rectory of Winforton.

“ A Terrier of all the Glebe Lands, Implements, Tenements & Portions of Tythes belonging to the Rectory or Parsonage of Winforton, taken by us whose names are subscribed the ninth day of August, Anno Dom. 1614. Jenkin Higgins, Parson; Richard Morgan, Thomas West, Churchwardens; Thomas Chambers, Edward Lawrence, Sidesmen, & our seals are hereto affixed.

“ *Imprimis.* One fair dwelling house tiled, containing 5 rooms, having 3 strong Chimneys thereat, one fair tiled Barn, containing 5 Bays, one Beast House thatched containing 3 rooms, one little garden, containing a quarter of an acre, & a fold belonging to the said Barn & Beast (house?) & one little court belonging to the said house, & free liberty to have all commodities arising from a Pool called the Parson's Pool, & a Well called the Parson's Pool (Well?) near to the said House.

“ Item 3 acres of arable land called the dry Close having the lands of Thomas Havard, Gent, & Thomas Clerk, Gent, on the East, & North Sides, & the Lands of William Higgins & the highway leading from Winforton to Willersley on the West & S. sides.

“ Item 4 acres of meadow & pasture called the Spring meadow & Close by the Holy Yat having the lands of the said Thomas Havard, Gent on the East side, & the lands of Sir John Tuusin (?) Knight on the West & S. sides.

“Item 4 shillings for herbage arising from a parcel of Lands lately enclosed in the Par’h of Whitney.

“Item there belongs to the same Rectory or Parsonage free liberty of Common for all the Cattle of the Parson in the Lord’s Domain of the honour of Winforton from the first day of August until the Purification of our blessed Lady the Virgin next following because he hath tythe . . . & herbage for the first holy (half ?) year . . . from the Feast of the Purification till the first day of August and none for the latter , that is from Lammass till Candlemas .

“JENKIN HIGGINS &c . &c .”

(From *Hereford Diocesan Registry.*)

At the time of the celebrated “Ship money” tax, Winforton contributed the large sum of £18 15s.

THE HERMITAGE OF WINFORTON.

By far the most interesting feature in the history of Winforton is the hermitage of St. Cynidr.

In very early days, probably when Winforton was still the “waste” of which *Domesday* speaks, some pious hermit, seeking a refuge from the turmoil and temptations of the world, took up his abode on a little island in the river Wye, about a quarter of a mile south of the spot where now stands Winforton Church. In due time there arose on the island not only a hermitage, but also a chapel dedicated to St. Cynidr, a Celtic saint of the sixth century. From its dedication we may be certain that the first hermit was a Welshman, and that the hermitage was founded at some period anterior to the Saxon conquest of Herefordshire. It may indeed be that it owed its origin to the saint whose name it bore, for we know that he lived in the neighbourhood, and that he was buried at Glasbury, nine miles higher up the river, the church of which place was dedicated to him.

A more ideal site for a hermitage than the isle of Winforton it would be difficult to imagine ; solitude and comparative safety were secured to it by the waters of the Wye around it, while on the south it was over-

shadowed by the steep dark heights of Meerbach mountain, where may yet be seen a relic of the faith of a still earlier day, the huge cromlech known as Arthur's Stone. Though the river has altered its course so much that it now flows half a mile distant from the hermitage, its site may still almost claim the name of island, for a deep moat, crossed by a stone bridge, protects it on the north, and in time of flood it is altogether surrounded by water.

The actual remains consist of an oblong mound, artificially raised some ten feet above the level of the soil, and approached by raised causeways on the south-west and north-west. Stones crop out here and there, and from the appearance of the ground it would seem as if the building had terminated in an apse at the east end.

Camden, in his *Britannia*, ascribes the foundation of the hermitage to "one Walter, a canon regular of Wormesley Priory"; but this is clearly a mistake, as the hermitage had long been in existence, and had, moreover, been richly endowed by the neighbouring magnates with lands and privileges, when in the year 1264, John le Strange, Lord of Monington and Winforton, with the consent of "Stephen the Heremite", and of Endicus, precentor of Hereford, vice-gerent to the Bishop of Hereford, granted the hermitage and the right of patronage thereto to the church of St. Leonard of Wormesley.

The first benefactor to the hermitage of whom we hear was Walter de Mucegros, Lord of Winforton, and son of Milo and Petronilla de Mucegros, who, with the consent of his wife Iveta, and Milo de Mucegros his son and heir, gave to God and the Blessed Virgin Mary and the Blessed Cynidr and to the servants of God performing divine service in the chapel of St. Cynidr, in the Isle of Winforton, the land of Brothracre, also two acres in his wood next to the land of Steuma (the Stowe) called Exmo, two acres and a half next to Brothracres, one acre and a half next those which

Philip Raxley held, all his moor (or manor) of Lynacres as far as Assarhem Eynan, another acre under Steuma, the site of the mill with its appurtenances upon Wye in the lordship of Winforton, with the grist of the village; that part of the moor that Aluuredus Knav held, and pasture for three cows and for one palfrey in the lordship of Winforton, and all the croft next the chapel which adjoins the land of the church of Winforton upon Wye, and free egress and ingress to till the said lands, and to receive the profit of the mill. The grant concludes by calling down the wrath of God and the Blessed Virgin and the Blessed Cynidr, and of the Bishop of Hereford (Hugh ffoliot), and all other Christian people, on anyone who shall presume to sell or diminish or otherwise interfere with Walter Mucegros's gift. The mention of Hugh ffoliot enables us to fix approximately the date of the grant, as he was Bishop of Hereford from 1219 to 1234.

Some years later, when one Friar Stephen was the occupant of the hermitage, several more donations were made to it. Walter de Mucegros, son of Milo de Mucegros and Margerie de Blenknidon, confirmed the grants of his grandfather Walter to the hermitage and chapel of St. Cynidr; and to Stephen the hermit there he gave the increase of his land between the said chapel and the Wye (cum tota vina Haya), with all the quick hedge which by his consent Friar Stephen had planted about the said hermitage, and he also ordained that it should not be lawful for anyone to take anything out of the enclosure so hedged.

Robert de Whitney, lord of the neighbouring parish of Whitney, gave to St. Cynidr and Friar Stephen, and his successors in the hermitage, nine acres of land in the old "Hay",¹ which lay near the land of his brother Eustace, "persson of Pencombe", and the wood of the Lord of Winforton, and the Lord Llewelyn ap Llewelyn ap Eynon. This grant was afterwards confirmed by Sir Eustace de Whitney.

¹ Possibly part of the farm now called the "Mill Haugh".

Another benefactor to the hermitage was Walter de Clifford (son of Walter de Clifford and Agneta (?) de Cundy, and nephew of Fair Rosamond), who granted to St. Cynidr and Friar Stephen, of the hermitage in the Isle of Winforton, nine acres of land in his manor of Middlewood, whereon one half-acre lay on the upper part of the chapel of St. Oswald¹ and one half(?) towards Galweye, and the other towards Lythe, as also common of pasture in Middlewood, with lands in Winforton, and a tenement by St. Oswald's Chapel and the lands of Rice, son of Philip.

We also find mention of a friar named Walter, during whose time Robert de Whitney granted to Friar Walter the hermit, in the Isle upon Wye, all the land with the wood standing on it which lay between the land "Domini Eustachij de Stowe" and the wood "Domini Walteri de Muchegros", to be held by the said Walter and his successors for ever.

This grant so much resembles one already quoted of a Robert de Whitney, that we might doubt its authenticity had we not two other independent notices of Friar Walter to support it. Camden mentions "one Walter" as an occupant of the hermitage; and we have a still more reliable testimony in the *Hereford Episcopal Registers*, in which it is recorded that "Walter the Hermit" held an acre in Linacre Moor, in Winforton, by a certain yearly rent". Reference to this entry in the *Registers* would fix the date of Friar Walter; but in any case we may be sure that, as he lived in the time of Walter de Mucegros, he must have been a predecessor of Stephen.

The hermitage had thus acquired quite an important position, when, for some reason or other, it suddenly lost its independence and became simply an appanage of Wormesley Priory. It may be that its increasing revenues attracted the cupidity of the Canons of Wormesley Priory, but, willingly or unwillingly, Friar Stephen gave his consent to the arrangement. The

¹ Now called Tuswell.

register of Wormesley Priory records that in 1264 John le Strange, Lord of Monnington and Winforton, with the consent of Stephen the Hermit, and of Endicus, Precentor of Hereford, vicegerent of the Bishop of Hereford, granted the hermitage of St. Cynidr, with right of patronage thereto, to the church of St. Leonard of Wormesley, and the canons there serving God, who in return were to say mass for the souls of the donor and of Walter Mucegros.

At the same time, John Giffard and Matilda Longespée, his wife, confirmed to the Prior and Convent of Wormesley the grants made to Friar Stephen by Walter Clifford, Matilda's father.

Somewhat later, John le Strange, son of John, gave to the hermitage a meadow which Friar Stephen held of the Lady Matilda de Longespée, and quitted his claim to it.

In 1304, Roger de Mortimer, lord of Winforton, for the welfare of his soul, etc., considering the Priors of Wormesley had no certain way assigned to them whereby they might pass and re-pass into the grounds belonging to the hermitage, gave and ordained a competent and sufficient way for all their use necessary at all times of the year, "ad carros & carrettas servientibus & ad animalia frapaganda" through the north gate. The said way was to be 10 ft. in breadth directly to Holowe medewe, to the passage¹ of Middlewood, "a Heremite way to remayne there for the future". This "Heremite" way was probably the narrow lane which still leads towards the hermitage from the village.

In 1365, John Gours, Hugh Monington, and John Minors left land in Wybbenham to the Prior and Convent of Wormesley for fifty years, and another half acre in Winforton, reserving the rent of a rose at the Feast of the Nativity of John the Baptist, and the following year they did quit-claim to the Prior and Convent for ever.

¹ *I.e.*, the ford.

A further donation also seems to have been made by some member of the Whitney family of a payment of 2s. 4d. rent for ninety-nine years, from lands called Halvehyden to the Priory and Convent of Wormesley. Among the *Whitney Court MSS.* is a deed relating to this gift, dated at Wormesley, 1424, and referring to Sir Robert Whitney. This deed is endorsed as follows: "The rente of Halvehyd is now reverted to the house of Whitney."

In the parish archives of Whitney is the copy of a deed relating to the same lands.

Winforton, December 20th, 1776.

Survey made August-September 1652.

The land belonging to the manor of Winforton Park is mentioned in the Rolls by the name of

"All that pasture ground called the Halls fields *alias* Halvie inclosed by Sir Robert Whitney lying and being in a park called Whitney Park, within and belonging to the manor of Winforton, containing by estimation six acres. At that time Sir Robert Whitney claimed an interest in the six acres. But though he had notice given him to pledge (or plead?) his estate therein, he gave in no writings nor evidence to make good his claim concerning the same."

"Taken from the Rolls by Edward Lewis and afterwards transcribed from his copy by me, Edward Edwards, Rector of Whitney."

Silas Taylor gives an extract from the *Hereford Episcopal Registers* to the effect that in the parish of Winforton there is a place called Aldbury, near which the hermitage had some lands.

Of the subsequent history of the hermitage and its occupants we know nothing, but, being monastic property, it probably shared the fate of Wormesley at the Dissolution, and, being abandoned, soon fell into decay. Its buildings had disappeared before the year 1675, and nothing but the oblong mound remains to tell the story of the past.

ST. DAVID'S CATHEDRAL.¹

BY THE VERY REV. THE DEAN OF LLANDAFF.

I.—THE CATHEDRAL (THE PRESENT ONE).

12th Century.—The present cathedral dates from A.D. 1180, when the building was commenced by Bishop Peter de Leia (1176-1199).

13th Century.—In 1220 the central tower fell, carrying with it in its ruin the north and south transepts and the arches of the presbytery. Little of the original building (Transitional Norman) now remains but the nave, the western arch of the tower, the piers of the presbytery and the general ground plan. The north door, with its peculiar hood-moulding of lily pattern, corresponds with that at Strata Florida Abbey, and suggests the same age and architect (Williams's *Strata Florida*, p. 202). Notice also further correspondence in the plain Pointed windows of the choir and south transept (*Ibid.*, p. 208).

The rebuilding was commenced at once in the new First Pointed style, with mouldings adapted from the Earlier Norman to the new work. See especially the ornamentation of the Pointed arches in the eastern lancets of the sacrum. About the same time the chapel of St. Thomas of Canterbury, leading out from the north transept, was added.

In 1248 the earthquake took place, to which has been ascribed the outward declination of the nave piers from the perpendicular, and the dislocation of the ornamental table course at the eastern end of the

¹ The previous cathedral, originally dedicated to St. Andrew, was re-dedicated to St. Andrew and St. David, after the canonisation of the latter by Pope Callixtus, 1131, and indulgences granted to pilgrimages.

sacrarium ; at the same time the most western bay of the nave with the western face seems to have suffered, and the cathedral nave was shortened when the new First Pointed bay was built in place.

In 1275 the present shrine of St David was built, or "re-edified" (Browne-Willis) by Bishop Carew (1256-1280). Towards the end of the century the Lady Chapel was built : probably begun by Bishop Beck and continued by Bishop David Martin (1296-1328), who was there interred. A tomb in the chapel is shown as his.

14th Century.—In 1302 the Wogan chantry, called also the Chapel of St. Nicholas, was founded by Sir John Wogan and Bishop Martin, and about the same time the chapel of King Edward, also by Sir John Wogan. Under Bishop Gower (1328-1347), the founder of the bishop's palace, the palace at Lamphey, and the castle at Swansea, the cathedral received notable additions in the more ornate style of the Decorated period, as *e.g.*, the interesting south porch and the fine rood-screen, the southern compartment of which holds his tomb ; whilst the eastern chapels of St. Mary, St. Nicholas, and King Edward, with the Chapel of St. Thomas, at the same time received further embellishment. At this time the second stage (Decorated) was added to the tower.

15th Century.—The stall work in choir and bishop's throne belong to the age of Bishop Tully (1460-1480). The magnificent carved roof (Perpendicular) of Irish oak was added to the nave by Treasurer Pole (about 1500).

16th Century.—The third stage (Perpendicular), completing the tower, was raised under Bishop Vaughan (1509-1523), who also roofed in the open space hitherto existing between the Lady Chapel and the eastern wall of the cathedral, and founded the Chapel of the Holy Trinity.

THE CHAPELS.

Northern Transept.

(1) The chapel of St. Andrew, to whom the cathedral was originally dedicated.

(2) The chapel of St. Thomas of Canterbury, leading out through an arch from the eastern wall of the transept. Begun after 1220, and receiving additions under Bishop Gower in the succeeding century.

The double piscina with its carvings is especially worthy of note.

A chantry was founded here in 1329 by Sir Richard Symonds, Knt., with a stipend of ten marks per annum, chargeable upon the mesne manor of St. Dogwell's, in Pybidiog (a member of the great lordship of Castle Maurice), which he had granted to Bishop Gower on the express condition that he should "provide and maintain 2 chantry priests to perform daily masses in the cathedral church before the altar of St. Thomas the Martyr, or elsewhere if necessary, for the Souls of Sir Richard and Dame Eleanor his wife" (*Coll. Men.*, vol. i, Digest, p. 55 ; vol. ii, p. 299.)

Southern Transept.

Site of the chapel of St. David, or Chanters' Chapel, also called sometimes Chancellor's Chapel, where the Chancellor was directed to give lectures. Perhaps added after the restoration following the fall of the tower and ruin of transept, in memory of the re-dedication of the church to St. David (as well as to St. Andrew). Here stood also an altar to the Holy Innocents, as indicated in the will of Thomas Lloyd, chanter, who died in 1547, and directed his place of interment to be before that altar.

At Entrance of Choir.

Here stood two altars, dedicated respectively : (1) on the north side to "The Holy Cross", (2) on the south side to St. John. Their site is now probably occupied

by Bishop Gower's screen, and is possibly indicated by the remains (piscinas, etc.) on the eastern wall of the nave.

THE RUINED CHAPELS.

At Eastern End of Cathedral.

1. *In Centre.*—Chapel of St. Mary, with its ante-chapel (called sometimes the Chapel of the Seven Sisters, from the sculptured female heads).¹ This chapel was built towards the end of the thirteenth century, possibly by Bishop Martin, who was interred there; but perhaps upon an earlier foundation, as we find reference to an endowment for a chantry priest, and directions for a daily mass to be said in honour of the Blessed Virgin, by Bishop Anselm earlier in the century:—

“It appears by an Inspeximus and Confirmation of Bishop Reginald Brian, bearing date 18 May 1352, that Bishop Anselm, with the consent of the chapter, assigned the church of Llanvaes in St. David's, near the town of Brecon, to the maintenance of a Chantry Priest to be appointed by the Bishop and his successors, who should perform daily masses in the Cathedral Church of St. David's in honour of the Blessed Virgin” (*Coll. Men.*, vol. i, p. 55; *Stat. Brian*, 1352, § 5, p. 42).

Additions were afterwards made by Bishop Gower.

The ugly substantial buttress in the chapel was erected in 1816, to save the wall and roof of the ante-chapel. The carvings inserted in the walls and buttresses (erected at same time) in the chapel of King Edward, as *e.g.*, the arms of the See and the curious emblematical rabbit device, were originally bosses in the roof of the chapel, which fell with the roof.

2. *To the North of the Lady Chapel.*—Chapel of St. Nicholas, otherwise the Wogan Chantry, and so-called from a chantry founded there for three priests by Sir John Wogan and Bishop David Martin in 1302. A tomb with effigy, representing a knight (cross-legged) stood originally there, and was generally supposed to

¹ Some of these heads are of males!

be that of Sir John Wogan ; but he was a civilian, not a soldier. It now stands on the south side of Bishop Vaughan's chapel.

3. *To the South of the Lady Chapel.*—Chapel of King Edward, supposed to have been founded about the same time, also by Sir John Wogan, in grateful memory of his patron King Edward I, and of his visit to St. David's shrine after the completion of the war with Wales in 1284.

4. *To the West of the Ante-chapel*, and uniting the other buildings with the eastern wall of the cathedral. The Chapel of the Holy Trinity, called also Bishop Vaughan's chapel, as built by him over what seemed to have been up to that time a void and vacant space. The result of roofing over this space : the blocking-up of the three-lancet lights of the sacrarium, and the insertion of the springing shaft of the roof in the place of the central lancet ; also the pierced cross in the western wall, opening through to the back of the high altar in the sacrarium.

TOMBS.

Two recumbent figures of knights with surcoats (lion), representing the Princes of Wales, in north and south aisles of the choir ; said to be those of Rhys ap Gruffyd and his son Rhys Grug ; if so, considerably later than their age.

Rhys ap Gruffyd, the second founder of Strata Florida Abbey, as of Talley, died 1197, under sentence of excommunication by Bishop Peter de Leia. He is said, however, to have been buried at St. David's with his son Meredith, Archdeacon of Cardigan.

So *Brut y Tywysogion*, Rolls ed., p. 317 :—

“ He (Meredith) died in the Church of St. Mary Llanbedr Tal pont Stephan, and his body was conveyed to Menevia, where he was honourably buried by Iorwerth, Bishop of Menevia (the successor of Peter), in the Church of St. David's near the grave of Lord Rhys his father.”

Rhys Grug, not the eldest son of Rhys ap Gruffyd, as the label of three points on the tomb would seem to indicate.

Iorwerth, or Gervase, Bishop 1215—1230, in the presbytery.

Anselm de la Grace, Bishop 1230—1248, in the presbytery.

Gower, Henry, Bishop 1328—1347, south end of screen.

Morgan, John, Bishop 1496—1505, south aisle of nave.

Edmund, Earl of Richmond and father of Henry VII, Presbytery removed from the Church of the Grey Friars, Carmarthen, about 1535.

Choir.—Notice the carvings of the misereres, and the poppy-head with arms of bishop on bishop's stall, on right of entrance into choir.

College of St. Mary, founded by Bishop Houghton in 1382, assisted by John of Gaunt, for a master, seven priests, and two choristers. (Dugdale, *Monasticon*, vol. iii, p. 284.)

Bishop's Palace, built by Bishop Gower, despoiled of leaden roof by Bishop Barlow, 1541.

II.—EARLY REMAINS.

CROSSES (HIBERNO-CELTIC).

A.—Sundry early crosses of interlaced work.

i. In east wall of south transept.

ii. In Bishop Vaughan's Chapel, figured in Westwood, *Lap. Wall.*, plate 60.

iii.¹ In front of Chancellor's House, figured in Westwood, *Lap. Wall.*, plate 65, figs. 1, 2.

B.—The "Gurmarc" stone, now in Bishop Vaughan's Chapel, discovered in use as a gatepost at Penarthur Farm. Date, eighth to tenth century.—Westwood.

¹ Since removed to Bishop Vaughan's Chapel, 1897.

- (1) The peculiar contracted form *xps* for *Christus*, occurring in crosses elsewhere only
- (a) twice in Ireland, at
 - i. Tullylease (ninth century).
 - ii. St. Kevin's kitchen, Glendalough.
 - (b) Once in Wales, at Llanwnws, Cardiganshire (ninth century).
- (2) The combination of the four symbols *A Ω IS (=IHS)* and *xps* occurring elsewhere only at
- i. St. Kevin's kitchen, as above.
 - ii. In cross of Abraham's sons in Cathedral, as below under C.
 - iii. At St. Edrens, Pembrokeshire, nine miles from St. David's, where we have the forms *IHC, xpc*. See *Christian Symbolism*, by J. R. Allen, pp. 113-116; Westwood, *Lap. Wall.*, plate 60, fig. 2; *Arch. Camb.*, July 1889.

C.—The late ornamented cross of sons of Bishop Abraham (1076—1078). Inscription: "Pontificis Abraham filii hic hed 7 (et) Isac quiescunt." With the four symbols mentioned above. Discovered in 1892 in the east wall of the Ante-chapel, and now built into the east wall of the south transept.

Relics. From tombs of Bishops (at entrance of choir), Richard de Carew (1256—1280), Thomas Beck (1280—1293), Henry de Gower (1328—1347), now in Chapter-room.

THE WOGAN CHANTRY IN ST. DAVID'S CATHEDRAL.

This chantry was founded in the chapel north of the Lady Chapel (called the Chapel of St. Nicholas) by Sir John Wogan (Chief Justiciary in Ireland under King Edward I) in A.D. 1302, and was endowed with property belonging to the manor of Castle Maurice in the parish of Merthyri (Mathry), in the hundred of Pebidiauk or

Dewisland. The endowment consisted of land and tenements belonging to Hugo, formerly Baron of Naas, in Ireland, which had been held by Bishop Richard Carew (1256—1280) and his successors, Bishops Thomas Beck and David Martin, for many years

“on default of service due from the said lands and for a sum of money lent by Bishop Richard to the said Hugo.”

This property was now bought out by Sir John Wogan from the heirs of Hugo, and given by him to Bishop David on condition that

“the Chapter with the consent of the Bishop shall pay £10 to three Chaplains for a chantry for ever in the said Church to be paid at St. David's Feast, St. John Baptist and All Saints on each 5 marcs. The Chaplains shall every day celebrate at the altar of St. Nicholas or elsewhere in the said church where Sir John and his heirs and the Chapter shall agree for the souls of Sir John Wogan, King Edward and his heirs and Bishop David and his successors and all souls departed, one of them celebrating the Mass of the Trinity, another of the Blessed Virgin, and a third that of All Saints, and shall in proper Collects remember the souls aforesaid.”

The conveyance of the endowment for the said chantry is described in

“the Agreement between Bishop David the third of St. David's and the Chapter of the one part and Sir John Wogan, Knight, of the other part.”

from which the extract above-mentioned has been made.

By a further indenture

“Seald at Pykton Fryday on the Feast of the Exaltation of the Cross A.D. 1302 John Wogan Knight of Pykton owns himself bound to procure and to give the Bishop David and the Chapter of St. Davids releases from the heirs of Hugo de Naas a Baron of Ireland of all his lands de Castro Mauritii in Pebydiauk with the seal of the King in Ireland or another authentic seal that they may have full satisfaction.”

Sir John had already procured the cession of the rights belonging to the sewership or stewardship of the

manor of Castle Maurice belonging respectively to George de Rupe (de la Roche)¹ and Matilda la Botiller (Butler),² heirs in part of Robert, the brother of Hugo, by deeds witnessed before him as Chief Justiciary in Dublin in the years 1298 and 1300 respectively.

In 1305 he obtained further releases of similar claims from Geoffry le Bret, Knight, and Lecelina his wife; who, as the third daughter and co-heiress of Robert, the brother and heir of Hugo, Baron of Naas, succeeded, along with Matilda la Botiller, to the estates of her uncle Hugo. (Payne, *Coll. Menev.*, vol. i, Digest, p. 22.)

These releases were further confirmed by Milo, the son and heir of Sir Geoffry, in a covenant entered into by him at the same time, which recites that :

“Whereas his said Parents with his Consent had released and acquitted to the venerable Lord in Christ, Bishop David Martin and the Chapter of St. David's, all right and claim which they and their successors had or might have in the Manor of Castle Maurice, with the Knight's fees, liberties, free customs, and all other appurtenances whatever to the said Manor belonging, he the said Milo upon his own part and for himself and heirs engages that in case the said Bishop or his successors shall in any wise be molested or impleaded in any matter relating to the said release or acquittance he and they shall forthwith be bound to warrant to them such portion of the said Manor with its appurtenances as shall affect the act of the said Lecelina, and to the faithful execution of such warranty he binds himself his heirs and all the estates which he now does or may hereafter possess. In testimony whereof he sets his seal. And whereas his own seal is in those parts unknown he procures the seal of the venerable Father Richard the Archbishop of Dublin together with the seal of office of the See of Dublin to be set to the said presents. Given at Dublin, 6th February, A.D. 1305, 34th Edw. I.” (*Coll. Menev.*, vol. i, Digest, p. 177.)

Besides the security of this estate at Castle Maurice for the purpose of the chantry, Sir John Wogan had bound himself also in his covenant of 1302 to procure

¹ By deed, signed and sealed at Dublin, February 1st, 27 Edw. I.

² By deed at Dublin, February 15th, 29 Edw. I.

license from King Edward for the appropriation of Llandelowe (Llandeloy)¹ and Lanovel (Llan howell) in the same neighbourhood, then held by the King in capite

“to the chapter of St. David's at our own expense within three years under pain of refunding all that sum which he and his heirs have been expending on the chantry with damages at the estimation of the Bishop and then the chantry shall cease and all the instruments relating unto it be void.”

This Royal Licence² was eventually granted and confirmed in full by King Edward II in 1312, by which David Bishop was empowered to assign to the Precentor and Chapter of St. David's

“the advowsons of Llandelowe and Lanovel for the support of three Chaplains to officiate daily for the souls of us (the King) and our predecessors and our successors and for the souls of William de Valencia³ and John Wogan and their heirs to the church of St. David's.”

Bishop David, on his part, had granted and handed over under his own seal and that of the Chapter to the Precentor and Chapter of St. David's the tythes and

¹ “Llandeloy, in our Statutes, Llandelowe, a corruption from the Welsh name Llandylwyf (derived from the dedication of its Church to St. Dylwyf.)”—*Coll. Menev.*, vol. i, p. cxviii.

² 6 Edw. II, Rot. 16. “David Menevensis Episcopus finem dedit cum rege per 10 marcas pro licentia dandi advocacionem Ecclesiarum de Llandelowe et Lanovel Precentori et Capitulo Ecclesie Menevensis ad sustentationem trium Capellanorum divina singulis diebus pro animâ et animabus Regis et antecessorum et successorum regis et animabus Willi' de Valencia et Joh. Wogan et hæredum suorum in Ecclesia Cathedral. Menevens' celebrat: habend.”—Extract from Exchequer Record in the *Originalia* in the Lord Treasurer's Remembrancer's Office; quoted in *Coll. Menev.*, Digest, p. 159.

³ William de Valence, Earl of Pembroke through his marriage with the granddaughter and heiress of Anselm, Earl of Pembroke, was in high favour with Henry III, his half-brother, and afterwards attached himself to Edward I (his nephew) by whom he was appointed Regent during his absence in France in 1286. He was supported by Sir John Wogan in a dispute for rights with the Queen, who held the castle at Haverford. He was slain at Bayonne in 1298. His important service for the Crown doubtless caused the introduction of his name along with his royal relatives.

full advowson of Llanhowell in 1302 and of Llandelowe in 1306 (saving only in both cases a competent endowment for the vicars), to meet the annual serious demand upon them for the £10 appropriated to the three chaplains.

It would appear that the Bishop of St. David's had already possessed some ecclesiastical rights of his own, in addition to those of the Crown, in the parish of Llanhowell. For we read that:¹

"During the Episcopate of Bishop Beck (but the year is not mentioned) a Welshman, name Vachan (Fychan) ap Kedmor ap Philip, in consideration of one mark of silver to him paid, released to that prelate all the right and title which he possessed in certain lands of inheritance within the vill of Llanhowell together with one-fourth part of the advowson of the Church there."

Later on, we read in connection with this chantry that

"in 1501 William Wilkok (Master of St. Mary's College) Prebendary of Llanddewi Aberarth, commiserating the wretched state of the Chaplains of the Chantries of Sir John Wogan and as having no house nor place of shelter where to lay their heads, but are as it were vagabonds from place to place, gives to the Chaplains all the buildings with the land thereto adjacent (the same being situate between the Precentor's House and the house of the Archdeacon of Carmarthen) being the appointment to the said Prebend of Llanddewi Aberarth, they annually paying for ever the sum of 4*l.* of good and lawful money of England upon every festival of Easter from the date hereof."

In 1535 the chantry priests seem to have been reduced to *two*, as appears by a valuation and return made in that year [MS. in First Fruits Office, London], quoted *Coll. Men.*, Appendix, p. 286.

"There are within the said Parish of S. Davids two Chaunteries founded within the Cathedral Church there to the intent to find two Prestes to say Masse every day and to keep the Quere within the said church every Sunday and Holyday by the yere. To the maintenance of which Chaunteries and

¹ *Coll. Menev.*, vol. i, p. cxviii.

Prestes there was given one Parsonage to the Chaunter and Chapter there, the value whereof as it may appere by the Rental exhibited, as is aforesaid, amounts to the some of £10. Memorandum that the Chaunter and Chapter there doth yerely in consideration of the said Parsonage called Llandewy [Llandelowe or Llandeloy] and Llanhoell Consent and pay to the said two Chaunterie Prestes yerely the said some of £10 for their stipend."

Upon the dissolution of the Chantry under Henry VIII, the old endowment or pension of £10 a year charged upon the tythes of Llanhowell and Llandeloy devolved to the Crown.

It may be noted that the rights of advowson granted under King Edward's Charter to the Chapter of St. David's survive to the present day, in their patronage of the united parishes of Llandeloy and Llanhowell.

THE WOGAN FAMILY.

[See *Coll. Menev.*, vol. i, p. 244.]

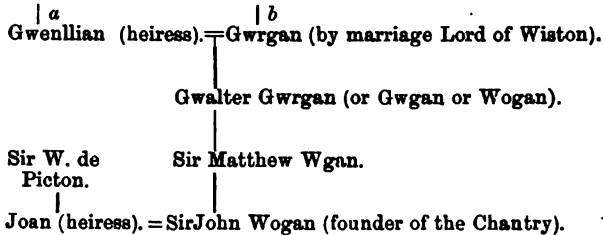
The Wogan family, of which Sir John Wogan Knight, the founder of the Chantry, was a distinguished member, was one of considerable consequence in Pembrokeshire, especially in the neighbourhood of Haverfordwest. Lineally descended from the ancient Welsh Princes of Brycheiniog (now Brecknock), through Gwrgan, the eldest son of Bleddyn ab Maenyrch, who was deprived of his territories by Bernard de Newmarch, a Norman adventurer under King Henry I, it became by intermarriages with heiresses, in the person of Sir John Wogan and his descendants, representative alike of the families of Wiston and Picton, as may be seen by the accompanying genealogical pedigree.

Maenyrch, Prince of Brycheiniog. = Elen, daughter of Tewdr and sister of Rhys ap Tewdr.

Sir Philip Gwys of Gwyston. Bleddyn.

| a

| b



This Sir John Wogan, previously Lord of Wiston, and now by marriage Lord also of Picton, was a man of eminent position in the reign of King Edward I, by whom he was appointed Chief Justiciary in Ireland, an office which he held more or less continuously between the years 1298 and 1309.

It was in grateful recognition of the favour of his King that "the souls of King Edward and his heirs" are mentioned with those of himself and Bishop David Martin, for which masses were appointed to be said in his new chantry; and that the chapel on the south side of the Lady Chapel was also founded by him about the same time (1302) under the name of the King, and, as is supposed, in remembrance of the King's visit to St. David's Shrine after the completion of the war in 1284.

It may have been that it was on this occasion of Edward's visit to Wales that he had been brought before the notice of the King by William de Valence, Earl of Pembroke, nephew of Edward; who was afterwards appointed Regent in 1286 during Edward's absence in France, and to whom he rendered important service as a lawyer in supporting his claims of right in a suit which the Earl entered into with the Queen, who held Haverford Castle. May it not be that his services on that occasion, backed by the influence of the Earl, led to his subsequent appointment of Chief Justiciary in Ireland? It is worthy of notice, further, that in the confirmatory charter of Edward II for the chantry founded by him, the name of William de Valence was added to those of the King and himself

as representing those for whose souls masses were endowed.

A tomb representing the figure of a cross-legged Knight is shown in the Vaughan Chapel, which originally had place in the Chapel of St. Nicholas. It has been supposed by some to belong to Sir John Wogan himself or one of the successors to the title.

But a question would naturally arise as to whether he would be represented in military costume rather than as a judge.

The family was continued through his three sons, Sir William Wogan, Sir John Wogan, and Thomas Wogan; by whom respectively the family estates of Wiston, Picton, and Mylton (afterwards united with Bowlston) were inherited and handed down to their successors.

During the fifteenth century we have the following mention of other members of the family, as *e.g.* :—

(1) In 1418 a Sir John Wogan and a Sir Henry Wogan appear as witnesses to the oath taken by Bishop Benedict Nicholls to preserve inviolate the rights, etc., of the Church of St. David's.

(2) Sir Henry Owgan (= Wogan of Wiston) was one of the body-guard of Humphrey, Duke of Gloucester, and as such was arrested and sent to London. He was subsequently, after the Duke's death in 1447, killed at Banbury. Amongst other officers attached to the Duke's party, and arrested at the same time, occur the names of Jenkyn Loyde Wogan, John Wogan, son of Sir Henry, W. Wogan and Henry Wogan. [See *Cotton Collection* printed in "Ellis's Letters", 2nd Series, vol. i, p. 108, and quoted by Laws, *History of Little England beyond Wales*, p. 211.]

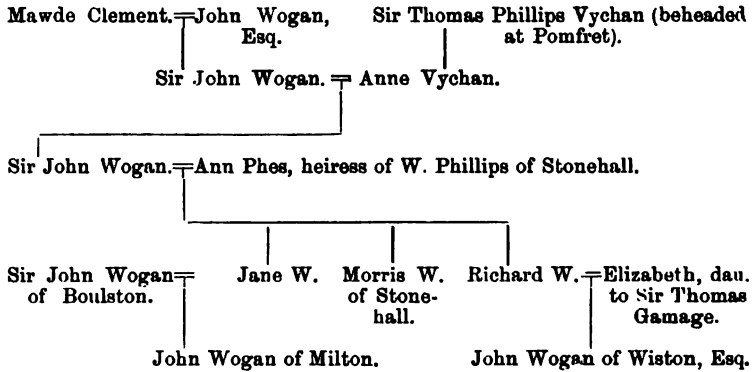
(3) In 1493 we find a David Wogan, Canon of St. David's, witnessing to a statute of Bishop Hugh Pavy.

Later on, we have further record of the family in an inscription, with a pedigree of the Wogans of Bowlston, on a tomb in Bowlston Church, and a monument of

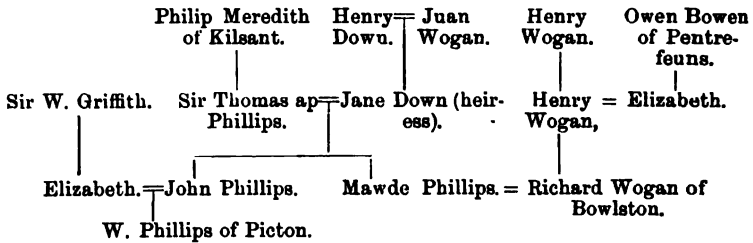
mixed character and of very questionable date of a Wogan of Milton and Bowlston at Burton Church.

WOGAN PEDIGREES.

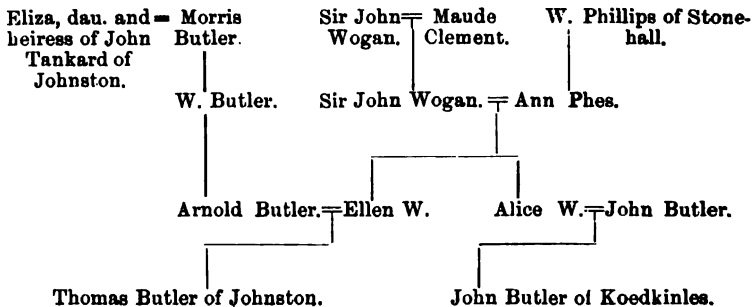
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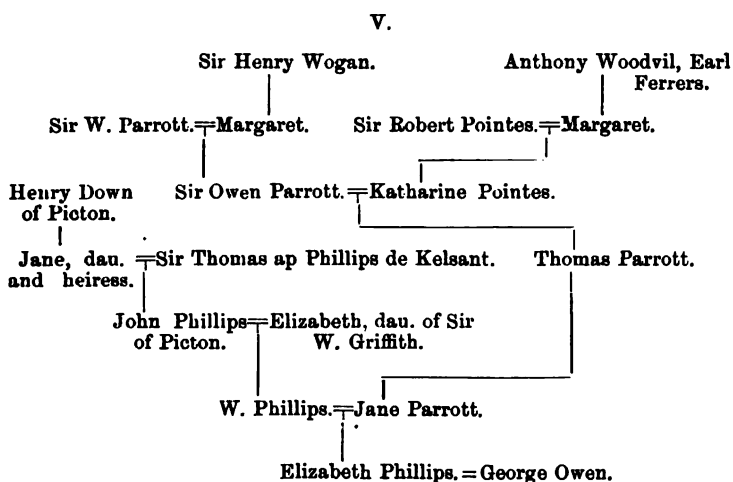
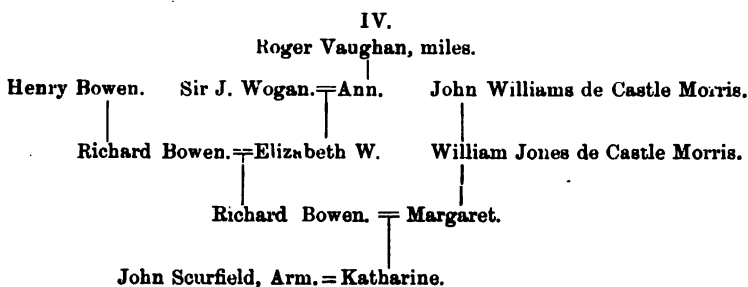


II.



III.





BISHOP LAUD AT ST. DAVID'S.

On June 29th, 1621, William Laud, who had been Dean of Gloucester and Prebendary of Westminster, was appointed by King James I to the Bishopric of St. David's, in succession to Bishop Richard Milbourne.

In consequence, however, of a difficulty which had arisen in connection with Archbishop Abbott of Canterbury, whose unhappy accident in shooting a keeper while on a visit to Lord Zouch had raised scruples as to his taking a share in episcopal functions, his consecration was delayed till November 18th, when the ceremony took place under a commission at the Bishop of London's Chapel.

He was, however, prevented from entering upon the duties of his See for some little time further, in consequence of his presence being required for urgent matters of state at Court.

Hence he was enthroned by proxy at St. David's on December 30th, 1621, as appears¹ by an entry in the Chapter Book of the Cathedral; and it was not till July in the next year, 1622, that he was able to leave the Court, and make his first personal acquaintance with his diocese.

His visitation, for which he had already made preparation by long series of Articles² and Questions addressed to the clergy and churchwardens on matters of church discipline and practice, was but short and hurried, extending only from July 5th to August 15th.

It is thus described briefly by himself in his diary.³

- 1622, July 5. I first entered Wales.
 — — 9. I began my first visitation at the College at Brecknock and preached.
 — — 24, 25. I visited at St. David's and preached.
 — Aug. 6, 7. I visited at Carmarthen and preached.
 — — 15. I set forwards towards England from Carmarthen.

Of this, his first and only visit to St. David's and its Cathedral, thus referred to by the Bishop himself, we have an interesting record still existing in the Minutes of the Cathedral Chapter, in a Constitution then enacted by him, as illustrating the love of order and discipline so characteristic of the mind and career of the great reforming Bishop of the seventeenth century, and as witnessing to his presence and presidency, as Visitor, *pro hęc vice*, in Chapter.

Subjoined are extracts from the Chapter Minutes, recording :

- (1) His enthronement on December 30th, 1621.
- (2) His visitation of the Cathedral on July 24th,

¹ *Registrum D.*, ab anno 1621 ad 1660 (p. 5).

² *Laud's Works*, Library of Anglo-Catholic Theology, vol. v, pt. 2, p. 381.

³ *Ibid.*, vol. iii, pp. 139, 140.

1622, with a facsimile of the Bishop's signature attached, and a translation of the entries referred to.

(1) *Notice of Enthronement* [*Registrum D.*, p. 5].

“Die Dominico vzt tricesimo die mens' Decembris 1621 Gulielmus Laud in Sacra Theologia doctor et Epu's Meneven' post Juramentu' de more p'stitu' inthronizatus installatus et inductus fuit in Corporalem realem et actualem possessionem eccl'ie Cath'is Meneven' una cu' oi'b' honoribu' jurib' et p'tinentiis epu'm, meneven' convenientibu' in p'sona Roberti Rudd Arch'ini Meneven' indubitati epis p'curatoris p' Ludovicu' Lewis p'bendariu' de Carvay et precentoris p'curatorem virtute p'curatorii Willielmi Kingsly Sacrae theologiae p'fessoris et Archini Cantuar una cu' precib' et hymnodiis p' more consuetis in p'ntia nri'

“ROBERTI RUDD.

“MORGAN WALTER.

“LUDOVICI LEWIS.

“Et totius Chori meiq' Lucæ Angell Scribæ cap't.”

(2) *Visitation of the Cathedral*, July 24, 1622 [*Registrum D.*, p. 6].

“Acta habit: et gesta in domo Capitulari Meneven' 24^{to} die Me'sis Julii an'o d'ni 1622 cora' ven'rabilib' viris M'ro Guilielmo Slatyer Thesaurario M'ro Roberto Rudd Arch'ino Meneven' et M'ro Gulielmo Beely Arch'ino Carm'rthe' Canonicis residen' dictæ eccl'ie.

“Quo die d'cti Canonici decreveru't p'cedendu' fore ad computu' et alia negotia d'ctæ eccl'ie tractand' sicut p' statuta huius eccl'ie requiritur.

“Capitulu' continuatur usq' ad hora' secunda' huius diei post merid'.

“Constitutio p' Rev'rendu' in Ch'ro p'rem Gulielmu' Meneven' in prima sua visitat'oe in ecclia Meneven' facta de munime'tis eiusdem eccl'ie fidelit' conservandis.

“Sciant p'sentes et futuri quod vir Rev'rendus in Chro' pater d'ns d'ns Gulielmus Ep'us Meneven' prima sua visitat'oe eccl'ie Cath'is meneven' offendisset munime'ta dictæ eccl'ie susq' deq' habita minimeq' diligenter conservata una cu' consensu p'centoris et cap'li ordinavit et constituit in hunc qui sequitur modu' v'lt. Quod oi'a et singula instrume'ta quae sub sigillo dicti cap'li in posteru' confirmare'tur p' cli'cu' d'cti cap'li fideliter transcripta in registru' eiusdem eccl'ie Cath'is custodire'tur Et quod si qua festinatio aut quæris alia occasio contingeret quo nimus p' dictu'

cli'cu' in presentia transcribantur omnes et singuli qui eiuscemodi Confirmat'oem obtinuerint sub hypotheca quinq' libraru' tenebu't (? tenebuntur] eorum] instrumentoru' hic obtentoru' exemplaria infra tres me'ses proxime sequentes ad dictu' clicu' qui p' tempore fuerit sub manu notarii publici transcripta mittere quo in p'petuu' in tuto conserve'tur.

" Proviso quod feodu' d'co cl'ico p' labore in dictis instrume'tis transcribendis impens' no' excedat sum'am demid' marc'. In cuius rei testimoniu' dictus Rev'rendus pater et Canonici sua p'pria no'ia p'rsentib' subscripseru't vicisimo sexto die me'ss Julii a'no d'ni 1622

" GUIL: MENEVE:

" WM. SLATYER . THESAUR.

" ROB. RUDD.

" WM. BEELY."

Translations.

(1) " On Sunday, namely, the thirtieth day of the month of December 1621, William Laud, Doctor in Divinity and Bishop of S. David's (Menevia) after the customary oath administered was enthroned, installed and inducted into the corporal, real and actual possession of the Cathedral Church of St. David's together with all the honours rights and appurtenances belonging to the Bishop of St. David's in the person of Robert Rudd, Archdeacon of St. David's his undoubted proctor, by Lewis Lewis Prebendary of Carfai and Proxy for the Precentor by virtue of the proxy of William Kingsly Doctor in Divinity and Archdeacon of Canterbury, along with the customary prayers and hymns, in the presence of us

" ROBERT RUDD

" MORGAN WALTER

" LEWIS LEWIS

" and of the whole Choir and of me Luke Angell
Chapter Clerk."

(2) " Acts held and performed in the Chapter House of St. Davids on the 24th day of July in the year of our Lord 1622 in the presence of the Venerable men Mr. William Slatyer, Treasurer, Mr. Robert Rudd Archdeacon of St. David's, and Mr. William Beely Archdeacon of Carmarthen, Residentiary Canons of the said Church.

" On which day the said Canons decreed that they should proceed to the Audit and other businesses of the said Church to be carried on as is required by the statutes of the said Church.

" The Chapter is continued (or adjourned) up to 2 P.M.

"The Constitution of the Reverend Father in Christ William St. Davids in his first Visitation held in the Church of St. David's concerning the safe keeping of the muniments of the same Church.

"Let all men present and to come know—Because the Reverend Father in Christ the Lord William, the Lord Bishop of St. Davids on his first Visitation of the Cathedral Church of St. David's found that the muniments of the said Church were in utter confusion and by no means carefully preserved, He, together with the consent of the Precentor and Chapter has ordained and appointed to the following effect, viz., that all and singular the instruments which hereafter shall be confirmed under the seal of the said Chapter should be faithfully transcribed by the clerk of the said Chapter into the register of the same Cathedral Church and carefully preserved. And that if any haste or any other reason should occur to prevent their being transcribed at once by the said clerk all and singular the persons who have obtained such Confirmations shall be bound under the penalty of five pounds to send copies of the same instruments thus obtained within three months next ensuing to the said clerk for the time being transcribed under the hand of a public notary that they may remain for ever in safety. Provided that the fee to be paid for his labour in making such transcripts shall not exceed the sum of half a mark. In testimony whereof the said Reverend Father and the Canons have subscribed their own proper names to these presents July 26, 1622.

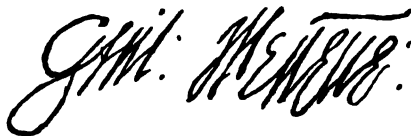
" GUIL MENEVE:

" WM. SLATYER, Treasurer.

" ROB. RUDD.

" WM. BEELY."

(3) *Facsimile of Bishop Laud's Signature.*



The old Latin signature "Menevensis" was retained by the Bishops of St. David's till late in the seventeenth century, and was only then exchanged for "St. David's" when the English form was substituted which has been adopted in later years.

LLANDISSILIO CHURCH.

BY THE LATE D. PUGH EVANS.

BUT little now remains to tell of the ancient glory of Llandissilio Church. The present Vicar, the Rev. O. J. Thomas, is making strenuous endeavours to preserve what is left of it, and he has received valuable assistance from Miss May Evans, who has restored the chancel in memory of her father, T. J. Evans, Esq., J.P., late of Cynderwen House. Mr. H. Prothero, Cheltenham, prepared the plan for restoration of the chancel; the work was carried out by Messrs. Collins and Godfrey, under the superintendence of the foreman, Mr. Fox. Mr. Prothero has favoured us with the following description of the architecture of the church:—

“Llandissilio Church has been so ‘havocked’, presumably in the restoration of 1838, that it is virtually what it is called on the plans of that date, a ‘new church’. Before that it seems to have consisted of a nave and chancel, with a large north chapel, extending eastwards as far as the chancel does, and westwards some distance down the nave. It opened into the chancel by two arches, now opened out again, and into the nave by three very small arches with round pillars.

“The old nave was apparently only a little wider than the chancel. Of this church the chancel only remains, and perhaps a little of the walling of the west and south walls of the nave. The chancel arch is, I suppose, the old one: quite plain, like others in the neighbourhood, *e.g.*, Kiffig and Amroth.

“Of the old windows two only survived in the south wall of the chancel: one a late two-light one; the other, a single light, had a square head, and was ‘made up’ of fragments clumsily pieced. We found no traces of ancient woodwork or glass, but under the

plaster in the walls were a number of bits of moulded masonry, but how they came there and whence they came it is impossible to say—anyhow, *I* don't know. Some of them were more elaborate than is usual in small Welsh parish churches—so did they perhaps come from Whitland Abbey? Those we have preserved are of this section, and formed part of an arch. (I can give it accurately if it has to be reproduced in a paper).

“I am writing to-day away from my note-book, and this is all I can think of. Probably some county history has notes on the church as it once was; and no doubt the antiquarians can give explanations of the incised stones on the south wall, and of the large mound to the south of the nave.

“We did not think it advisable to strip the old plaster from the chancel walls, or we might have found more bits. As to dates, I will not commit myself. Whatever the *original* church may have been, it was practically revolutionised by degrees, especially late in the fifteenth century. What remains affords but very scanty clues, and I am sorry not to be able to throw more light on the matter.

“H. PROTHERO.”

The old square-headed window is now inserted in the vestry wall. The chancel on one side was made up of one of the moulded fragments referred to by Mr. Prothero—the moulding being built into the wall—and on the other side of that portion the head and the lintel were of Caerbwdy stone. The writer procured from St. David's the stone required to restore it. The rude lych-gate was ruined beyond repair; roof and walls were crumbling away; rebuilding was therefore necessary. As much of the old material as possible has been used again, and especial care has been taken to preserve the initialed stone with the date 1699.

Two very quaint note-books and pocket registers are preserved at the Vicarage, containing entries of every

description from 1759 to 1797. The earlier of the two books is headed :—

“ An account of all the Christenings Weddings and Marriages that I John Griffiths haue performed since the last Visitation Court was held the 24th of July 1759 by the Right Reverend Anthony St. David's”.

The later :—

“ Christenings Weddings and funerals in the year 1787 in all my parishes.”

Entries follow for no less than twenty-six parishes.

While he seems to have been employed for week-day duties in every parish within a radius of ten miles, he does not seem to have been able to undertake the Sunday duties of more than six parishes at the same time, as appears from the following entry :—

“ An account of all my getting and spending from Michaelmas 1766 old style to Michaelmas 1767 if the Lord will preserve my life until then.

“ My salary for one year :

For serving Henrys Moat	. £10 ; surplice fee	0	0
For serving Puncheston	. £8 ; surplice and offerings	0	0
For serving Morvil	. £6 ; surplice fee	0	0
For serving Little Newcastle	£6		
For serving Llanychaer	. £6 ; surplice fee	0	0
For serving Pontvane every fortnight	. £6	0	0

£42 0 0 in all.

Besides offerings surplice fees and school fees, etc. which shall be set down under.”

His scale of fees varied. Marriages from 5s. to 1s. 6d. ; churchings from 2s. to 6d. ; christenings were steady at 6d. ; offerings varied from 8d. to 2d. His salary seems to have been irregularly paid, for under February 2nd, 1767, we find :—

“ Next May (or Within 3 months hence) I shall get by my

churches £36 which I haue not so much receive a penny as yet of it."

He seems to have kept school at different times at Henry's Moat, Puncheston, Ambleston, Castle Conin (Egremont), and Mynachloyddu. His account of sale of hay and farm stock shows that he did a bit of farming also. His men and maids were content with moderate wages :—

"Bob: Thomas came to me Nov. 5, 1768 and his wages is £3 7s. 6d. Elizabeth David came to her service to me on Tuesday evening the 26th day of Oct. 1768, and her wages is 32 shillings.

"David David came to his service to me May 26th, and his time will be out St. Luke day old style and his wages is £1 14.

"Geo: Nicholas agreed with me for £2 16s. and an old coat & stockings wool & a place to keep half a dozen sheep & his washing. He begins his service a week after Holandtide old stile 1764 & he will be full a week after Michaelmas old stile 1765."

To a day-labourer he paid 8d. a day.

Live stock were cheap in those days, judging by the entries :—

"Paid W. Morris for Mare and little Philly £3 2s. 0d.

"Paid for a Pigg 10s. For a fat Goose 1s. 3d. For a Hen 6d."

His usual diet seems to have been of the plainest description, from the frequent entries :—

"For strike of Barley 5s. ; for maize of Herrings 7s."

His mental pabulum was no less coarse, if we may judge from a page of "Toasts Sentiments and Hob Nobbs, etc.", many of which are unfit for quotation. We may, however, venture to give the first : "A good wife and plenty of them". The catalogue of his library exceeds eight hundred volumes, but as he appended its value to each book, it appears that many are old almanacks and odd numbers of magazines valued at 1d. A parish library was also under his care, for he gives frequently "A List of the Books that I haue lended out". He chronicles the burial of his mother at Llan-

dissilio, the gift of 1s. to his father, and the payment of 1s. 6d. to his sister for reaping. His own children were numerous, and their births are minutely recorded; for example:—

“ Martha the daughter of me John Greffith by Mary my wife was born on Saturday morning about 2 of the clock the last day of the moon the 27th day of May and was christened the 6th day of June by myself at mine own house in the parish of Morvil 1769.”

The following resolve, under date November 8th, 1769, we must all applaud:—

“ By the help of the Lord I shall not drink no ale in Taverns from henceforth above part of a pint, nor in any house above a Pint, because Drunkenness is great sin, which I haue been guilty several times & Lord forgive me”.

We may presume that this resolve was faithfully kept, for he lived to the patriarchal age of ninety-three, as may be seen on his gravestone near the entrance to Llandissilio churchyard.

The next cleric our attention is called to was notorious in many ways; we, however, are only concerned with his misdeeds connected with Llandissilio Church. He pulled down the old church, and rebuilt it so badly that within sixty years it is in the state you now see it, although a new roof was put on some three years ago. He replaced the old stone mullions of the windows with wood; and in the house he built for himself at Bryn Tyssul may be found remnants of the ancient stone work of Llandissilio Church. In the garden wall is the old south doorway of the church. The Virgilian quotation by the side of the doorway, “*Dapes inemptas apparet*”, suggests the thought that *banquets* were not the only *unbought* luxuries he provided for himself. He probably was responsible for the replacing of the old altar by a butler’s pantry table, now to be seen in the vestry.

It is not for us to pronounce an opinion as to whether the forging of title-deeds is rightly or wrongly attri-

buted to this classical scholar and robber of churches ; but we do unhesitatingly pronounce the imitation of a cromlech in front of Bryn Tyssul to be a rank forgery, for the workmen are still alive whom he employed to erect it. The present owner of Bryn Tyssul would—there is reason to think—be willing to restore the old arched doorway to its original position if another doorway to his garden be provided. The present vicar has a hard task before him, to undo the material and spiritual damage which Llandissilio Church has suffered at the hands of his predecessors, and he deserves all the help and support that can be given him.

THE CONTENTS OF A CARN AT YSTRAD- FELLTE, CO. BRECON.

BY T. CROSBEE CANTRILL, Esq., B.Sc.LOND., OF THE GEOLOGICAL
SURVEY OF ENGLAND AND WALES.

THE object of the following communication is to place on record the results of opening a carn, situated on some uncultivated ground in the parish of Ystradfellte, in the south-western part of the county of Brecon.

The carn is marked (but not named) on the old series one-inch Ordnance Map, Sheet 42 S.W., and is marked and named **Carn** on the new series one-inch map, Sheet 231 (Merthyr Tydfil), and also on the six-inch map, Brecknockshire 38 S.E. It stands on the Plâs-y-gors estate, at a distance of exactly six furlongs south-west from the farm-house of that name, and about four hundred yards east of the Roman road known as **SARN HELEN**.

Occupying a lofty position on an elevated plateau of Carboniferous Limestone, dividing the valley of the Nêdd (Neath) on the west from that of the Llia and Mellte on the east, the site of the carn—about 1,350 ft. above sea-level—commands an extensive view of the surrounding neighbourhood.

The geological structure of the district is simple. The rock-strata dip gently towards the south, and this dip has determined the general fall of the ground and the direction of the natural drainage. Carboniferous Limestone forms the bed-rock which occupies the immediate neighbourhood of the carn, whilst about a mile farther north the Old Red Sandstone emerges from beneath the Carboniferous series and forms the highest ground of the district, namely, Fan Nêdd, which attains an altitude of 2,176 ft. Much, however, of the limestone ground is overspread with patches of Old Red

Sandstone *débris*, derived from more northerly districts during the glacial period. One of these drift-patches of red gravel and sand occupies the immediate site of the carn; it is only a few yards square, however, as limestone crops out immediately to the north and to the south.

Before excavation the carn presented the appearance of a low dome-shaped heap of rock fragments, only partially turfed over. It measured 22 ft. in diameter, the centre rising about 3 ft. above the general level of the surrounding ground. It was not encircled by any edging of large stones, nor by any rampart or ditch. Judging from its condition, the carn had not been previously opened.

The excavation was begun on October 14th, 1897, and finished on the following Nov. 6th. Commencing at a point in the mound about 3 ft. from its southern edge, a shallow trench about 4 ft. broad was opened out towards the centre, of such a depth as to remove the loose blocks. This resulted in the exposure of the upper surface of a thin bed of black earth [B of Section, p. 251), which was subsequently found to intervene between the bottom of the heap of blocks [A of Section] and the the natural drift gravel [C of Section] already mentioned. This gravel, naturally of a red colour, was found to be bleached for several inches in depth. The whole of the blocks were removed from the central part of the mound, an annular border only, about 3 ft. wide, being left undisturbed. The central space—16 ft. in diameter—thus laid open was then carefully examined, the black earth and upper six inches of the underlying gravel being turned over, thrown out, and searched a spadeful at a time.

The materials of which the mound itself was composed were heaped together without any definite arrangement, and consisted of blocks of Carboniferous limestone, of the usual irregular shapes produced by atmospheric weathering, together with a small percentage of more or less cuboidal pieces of Old Red Sand-

stone. The limestone blocks were not in any way wrought by hand, and were probably gathered from the bare surfaces of that rock exposed in the immediate vicinity. The red sandstone blocks were gathered, no doubt, from the drift-covered areas close at hand, and likewise showed no signs of having been wrought or quarried. In size, both limestone and sandstone pieces varied from fragments 2 or 3 ins. long to blocks measuring 1 or 2 ft. in their greatest dimension. The largest block met with was a cuboidal mass of sandstone, the greatest length of which was 1 ft. 8 ins.

Among the blocks occurred a few animal teeth and bones, as mentioned below.

The accompanying vertical section (p. 251) exhibits the various strata composing the carn and its underlying natural foundation.

A represents the carn itself, composed of limestone and sandstone blocks. A thin layer of turf and soil covered the upper surface. Among the stones, at various heights, occurred a few animal teeth and bones. The lowest of the stones were embedded in soil, but for the most part the interspaces were empty.

B represents the black earth, in which occurred the flints, potsherds, calcined bones, and charcoal. The double broken line between B and C marks the approximate position of the original surface of the ground.

C is a layer of reddish sandy gravel (drift), slightly bleached at the surface.

D is the underlying Carboniferous Limestone.

The following is a complete list of the objects of interest discovered :—

IN THE MOUND (A of Section).

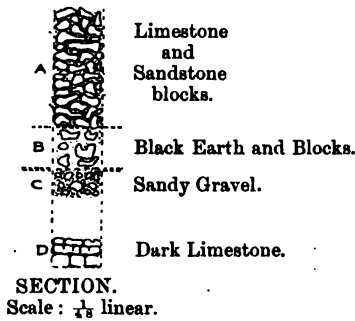
A few teeth and fragments of bones of Sheep or Goat ; two upper grinders and part of the jaw of Long-faced Ox (*Bos longifrons*) ; a lower premolar of Pig (*Sus scrofa*) ; the left humerus of Song-thrush (*Turdus musicus*) ; and bones of what appears to be a species of Rat.

IN THE BLACK EARTH (B of Section).

- a. Fifty implements, flakes, and fragments of flint.
- b. Twenty-one sherds of pottery.
- c. Fragments of calcined bones.
- d. Fragments of wood charcoal.

The ground-plan [see p. 252] indicates the approximate positions of the chief objects met with.

The *Black Earth* consisted of a fine blackish soil, owing its dark colour largely to the presence of disintegrated charcoal. It formed a layer extending over the whole floor of the carn, and varied from about 10 ins. to 3 ins. in thickness, being thickest in the



centre of the area and gradually thinning out towards the periphery. In this black earth lay embedded many lumps of limestone and sandstone, apparently the first-deposited of the pieces which, with others, subsequently formed the carn itself. Between and beneath these rock-fragments occurred the flints, sherds, bones, and charcoal.

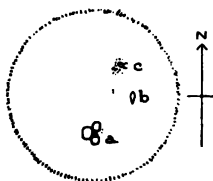
POSITIONS OF THE OBJECTS.

During the course of the excavation fifty pieces of worked flint were discovered, of which ten may be called implements, as they appear to have been fashioned for some definite purpose. Of the remainder one is a core, and the rest—thirty-nine in number—

are apparently mere flakes, chips, and fragments. They are all of white flint, and some of them are so far altered in structure through calcination as to be quite friable, earthy, and porous.

Four of the larger implements (figs. 2, 3, 4, and 5, p. 253) occurred together some 3 ft. or 4 ft. south of the centre of the carn, and appeared to have been deposited upon or between three blocks of sandstone [see Plan] somewhat larger than the rest—one, indeed, of which mention has been already made, being the largest stone discovered. These blocks were sunk slightly into the gravel.

The dagger-knife (fig. 1) occurred by itself about



PLAN.

- a. Implements (figs. 2, 3, 4 and 5).
- b. Dagger-Knife.
- c. Potsherds.

6 ft. to the east of the centre of the carn. The remainder of the flint objects were found distributed over the whole floor of the carn.

The sherds of pottery were found scattered about over a small space lying a few feet to the north-east of the centre; and with them lay the fragments of apparently calcined bones and most of the larger pieces of charcoal.

It will be noticed from the Plan that, contrary to what might have been expected, there was no definite deposit of any sort in the exact centre of the carn.

Although there can be little doubt that the vessel, the dagger-knife, and the group of four implements—in the form of three separate deposits—were originally protected by somewhat larger and more regularly-

shaped blocks carefully placed around and above each deposit, nothing in the form of a definite kist occurred.

Further, it is to be observed that all the objects were deposited on the original surface of the ground, and not in any excavation or grave carried down into the gravel itself. No signs of a secondary interment were met with, and the cairn seems to have remained undisturbed by man from the time of its erection till the day on which our exploration was commenced.

THE WORKED FLINTS.

The Dagger-knife.—Of the implements, the finest specimen is a very beautifully chipped and partly



Flint Implements found in Cairn at Ystradfellte.
Scale $\frac{1}{2}$ linear.

ground dagger-knife, 6.5 ins. in length, 2.54 ins. across where broadest, and having a maximum thickness of about .36 ins. [see fig. 1]. The faces are almost

equally convex, and are covered by broad facets in the central parts, whilst around the edges are smaller facets, produced by secondary and tertiary chipping. On each face the central part of the blade shows fine *striæ*—only visible through a lens—running across an irregular-shaped ridge, evidently ground down, which intervenes between two adjacent facets. The ground surfaces are marked with an x in fig. 1. These *striæ*, of which there are several sets not quite parallel to each other, run diagonally across the ground-down ridges at an angle of about 45° to the length of the implement; and as they cross each face of the blade from the lower left-hand side to the upper right-hand side, it is practically certain that the grinder held the point of the blade, directed slightly forwards, in the right hand, and the tang, directed to a corresponding degree backwards, in the left, whilst rubbing the blade to and fro on the whetstone; and as the grinding is confined to the blade and is absent from the tang—*i.e.*, that part which was sooner or later inserted in the handle—it is quite possible that the grinding followed, and not preceded, the hafting.

The division of the implement into blade and tang is very clearly marked by several points of difference. The grinding, resorted to as a means of reducing irregular projections on the surface, and not to confer a fine cutting edge, is confined to that part which would necessarily project beyond the handle. The uniform curve which each edge of the blade exhibits is abruptly changed on each side into a straight line; so that, while the blade resembles the shape of a lancet-point, the outline of the tang is an isosceles triangle with a slightly blunted apex. Further, the cutting edge has been formed by striking off a great number of minute and delicate flakes, whilst the edges of the tang have been left in a rougher condition. The faces of the tang, too, are somewhat more convex than those of the blade.

Divided in this way, the blade measures 3.2 ins. and the tang 3.3 ins. in length.

At a distance of less than an inch down each edge of the tang are a couple of notches, two on each edge of the implement. These evidently served for the reception of a thong or cord for securing the implement within the handle.

Crossing each face of the implement, at the junction of blade and tang, is a faint brown streak or stain, curved slightly upwards, whilst a short distance lower down are two other similar lines which meet at an obtuse angle. These are evidently due to some chemical action of the materials of the binding or handle on the flint itself. These lines—necessarily exaggerated in distinctness—are represented in the figure.

The implement resembles one figured¹ by Sir John Evans, from Burnt Fen, Cambridgeshire, but the Ystradfellte specimen is more obtusely pointed.

The implement, though so delicately fashioned, yet shows no signs of wear or injury during use; so that quite possibly it may have been a new weapon, manufactured specially for the occasion, and buried with the deceased for usage in another state of existence.

The two black marks near the butt [see fig. 1] represent hollows produced by the weathering out of some fossil organism.

Arrow-head.—Fig. 2 represents what may perhaps be described as a triangular arrow-head. The inner face, which is flat, is unchipped, and at the broad end is the bulb of percussion. The outer face—represented in the figure—has been cross-chipped over nearly the whole surface, and finished by finer work at the edges. The butt has been bruised, as if by an unsuccessful blow during the flaking from the parent block. The implement measures 2.22 ins. in length, 1 in. across where widest, and about .3 in. through the thickest part.

Knives.—Fig. 3 represents what may possibly be a knife. It is slightly curved, both longitudinally and

¹ *Ancient Stone Implements*, 2nd edit., fig. 266.

laterally. It appears to be made from an external flake. The inner surface is somewhat twisted, and is unchipped. The outer face—represented in the figure—has been neatly chipped over the entire surface, except possibly for a small area near the butt on the left side. The butt has been brought to a curved but not quite circular edge. The point is somewhat obtuse. The implement is 2.2 ins. long, .6 ins. wide, and .22 ins. thick. In shape it somewhat resembles Evans's fig. 239,¹ from Castle Carrock, Cumberland.

Fig. 4 represents what is possibly another knife. It has been fashioned from a flake triangular in section. The inner face has not been trimmed; the outer face is chipped along both edges, especially along the left side. The point is unsymmetrically placed, and the whole implement is strongly curved longitudinally. The butt has been little trimmed, has not been brought to a sharp edge, and retains the square end of the original flake. The implement is 2.12 ins. long, .84 in. broad, and .3 in. thick.

Fabricator, or Strike-a-Light.—Fig. 5 appears to resemble some of the implements usually described as fabricators, punches, and strike-a-lights. It has been made from a somewhat thick and heavy flake, one face being left unchipped, the other dressed to an obtuse edge along each side. The more prominent parts of both edges have been worn down, as if by scraping some hard material, and the point—and to a very small extent the butt also—has been similarly affected; and although the implement somewhat resembles Evans's fig. 348,¹ from Sawdon in Yorkshire, which is described as a flaking-tool, yet, seeing that the edges and extremities have been subjected apparently to rubbing and not bruising, I am inclined to believe that the implement was used for scraping rather than striking. It is not impossible that it may be a strike-a-light, to

¹ *Op. cit.*

be used with a mass of pyrites, though no such material was found in the cairn. Sir John Evans¹ describes the occurrence, in a barrow near Bridlington, of a nodule of pyrites, with which was a "long, round-ended flake of flint". This flake is described as being rounded by friction, both at the end and along some parts of the sides; traces of similar wear occurring at the butt-end. This account applies exactly to the example under description. The implement is 2.4 ins. long, .82 in. broad, and about .3 in. thick, though at the butt the thickness becomes .4 in.

Scrapers.—The next implement to be described is a small horseshoe-shaped scraper. It is nearly flat on one face: the other is convex, and has been chipped to a sharp bevelled curved edge which embraces about three-quarters of the periphery. The butt is very little trimmed. It resembles Evans's fig. 204,² from Weaverthorpe, Yorkshire, but it is only about half as large, measuring .75 in. in diameter.

Another scraper is four-edged; two opposite edges, one longer than the other, being roughly parallel; the other two include, if produced, an angle of about 40°. It thus resembles half a hexagon in form. The three shorter edges have been slightly chipped.

Trimmed Flakes.—The next two implements are small flakes, dressed at the butt-end to a rough chisel edge, 1.25 in. and .82 in. respectively in length, and .4 in. and .45 in. respectively in breadth. The shorter of the two is evidently the terminal portion of a longer flake.

The implement last to be described is a flake 1.48 in. long and from .3 in. to .45 in. in breadth, tapering somewhat towards one end. This was brought to a point which has been broken off.

Core.—Besides the above-described objects, a small prismatic core, 1.5 in. long and having five faces, was found.

¹ *Op. cit.*, p. 316.

² *Op. cit.*

Miscellaneous Flakes and Fragments.—There remain thirty-nine other objects of flint, which, however, do not appear to have been fashioned for any definite purpose, and can hardly be regarded as anything more than undressed flakes, chips, and fragments. They range in length from 1.8 in. to .38 in.

It seems difficult to account for the irregular occurrence of these chips and fragments—apparently nothing but waste material—throughout the black earth wherever examined. That any of the implements were fashioned on the spot at the time of the interment seems unlikely, and is not suggested by an examination of the fragments themselves—none of which fits any other, as might have reasonably been expected had they been struck from the same original mass. It is more likely that they had some religious significance. But whatever the true explanation may be, the fact that we have here a number of meaningless chips associated with highly-finished implements should be borne in mind in future explorations.

CALCINATION OF THE FLINTS.

There seems to be little doubt that most if not all of the flints have been more or less calcined. This and subsequent weathering has reduced several of them to a friable, earthy, and porous condition, so that they now closely resemble chalk or plaster-of-Paris.

It is difficult to understand this calcination unless we suppose it to have had some religious significance, connected with the ideas of a future existence held by the survivors of the deceased. It is possible that the burning was thought to liberate the spirits of the implements, and so render them available for use by the spirit of the deceased in the other world.

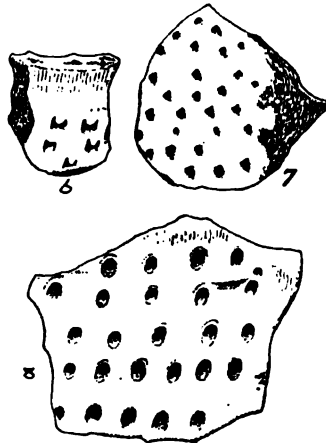
This would account for the calcination of the more definite implements, but it does not explain the burning of the numerous shapeless chips and fragments for

which no use can well be imagined. These, however, may have been brought to the cairn and burned in accordance with some religious custom the origin and meaning of which had even then become lost in antiquity; the shapeless fragments being the degenerate and useless representatives of objects once utilitarian, or at least ornamental.

As to the method of calcination, it is most likely that the flints were thrown on to the blazing pyre, and afterwards picked out of the cooled embers and arranged where found. It is possible, however, that the dagger-knife and four larger implements may have been worn by the deceased and burnt on the corpse.

THE VESSEL.

Of this, twenty-one fragments remain. The largest piece, however, measures only 3 ins. \times 2 $\frac{1}{4}$ ins. Of the



Fragments of Pottery from Cairn at Ystradfellte.
Scale: $\frac{1}{2}$ linear.

shape it is almost impossible to speak with anything like certainty; but it would appear to have been of a wide, open-mouthed type, resembling in form an ordinary basin or bowl. By completing the curve

furnished by the largest fragment, it seems to have had a diameter of as much as 10 ins. or 12 ins. at some point or other above the base. No part of the actual lip has been preserved, but there is enough to show that this was slightly turned out and thickened; and this seems to have been the thickest part of the vessel measuring .45 in. through. The other fragments average about .3 in. in thickness. Of the bottom of the vessel nothing was discovered.

As to material, the vessel is of clay containing a small percentage of sand. Externally, the colour is a dull brick-red, but this gives place almost immediately to a black hue, which extends throughout the thickness of the sherd, and occupies the whole of the internal surface. This difference of colour might have been produced by the action of the carbonaceous material placed—probably in a heated condition—within the interior; for the vessel seems to have been very imperfectly fired, as it is quite friable and shows no signs of vitrification.

That the vessel was moulded by hand, and not thrown on the wheel, is also evident on an examination of the sherds themselves.

But although the maker of this ancient vessel seems to have been unacquainted with the art of throwing pottery, he nevertheless bestowed abundant pains on the external ornamentation. This consists of a close pattern, produced by pressing into the soft clay the ends of three different-shaped tools in such a way as to produce small oval, triangular, and M-shaped indentations, arranged in more or less definite lines. Whether the three different kinds of impression were arranged in zones completely encircling the vessel, or whether they were arranged in squares, or circles, or lozenges, there is not enough evidence to show; but probably the first arrangement indicated was the plan adopted.

The M-shaped depressions occupy the surface immediately below the rim or lip of the vessel [see fig. 6,

p. 259], and might have been produced by a notched stick pressed vertically into the soft clay.

The elliptical depressions were evidently formed by pressure of some elliptical or round-ended instrument directed somewhat obliquely, for the operation has raised a slight burr on one side of the depression, as is shown in fig. 8.

The triangular depressions [see fig. 7] were produced by some sharp-cornered instrument applied vertically.

The vessel seems to be of the type usually known as a food vase, but its association with calcined bones suggests that it was a cinerary urn.

CALCINED BONES.

A few small fragments of apparently calcined bones the largest of which is .75 of an inch in length, were found associated with the remains of the vessel. Whether these are human or not it is impossible to say; but, all things considered, it is probably that they are such. Some brownish earth accompanying these bones was analysed and found to contain traces of phosphates.

WOOD CHARCOAL.

As has been already mentioned, the black earth contained throughout a quantity of finely disintegrated charcoal. A few larger fragments were collected; the largest is only .7 of an inch long.

GENERAL CONSIDERATIONS.

From the foregoing details it will not be difficult to trace the sequence of events which attended the cremation and interment of the deceased, and the subsequent construction of the cairn.

A conspicuous site having been chosen, a piece of ground was selected having a level and smooth grassy

surface, unbroken by any projecting crags of rock. On this was built the wooden pyre, and the corpse placed upon the summit. The flames—which would be visible for miles in all directions—having died down, the smouldering embers were examined, and the larger fragments of partly-burnt wood and bones collected and placed in the urn previously prepared. The ground on which the pyre had been consumed would now be covered with a layer of black dust, made up of the carbonized turf which originally clothed the surface, together with much of the ashes and charcoal from the wood of the pyre and the corpse itself.

The urn containing the partially-burnt bones, fragments of charcoal, and wood and bone ashes, was then placed apparently directly on the ground, and must be supposed to have been surrounded by blocks of sandstone, placed so as to form an enclosure, and covered by another as a lid. In course of time, pressure of the mound above and settling down of the loose gravelly floor below would cause the collapse of this slight receptacle—if such existed—and, unfortunately, the destruction of the urn itself.

The four larger implements were at the same time placed apparently upon or between three blocks of sandstone, and the dagger-knife was deposited in much the same way.

Precisely in what manner the remaining implements, flakes, and fragments were disposed is not quite clear; but it seems likely that the first layer of stones forming the carn having been laid down, they were inserted in the interspaces between the blocks themselves.

The carn would then be completed by the addition of other stones till it had attained the desired height, the finishing touches being probably given by a sprinkling of soil over the whole. Much of this soil would, however, before long be washed down to the lower parts of the heap, there filling up the spaces between the blocks composing the mass, and con-

tributing to the thickness of the layer of black earth already described.

The bones—of the pig, long-faced ox, and sheep or goat—found among the stones of the cairn may possibly be the remains of the funeral feast; but it is perhaps as likely that, while still more or less covered with flesh, some of them at least were carried in piecemeal as food by rats, and were obtained from the carcasses of animals which had died on the surrounding moor. This might have happened equally well in Neolithic or in recent times. For the identification of the bones and teeth I am indebted to Mr. E. T. Newton, of the Geological Survey of England and Wales.

Nothing is at present known as to the district which yielded the flint of which the implements were fashioned. Chalk flints, in the form of subangular and rounded pebbles, usually not more than two inches in length, occur in the drift-gravel in Glamorganshire, *e.g.*, between Cowbridge and Cardiff, 25 miles to the south. But it is questionable whether any except the smaller chips and flakes could be struck from such small pebbles of such intractable material. It seems therefore to be more likely that the implements were manufactured in a flint-bearing chalk area, and brought in a finished state into the district. This implies a certain amount of commerce with distant parts of the country.

As to the age of the interment, it is evident that the relics betoken a considerable amount of civilization in those who took part in the ceremony. The delicate fashioning of the knife or spear-head, and the degree of art exhibited by the pottery, point to a late stage of the Neolithic period; and although no trace of metal was met with, it is quite possible that the interment may belong to the Age of Bronze.

Since the exploration the cairn has been restored as far as possible to its original condition; and the objects

herein described have been placed in the Museum and Art Gallery at Cardiff by Mr. James Mathews, the owner of Plâs-y-gors.

I am indebted to Mr. Thomas Jones, of Ystradfellte, for his assistance during the excavation.

Cambrian Archaeological Association,

Annual Meeting at Haverfordwest.

1897.

(Continued from p. 188.)

EXCURSIONS.

THURSDAY, AUGUST 19th.—EXCURSION No. 3.

Haverfordwest and Robeston Wathen.

Route.—Members assembled at 9 A.M. in the CASTLE SQUARE, and proceeded on foot to inspect the following objects of interest in the town of HAVERFORDWEST in the order given: (1) THE CASTLE (on an eminence in the centre of the town overlooking the river Cleddau, to the north of the High Street); (2) ST. MARTIN'S CHURCH (to the west of the Castle); (3) PARISH CHURCH OF ST. MARY (at the top of the High Street); (4) ST. THOMAS'S CHURCH (on top of hill to south-east of the High Street); and (5) THE PRIORY (on the low-lying ground on the western bank of the river Cleddau, half a mile south of the town).

At 12.30 P.M. carriages were ready in the CASTLE SQUARE to convey the members to ROBESTON WATHEN (8½ miles east of Haverfordwest), going by the Rath, Wiston and Lawhaden, and returning by Picton Castle.

Total distance, 20 miles.

On the outward journey stops were made at the RATH (3 miles north-east of Haverfordwest); WISTON (3 miles east of the Rath); LAWHADEN (3 miles east of Wiston); and ROBESTON WATHEN (1 mile south-west of Lawhaden).

On the return journey a stop was made at PICTON CASTLE (5 miles west of Robeston Wathen, and 4 miles south-east of Haverfordwest).

Members provided their own luncheons at their respective hotels.

Tea was provided at PICTON CASTLE by invitation of Sir Charles Philipps, Bart., and Lady Philipps.

Haverfordwest Castle.—The castle was built by Gilbert, Earl of Pembroke (about 1120), and is said to have been one of the strongest Welsh castles in the Middle Ages. Nothing now remains but the shell, the interior having been destroyed by the order of Cromwell, as noticed below. The castle was surrounded by an embattled wall entered by four gates, three of which were perfect about one hundred years ago. These were situated in Bridge Street, Shut Street, Market Street, and St. Martin's. About 1135 Gruffudd ap Rhys laid siege to the castle, captured it, and took the whole district of Rhos. In 1153 the castle was visited by Henry II on his return from Ireland. In 1220 Prince Llewellyn burnt Haverfordwest town up to the castle walls. In 1405 the French allies of Glendower besieged the castle, slaying all the inhabitants of the town, "but such as fled." The French did not take the castle. During the Civil War the castle was held for the King. Towards the middle of February, 1644, the Parliamentarians took Pill Fort. "The news of this defeat was quickly conveyed to Haverfordwest. Consternation and terror seems to have struck all the Royalists at that place, among whom were Major-General Sir Henry Vaughan, the Governor of Haverfordwest, Sir John Stepney, Lieut.-Col. Butler, the High Sheriff of the county, and others of note. They were utterly bewildered by the news that the enemy had resolved to appear next before Haverfordwest. And a story is related of them, that their terror was so great that a herd of cattle seen on a hill above the town in the indistinctness of the twilight was taken by them for soldiers, which caused them to depart hastily from the town Haverfordwest, without a shot being fired, fell into the hands of Colonel Laugharne on the very morning after this disorderly retreat of the cavaliers." On July 13th, the same year, the castle was retaken by Gerard, and on August 1st in the following year it was again captured by Laugharne. In 1648 the castle was ordered to be dismantled by Cromwell, in the following letter, the original of which is preserved by the Haverfordwest Corporation :—

"Re this Ire by the hand of Mr. John Lort this 12 of July, 1648. Wee being authorised by Parliament to viewe and consider what garrisons and places of strength are fit to be demolished, and we finding that the Castle of Haverford is not tenable for the service of the State, and yet that it may be used by disaffected persons to the prejudice of the peace of these parts. These are to authorise and require you to summon in the hundred of Rouse, and the inhabitants of the towne and county of Haverfordwest, and that they forthwith demolish the works, walls and towers of the said castle, so that the said castle may not be poss'ed by the enemy to the endangering of of the peace of these parts.

“ Given under our hands this 12th of July, 1648. To the Maior and Aldermen of Haverfordwest.

“ We expect an account of your proceedings by Saturday, the 15th of July instant.

“ ROGER LORT.

“ SAM LORT.

“ THO. BARLOWE.

“ If a speedy course bee not taken to fulfill the com'ands of this Warrant, I shall be necessitated to consider of settling a garrison.

“ O. CROMWELL.”

The mayor and aldermen set to work, but found the work so difficult that they made a representation to Cromwell, with the result that the inhabitants of the hundreds of Daugleddy, Dewsland, Kemes and Kilgerran were ordered to assist the people of Roose. But, despite Cromwell's threat, the walls of the castle were not destroyed.

(*Demolition of Castle*—Archdeacon Thomas in “ Arch. Camb., 4th Series, vol. vii, p. 55; “ Early Charters”, R. W. Banks in “ Arch. Camb.”, 4th Series, vol. ix, p. 96.)

St. Martin's Church, Haverfordwest.—St. Martin's is probably the oldest church in the town, though but little now remains of a date earlier than the fourteenth century. The interior is perhaps the only one in Pembrokeshire which has been decorated with good taste in modern times. It contains a highly ornamented sedilia and piscina of the fourteenth century, and a fine coffin-lid with a floriated cross.

St. Mary's Church, Haverfordwest.—St. Mary's Church is second to no ecclesiastical building in the Principality, but it is of an English rather than a Welsh type. The thirteenth-century arcades on the north side of the nave and chancel, and the chancel arch, are specially deserving of notice. The mouldings are extremely rich, and the capitals elaborately carved with Early English foliage, interspersed with heads, grotesque and otherwise, and beasts of different kinds. Mr. Stephen Williams, F.S.A., pointed out that the male and female heads on each side of the chancel arch were different from the rest, and possessed an individuality which led him to suppose that they might be those of a benefactor of the period and his wife. Amongst the grotesques were a monkey playing on a harp, and a man with one hand in his mouth and the other holding a tankard of ale.

An effigy of a palmer with his scrip, on which are three shells, was seen on the south side of the nave. The late Mr. Bloxam states that there is only one other effigy of the kind known, namely, at Ashby-de-la-Zouche, Leicestershire.

(*Pilgrim's Effigy*—W. H. Bloxam in “ Arch. Camb.”, 4th Series, vol. xiv, p. 254.)

St. Thomas's Church, Haverfordwest.—The thirteenth-century tower of St. Thomas's Church is all that remains of the old building, the rest being quite modern. An effigial sepulchral slab, showing the head of the figure only, is preserved within the church, we regret to say upon the floor, where the sculpture is being rapidly obliterated by the feet of persons walking over it. There is a floriated cross in relief and an incised palm branch on the top of the slab, and an Anglo-Norman inscription in Lombardic capitals along one edge, showing that it is the tombstone of Richard le Paumer.

(*Slab of Richard le Paumer.*—"Arch. Camb.," 3rd Series, vol. ii, p. 282.)

Haverfordwest Priory.—The Augustinian priory, near the river below the town, is now in ruins and entirely devoid of architectural details. The church was dedicated to St. Mary the Virgin and St. Thomas the Martyr, and was cruciform in plan.

The structure was probably of the plainest description, like Talley Abbey, Carmarthenshire, and now every scrap of dressed stone has been removed.

("Arch. Camb.," 2nd Series, vol. iii, p. 165; 3rd Series, vol. xi, p. 28; 3rd Series, vol. x, p. 345.)

The Rath.—The Rath is the largest earthwork in Pembrokeshire. It does not belong to the cliff castle type, nor has it any affinity with the stone forts. It is possibly of Irish origin, but until excavations have been made its date must remain a matter for speculation. The chief peculiarity of the Rath is that it has an inner citadel and an outer court at a lower level. There are several other earthworks in Pembrokeshire called Castells, Caerau, and Rathes in different districts, but the one visited is known *par excellence* as the Rath.

Mrs. Thomas Allen, in a brief address, said this camp, from its central position and its strength, must have been a place of great importance in early days. It was also well situated for purposes of observation. Mr. H. W. Williams was asked to supplement Mrs. Allen's remarks. It was impossible, he said, with the evidence they were possessed of, to assign a period to the construction of these camps, or to name their constructors. It had been assumed that all the hill camps and cliff castles were of the newer Stone Age, but this view was not well supported. The stone-walled camps and the circular camps with earthen ramparts were probably made by different peoples, as was shown by one or two examples of stone-walled camps in the district which had what appeared to be undoubtedly later earthen ramparts outside the stone walls, although there was an abundance of spare stone, thus tending to prove that the earthworks were those of a later people. Mr. Williams explained that the term Rath was confined to a limited area in Pembrokeshire, and that in the Welsh districts of the county

these camps were usually called *Caerau* or *Castellau*, and not *Raths*. The term "rath" appeared to be of Irish origin, and referred to a portion only of the camp. The component parts of an Irish camp were thus named: *Bellagh*, the external circular enclosure; the *Dun*, the immediate habitation of the chief; the *Mothan*, the circular entrenchment enclosing the *Dun*; the *Rath*, the open space within the rampart, within which lay the habitation. It appeared that the inner work in this camp had been the first place fortified, and that the builders had extended the works when they had secured that position. The Rath which they were now examining had a water supply within the works, which was an unusual feature in local camps. Fenton states that the Rath was said to have been occupied as a post in the Civil Wars, and that armour of various ages had been dug up there.

Outside the ramparts are the ruins of the chapel and well of St. Leonard. The chapel was a chapel-of-ease to the church of Rudbaxton. In the grant of it by Alexander de Rudepac to the Commandery of Slebech, it was designated "*Capella S'ti Leonardi de Castro Symonis*".

(W. Llewellyn in "Arch. Camb.", 3rd Series, vol. x, p. 1.)

Wiston Castle.—Mr. Edward Laws described the castle. He said Wiston Castle had been probably the scene of more bloodshed than any other place in the county. It was recorded that it had been burnt, recaptured and burnt, several times in succession. It was, no doubt, originally a mound of some sort upon which a wooden fortalice was built, succeeded by a circular stone castelet, portions of which now remained. In 1146 Gruffudd ap Rhys assaulted the castle unsuccessfully. In 1189 (the year after the visit of Archbishop Baldwin in company with Gerald the Welshman) it was besieged by Maelgwyn ap Rhys, but the defenders held out. In 1193 Hywel ap Rhys took the castle from the English. In 1220 Llewelyn ap Iorwerth destroyed the castle. The castle was founded by a Fleming or Norman named Wiz, and afterwards became the home of the Wogans, whose names figure largely in the history of Pembroke-shire.

Wiston remained for many hundred years in the possession of the Wogans, and on the name becoming extinct, was sold, with its borough contributory to Pembroke, to the Earl of Cawdor. "The borough is prescriptive, without stint, and governed by a Mayor, and in confirmation of its rights and privileges, in the year 1712, February 23, it was resolved in the House of Commons, that the Mayor and burgesses of the ancient borough of Wiston have a right to vote in the election for the borough of Pembroke."

In the Cartulary of St. Peter's, Gloucester, are ten deeds relating to Wiston, or, as it is there called, Dugledi. From them we gather that Wyzo Flandrensis gave to the abbot and convent of Gloucester the church of Dugledi, "et omnes ecclesias et capellas terræ suæ,

decimas et beneficia," etc. But his son Walter, on the death of Wyz, seems to have attempted to ignore his father's pious bequests to Gloucester, in consequence of which the King (Henry I) was called upon to interfere.

Wiston Church.—Wiston Church was carefully and minutely described by the Rev. R. Henry Jones, the vicar. The stones paving the avenue of lime trees were the remains of a stone pathway which led from the Manor House to the church, and were said to have been laid by members of the Wogan family. The church contains two holy-water stoups and aumbry. The tower is probably Edwardian, and there are indications of an entrance into the tower from the nave, thus showing that the tower was designed for defensive purposes.

Circa 1145, Wizo the Fleming, with the subsequent approval of his sons Walter and Philip, and his grandson Walter, son of the aforesaid Walter, gave to the Hospitallers the church of St. Mary of the castle of Wizo.

This was one of the gifts contested by the Prior of Worcester in the well-known law suit.

David, Bishop of St. David's (1147-76), as also Bishop Anselm, in 1230, confirmed the gift to the Hospitallers.

In 1338, the Knights were in receipt of forty marks (£26 13s. 4d.) from the church and one carucate of land in Wiston.

In Stillingflete's 1434 list the church of St. Mary of Wiston is named.

In 1535, the Preceptor of Slebech received £17 from the said church.

Colby Moor.—Half-way between Wiston and Llawhaden lies Colby Moor. Here, in July 1645, a battle was fought between the Parliamentary troops, under Major-General Laugharne, and the Royalist garrison of Haverfordwest, under the two young generals, Major-General Stradling and Major-General Egerton, in which the larger force was hopelessly defeated with the loss of but two men killed and sixty wounded. The losses of the Royalists were 150 killed and 700 prisoners. The story of this fight was thus told by Major-General Laugharne, in a letter dated July 28th, 1645 :—

"On Tuesday, the 28th July, 1645, the enemy's main body being at Haverfordwest, we drew forth out of garrisons of Pembroke and Tenby with one hundred and fifty foot and two hundred horse and dragoons (being the most that could be spared with security out of the towns), and two small guns, and marched that day to Caneston, within five miles of Haverfordwest, there met seven of the enemy's scouts, killed one and took the other six. That day Capt. Batten arrived at Milford, and by Divine ordination above hopes landed 150 seamen to increase our foot. We kept the field till Friday,

the 1st of August, no enemy appearing; then Major-General Stradling and Major-General Egerton drew forth out of Haverford with 450 horse, 1,100 foot, and four field guns, into Colby Moor, three miles from Haverford, and there put themselves in array for a fight. A small party of our horse, guarded on both sides by 150 musketeers, charged their whole body, began the encounter about six of the clock in the afternoon, and continued very fierce and doubtful near an hour, but in the conclusion the enemy's horse were totally routed; the residue of our horse fell on some part to do execution upon the foot, the other to pursue the horse speeding for Haverford. We killed of the enemies an hundred and fifty, took about seven hundred prisoners, in them men of note, Lieut.-Col. Price, Major Brande, Major Guddinge, Capt. Jones, Capt. Wade, Capt. Price, Capt. Thomas, Capt. Lloyd, Capt. Dawkins, Capt. Morgans, with 22 lieutenants and inferior officers, four guns, five barrels of powder, near eight hundred arms, all their carriages and provision, and chased them home to their garrison; the night then approaching we might not beset the town to keep in their horse, but drew back to the field, so that in the night the enemy deserted and fled, leaving a garrison in the castle. Saturday we returned to the town and beseged the castle, began our battery on Monday, but spent much ammunition to little purpose. Tuesday, giving over, we fired the outer gate and scaled the walls, gained the castle, took prisoners an hundred and twenty common soldiers, and near 20 commanders and officers, whereof were Colonel Manley, the governor, Lieut.-Colonel Edger, Major Hawton, Capt. Bushell, Capt. Thomas, Capt. Bandley, Capt. Moore and Capt. Cromwell, one piece of ordnance, an hundred and twenty arms, some pillage to the soldiers beside the provision. Yesterday, being the 8th of August, we had a day of publique humiliation and thanksgiving in Pembroke and Haverford and the Leager. This day we drew our horse and foot before Carew Castle, and are drawing up an ordnance to plant them before the castle, relying upon the Lord of Heaven for a blessing; in all these actions, we bless God, we lost but two men and sixty wounded, none mortally."

About eighty years ago many relics of the fight on Colby Moor were unearthed by the plough on the scene of the battle.

Lawhaden Castle.—Near the castle "is a little building, all that remains of a *hospitium* erected by Bishop Beck", which was first examined. It was at Lawhaden that that "eminent attorney in the courts of the Marches", William Skyrme, settled in Pembroke-shire, and who became the ancestor of the family of that name now living in the county. The present castle was probably built on the site of an earlier fortress. Bishop Beck is credited with having erected the present structure, but it would appear that Bishop Adam Houghton contributed largely to its magnificence. It was one of the residences of the Prince-Bishops of

St. David's, and here in 1403 died Bishop Gilbert. Bishop Barlow (as he similarly did with the palace at St. David's) stripped the castle of its leaden roof, and converted all the interior fittings into ready money; and in 1616 the castle was further demolished by Bishop Milbourne. The castle was garrisoned during the Civil War, but was not the scene of any important event. The red deer forest of Llwydiarth belonged to the castle.

The principal architectural features of Lawhaden Castle are the fine entrance gateway and a rectangular projecting tower. The gateway is illustrated by Fenton, but the architecture and history of the castle still await a competent exponent.

Lawhaden Church.—The church of Llawhaden is one of the most picturesquely situated religious edifices in the county. The double tower, to which the Rev. Mr. Williams, the Vicar, drew attention in a brief paper he read, is unique, although of the military type usually found in the county. Mr. Williams was of opinion that the original church had the smaller tower. In order to save the expense of building a new staircase in what appeared to be the later tower, that of the original tower was made to serve its purpose as far as it went, and the newer tower was built over the older one. In the arch under the tower was shown the tomb of one of the Owens of Henllys, chaplain to Charles II; and a monument between the two arches in the chancel was shown as that of William Evans, Vicar of Llawhaden, the translator of Vicar Prichard's "Canwyll y Cymru". In the chapel of St. Hugh was the recumbent effigy of a priest, evidently a person of some repute. In the chancel was a small recess which may have been used as an aumbry. Outside the church, built into the east wall of the chancel, and standing upright on a base, is a pre-Norman cross, which, it would appear, occupies its original position, and existed here before the erection of the church. The Vicar showed a very old register, dating from the days of the Commonwealth, from which he found that Wiston, Bletherston and Llawhaden parishes were consolidated, and that although the banns of marriage were published in church, the ceremony of marriage was performed either at Narberth Castle or Picton Castle before a civil magistrate.

Roboston Wathen Church.—The plan of the church consists of a nave and chancel, with chancel aisle or Roche chapel; tower and porch all on the north side. The font is Norman, and there is a holy-water stoup in the porch. The Roche monuments go back to 1675, but there is also in the Roche chapel a recumbent effigy of the fourteenth century.

Picton Castle.—After a refreshing tea on the lawn, provided by the hospitality of Sir Charles and Lady Philipps, the avenue and a portion of the interior of the castle were visited. The magnificent

hall, the massive arches under the bastions, the window through which an infant was kidnapped during the Civil War, and the unique chapel in an upper storey between two of the bastions, were among the principal objects examined.

Circa 1145, Wizo, with the subsequent approval of his son Walter and Walter's son Walter, gave to the Brethren of the Hospital the church of Boleston, with its chapel of Pincheton.

Philip, son of Wizo, also sanctioned the gift.

This was one of the properties claimed by the Prior of Worcester in the law-suit against the Hospitallers, in which Bartholomew, Bishop of Exeter (1161-84), acted as judge by command of the Pope.

Peter, Bishop of St. David's (1176-98), confirmed to the Knights the chapel of Piketon, as also did Bishop Anselm in 1230.

We find the chapel of Piketone in the 1434 list in the *Monasticon*.

EXCURSION No. 4.—FRIDAY, AUGUST 20th.

MAENCLOCHOG.

Route.—Members assembled at 8.15 A.M. at the RAILWAY STATION, and were conveyed by train to CLYNDERWEN (12½ miles east of Haverfordwest).

HAVERFORDWEST	...	...	...	dep. 8.38 A.M.
CLYNDERWEN	...	...	...	arr. 9.2 A.M.

At Clynderwen carriages were ready to convey the members to MAENCLOCHOG (6 miles north of Clynderwen), going by Llanfallteg, Llandyssilio, and Llandeilo.

The members returned from Maenclochog by train.

MAENCLOCHOG	...	...	...	dep. 4.40 P.M.
CLYNDERWEN	...	...	...	arr. 5.1 P.M.
CLYNDERWEN	..	...	...	dep. 5.14 P.M.
HAVERFORDWEST	...	...	...	arr. 5.34 P.M.

Total distance by rail, 32 miles, and by carriage 13 miles.

Time available for carriage excursion 7 hours 38 minutes : from 9.2 A.M. to 4.40 P.M.

On the carriage excursion from Clynderwen to Maenclochog stops were made at CASTELL-DWYRAN (1½ mile south-east of Clynderwen); GWARMACWYDD (near Llanfallteg, 1 mile north-east of Castell Dwyran); LLANDYSSILIO (3 miles north-west of Gwarmycwydd); LLANDEILO (5 miles north of Llandyssilio); and MAENCLOCHOG (2 miles west of Llandeilo).

LUNCHEON was provided at Maenclochog.

Castell Dwyran Church and Site of Inscribed Stone.—The church here is a small unpretentious building, of no architectural interest. At the entrance to the churchyard was pointed out the site upon which the “Votipore” inscribed stone stood before its removal to Gwarmacwydd. In a field behind the church are the remains of what appears to have been an ancient settlement.

Gwarmacwydd House and Inscribed Stone.—The “Votipore” inscribed stone, which was removed some years ago from Castell Dwyran by the late Rev. Bowen Jones, rector of that place, now stands in a field close to Gwarmacwydd House, the residence of Mrs. C. Bowen Jones. It was placed in its present position in order to serve as a rubbing-post for cattle. The inscription was first discovered in 1895 by Miss Bowen Jones: her attention having been at that time directed to the meaning and appearance of Ogam characters by reading the Editor’s little book on the *Monumental History of the British Church*. At Miss Bowen Jones’ request, Mr. Edward Laws, F.S.A., and Mr. A. Leach, visited the stone and took rubbings of the inscriptions, which were forwarded to Prof. John Rhys, LL.D.

The monument is an unhewn pillar of greenstone, or trap rock, 4 ft. 9 ins. high by 1 ft. 10 ins. wide by 1 ft. 7 ins. thick.

It has on one of the broad faces an incised cross within a circle, and an inscription in debased Latin capitals in three horizontal lines as follows:—

MEMORIA
VOTEPORIGIS
PROTICTORIS

and on the left angle going over the top of the stone an Ogam inscription, which reads from the bottom upwards:

V O T E C O R I G A S

This is now generally accepted as being the tombstone of Vortipore, the Prince of Demetia who was so severely rebuked by Gildas, in his *De Excidio Britanniae*, written *circa* A.D. 560.

“Thou also, who like the spotted leopard, art diverse in manners and in mischief, whose head now is growing grey, who art seated on a throne full of deceit, and from the bottom even to the top art stained with murder and adulteries, thou naughty son of a good King, like Manesses sprung from Ezechiah, Vortipore, thou foolish tyrant of the Demetians, why art thou so stiff? What! do such violent griefs of sin (which thou dost swallow up like pleasant wine, nay rather which swallow thee up), as yet satisfy thee especially since the end of thy life is daily now approaching? Why dost thou heavily clog thy miserable soul with the sin of lust, which is fouler than any other by putting away thy wife, and after her honourable

death by the base practise of thy shameless daughter? Waste not (I beseech thee) the residue of thy life in offending God, because as yet an acceptable time and day of Salvation shines on the face of the penitent, wherein thou mayest take care that thy flight may not be in the Winter, or on the Sabbath Day. 'Turn away (according to the Psalmist) from evil, and do good, seek peace and ensue it', because the eyes of our Lord will be cast upon thee, when thou doest righteousness, and his ears shall then be open unto thy prayers, and he will not destroy thy memory out of the land of the living; thou shalt cry and he will hear thee, and out of thy tribulations deliver thee; for Christ doth never despise a heart that is contrite and humbled with fear of him. Otherwise, the worm of thy torture shall not die, and the fire of thy burning shall never be extinguished."

The party were shown the monument by Miss Bowen Jones, its discoverer, and before leaving partook of refreshments thoughtfully provided by Mrs. Bowen Jones.

(E. Laws and Prof. J. Rhys in "Arch. Camb.", 5th Series, vol. xii, pp. 303 and 307.)

Llandyssilio Church and Inscribed Stones.—After listening to a short account of the church by the Rev. Prebendary D. Pugh Evans, the members proceeded to examine the early Christian monuments built into the south wall of the nave. These consist of a slab bearing an incised cross within a circle, and three stones, with inscriptions in debased Latin capitals which read as follows :

- | | |
|----------|---|
| (No. 1.) | CLUTORIGI
FILI PAVLINI
MARINI LATIO |
| (No. 2.) | EUOLENG—
FIL—
LITOGENI
HIC IACIT |
| (No. 3.) | . . . RIAT |

The last was discovered recently by Mrs. Thomas Allen, when visiting the church with Mr. T. Mansel Franklen, who was taking photographs of the monuments. The Editor suggested that RIAT might be part of the name GURIAT, which has been found on a cross-slab at Kirk Maughold, Isle of Man.

The present Vicar, the Rev. J. O. Jones Thomas, who was present, is making strenuous efforts to preserve what still remains of the old building. Mr. Protheroe is the architect under whose direction the church is undergoing restoration.

(*Inscribed Stones*—Prof. J. O. Westwood in "Arch. Camb.", 3rd Series, vol. vi, p. 53.)

Llandeilo.—Here the members examined the two inscribed stones in the now disused charchyard, close to Mr. Melchior's farmhouse. The inscriptions are as follows :—

(No. 1.)

ANDAGELL— IACIT
FILI CAVETI

A N D A G E L L I
M A C U C A V E T I

(No. 2.)

COIMAGNI
FILI
CAVETI

Mr. Melchior is the hereditary keeper of the reputed skull of St. Teilo, part of which is used as a cup for drinking water out of from St. Teilo's well, a few hundred yards from the farmhouse. The members were conducted to the well by Mr. Melchior, and had the privilege of using the skull as a cup. The skull is probably a pre-Reformation relic. It is of a dark colour, and polished by continual handling.

The following interesting account of the visit of the Cambrian Archæological Association appeared in the *Welshman* for October 1st, 1897 :—

“A drive of a few miles up the hills took the excursionists to the ruined chapel of Llandeilo, close by which is St. Teilo's well and a farmhouse, in which a skull—traditionally called *Penglog Teilo*—has been kept from time immemorial. The family in whose possession the skull has remained (it may be for centuries, for all that is known to the contrary), is named Melchior, and a discussion took place on the way up as to how this name ought to be pronounced. ‘You remember,’ said a lady, ‘the story of the wise men of the East, being three kings, one of whom was named Melchior, and this Scriptural name _____’

“‘Eh! Scriptural?’ queried a clerical gentleman.

“‘Oh, well,’ continued the lady, ‘it is a Greek name, or Eastern at all events, and I am sure it ought to be pronounced *Melkior*.’

“‘Ah, but,’ objected a gentleman from South Carmarthenshire, ‘you forget that this is an old Welsh family, and the name, however it originated, is now thoroughly Welsh to every one up here, and must be pronounced accordingly. The *ch* must be guttural. In fact, I have heard people speak of this family, and pronounce the “ch” in *Melchior* just as in any ordinary Welsh word.’

“‘Judging from the pronunciation of other names in which *ch*



Mrs. Melchior holding St. Teilo's Skull on the "Coimagni"
Inscribed Stone at Llandeilo.

(From a photograph by T. Mantel Franklen, Esq.)





occurs', remarked a gentleman from Suffolk, 'I should have little doubt that it is pronounced here as in the two words *childish chatter*.'

"After this went on for some time, a gentleman, who had not spoken for the last hour, ventured, somewhat timidly, to suggest that Mr. Melchior himself might be able to say how his name was pronounced.

"Everybody instantly accepted this suggestion as—well, nothing very brilliant, but on the whole practical and sensible. So, later on, Mr. Melchior was consulted, and the result was a fresh blow to *a priori* methods and a triumph for the inductive system. Mr. Melchior pronounced his name neither as Greek, nor as Welsh, nor as English. Awkward man! But we anticipate.

"Arriving at Llandeilo, all made for the little chapel situated near the corner of the old churchyard which bears the same name. There are a good many trees about in different stages of growth, and some of the monuments (not to speak of the 'inscribed stones') are very ancient. The place, though bearing some of the signs of desolation, is not uncared for, and in the summer looks quite romantic. The entrance is half stile and half gateway, and one of the well-known inscribed stones of Llandeilo forms a pillar on the left as you enter, while the other lies on the ground close to the chapel. In reply to questions from one or other of the party, Mr. Melchior, whose farmhouse is not many yards off, explained that the chapel has been in ruin for about 60 years. His mother remembered a regular service being held there when she was a little girl. The walls of the nave are nearly gone, and the chancel arch, with part of the east wall, remains. In some places the walls are only 4 ft. high or less.

"The Mr. Melchior who at present represents the family is a comparatively young man, and seems to be prosperous and fairly well educated. Welsh is the language of the locality, but he speaks English and Welsh with almost equal fluency. He was questioned in the following fashion:—

"It is said that your family has always preserved the skull of St. Teilo. Have you got it still?"

"Yes, we have the skull."

"Is it the skull of St. Teilo?"

"So they say."

"Are you inclined to believe it yourself?"

"No: I cannot understand how it can be."

"How long have your people had it in their possession?"

"That I cannot tell."

"But have you ever heard from the oldest people any tradition as to when or how it came into the possession of your family?"

"Never; I believe there is no tradition on the subject."

"Have you any idea as to how long your ancestors have lived in this place?"

“ ‘Not the least.’

“ ‘There is no record handed down in the family that would throw light on that?’

“ ‘None at all.’

“ ‘But you have been here for a very long period, so far as you know?’

“ ‘I believe so. (Pointing to a tomb, on which the inscription was still legible, Mr. Melchior added): There, you see, is the grave of my great-grandfather. He lived here, and I do not know how many ancestors may or may not have lived here before him. I have no document that goes further back than that inscription.’

“ ‘Do people believe in the skull of St. Teilo, or think that there is any virtue in it?’

“ ‘Oh, a lot of people used to come for a cure to St. Teilo’s well, and they drank water from the well out of this skull.’

“ ‘Oh, by the way, how do your family pronounce the name? Is it Melkior, or —— (the three pronunciations were given)?’

“ ‘No, not like that,’ said Mr. Melchior, smiling; ‘we call it *Melshior*.’

“ Here there was a pause, during which nobody said anything, and then a few of the leading members of the Association asked about the inscribed stones which were exposed to the weather, and some of the letters on which are already very indistinct, if not obliterated. On being asked if he would for a small consideration provide a shelter for the slabs, and undertake to keep them safe under cover, Mr. Melchior said that he would take this task upon himself with pleasure if only the bare expense performing it was allowed. These are known as the *Andagelli* and *Coimagni* stones. The former is now difficult to read accurately, but the inscription on the latter is much more distinct. There is a cross and Ogam inscription on the *Andagelli* stone. The Roman letters are of much the same age and character as those on the Llandysilio stones. The Ogam is said to spell ‘Andagelli’, but is at present almost unreadable.

“ The farmhouse was next invaded by all members of the party who felt curious about relics, and Mrs. Melchior, mother of the young farmer, brought down the skull. Mr. Melchior placed it on the parlour table in his pleasantest manner, observing as he did so: *Penglog Sant Teilo yw hono*. Mrs. Melchior, in conversation with one of the party, said she did not know if there were many people who now believed there was any healing virtue in this relic, but she remembered when everybody afflicted with certain diseases used to come and drink water out of it at the well. In fact, she well remembered being taken to the well herself and made to drink water from it when, as a little girl, she suffered from whooping-cough. She said that many people used to come up there from Haverfordwest, and more distant places, on horseback.

“ Apart from the question of whether a human skull, frequently

used by all sorts of people for ages as a drinking cup, could be expected to last in a good state of preservation for thirteen hundred years, there is no good reason for supposing this to be part of the earthly frame of St. Teilo, who was almost certainly buried at Llandaff. The fact that there is a local tradition to that effect extending back some generations—we know not how many or how few—is not enough to give even probability to a thing which is in itself so unlikely for various reasons. There seems to be no sufficient cause, however, for doubting that the skull is a pre-Reformation relic of some sort, and thus its very existence at the present day is almost a miracle, considering the iconoclastic zeal of the various kinds of Reformers who have successively tried their hands on the ‘evangelisation’ of this part of Wales. The most thoroughgoing iconoclast of all has now arisen in the person of Mr. Edward Laws, who, from an examination of the ‘sutures’, etc., has made up his mind that ‘St. Teilo’s skull’ is in reality the skull of a young female. Our own knowledge of sutures and such like is not extensive, but we cannot help thinking that any young women whose crania Mr. Laws has heretofore examined must have been of a particularly robust type. Even for a man’s skull, the one at Llandeilo seems to us rather thick and substantial. It may be remarked that the outside of this relic shines as if it had been artificially polished. This peculiarity is attributed to its having been so much handled for ages. At the present day there is nothing remarkable about the well of St. Teilo, which was next visited. It is stated by Mr. Melchior and others in the neighbourhood that it was never known to run dry. From the outflow a tolerably large pond is formed in the field wherein the well is situated.”

(*Inscribed Stones*.—J. R. Allen, in “Arch. Camb.”, 5th Series, vol. vi, p. 307.)

Maenclochog Church and Bell Stones.—This place takes its name from two bell stones, which were reputed to possess mysterious properties, and in Edward Lhwyd’s time were to be seen lying near the roadside about 100 yards south-west of the church. The Rev. Mr. Walters, the rector, called attention to a remarkable hollow in the exterior of the bowl of the font in Maenclochog Church, the use of which is a *crux* to ecclesiologists. At Temple Druid, between Maenclochog and Llandeilo, was a fine cromlech, now destroyed.

EXCURSION No. 4a.—(ALTERNATIVE) FRIDAY, AUG. 20th.
LLANGWARREN.

Route.—Members assembled at 9 A.M. in the CASTLE SQUARE, and were conveyed to LLANGWARREN (11 miles north of Haverfordwest), going by Spittal, Ad Vicesimum, St. Dogmells and Letterston, and returning by Wolf’s Castle and Trefgarn.

Total distance, 27 miles.

On the outward journey stops were made at RUDBAXTON (3 miles north of Haverfordwest); SPITTAL (2 miles north of Rudbaxton); AMBLESTON (2½ miles north of Spittal); AD VICESIMUM (1 mile north-east of Ambleston); ST. DOGMELLS (3 miles west of Ad Vicesimum); LETTERSTON (2 miles north-west of St. Dogmells); and LLANGWARREN (1½ mile north-east of Letterston).

On the return journey stops were made at WOLF'S CASTLE (4 miles south-east of Llangwarren); FORD CHAPEL (½ mile south of Wolf's Castle); TREFGARN ROCKS (1 mile south of Ford, and 6 miles north of Haverfordwest).

LUNCHEON was provided at the "Jubilee Hotel", Letterston.

Rudbaxton Church.—The advowson of the church was once part of the endowment of the Commandery of Slebech, the gift of one Alexander Rudepac, from whom probably the place-name has come. In the church (which, by the way, is well kept through the munificence of the Owen family of Withybush), there is a remarkable tomb erected to the Howards, dating from the seventeenth century. Fenton makes a curious error in describing this tomb. He says that "there are grotesque human figures coarsely painted on the stucco of the wall", whereas the figures are sculptured and painted; and, although they are examples of the decadent art of the seventeenth century, they afford good illustrations of the dresses of that period. One figure represents Mary Tasker, the donor of charities at Haverfordwest, who erected the tomb to the memory of the others and herself. The plan of the church consists of a nave, chancel, south aisle, south porch and western tower. There is a holy-water stoup in the porch. The font is Norman, of the cushion capital type common in Pembrokeshire. Outside the church is a mound which probably was a tumulus, afterwards used as the site of a small fortalice.

Circa 1145, Wizo the Fleming, with the subsequent approval of his son Walter and his grandson Walter, gave to the Brethren of the Hospital the church of Rudepagston.

Afterwards, Alexander of Rudepac confirmed to the Hospitallers the advowson of the church of St. Madoc in the vill of Rudepac.

This was one of the churches about which the lawsuit took place between the monastery of Worcester and the Knights Hospitallers, to which we have already referred.

Peter, Bishop of St. David's (1176-98) confirmed the gift of Wizo, as also did Anselm in 1230.

Particulars of the original gift were repeated by Stillinglete in 1434.

In 1508 the Preceptor of Slebech granted a three years' lease of the pension of the church to Thomas ap Philip of Picton.

In 1535 the Knights received their annual pension of 8s. from Rudbackeston church, of which Thomas Lloid was rector, "by colation of the Preceptory of Slebech", with a stipend of £15 4s., less the tithe of £1 10s. 5d.

Spittal Church and Inscribed Stone.—The church is of insignificant size and of no special interest. The inscribed stone which used to stand in the churchyard has, through the good offices of Mr. Henry Owen, F.S.A., been now placed under cover from the weather within the south porch of the church. The inscription reads as follows :—

**EVALI FILI DENCVI
CVNIOVENDE
MATER EIVS**

Spittal takes its name from an old *hospitium*, the site of which was pointed out by Mr. H. Owen.

(Inscribed Stone—Rev. H. Longueville Jones in "Arch. Camb.", 3rd Series, vol. vii, p. 302.)

Ambleston Church.—This is a poor structure architecturally.

About 1145 Wizo the Fleming gave to the Hospitallers of Slebech the church of "Almenolfestun in Dunglei", which gift was duly confirmed by his son Walter and his grandson Walter.

This was one of the several churches claimed by the Prior of Worcester in the law-suit which Bartholomew, Bishop of Exeter (1161-84), decided in favour of the Hospitallers.

It was confirmed by David, Bishop of St. David's (1147-76).

Subsequently the village and land having come into the hands of Isabella, daughter of Hugo, son and heir of Iwein (? Yvon), son of Letard (see Letterston), she confirmed to the Brethren of the Hospital all the rights pertaining to the said church.

This, presumably, needed the sanction of the Bishop of St. David's, for we find Gervase (1215-29) confirming the aforesaid act.

Bishop Anselm included the church in his general *Confirmation* to "our venerable brethren of the Hospital of St. John of Jerusalem", in 1230.

In 1338 the "Church of Amelastone", with its chapel, returned £8 yearly to the Knights at Slebech.

In 1434 the "Church of Amalastone" was still the property of the Knights; and also in 1535-6, when John Yeims was "Vicar of Amleston", and made an annual return of £4 to Slebech.

Was this Hugo, whose daughter Isabella has just been named, also connected with Llawhaden? The church there was known at one time as "Hugo's Church".

Carn Turne.—Supposed to be a corruption of Carn Terfynau, the boundary of the three hundreds of Dewslan, Kemes, and Daugleddy. George Owen, describing this place says: "which flat stone is called the Three Lords, for that three lords may keep three several courts on the same, and every lord and his tenants standing on his own lordship."

Ad Vicesimum.—The supposed site of a Roman station, situated near New Farm. With regard to this place we cannot do better than quote Mr. Edward Laws (*Little England beyond Wales*) fully:

“So meagre is the testimony, that some authorities have gravely doubted if the Romans ever entered Pembrokeshire at all. For instance, the Bishop of St. David’s, in his excellent address to the British Archæological Association during the Tenby Congress in 1884, remarked: ‘I do not know that there is any trustworthy evidence that the Romans ever got into Pembrokeshire at all.’ Indeed, the only trace of Roman handiwork he could see in the county was a camp, of which he said:—

“At a very short distance from Menevia, or St. David’s, there are two small forts—one quadrangular the other circular, of which the latter appears certainly to be the later, and to have cut into the former. It was long ago suggested to me by an accomplished archæologist that the quadrangular fort may have been of Roman origin, and may have been afterwards adopted and adapted by some Keltic chieftain.’

“The Bishop laughed at Menapia, Ad Vicesimum, and all the other Roman lore which has been held for gospel by many generations of Pembrokeshire men. Fenton’s bones must have rattled in their grave. But perhaps the Bishop over-estimated the absolute necessity for contemporary evidence.

“In the middle of the 14th century a Benedictine of St. Peter’s, Westminster, Richard of Cirencester by name, wrote several historical works, one of which came to light in a remarkable fashion in the middle of the 18th century. It is a tract on the ancient state of Britain, and contains an Itinerary of the Roman Period. In the eleventh iter from Ab Aquis (Bath) the Julian road terminates at Ad Menapiam, which is said to be St. David’s. As far as Leucarum, or Loughor, the names are fairly well identified. From thence it runs:

‘Leucaro.
Ad Vicesimum xx.
Ad Menapiam, xviii.
Ab hac urbe per m p
xxx.
Navigas in Hyberniam.’

“Now there is no doubt you may sail to Ireland from St. David’s in about 45 (not 30) miles. but you cannot get from that city to Loughor in 39. This being the case, it was proposed to correct the text by the insertion of Maridunum, or Carmarthen. It would then read:

‘Loughor.
Carmarthen xx.
Ad Vicesimum xx.
Ad Menapiam xviii.’

“This would make the total correct. Ad Vigesium could not be identified. Richard’s authorities are supposed to be MSS. which he found in different monasteries in England or Rome visited by him in 1390.

“Regarding the discovery of this Itinerary. About the middle of the last century, an antiquary, by name Stukely, flourished exceedingly; he was in his own day considered a prodigy of learning. Now, a graceless generation deem him but an enthusiastic visionary. Among Dr. Stukely’s many friends happened to be one Charles Julius Bertram, Professor of English to the Royal Marine Academy at Copenhagen. Professor Bertram sent Dr. Stukely a transcript of Richard’s *History and Itinerary*, together with a Map, which he says :

“‘Came into my possession in an extraordinary manner, with many other curiosities. (It) is not entirely complete, yet its author is not to be classed with the most inconsiderable historians of the Middle Age.’

“Stukely printed an analysis of this work, and Bertram published it *in extenso*, stating in his preface :

“‘It is considered by Dr. Stukely, and those who have examined it, as a jewel, and worthy to be rescued from destruction by the press. From respect for him I have caused it to be printed.’

“Stukely was delighted, and again printed ‘the jewel’ in the second volume of his *Itinerarian Cursium*. But (and it is a great but) no one excepting Bertram ever saw the original. The library at Copenhagen has been hunted again and again, in vain. The generally accepted opinion is that the whole thing was a practical joke played on this incredulous friend, and that Ad Vigesium and Ad Menapiam must be sought for rather in cloudland than Western Pembroke.

“Now for the other side of the question. Fenton, the historian of Pembrokeshire, and his friend Sir R. Colt Hoare, were no doubt firm believers in Dr. Stukely. But they could not have been confederates of Bertram. Yet these two men found Roman remains where Ad Vigesium should be, if the extra 20 miles for Carmarthen is introduced between that station and Loughor. Bertram’s book was published in 1757, when Fenton was nine years old. In 1810 the latter thus describes his find :

“‘The supposed Roman station of the Ad Vicessimus of Richard of Cirencester lies about a mile to the north-east of the church of Ambleston. This station by its shape, the square agger with rounded angles (notwithstanding the tillage of ages it has undergone, faint yet distinct), the appearance of Roman brick and cement on its surface though in pasture, and the course of the road that runs through it, corresponding with the other portions of the Via Julia we had traced, was acknowledged by my judicious fellow-traveller, Sir Richard Hoare; who had, from every concurrent circumstance, no doubt but that this was the place referred to in the Itinerary of the monk of

Cirencester. It is almost a perfect square, its sides measuring about 260 ft. each. It lies south-east by west-north-west.

“A carpenter living near, who said he had seen a stuccoed floor open there, brought a pick-axe, and in a few minutes dug up several fragments of bricks; says he remembers to have seen some round, and others evidently constructed for conveying water. He mentioned likewise his having seen a large flag that had been found near with some inscription on it; perhaps a milliary. Near to this place is a farm called to this day “Streetlands”.’

“I believe since that carpenter turned up the bricks for Fenton, no one has ever put a pick into the ground. It would well repay examination, for if Ad Vigesium really is identical with Castle Flemish in Ambleston parish, then Bertram and Richard of Cirencester are proved to be reliable authorities.”

Mr. Stephen Williams, Mr. Laws, Mr. Henry Owen, Professor Rhys, Mr. Edward Owen, and others carefully examined the remains, and the concensus of opinion was that they were Roman. Last year, members of the Pembrokeshire Archæological Survey Committee carefully examined the supposed site of *Menapia* at St. David's, and found nothing to justify the assumption that such a place ever existed. Mr. Stephen Williams was strongly of opinion that the camp at Ambleston was simply a cantonment or intermediate stage between two stations (say, such as *Maridunum* and *Menapia* would be), and that it in itself was evidence that there was a station to the westward. It is now clear that if the question of the Roman occupation of the district is one worth deciding, excavations should be made at *Vicesimum*, and if the evidence found is confirmatory, further search should be made for the site of *Menapia*.

St. Dogmell's Church.—At St. Dogmell's Church the party was met by the Rev. Mr. Richardson, who read a short paper on the history of the church and places surrounding. He said the Welsh name of the church was Llan Ty Ddewi, but the church is dedicated to St. Dogfael, a paternal cousin of St. David. The parish was the traditional birthplace of Owain Glyndwr, and there was also a tradition that the great chieftain was buried in the village of Wolfscastle. The manor of St. Dogmells was granted to the Upper Chapter of St. David's by Sir Richard Symmond, Knight, in the year 1328, for the maintenance of two priests in the Cathedral of St. David's to say mass for the benefit of his soul and that of his wife. Mr. Richardson also showed a stone bearing a small incised cross, which he stated had been found in the west end of the church, overlying the grave of a child. In the grave was found a small stone amulet, which Mr. Richardson had preserved.

Letterston Church.—There are within the church an effigy and a piscina of unusual design, with a cross *ragulé* above it. In the village

is a well which goes by the name of St. Leotard's Well. With regard to this, Mr. Alcwyn Evans remarks in the *Welshman*:

"Letterston Church is not dedicated to a St. Leotard, but to a St. Giles (Egidius). The man Letardus (or Leotardus), who was killed at Letterston with the approval of good men (as goodness was understood in his age), and who gave his name to the place, is described by an ancient writer as 'inimicus Dei et Ecclesiae Menevensis'. It is not very likely that the church would canonise one who was considered 'an enemy of God and of the Cathedral chapter of St. David's'; and we and others who have taken the liberty of placing this person on the saintly calendar have made a bigger blunder than that which Mr. Laws attributes to the rector of Tenby, in the canonisation of that harmless agriculturist, Watkin Nicholl, of Penally."

Circa 1130, Yvon, son of Lettard, gave the church of Lettardiston to the Hospitallers.

Subsequently, when his son and heir Hugo came of age, both Yvon and Hugo joined in confirming to the brethren "the church of St. Giles in the vill of Letard".

Peter, Bishop of St. David's (1176-98), confirmed the gift.

In 1230, Bishop Anselm added his confirmation.

In 1330, John Letard released to the Knights all his right in the said church of St. Giles "in Letarddeston".

The gift is recorded in the 1434 list in the *Monasticon*.

In 1508, the Commander of Slebech granted a three years' lease of the pension of the Church of Letterston to Thomas ap Philip of Picton.

In 1535, Doctor Leyson was rector "of Leeston" by the collation of the Preceptor of Slebech, to whom the church paid a yearly pension of eight shillings.

The old church above referred to was situated about three-quarters of a mile from the one now in use. Its site is at present occupied by a farmhouse known as Hên Eglwys (the old church).

Llangwarren Inscribed Stone.—In an outbuilding behind Llangwarren House, a newly-discovered ancient inscribed stone was uncovered. This stone was first observed by Mr. Edward Evans, of Parselle, and was recognised by him to be a stone of archæological interest. A wall had been built partially over it, concealing the second line of the inscription, and it was left for Mr. Charles Mathias, of Lamphey Court, the owner of Llangwarren, to remove the wall and fully expose the monument. The stone, when uncovered, was pronounced by Prof. Rhys to be a very valuable find. It bore the inscription

**TIGERNACI
DOBAGNI**

in debased Roman capitals, and



in Ogam characters. In English the inscription means ("To the memory of the) Princely Dyfan". The stone has one of the best-preserved inscriptions yet found. The unveiling of the stone was considered to be the event of the meeting. It is, we understand, the intention of Mr. Charles Mathias to have the stone placed on the lawn at Llangwarren. Prof. Rhys took advantage of the opportunity to publicly thank Mr. Mathias for the kind way in which he had received the archæologists, and had given them facilities for examining the stone.

(Prof. J. Rhys in "Arch. Camb.", 5th Series, vol. xiv, p. 324.)

Wolf's Castle.—There is here an earthen mound close to the road, similar to the one at Rudbaxton, and, like it, is more likely to be of military than sepulchral origin.

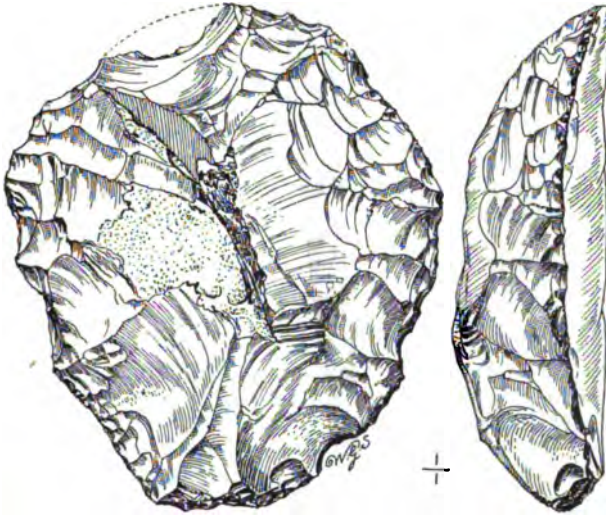
Ford Chapel.—At this point the Roman road from Ad Vicesimum to Menapia crossed the valley of the Western Cleddau. Remains of a Roman building of some kind have been found here.

Trefgarn Rocks.—The cliff, river, and sylvan scenery here is extremely fine. On the summit of the hill is a camp defending the pass formed by the intersection of the valley of the Western Cleddau with the tail of the Preceli range of mountains. The shapes of the masses of rock are most remarkable, as seen from below, and are in their way quite as curious as the granite tors on Dartmoor. It was the original intention of the Great Western Railway to pass through the valley of Trefgarn Rocks, and although the scheme was abandoned the unfinished cuttings are still to be seen. Little Trefgarn, where the "Hogtavis" inscribed stone stands, lies to the east of the river Cleddau, about two miles north of Trefgarn Bridge, but time did not allow of its being visited on this occasion.

NOTE.—In compiling the above accounts of the places visited during the excursions, large use has been made of the careful reports which appeared in the *Pembroke County Guardian* and the *Welshman*.

Archaeological Notes and Queries.

FLINT SCRAPER FROM GOGERDDAN.—The accompanying illustration shows, actual size, a large and beautiful flint scraper found by Mr. Stephen W. Williams, F.S.A., on the window-sill of a cottage near a small brook at Gogerddan, Cardiganshire, during the Aberystwith meeting in 1896. The woman who lived at the cottage told Mr.



Flint Scraper from Gogerddan. Actual size.

Williams, to whom she transferred the stone, that one of her children had picked it up in the brook opposite the house. No flint occurs naturally in the district.

The illustration shows the worked side and edge; the other side, as is usual with scrapers, is plain: it is deep, lustrous, blackish, olive-brown in colour; a natural fault runs obliquely across the surface of the stone, and near the middle to the left is a patch of the original cream-buff crust or bark. The implement shows evident marks of use along the edge, and a small piece has been knocked off from the top—where the dotted lines occur—in modern times, perhaps from a fall from the window-sill. The weight is $2\frac{3}{4}$ ozs.

It is probably of Neolithic age, although the colour and lustre are exactly in the style of Palæolithic examples from Reculver and the Palæolithic floor at Stoke Newington, London.

WORTHINGTON G. SMITH.

OLD LLANGAFFO CHURCH AND CROSS.—In the July number of the *Archæologia Cambrensis* for the year 1889, 5th Series, vol. vi, p. 269, there appeared an inquiry respecting the origin of a cross-head there delineated, with a request to know its locality and other particulars relating to it. At the time of its appearance, circumstances important to myself retarded my reply, and I now much regret and apologise for the subsequent delay.

This interesting fragment is supposed to have been part of a cross described by Mr. Longueville Jones in the first volume of our Journal, p. 301, and there noticed as standing on the south side of the old church of Llangaffo, Anglesey, where its broken shaft still remains erect on "its rude pedestal"; unfortunately with the difference that its carvings, indistinctly seen in the year 1848, are now obliterated. The photograph was sent by me to the late Mr. Barnwell, without a note or a remark, for publication.

Situated on one of the highest points in the parish, with a small, rocky, and inconvenient burial-ground, Llangaffo may have been founded in those times when parishioners could not meet for prayer or consultation unarmed and without circumspection. Invasions from the English border, piratical raids and surprises from the sea-coast, and especially party feuds at home, rendered precautions necessary.

Mr. Jones truly described the church as "small and unimportant, consisting of a single aisle, 55 ft. long by 12 ft. wide, internally, with walls only 10 ft. high." "The original style of the church, he thought, was of Decorated character, judging from the mouldings of the northern doorway." That these mouldings represented the *original* style of its architecture is rendered uncertain by his next remark: "The lintel of this doorway consists of a tombstone 6 ft. long, bearing a rudely-incised cross, similar to the middle stone at Llanfihangel Esecifiog" (vol. i, p. 299). The position of this stone above the doorway implies the pre-existence of the churchyard from whence it was taken, and we may well conclude of the church itself in a less ornate style, for he thus adds of the font: "It was a circular one, of an earlier date than the church, and seemed to have been rudely cut underneath in order to adapt it to an octagonal base". I may further mention that on the southern side of the church, and exactly opposite to this northern entrance, the chiselled facings of a smaller and a plainer doorway were distinctly visible in the wall, the lower half of which had been filled in with masonry and the upper half completed as a window. The churchyard cross stood near to it, confirming the supposition that this was the original entrance. Mr. Longueville Jones concludes with the observation, "The windows had all been altered". These architectural changes imply considerable dilapidation, caused either by violence or by unusual decay. Of this we had further evidence when the building was taken down. Within its walls were discovered fragments of mullions, with the tracery of windows and other remnants of chiselled freestone. Embedded in its masonry,



Llangaffo Church,
Anglesey.



lying horizontally, with one of its sculptured faces buried in a layer of mortar, appeared the cross-head which, with the rector's permission, I rescued from further injury. It is now in the vestry-room of the new church. The measurements of cross-head and broken shaft so exactly correspond as to render it nearly certain they were once united. With the above, in its walls, were found ten or more narrow tombstones of an early type, some of them broken but most of them entire, all bearing the cross incised or in relief, without inscription or date. In form they were long, narrow, and thick. They tapered in width from the head downwards, and were similar to those figured by Mr. Longueville Jones as seen by him at Llanfihangel Esceifiog in this county. It is strange that not one of these early gravestones should have been left undisturbed in the churchyard, and seems as if every stone bearing the figure of a cross had been studiously put out of sight. It is further remarkable that the remnants of a cross should have been found in a churchyard and parish so small as Llangaffo, whilst others of far greater magnitude and importance in the county retain no remains nor traces of the kind. It appears as if a wave of violence had crossed the island—it might have been in Cromwellian times—and had swept from church and churchyard these and many other antiquities. The well-known cross in the Penmon deer-park was probably removed from the priory to that spot for concealment and safety, and subsequently erected where found by some friendly hand.

Many of the tombstones found in the walls of the old church are now recognised as steps in a walk leading to the entrance of the new one. Others may be seen, with the weather-worn head of a saint and various fragments of ornamental stonework, set in the face of the new wall of the burial-ground, which has been much enlarged by a gift of land from the late Mr. Fuller Meyrick of Bodorgan.

The northern doorway was carefully taken down and rebuilt as one of the entrances from the highway.

It is difficult to determine the extent of ruin which had taken place in the old church. A small window above the reading-desk and pulpit indicated a period of decoration, in the form of two or three panes of beautiful amber-tinted glass, representing our Saviour in a sitting posture. What became of these interesting relics I never heard.

At the eastern end of the aisle in front of the communion table stood a plain chancel screen, which had been removed before Mr. Longueville Jones' visit to Llangaffo.

As an instance of further decay and of a hasty or a heedless restoration, I may mention that the mullions of the east window had been replaced by a central one of wood, with a transom of the same at top, reaching from wall to wall in form like the letter T, which ascending no higher than the springing of the arch divided the window into three lights.

Let into the wall of its eastern gable, one on each side of the

window, were two small but handsome monumental slabs set in a border of sculptured marble of the purest white, above which were shields bearing the arms of the family. They are dated 1630 and 1669, and relate to the Whites and Wynnes of Fryars, and are now placed in the vestry-room of the new church, where, likewise, may be seen the Frondeg Stone, with its lower end sunk beneath the floor in order to bring the inscription into better light.

The arrangement for summoning the parishioners to prayers was primitive and peculiar. A chain from the bell hung down into the church through a shuttered hole in the roof, and when in motion made an unwelcome clatter on roof, shutter and gable. Sparrows would occasionally find their way in through the same aperture, and,



Inscribed Stone from Frondeg, now at Llangaffo.

fitting from beam to beam, inflict on preacher and congregation a discourse of their own.

Such was the Llangaffo of my younger days; and although small and uninteresting to the antiquary, the old church, with its services and surroundings, are still fondly cherished in the memory of those whose friends lie at rest within its former limits.

The annexed sketch of the Frondeg Stone was taken about a century ago by the Rev. Hugh Davies, F.L.S., formerly of Beaumaris, and rector of Aber. He was a friend and correspondent of Pennant, and was kindly noticed by him amongst others in a preface to his volumes on British Zoology. His drawing more faithfully represents the form of the letters and the outline of the stone than others which I have seen.

HUGH PRICHARD.

Reviews and Notices of Books.

A HISTORY OF MARGAM ABBEY. By WALTER DE GRAY BIRCH, LL.D., F.S.A. London, 1897.

THE external appearance of Mr. Birch's work is unquestionably impressive. It is of ample size, yet is not cumbrous; it contains four hundred pages; it is well illustrated; the printing and the paper are alike excellent. It is by far and away the biggest book on the history of any single Welsh monastic establishment that has yet been published, and size in this department of historical literature may fairly be taken to denote a long story comprehensively told. After all, however, the book's the thing, and the standard by which not only this but every other work of the kind must be content to be judged is, how much does it advance our knowledge of the subject of which it treats? Judged from this standpoint, we cannot regard Mr. Birch's history of Margam as a really important work, though we are quite alive to its outward attractions and desire not to forget its positive merits. We will endeavour to give our readers a fair idea of its contents, and of the materials that have been employed in its construction.

Chapter I, entitled, "Some of the Earliest Monasteries of Glamorgan", comprises but seven pages, in which are enumerated the various religious establishments that are supposed to have flourished in Glamorgan in the pre-Norman period. As an introduction to the history of the house of Margam they are irrelevant; and as an exposition, however brief, of the mental, moral, and spiritual condition of the saints and sinners of that period in South Wales, they are worthless. From Chapter II, "The Infancy of the Abbey at Pendar", to Chapter XXXI, "The Close of the History of Margam Abbey", we are engaged with the rise, progress, decline and dissolution of a great religious foundation, with the exception of two chapters devoted to Neath Abbey and Ewenny Priory respectively, and of another on "The Ancient Sculptured Stones", which, in the main, have nothing to do with Margam Abbey. Superficially, nothing can appear more satisfactory in a work of this class than the liberal utilisation of first-hand evidence; and the accumulation within a single pair of boards of an enormous mass of uninviting documentary material is, of itself, of considerable advantage. But let us be quite clear as to whence Mr. Birch's superabundant material has been obtained. The source, as he informs us in his Preface, is twofold: the catalogue of MSS. belonging to Miss Talbot of Margam, of which Mr. Birch himself was the compiler, and Mr. G. T. Clark's four volumes of documents

relating to Glamorganshire. The deeds referring to the Abbey calendared in the first of those works, and printed *in extenso* in the second, form, according to Mr. Birch, "probably the most complete original series in existence relating to one monastic establishment." As there can be little doubt of this, it follows that Mr. Birch had already at hand in Mr. Clark's volumes a body of admirably-indexed documents; and, though "the arranging of all these Margam evidences in an intelligible, and for the most part chronological order, proved to be an exceedingly difficult problem", the task had been fairly accomplished in Mr. Clark's splendid collection. Now, it is the extraordinary number of these documents, and the lavish use that Mr. Birch has made of them, that constitutes the peculiar feature of his book, which is indeed little more than an abstract of the monastic deeds now at Margam and the British Museum, already printed by Mr. Clark.

The debt that Welsh antiquaries owe to the late squire of Talygarn can never be too fully recognised, for it is of the utmost importance that every document, no matter how trivial its nature, should be safely registered, and, if possible, printed. But once this is done, it is surely unnecessary for subsequent writers—though they are perforce compelled to have resort to the systematised materials that have been drawn together—to do more than to give form to the particular story they have elected to tell. Mr. Birch seems to us to have erred in not exercising a judicious repression of unimportant matter, which, though quite in place in Mr. Clark's *corpus*, cumbers much of Mr. Birch's book with quite unnecessary details. Further, we think that Mr. Birch should not have contented himself with drawing from the stores accumulated by Mr. Clark, however extensive these may be, but should have amplified the documents already public property with researches on his own account. It is stated on the title-page that some of the materials are derived from the Public Record Office, but we have only noticed a few references to documents in that great repository, and these have been taken from the catalogues of the public records; while there does not seem to be one which has been specially transcribed for this work. Of the court rolls of the abbatial properties, of which there must once have been as complete a series as of ordinary grants and conveyances, Mr. Birch is afraid that none now exist. But there remain other documents that would shed light upon periods in the history of the house that are still obscure. We certainly think Mr. Birch should have printed the account of the Abbey possessions taken immediately after the Dissolution; and we have personal knowledge of the existence at the Record Office of several documents of considerable importance which should have found a place in this volume.

The very earliest charters relating to Margam are, probably, the most interesting to the modern antiquary; for they raise the question whether Margam was an absolutely fresh foundation, or

whether it was not the young and vigorous offshoot of a pre-existing establishment which it soon superseded. To adopt Mr. Birch's words: "There is still extant the original Latin grant in perpetual almoign, by Caradoc Uerbeis, to God, and St. Mary, and the Cistercian Order, and to Brother Meiler and the brethren of Pendar, of all his land lying between the three waters, viz., Frutsanant, Clendac, and Nantclokenig, in wood and in plain, which wood is called 'hlowenroperdeit', with the assent of Margan, Caduwalan, and Meriedoc, the sons of Caradoc, in whose fee the said lands stood, and of the grantor's brothers, Joaf, Grunu, and Meuric, and of his son, and of his wife Gladis. For this gift Meiler and the brethren of Pendar paid twenty shillings. The title to the said land was abjured by all who had any right or interest therein. The grant is confirmed under the seal of his Lord Margan, son of Caradoc, because Caradoc Uerbeis had no seal". Mr. Birch, with much probability, locates this property in that part of the parish of Llanwonno between the lower reaches of the rivers Rhondda and Cynon. Close by is a place called [Y]Fynachlog, where remains of ancient foundations may be faintly traced. Another charter links Brother Meiler with the house of Margam as well as with the house of Pendar, so that we are driven to the conclusion that some connection did undoubtedly exist between the monastic establishments of Pendar and of Margam. Margam itself was founded in A.D. 1147, probably by the direct action of Robert, earl of Gloucester, and not merely by the indirect patronage he would no doubt have extended to some of his knights or vassals who might be desirous of planting a religious community. That a pre-existing community should be moved to the new site was not all unusual. Precisely the same course was adopted on the foundation of Strata Florida in 1164, when the monks from Yr Hên Fynachlog, on the river Ffrwd, were transplanted to the new foundation of Rhys ap Gruffydd. The parallelism between the two Abbeys, destined to become famous in Welsh annals, is indeed striking, and the circumstances of each confirm the conjectures concerning both. But we do not agree with Mr. Birch in regarding the original community at Pendar to have been Cistercians. They were no more Cistercians than the monks of the Cardiganshire Hên Fynachlog. What they were is another thing. All that is quite clear is that the reorganisation of several Welsh religious houses of ancient foundation, which took place in the twelfth and thirteenth centuries, was marked by a change of conventual rule and of order. Thus there is no difficulty in accepting Mr. Birch's view of the derivation of Margam from Pendar; it seems to us to arise naturally from the consideration of the documents printed by Mr. Clark, until the publication of which it could not have been anticipated. None the less is Mr. Birch entitled to the credit of having been the first to set forth, and, in our opinion, to prove the humble origin and unmistakeably Welsh parentage of the great monastic house of Margam.

Chapter X, entitled "The Ancient Sculptured Stones" is, we presume, introduced on the *lucus a non lucendo* principle, for we fail upon any other to see what a Roman military stone has to do with Margam Abbey. However inconsequent the chapter may be, it is none the less interesting; and as it is accompanied by beautiful drawings of the various inscribed stones which have found their way in comparatively recent times into the grounds of Margam (though not one can be proved to have had the slightest connection with the Abbey), it is a contribution of real value to Welsh epigraphists. The illustrations to this chapter are from sketches and rubbings specially made by Mr. A. G. Langdon, F.S.A., and from photographs taken by Mr. Mansel Franken. We fail to see why Mr. Birch should have recorded the readings of the late Prof. Westwood when they have been proved inaccurate, as well, of course, as the correct readings.

Chapter IX is upon the architectural remains of the Abbey. Here Mr. Birch has relied upon published expert evidence. Perhaps he could have followed no other course, but it makes us none the less regret that a little judicious excavation was not attempted for the solution of some of the points upon which past doctors have disagreed. We are glad that he has reproduced Carter's ground plan of the Abbey, and only wish he had also given us all of that able draughtsman's Margam sketches. The extent and value of Carter's work in Wales have been pointed out in the pages of this Journal (April 1896, p. 172); and it might have been thought that our Cambrian antiquaries would have hastened to obtain reproductions of these invaluable drawings (as Mr. Birch rightly terms them), if but each one for his own county, or that the officers of the Association would have discussed the means whereby they could all be copied for the Journal. We have not heard that anything of the kind has been done.

But to return to our critical duties. Mr. Birch's volume is splendidly illustrated, a feature of the highest importance in a work of this class. The facsimiles of a couple of charters, and of a folio of the annals of the Abbey, are excellent. One or two minor points remain to be noticed. In reference to the name Margan (invariably the mediæval form) or Margam, Mr. Birch is inclined to regard it as denoting a district that was at one time coterminous with a large part of the county, and to have been perhaps a synonym of Glamorgan and Morganwg. There may have been a tolerably large and undefined area called by the name Margan, though we think the example cited by Mr. Birch in support of that view ("Tref ret juxta Merthir minor in marcan") is hardly sufficient proof; but the term was certainly not synonymous with the Glamorgan and Morgannock of the documents. Pendar, again, does not necessarily mean only "the oak hill"; "dar", or whatever the early form may have been, was a river name, as evidenced by "aber-dar" and "nant-dar". The name "Goithel", found among the witnesses to

a grant referred to on p. 47, is interesting. It is, however, hardly likely to have been "an old ancestral name", as Mr. Birch suggests, at the close of the twelfth century; it was more probably an appellative, as in the well-known but later North-Welsh instance of Osborn Wyddel. P. 320, the appeal of the Abbey for aid was made *to*, not *by*, Richard II. On p. 359 the name of the last Abbot is erroneously given as Abbot Lewis; his correct name was Lewis Thomas. It is a pity Mr. Birch did not turn up the volume of Augmentation Office records for the names of the other inmates; we should then have known whether the house had maintained its Welsh sympathies to the end. On p. 275 occurs a bad error, and one that Mr. Birch of all others should not have committed. He identifies the Taleletho of *Harley Charter* 75 A. 40 (Clark, No. 149), with Talley, and calls the latter "a Cistercian monastery in co. Carmarthen". Mr. Birch is not a diligent reader of this journal, or he would not have perpetrated so unpardonable a blunder.

Early Welsh Version of the Pauline Pastoral Epistles.—We regret to say that the response to the Prospectus issued by the Oxford University Press of the proposed edition of the *Early Welsh Version of the Pauline Pastoral Epistles*, by Bishop Richard Davies, under the care of Archdeacon Thomas, has been so inadequate that it cannot be published in the proposed form.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

Treasurer's Account of Receipts and Payments for the Year ended December 31st, 1897.

RECEIPTS.

	£	s.	d.
To Balance in hand	44	4	4
Amount of Subscriptions received from			
English and Foreign Subscribers	65	2	0
Ditto in respect of North Wales	98	14	0
Ditto in respect of South Wales	180	12	0
Ditto in respect of the Marches	15	15	0
Dividend on Consols	1	7	10
Ditto	1	7	10
Ditto	1	7	10
1898.			
Jan. 6.	1	7	10
Ditto	1	7	10
1897.			
Dec. 10.	9	7	6
Balance of Haverfordwest Meeting	9	7	6
1897.			
April 20.	24	3	0
Col. Morgan for Sir Cunliffe Brooks and Mr. Branwell	24	3	0
1898.			
Mar. 28.	5	0	0
Sir Owen Scourfield, donation	5	0	0
	4448	9	2

J. LLOYD GRIFFITH, Treasurer.

Audited and found correct by

D. R. THOMAS,
ELIAS OWEN.

May 24, 1898.

PAYMENTS.

By General Secretary for North Wales, salary and disbursements for 1897	15	17	7
General Secretary for South Wales, disbursements, 1897	8	12	6
Editor, salary and disbursements	52	10	0
Bedford Press, printing and publishing	185	8	4
Mr. A. E. Smith, illustrations	75	0	0
Mr. D. Nutt, storage	18	0	0
Mr. C. J. Clark, illustrations	£0	19	0
Ditto, warehousing, insuring, etc.	6	15	11
Ditto, rearranging stock	10	1	8
Mr. Mortimer Allen for photographs	1	1	0
Bank charges and cheque books	2	10	1
Balance in hand	71	13	1
	17	16	7
	1	1	0
	2	10	1
	71	13	1
	4448	9	2

Archæologia Cambrensis.

FIFTH SERIES.—VOL. XV, NO. LX.

OCTOBER 1898.

GLIMPSES OF ELIZABETHAN PEMBROKE-SHIRE.

BY THE REV. JAMES PHILLIPS.

(Continued from vol. xiv, p. 323.)

III.—THE STORY OF THE “JONAS”.

ON the 18th of April, 1577, the good ship *Jonas* sailed from “Coningsborough in Pruseland” for Lisbon. She was a vessel of 160 lasts (280 tons) burden, and was owned by a small company of Konigsberg merchants: her captain, Herman Rung, holding one share—a fourteenth. The greater part of the cargo was corn,—56 lasts of wheat, and 40 lasts of rye. About half of this belonged to an Antwerp merchant, whose factor, Bernard Jourdain of St. Malo, was on board. William Sarson, an Englishman living at Konigsberg, had shipped eight large cables for Botolph Helder, of Lisbon. There were also two “bere barrylls” of gunpowder belonging to a Konigsberg dealer, and a “great hundrethe” of clapboards (timber for casks), the property of the company.

The *Jonas* had a fairly good voyage, for on the evening of the 9th of May they were off the Cornish coast. About six o'clock next morning, when she was passing between the Land's End and Scilly, the crew

saw a suspicious-looking craft bearing down upon them. As the stranger drew nearer, Rung knew her only too well. It was a Danish ship, built in Norway by Paul Whitefield, and now commanded by the notorious English pirate Hicks. The *Jonas* was a little larger than her assailant, and had some artillery, but Hicks's ship was "well furnished with men and munition", and carried 20 guns. Rung attempted to show fight, but the heavier armament of the pirate was irresistible, and the *Jonas* was soon boarded and captured.

Hicks took his prize to Cork, and on the way fell in with his brother pirate, William Batte, in a ship half the size of his own, to which he transferred a small part of his booty. After spending eleven days in Cork harbour without doing any business, he crossed over to Milford Haven, where he was sure of finding a good market. The two vessels, the *Jonas* and her captor, were brought up as far as what is now the site of the Dockyard; and there, in full view of Pembroke Ferry, about a mile higher up the harbour, they remained for five weeks. Precautions were taken against a surprise, and none of the crew ventured on shore, except after dark to fetch water, and then they always went in force. Apart from these precautions there was no attempt at concealment or disguise. Hicks's ship was laden with salt, and this, with the corn and timber of the *Jonas*, was sold openly to all comers. Of course the transactions were strictly "cash".

Among those who came on board were several Haverfordwest men: Robert Miller, John Brown, Robert Jourdain, and Roger Marcrofte. Marcrofte was an acknowledged agent of the Vice-Admiral, Vaughan; Jourdain, though unacknowledged, was equally well known to be a retainer of Sir John Perrot; Brown had been a large purchaser of Herberde's Gascon wines. Another of Herberde's customers, a country gentleman named Devereux, also dealt with

Hicks. Then there was Roger ap Richard ap Harry, a merchant of Aberystwith, who had the misfortune to be imprisoned in Haverfordwest Gaol, because his servants were imprudent enough to deal with the pirates without his permission. Unfortunately for Master ap Richard's plea of ignorance, he had himself been on board the ship. The Mayor of Pembroke, Morgan ap Howell, and his brother-mayor of Tenby, James Perrot, were more discreet. They were not above dealing with Hicks, but they took good care not to be caught in his company. Yet Vice-Admiral Vaughan ventured to pay Hicks a few friendly visits. Of course, he was not on the look-out for bargains. His visits were part of a deep-laid plot for entrapping the pirates and their customers. "For ways that were dark and for tricks that were vain", Vaughan could have given points to Bret Harte's "Heathen Chinees". When he knew of Hicks's impudent sail up the harbour, he wrote at once to his chief at Abergavenny. Could not Sir William Morgan borrow a ship from the Royal Navy? Failing that, could he not come round himself in the *Flying Hart*, then lying at Newport? Meanwhile Vaughan undertook to collect an adequate force to co-operate with the ship on its arrival. Pembrokeshire men could not be trusted, so some twenty gentlemen were invited from Monmouthshire, Glamorgan-shire, and Caermarthenshire. To entertain them was no light strain upon the scanty income of an Elizabethan official.

Unluckily, Sir William did not see his way to come round. He would not borrow a ship from "the Queen's Navee"; probably he did not want to. He would not come in his own ship—a sensible decision, for a few months later the *Flying Hart* herself was plundered by the pirates. Yet the resources of civilisation were not exhausted. Vaughan was not to be baffled. The volunteers who were emptying his larder and his pocket should have a chance of boarding the pirate.

The seal of the Vice-Admiralty was entrusted to Roger Marcrofte, of Haverfordwest, who was to provide boats, men, and whatever else was needed.

William ap Morgan, of Haverfordwest, had for some weeks a pinnace lying alongside of the *Jonas*, and into that Hicks had put forty barrels of wheat as a "sop" for Vaughan. But the Vice-Admiral was bent on securing a worthier booty. Nothing would satisfy him but the capture of Hicks, his crew, his ships, and his cargoes—at least, all that had not been sold. William ap Morgan's pinnace was to assist in the attack. Roger ap Richard, of Aberystwith, had two smaller boats lying alongside of Hicks, and his help had also been secured. Some of the confederates had been sent on board Hicks's vessel beforehand. All was ready. Even the watchword had been given: "He that is friend to John Callice, stand unto me". At the last moment, Vaughan's evil star once more prevailed. Two of Sir John Perrot's servants, William Hind and Rice Thomas, suddenly appeared upon the scene. These worthies, who had been the leaders in the recapture of Munck's ship, now seized upon William ap Morgan's pinnace and carried it off. The carefully-laid plot was thus upset. Hicks was now on the alert; and it was hopeless to attempt an attack on vessels defended by more than sixty pirates armed to the teeth. All chances of success had disappeared, and so had the forty barrels of wheat.

It is a sad story of virtue baffled and vice triumphant; but it awakens one's suspicions to find that, to effect the capture, Vaughan relied chiefly on the help of Hicks's principal customers. "Set a thief to catch a thief" may be a sound maxim; but presumably it is only burglars retired from business who are eligible for employment as policemen. These estimable gentlemen, ap Morgan and ap Richard, were trading with the pirates under licenses bearing the Vice-Admiral's seal. Vaughan himself was on friendly terms with Hicks before and after the collapse of the wonderful

plot. Accepting his own version, it is clear that the attack was not planned until after Hicks had sold most of his cargo, and there were no more bargains to be picked up. In plain English, the story "won't wash".

About this time Master ap Richard found himself in Haverfordwest gaol, where Sir John had sent him because of his servants' dealings with the pirates. Very soon, some of his servants were sent to keep him company, which came about as follows: One day, when Sir John was riding out on the high ground west of Carew, he grew angry at the illegal traffic carried on under his very eyes, and offered to give a warrant to any of his servants who would undertake to capture the traffickers. James Protheroe volunteered to go, but before starting he asked his master what he should do if he found that some of his fellow-servants were among the offenders. Sir John replied, "with great oathes", "Take them before any others, for I have warned all my men that in any case they should not deal with any pirate." Protheroe, thus forearmed against a contingency by no means improbable, set out, accompanied by Robert Elliott and others. As they passed by the pirates, they noticed the two boats belonging to ap Richard lying close alongside of Hicks's ship: too close to be meddled with. They dropped down towards the mouth of the Haven, and lay at anchor all night and the next day, watching for their prey. The second night was stormy. The cable of Protheroe's boat parted, and, having thus lost his anchor, he was driven back up the harbour. When he came up as far as Hicks's anchorage, he found to his delight that ap Richard's boats were now at a good distance from the pirate ship. To slip between them and secure both boats, with their cargoes of rye and salt, was the work of a few minutes. The prisoners, after a brief examination at Carew, were sent to the gaol at Haverfordwest, where ap Richard, who was allowed to go out sometimes with his keepers, saw the salt and rye publicly sold by Protheroe and Elliott. On one

of these occasional strolls about the town, he saw Peter Folland's vessel at the quay discharging salt which had come from Hicks. It had been bought by Robert Jourdain, who, a little before, had brought up a similar shipload in a small St. David's coaster. Part of the salt from Folland's ship was delivered at William ap Morgan's cellar. Now William ap Morgan and Robert Jourdain were next-door neighbours, and though the former was mixed up with Vaughan's "plott", he was on good terms with the Haroldston gang. This will account for the consideration with which he was treated after his pinnace had been seized by Hinde and Rice Thomas. It was arranged that ap Morgan should have his boat back, and that thirty-six barrels of wheat should be handed over to Vaughan as "an officer", but it was stipulated that he should pay £8 to Hinde and Thomas.

This the impecunious Vice-Admiral promised, but could not perform. He proposed to John Godolphin, Sir John's steward, that Hinde and Thomas should be paid the £8 in corn, and the balance handed over. Godolphin and Co. saw their opportunity. They insisted on having cash, and as Vaughan could not raise the wind they kept the corn. The pretence of deference to Vaughan as an officer of the Crown is delightful. All that he got was the other four barrels of wheat, to defray the cost of boarding and lodging Rung and his men in Pembroke.

These poor fellows, who had been robbed of everything except the clothes they wore, had been for week after week helpless spectators of the squabbling over their stolen goods. Nobody seems to have thought of them and their sufferings. At last, having disposed of the salt from his own ship and of all that he wished to sell from the *Jonas*, Hicks, who had already transferred to the former the cables and gunpowder, proceeded to dismantle his prize. He took off everything that was movable, "not leaving", said Rung, "a piece of rope the length of an arm", except the cable and

anchor by which she was moored. The scoundrel intended to burn the vessel, and would have done so on Midsummer Eve if, according to Rung, "Vaughan had not stayed him". In what way he was bribed or coaxed to spare the dismantled hulk is not very clear, but either he or Vaughan had the heartlessness to demand from the plundered captain some recompense for having left his vessel unburned. Poor Rung was in a miserable plight. "Being voyde of meat, drink and money to bring himself and men to London", he was forced to pawn his ship to Sir John Perrot for £10, not a third of its value. This was, of course only a roundabout way of selling it. When he and his men left for London, they saw Hicks's ship riding quietly at anchor in the Haven.

The French supercargo Bernard Jourdain was still more unfortunate. He had been expecting his release, as a matter of course, whenever Rung and the others should be sent on shore; but on Sunday, June 27th, Hugh Hicks, a servant of Sir John Perrot, came on board to take him as a prisoner to Carew. Jourdain pleaded piteously with the pirate captain. Surely, having spoiled him of his goods, he would not deprive him of his liberty! An Englishman, Hill, of Barnstaple, compassionating the poor fellow's distress, also begged hard for his release. Hicks was immovable. He had promised Jourdain to Sir John Perrot, and he must stand to his word; so to Carew the unlucky Frenchman went, and was examined by Sir John as to his name, his nationality, his share in the cargo, etc. Having answered all these queries, Jourdain entreated Sir John to give him a passport to go to London with the crew, that he might get redress for his losses. This was promised, and the promise was repeated three or four days later.

Such promises sat lightly on Sir John, and the morning after his second examination Jourdain was sent away "into the mountains to a town called New Castell". His keeper, Robert Pitt, had orders to

put him in irons, but refrained from doing so and treated him very kindly. He soon had occasion to repent his goodnature, for in less than a week he found that Jourdain had bolted. A Swansea merchant had encouraged him to escape to that port, in the hope of meeting some of his countrymen. Besides, there was a report that war had broken out between the two countries. This report he found, on his arrival, to be false. Next day Pitt arrived in hot haste from Newcastle Emlyn; Jourdain was brought before Sir William Herbert, cousin to Sir John Perrot on his mother's side, and after some wrangling with Pitt was detained in Swansea until news should come from Sir John, who had been informed of his escape. Six days after, Sir John arrived, and Jourdain was sent for to meet him at Sir William's house, and committed to prison. Next day he was again brought before the two knights, when he renewed his protest against the cruel injustice of their treating an innocent foreigner who had already been robbed of his all by English pirates. He appealed to Sir William Herbert for protection, but Sir William would not meddle with his cousin's business, and Sir John rode away home, taking his prisoner back with him to Carew. Here Jourdain was closely imprisoned in a room in one of the turrets, seeing no one but the servants who brought him his food. One of these, James Vaughan, told him that the bread he had was made from his own stolen corn. This and dried fish was all that he had to eat. Through one of these servants, Jourdain learned an incident which happened about a month after he returned from Swansea. One day Sir John was riding out from Carew, when his attendants were accosted by a young Frenchman, who asked their master's name, and then made inquiries about Bernard Jourdain. It was Jean Mengarte, of St. Malo, whom the Jourdain family had sent over to ascertain their brother's fate. Sir John called Mengarte to him and had him searched, but nothing was found on him

except a letter from Jourdain's mother. Then he rated him soundly and ordered him to be off at once, otherwise he would lay him by the heels as well as Jourdain. The letter from the prisoner's widowed mother was never delivered. The next envoy from St. Malo was John Revel, an Englishman who had married and settled there. He, after three weeks' waiting on Sir John, and a bribe to the porter, obtained an interview with Jourdain; but his efforts to persuade Sir John to accept a ransom of 200 crowns, cash down, were unsuccessful. The only ransom of which Sir John would hear was a shipload of Gascony wine. On this understanding Revel returned to France, having given a handsome present to John Goldworthy, and many gratuities to the under-servants, to ensure good treatment for the prisoner. By this time a Chester merchant who had a heavy score standing on his books against Jourdain had heard of his captivity, and had written to Sir John, offering him £100 if he would hand over Jourdain to him. To do Sir John justice, this kind of bargain was not to his taste, and he was willing to accept a smaller ransom from the prisoner's family.

Rung had gone to London, and there, in August, he met Guillaume Michelot, a merchant of St. Malo. Michelot also heard of Jourdain's misfortunes, through letters from his brother Louis. In the course of the autumn Robert Hicks was brought a prisoner to the Marshalsea, probably in consequence of the outrages committed by himself and his confederate Batte on vessels engaged in the Arctic fishery. Michelot saw him there, and heard him regret his cruelty in delivering Jourdain to the tender mercies of Perrot and his retainers.

The Jourdain family had no money to spare, but they were doing their best to provide the ransom demanded for their brother, which was "more than a merchant's ransom". In January, Guillaume Michelot received a letter from his brother, in which he said

that the Jourdain had at last secured a vessel from some other port, which they had laden with five or six tuns of wine, and other things to the value of 1,000 to 1,200 francs. Revel was to go with the ship, and all was being done as secretly as possible. "I know not", wrote the honest Frenchman, "what justice is there, seeing they make it of themselves, for it is a great pity after a man hath been robbed of all his goods to be so used."

The Jourdain themselves had sent a letter to their brother, which reached him through James Gwyn, one of the Carew servants. After referring to Revel's report of his first mission, they told him: "To take you out of a tyrant's hand, seeing you have noe justice, we have sent you these things to the value of 1,000 francs, although it be to our utter undoing."

After all, the "tyrant" did not receive the ransom which it had cost so much to provide. Sir John's enemies were well aware of the value of the imprisoned Frenchman as a witness against him, and his servants were only too ready to take bribes. When the ship with its cargo of wines arrived at Tenby, Revel found that Jourdain had escaped from Carew. He had been brought by his rescuers to the house of Erasmus Saunders, near Pendine. Saunders was one of the gentry of the anti-Perrot faction, and an active ally of Vaughan. From his house, Jourdain was sent on by the confederates to London, where he met his old townsman, Michelot. But his misfortunes were not over. He was arrested again, at the instance of his Chester creditor. Curiously enough, Guillaume Michelot had had a similar experience. Some years before, he had been "arrested by Capt. Courtenay of Dover", and afterwards "by some men of Chester on pretence of reprisals".

Probably this had some connection with the suit against Jourdain. The two Frenchmen were scarcely the innocent sufferers they posed as being. As far back as 1569, the seizure by Courtenay of "two French

ships laden with wine" had led to unpleasant reprisals on the part of the Governor of Calais. This time, too, Michelot and Jourdain hoped to enlist the good offices of the French Ambassador. It was thought that the Ambassador would also take up the case of Luke Ward, the Huguenot privateer. In March, 1577, Ward had come into Cardiff, and his credentials from the Prince of Condé had been accepted by the local authorities. England and France were at peace, but it was not the policy of the English Government to discourage any help that might be given by English subjects or others to the Huguenot chiefs; and vessels with letters-of-marque from Henry of Navarre and his cousin might reckon upon a friendly reception in English ports.

In August, Ward came into Milford Haven, bringing with him as his prize the *Greyhound* of Newhaven (in France), a ship of from 80 to 100 tons burden, laden with Newfoundland fish. Vaughan lost no time in communicating with the new-comers. He went on board Ward's ship and inquired as to the authority under which he was acting, but had to be content with the assurance that the captain had "sufficient warrant" from the Queen's Council. Then he opened negotiations for the purchase of the prize, offering £400 for the ship and cargo, on condition that Ward should come on shore and enter the fish at the Custom House in Pembroke.

This offer was, according to his own version of the affair, only a stratagem to get Ward into his power. But the privateer captain would not agree to his terms, though Vaughan came two or three times from Whitland to Pembroke, in the hope either of making a bargain or of catching Ward. Thus a fortnight passed away. Robert Hind was more fortunate in his negotiations, and eventually Ward went up with him to Pembroke, under what was virtually a safe-conduct from Hind's master.

Sir John, more cautious than Vaughan in his

dealings with questionable visitors, was very much annoyed when Hind brought Ward to him for a personal interview, but was satisfied by an examination of the privateer's papers.

Vaughan was that day in Pembroke, presumably on this business of Ward's. He could not appreciate the considerations of public policy which made Perrot disinclined to scrutinise too closely the credentials of the Huguenot captain. Perrot's servant had succeeded where he had failed. He was not going to be flouted like that. He sent his servant, David Lloyd, to John Mitchell, the town bailiff, with a written order to bring Ward to him to the house of John Jones, the deputy-comptroller. Ward soon came, accompanied by Hind. Roger ap Richard and others were present. Vaughan ordered Ward to show his commission. Ward flatly refused: "Thy betters have seen it". If that was not enough, Vaughan might come out and fight him in the nearest field. Whereupon the Vice-Admiral lost his temper, and "many brabbling words proceeded and went between them". Ward was handed over to the municipal authorities, and was taken by the Sheriff¹ of Pembroke to the sheriff's gaol. Vaughan called for his horse, and rode off to Haverfordwest with one of his servants. Ward had sent up some of his crew with a large boat-load of fish to Haverfordwest Quay. Next morning, Vaughan came back to Pembroke, boasting that he had sent eight or ten of Ward's men to gaol and had seized their fish. Then he went home to Whitland, with the proud consciousness that he had done his duty and scored one against Sir John.

Two or three days after, a report reached Whitland that the sailors had been released. David Lloyd was sent post-haste to Haverfordwest. There the Mayor, Mr. Jenkyn David, told him that Hind had come with a peremptory letter from Carew, and that the men had been discharged. The fish had been cried by the

¹ So the Manuscript. Probably the County Sheriff is intended.

bellman and sold at the Quay, Roger ap Richard being one of the principal purchasers. At Pembroke, where Mitchell, the bailiff, wore the Carew livery, the authorities were equally complaisant to their powerful neighbour, and Ward had been released from the sheriff's gaol. But Sir John was too prudent to act solely on his own responsibility. Dr. Lewis, one of the Judges of the Admiralty, was then at Abergavenny. To him Ward was sent in charge of John Kift, the local sergeant of the Admiralty. They soon came back with directions for the disposal of the cargo, which Sir John alleged he had scrupulously followed.

Soon after, the assizes were held at Haverfordwest; and Vaughan, who had an ally in Judge Fetiplace, attempted to bring Ward's case before the court. The Newhaven men were now at Pembroke, and David Lloyd was sent over to bring them to the assizes that they might "have law for their goods". He found them at John Mitchell's house. Lloyd could speak no French, but one of them told him in broken English that they had promised Sir John not to do anything or go anywhere till he had settled matters between them and Ward. From this determination nothing could move them. The next news was that they had gone home in their ship, having "signed a release" to Ward and others for the fish, and having given Ward a bond for 250 crowns, and of course large gratuities to the Carew servants.

Vaughan, Saunders and Co. did their best to make it hot for Sir-John, by urging the French Ambassador to take up the cause of his injured countrymen from St. Malo and Newhaven. Vaughan called at the French Embassy in Fleet Street, but the Ambassador, finding that the Vice-Admiral could not talk either Latin or French, referred him to his secretary. Afterwards he tackled the Ambassador at Greenwich, "as he was coming from court in his waggon". This attempt to enlist the help of a foreign government in

their attack on a distinguished servant of the Crown contributed materially to the complete failure of the attack.

The indiscretions of the Vice-Admiral's tongue were rather startling. To a servant of his own chief, Sir William Morgan, he said that Sir John "deserved hanging upon some one or two or three or four points". At the "Blue Boar", in Holborn, he showed Walter Vaughan the petition he was going to present to the Queen against Sir John. He told William Parry that "Sir John better deserved hanging than any thief". From Parry he went to the Lord Keeper, Sir Nicholas Bacon, and presented him a "book against the said Sir John". There he met his old neighbour, Mr. Whitney, Sir Nicholas's serjeant-of-mace (they seem both to have been Herefordshire men), and urged him to come with him to search Sir John's house at Carew for stolen goods. A commission to Bishop Davies and Francis Laugharne, the High Sheriff, would be very convenient for the purpose. Then he went to "Mr. David Williams, Counsellor-at-Law", told him the same story, and asked his advice. He told the Commissioners he really could not remember having said anything more to anybody about Sir John. No wonder that before the commission of investigation Sir John came off with flying colours.

It is significant that suspicions of intrigue with the French Ambassador were in the air just then, and that one of the parties suspected was Vaughan's chief, Sir William Morgan. This was not all: just before the commission sat, *i.e.*, about the end of March 1578, two ships were wrecked somewhere near Pendine. The spot was sufficiently near Laugharne to make it at least doubtful whether it was not within the jurisdiction of the lordship of Laugharne. But the cargoes were very valuable, and Vaughan and Saunders determined to interfere in the owners' behalf—or their own. Saunders got together about sixty men from

Tenby, and proceeded to the scene of the disaster with one pinnace and a flotilla of small boats. Of course they were too late. Perrot's people from Laugharne were on the alert. Vaughan, in a boat belonging to John Williams of Bayners Castle, had secured eight bags of spices and two pieces of brass ordnance; but he had gone off to look for reinforcements, and in his absence Perrot's men had recaptured at least four of the spice bags. Whatever little booty the Tenby men managed to lay hold of they had to give nearly all of it up to Sir John's servants. Thus—as Saunders pathetically complained in his evidence before the commission of enquiry—"the Vice-Admiral carried thence nothing but shame and repulse". The Royal commissioners who should have redressed his grievances were more disposed to laugh at them.

With the report of the commission, presented in January 1579, the curtain drops, and nothing is known of the fate of Bernard Jourdain or any other of the minor actors in the comedy.

THE NORSE ELEMENT IN CELTIC MYTH.

BY J. ROGERS REES, ESQ.

To the student of Pembrokeshire place-names and myths it early becomes evident that their generally accepted interpretations are fragmentary and inadequate, and at best but indicate something hidden away in the ages out of which they emerged, and which is now apparently beyond recovery.

When my attention was first seriously drawn to the place-names of Pembrokeshire, I was struck by the curious fact that many of them carried reference to one or other of the old Norse myths. In one district, for instance, I was able to trace, *to my own satisfaction*, the story of Balder the Beautiful; in another that of the Goddess Freyja. At this time I came across Professor Rhys's "Notes on the Hunting of Twrch Trwyth", read before the Honourable Society of Cymmrodorion on February 6th, 1895, in which he expresses his opinion that one of the objects of the original teller of the pig-story was to account for certain place-names of the district. The Professor, probably incited to his researches by the recollection of how admirably the legend of Argo's voyage in the *Iliad* has been fitted into "certain well-known geographical localities", says:—

"The question then is, in how many of these six cases the story of the hunt accounts for the names of the places of the deaths respectively, that is to say, accounts for them in the ordinary way with which one is familiar in other Welsh stories. . . . Thus, in five cases out of the six, the story accounts for the place-name, and the question now is, can that be a mere accident) . . . To my thinking, such an accident is inconceivable, and I am forced, therefore, to suppose that the story was originally so designed as to account for them. . . . This

suggests the reflection . . . that it (the Trwyth story) consisted of an indefinite number of incidents which, taken together, would probably have formed a network covering the whole of South Wales as far north as the boundary of the strip of Mid-Wales occupied by the Brythons before the Roman occupation. In other words, the story of the Twrch Trwyth in the *Kulhwch* consists of fragments which I take to have formed a long, rambling, topographical tale, elaborated by the Goidels of this country, the near kindred of the Goidels who framed the topographic stories forming the *Dinseanchus*, with which the old literature of Ireland abounds. On what principle the narrator of the *Kulhwch* made his selection from the topographical repertoire of the Goidels I cannot say; and one cannot help seeing that he takes little interest in them when he has made them, and shows still less insight into the etymological *motif* of the incidents which he mentions. Among the reasons which have been suggested for the mediæval scribe overlooking and effacing the play on the place-names, I have hinted that he did not always understand them, as they sometimes involved a language which was not his."¹

But the very formation of a tale out of odd traditions lingering around place-names presupposes an original cause why these place-names should embody sufficient of the story to make them suitable material for the composition. The mere fact of a place-name lending itself to the art of a story-teller because it carries in its etymology some suggestion of, say, either a pig or a kettle, is not sufficient. If it carries enough of this pig or kettle idea to make it a fitting link in the newly-forged romantic chain, the probability is that some qualifying event occurred, either actually or in imagination, before the place originally received its distinctive appellation; and it is certainly worth inquiring: How did the thought originate? On what myth or myths was the place-name founded? What event or association of ideas caused the name in the

¹ Professor Max Müller, whilst theorising on the growth of myths from a disease of language, thinks that during the necessary period of transition there would be many words "understood perhaps by the grandfather, familiar to the father, but strange to the son, and misunderstood by the grandson".

first instance to embody the meaning it carried? There must have been some.¹

This transfer into a more or less artistic whole of scraps of tradition found lingering in various localities is not only characteristic of the pig portion of the *Mabinogion*; the cauldron stories with which the Celtic genius also busied itself at one time can be attached, with more or less success, to a cluster of Norse names in the neighbourhood of Amroth in Pembrokeshire, which, together with the myths found lingering about them, seem to have been conveyed into Celtic tales with a by no means adequate sense of proportion, where they were made to do duty for either places or persons, as it suited the purposes of the compilers.

Concerning an appropriation from *some* source, Matthew Arnold says:—²

“The very first thing that strikes one in reading the *Mabinogion* is, how evidently the mediæval story-teller is pillaging an antiquity of which he does not fully possess the secret; he is like a peasant building his hut on the site of Halicarnassus or Ephesus; he builds, but what he builds is full of materials of which he knows not the history, or knows by a glimmering tradition merely;—stones ‘not of this building’, but of an older architecture, greater, cunninger, more majestic.”

Again, with reference to the story of *Kilhwch and Olwen*, he recognises³ that—

¹ Lady Guest, in the Introduction to her Translation of the *Mabinogion*, says, that whereas Saxon names of places are frequently definitions of the nature of the locality to which they are attached, “those of Wales are more frequently commemorative of some event, real or supposed, said to have happened on or near the spot, or bearing allusion to some person renowned in the story of the country or district”. She further recognises that, “as these names could not have preceded the (original) events to which they refer, the events themselves must be not unfrequently as old as the early settlement in the country.”

² *On the Study of Celtic Literature*, 1867 Edu., p. 61.

³ *Ibid.*, p. 66.

“there is evidently mixed here, with the newer legend, a *detritus*, as the geologists would say, of something far older; and the secret of Wales and its genius is not truly reached until this *detritus*, instead of being called recent because it is found in contact with what is recent, is disengaged, and is made to tell its own story.”

The question we are concerned with is: Whence these “stones ‘not of this building’, but of an older architecture, greater, cunninger, more majestical”; this *detritus* “of something far older”?

It will be as well, perhaps, to state here that, despite the joint assertion of the late Bishop of St. David’s and E. A. Freeman, the historian, “that there is no reason to believe that the Scandinavians, who made frequent descents upon South Wales, ever established themselves upon its coast so permanently as to have thrown up fortifications”,¹ I think it can be clearly proved that for many years the Norsemen held what we now look upon as the English Pale in Pembrokeshire, and so prepared the district for its subsequent possession by Norman and Fleming. Such an occupation by the Norsemen is closely connected with the conclusions we shall arrive at as we go along—conclusions which will, of course, be questioned, notwithstanding the care we have exercised in temperately setting them forth, remembering, as we do, that the work of a pioneer usually goes either too far in a feverish anxiety to cover all, as in the case of Worsaae in his *Danes and Norwegians*, or else not far enough, through a perfectly natural hesitation to tread on untried ground.

The cauldron-story probably began in Pembrokeshire, when the Norsemen landed at Earewere in Carmarthen Bay. Climbing the hill, prospecting, they would at once notice how closely the encircled stretch of water resembled a gigantic bowl—the cauldron, in fact, of the banquet at which Thor and Ægir played the principal parts. And it might be mentioned here, in opposition

¹ *History of St. David’s*, p. 29, footnote.

to the views of some who think otherwise, that the mythology of the North was as well known to the hardy Vikings as are the Bible stories to the men and women of our days: it was their custom to march to battle *singing verses of the Edda*. Every mythological act of the gods must have been intimately known to them—most assuredly the story, to which we shall again refer, of how Thor called in vain for more liquor at the feast given by the sea-god Ægir, when the host had no cauldron large enough to hold what Thor needed to satisfy his thirsty throat; and how, in order that on any future occasion no lack of this kind should recur, Ægir requested Thor to procure him a bowl large enough for such a requirement. Now, Hymir the giant was known to possess such a kettle—"a mighty cauldron a mile deep"—in his home near the ocean; and, accordingly, Thor started forth on his errand, which I need hardly say was successful.

Such a story might well give birth to the name Earewere; for it will be remembered, as bearing on the Norse pronunciation of Ægir, that in case both the vowels, or even only the last, are soft (an *i* vowel), the *g* sound is lost. This gives us the first syllable. The other is due to the simple fact that the giants and gods were supposed to speak different languages. Whilst dealing with the giants, as in the incident we have just given, Thor was known to them as Veorr,¹ which gives us the second syllable, the Norse *v* answering etymologically to the English and German *w*, which letter formed no part of the Norse alphabet.

Later on, Ægir, having been received with great honour by the gods on the occasion of a visit to Asgard, invited them all to a feast at which, it might be mentioned, a sufficiency of ale *was* forthcoming, thanks to the kettle obtained through Thor's assistance. It would seem that our Pembrokeshire Norsemen

¹ It will be remembered that Odin, in his wanderings, always gave a *false* name, reminding us of certain conduct of Odysseus.

looked upon these two banquets as given by Ægir at different places: the first at Earwere, the second at what we now know as Trelissey, not far distant. Trelissey was the chief residence of Ægir, who was also known as Hler;¹ the genitive of which, *Hles*, together with *ey* = an island, gives us *Hleseey*, the home of Ægir; for among the Norsemen, with their kennings, a sailor's house was his *arin-kjoll* (hearth-keel), or *brand-nor* (hearth-ship): *ey* would therefore appropriately indicate the residence of a god of the sea.² The prefix is possibly the Welsh *tre*, signifying home-stead, added when the word *Hleseey* had become sufficiently old to have lost its significance, and is as unnecessary as the addition of "island" when referring to Caldey.

In the near neighbourhood of Amroth we find several place-names with the prefix *Cil* or *Kil*, a word which in the ordinary course, we should say, denoted the cell of an early Christian teacher, and was due etymologically to the Latin *cella* = a cell or church; and we should look in each case for the remaining portion of the compound to embody a personal name, such as *Caeide*, *Cetti* or *Ketti*, in *Kilgetty*; *St. Michael* or some form of *Mael*, such as *Maelgwyn*, in *Kilvelgy*; and perhaps *St. John*, in *Killawen*.

Professor Hugh Williams, in his paper before the Cymmrodorion Society in June 1894, on "The Christian Church in Wales", suggests that the end of the sixth century was probably the period of the widely-diffused *Llanau* of Wales and the equivalent *Cil*. If this were so, why do we not find the equivalent in use in Ireland before the coming of the Norsemen?

¹ There was a man named Ægir or Hlér. He lived in the island which is now called Hleseey.—*Edda*.

"Oegir and Hler were, no doubt, anciently considered as two, the former ruling over the stormy, the latter over the tranquil, ocean. In *Saro* (p. 81) we find two dukes in Jutland, Eyr and Ler."—Thorpe's *Northern Mythology*, vol. i, p. 27.

² For other of these "kennings", see *Corpus Poeticum Boreale*, ii, 447.

Regarding the Kils, with which we have to do just now, it will be well to note :—

1. That at neither of them is there a church ; nor has there been a Christian one so far as either history or tradition can tell us.

2. That neither of the churches in the district is dedicated to either of the saints supposed to have been connected with these cells.

3. That, as a matter of fact, each of the churches in the immediate neighbourhood is dedicated to St. Elidyr, who before his saintship here was evidently, as we shall see later on, the Elidyr of Norse myth who, as doorkeeper to Ægir, the god of the sea, was to be propitiated, in order that there should be no recurrence of the flood, which tradition tells us so seriously upset the old order of things in this part of the country in the days of old.

4. That probably the saint-element which, after much straining is made to appear in these “kil” names, is but mythical, and the result of missionary endeavours to Christianise every idea or thing heathen, as was customary in the early days of conversion to the new faith of the White Christ.

But as this prefix is of interest to us, it will be as well to examine it carefully. It might be taken, I think, that the word, which in some districts once denoted the hermit’s cell, grew later on to represent the church which ultimately sprang out of the solitary dwelling.¹

But this idea of worship and service carries us still further back. It was the custom of the Norsemen at their sacrificial banquets to cook the flesh of the animals offered to their gods in a huge cauldron suspended over a fire on the floor of the temple. The Norse word for this cauldron was *ketill*, which, when used in compounds, became contracted into *kell* or *kil*. It will be seen how

¹ Liddall, in his *Place-Names of Fife and Kinross*, derived all the Fife names beginning in Kil-, with the exception of one, from *coille* = a wood.

such an indispensable adjunct to a Norse heathen sacrifice would become the prime object of their ritual, the central figure of their religious observances; and how, when they accepted Christianity, they would still cling to the word as representative of their idea of worship, transferring it in the ordinary course of events to the house of the religious. But it had also another and cognate significance, viz., that of priest or servant to their god or gods. The "godar", with his temple dedicated to Thor, took the name of his deity, adding to it the epithet indicative of his connection therewith: hence the word Thorketill, abbreviated to Thorkell or Thorgil = the servant, or son, or priest, of Thor; the one having the right or privilege of officiating at the ketill of sacrifice to Thor.¹ Later on, when Christianity was accepted, names such as Gille Christ (Gilchrist) = the servant, or son, of Christ, came into existence.

Not far removed from this worship and service are the ideas embodied in the following words in use among the immediate neighbours of the Norse during their settlements in the British Isles:—

Cil = a retreat, recess, corner; cell, church.

Celli, cilli, gilly, gelly = a grove.²

Gille = a servant, an attendant.

Another point might be noticed here. When a name, of place or person, is found in one of the oldest of the *Mabinogion*, in connection with any particular incident, it might be taken that when analysed it will occasionally prove to have a connection with its setting, as, for instance, in the case of Prof. Rhys' pig-names. When, therefore, we come across the statement in *Kulhwch and Olwen* that Arthur, having possessed himself of

¹ "We venture to suggest that, not only is the term Gille of Scandinavian origin, but that it was introduced into Ireland by the Scandinavian worshippers of Thor."—Haliday's *Scandinavian Kingdom of Dublin*, 1884, p. 130.

² Place-names connected with the worship of groves are some of the marks of Norse or Danish colonisation.

the cauldron, came from Ireland to Porth Kerdin, in Dyved, and disembarked at the house of Llwyd (or Llwyd), son of Kil- (or Kel-) coet, we might, I think, reasonably look for some link, more or less evident, between these personal names and the cauldron, by reason of which they were introduced into the story. To Llwyd we shall have occasion to refer on a subsequent page. The Welsh *Kil-coed* = the woody recess, or the retreat in the grove, scarcely fits into the story as we should expect; but a compound of the Norse words *kil* = cauldron, and the old neuter plural *god*, which embodied the idea of the great mystery of the overruling powers rather than that of any personality—would. And the pronunciation of *god*, branching off as it ultimately did into *gwuth*, is almost identical with the pronunciation of *coed* in and around Earewere. The cauldron-myth, in one form or other, seems to have permeated the neighbourhood of Amroth, and the Kil-coed of our *Mabinogi* probably survives in the Blaen Cil-coed of these days.

For our present purpose, then, we will assume that the *kil* or *cil* of the place-names of south-east Pembrokeshire is an abbreviated form of the Norse word *ketill* = cauldron.¹

The names the Norsemen gave to places as they pushed their way inland from Earewere seem to indicate ideas of settlement.² Killanow is the place of a sacrificial cauldron brought hither by sea; Kilgetty tells of

¹ For *Kil* see P. A. Munch's *Norskt Maanedsskrift*, iii, 241 (Christiania, 1857); O. Nielsen's *Bidrag til Fortolkning af danske Stednavne*, 332 (Kjøbenhavn, 1887); A. Falkman's *Ortnamnen i Skåne*, 64, 150 (Lund, 1877); and J. Kok's *Det Danske Folkesprog i Sønderjylland*, 31, 218 (Kjøbenhavn, 1867).

² This is evidenced by the name Westirathvaghan, originally given by them to the district, and which survives in these days, in a contracted and mutilated form, as Westerton, near Ludchurch. In a parchment of 18 Edw. II we find the following entry:—"Wm. Herin and alii Tenentes tenent apud Westirathvaghan 1/10 f.m. de A. de Valencia and valet p.a. 10/." The name was clearly a Norse indication of satisfaction with the place, and was derived from

the cauldron carefully guarded ; whilst Kilvelgy¹ refers to both the cauldron and the holy cattle set aside for sacrifice ; Killawen² seems to embody the old word *á-ván* or *á-væni* = a faint expectation or hint, and would appear to have reference to the coming of the ketill for religious purposes in the manner named below.

Then, again, between Saundersfoot and East Williamston, we have two Kittles—Little and Great. Ludchurch³ appears to be a compound of the modern word “church” and the old Norse *hlutr* (the *r* not radical—omitted in compounds) = a lot, in the sacred ceremony of the drawing of lots, thus evidencing an intimate connection with the cauldron of sacrifice.⁴

It would seem from this that among the early Norse settlers in this part of Pembrokeshire the cauldron of

vestr-hérad = a district in the West (“The West” was a term indicative of the British Isles, as being west from Norway), and *fægna* = to rejoice, which gives *feginn* = glad, joyful.

Du Chaillu (*Viking Age*, vol. i, p. 478) says : “The word *her* (‘host’) implies a certain number of people or families coming together for mutual protection or otherwise, and the whole was called host. These either took by force or settled peacefully upon certain tracts of land, which were then called *Herad*, probably on account of being the land of the *her*.”

¹ Kilvelgi in 1599. One remembers here the old Irish story of Cúchulainn’s raid on the Isle of the Men of Failge, when he carried away King Mider’s daughter, Bláthnat, together with his Cauldron and Three Cows. Assuming Failge (which seems to have been an old name of the Isle of Man) to be derived from the Norse words *fé* = cattle, and *helgi* = holy, it would appear that Cúchulainn looked upon the cow portion of his plunder as of more value than either cauldron or maiden, whilst here in Kilfelgy the predominant idea is that of the cauldron.

² The Welsh *awen* = genius, the muse, would form an interesting termination to a word embodying the cauldron idea.

³ Loudeschurch in the fourteenth century ; Loudchirch in the fifteenth. It is possible that Ludchurch was connected with the *lúdr* in which Bergelmer escaped in the great flood, mention of which is made further on. The contest between Llwyd and Manawydan in the *Mabinogion* gives colour to this suggestion, as also does the equation of Llyr and Llad in the Welsh legends, and Lir and Alloit in the Irish.

⁴ It will be remembered that Llwyd, or Llwyd, in the *Mabinogion*, wastes the land in the neighbourhood of Ludchurch (near Narberth)

sacrifice was taken from place to place as occasion called for it, as was the portable ark or shrine mentioned in *Flatey bok* (i, 337-9); until at length, having become definitely settled in the district, the Northmen built themselves temples, one of the first of which was probably erected at Castell Meherin,¹ between Ludchurch and Blaengwithnoe, and called *Mærin* after the famed place of sacrifice of the same name at Drontheim, in Norway. The prefix Castell is either the Norse *kastali*, a loan-word from the Latin (*castellum*), signifying a dome-shaped hill with wall and rampart, or a later addition of the Welsh *castell* by the native intelligence seeking to explain the existing earthworks. Not far distant is Merryvale, in which the same word *Mæri* is evident, with the addition of *völlr* = field.

But other associations clustered around Amroth for the Norse immigrants. They remembered the story of the tyrant Fróðe, who held two captive giant-maidens, Fenja and Menja, as mill-maids. The grist they had to grind him out of the quern Grótti was fulfilment of joy and "abundance of riches on the bin of bliss"; meanwhile, however, he allowed them for sleep or rest no longer time than the cessation of the cuckoo's song, or the singing of a single stave. So they grew weary of the thankless task, and ground for their master fire and death instead. Then came the sea-king Mysing and slew Fróðe, taking away both mill and maidens to his ship. The new task-master commanded that salt should be ground, which was so vigorously done that the ship was sunk; and

by *art magic*; and that he possessed a *magic* castle, into which Pryderi and Rhiannon were lured.

In *Hymis-kvida* we find the gods at Ægir's feast casting lots, shaking the twigs, and looking on the sacrifice.

¹ Evidently the Kilkemorán of the fourteenth century, which may be rendered as "the temple in which the cauldron was enclosed"; from *kil*; *kví* = an enclosure or place of protection; and *Mærin* (or *Mærin*) = the great temple, as above. The name appears as Castle Meherin in the sixteenth century (Owen's *Pembrokeshire*, vol. i, p. 108).

as it went down it produced floods and a great whirl-pool. But a larger mill had also a place in the mythology of the Norse, one that was simply immense.

“The storms and showers which lash the sides of the mountains and cause their disintegration; the breakers of the sea which attack the rocks on the strands, make them hollow, and cast the substance thus scooped out along the coast in the form of sand-banks”,¹

—all this was symbolised by the larger mill, of which the skald Snæbiörn sang:—

“Men say that Eylúdr’s nine maidens are working hard turning the Skerry-quern out near the edge of the earth, and that for ages past they have been grinding at Amlóde’s meal-bin (the sea) So that the daughters of the Island-grinder spirt the blood of Ymir.”

Associated with this mill-myth, but how intimately we cannot tell, for its details no longer exist—probably the pronounced heathenism of it all so clashed with the scriptural account of the Creation that it was purposely permitted to die after the acceptance of Christianity by the Norsemen—associated with this myth was the great flood occasioned by the immense quantity of blood which ran from the wounds of Ymir, the giant, when he was slain by Bör’s sons, and which drowned all the giants save one, Bergelmer,² who, Noah-like, escaped with his wife upon his *lúdr*, and ultimately landed on the top of a mountain; from these two descended the second generation of giants.³

A considerable difference of opinion exists among Norse scholars as to the meaning of this word *lúdr*.

¹ Rydberg’s *Teutonic Mythology*, translated by R. B. Anderson, 1891 Edn., p. 385.

² Frye translates Bergelmer as “ancient of the mountain”, from *berg* = mountain, and *gamla* = old. See his translation of Ehlenschläger’s *Gods of the North*, 1845 Edn., p. xxxv.

³ “It is not said, however, that he (Ber-gelmir) saved the human race in his ark; but that the original story was to that effect may be inferred from the cognate ones in Greek and in Welsh.”—Rhy’s *Hibbert Lectures*, p. 663.

Frye says that Bergelmer escaped on a "wreck", whilst Dasent calls it, in prose, a "boat", and in poetry a "skiff", and Pigott, a "boat". Thorpe translates the word into "chest" in his prose, and into "ark" in his poetry. Vigfusson gives it as "ark" in one place, and as "box" in another, in his *Corpus Poeticum Boreale*; but in translating the "Grotta-Songr" he renders *febins-lúdr* as "bin of bliss". In his *Dictionary*, however, he sets down "bin", more especially a "flour-bin", as the equivalent of *lúdr*; whilst Rydberg,¹ in a learned disquisition on the word, gives his opinion that the object on which Bergelmer found safety in the great flood was in some way intimately connected with the world-mill. Both he and Vigfusson,² referring to the phrase *á vas lúdr um lagidr*, agree that it refers to some ancient lost myth. Does it not all simply mean that, in the great flood, Bergelmer possessed himself of the first floating object that would answer his purpose, which chanced to be a bin from the great mill, the property of the gods? In time, the bin, from the use it had been put to, became a boat, then a ship, finally developing into an ark. A touch of poetic justice characterises the incident, permitting, as it does, Bergelmer to escape on a bin of the very mill in which his father's (Ymer's) flesh was ground into earth and his bones into rocks, whilst his blood went to make the mighty waters of the troubling flood.

And so, to the grinding at Amlóðe's³ meal-bin we owe one of the earliest forms of the name Amroth,

¹ *Teutonic Mythology*, p. 389.

² *Dictionary*, p. 399.

³ In the *Ambales-saga*, or *Amlóða-saga*, a comparatively late production, the old Norse materials have been woven anew into a romance in which we find Ambales, son of Salman, King of Cimbria, called Amlóði. For the tale of Amleth, or Amlóði, from which Shakespeare obtained his *Hamlet*, and to which Goethe is said to have given serious attention—with the view of making it the basis of a work, which, however, never saw the light—our readers are referred to the Folk-Lore Society's issue of *Saxo Grammaticus*, (London: Nutt, 1894), and to the recent *Hamlet in Iceland*, so admirably edited by Mr. Gollancz (Nutt, 1898).

which was Amlot in the time of Bishop David of St. David's (1147-76).

Following the fortunes of the *lúdr* of Bergelmer, we trace it touching at, or ultimately resting near, the place now known as Blaengwithnoe. The earliest form of the word, *Blanwytheno*, is to be found in a charter of King John to Whitland Abbey, quoted in the *Monasticon Anglicanum*; and this gives us a more minute description of the *lúdr*—a small boat or trough made of willow-twigs; the "skin coracle", in fact, of the *Havod Uchtryd MS.*, in which Taliessin was found at Gwyddno's weir—from *vid* or *vidi* = willow twig, and *nór* (gen. *nós*, dat. *nói*) = a trough or small vessel, which appears as *nóa* in *Nóa-tún* = ship town. In this case, I do not think that the prefix *blaen* is a later Celtic addition. In the *Volo-spá*, in connection with the creation of the world and its inhabitants out of the body of the dead giant Ymir, to whom we have referred, we find the words: "*Or brimi blóðgo ok or Blains leggjom*," which Vigfusson renders: "From the bloody surf and the Giant's black bones." Dasent translates the passage as: "From the briny blood and limbs of the Blue One." It would appear, therefore, that the *Blan* or *Blaen* of *Blanwytheno* connects the coracle with the voyage of Bergelmer on the sea, which was in reality the blood of his father Ymir.¹

¹ Fenton seems unwittingly to touch this myth when he mentions that he remembered an inn at *Blaen Gwyddnoe* with the sign of Noah's Ark, "with reference, I suppose", he says, "to the name of the place, which some fanciful etymologists will so explain as to connect it somehow with the Deluge" (*Pembrokeshire*, p. 475).

In this connection we might mention *Crinow*, not far distant,—the *Kaerynoe* of the middle of the fourteenth century. *Kari*, it will be remembered, was the god of the wind, brother to *Ægir*, god of the sea. But we hope to return to these neighbouring place-names at some other time.

In Welsh we have *noe* = platter, dish, tray, kneading-trough. In his translation of *Ynglinga-tal*, Vigfusson translates *nói* as "ship"; but in a note, evidently of later date, he says: "As in Welsh [Professor Rhŷs], Icel. *nó-r*, though a loan-word from Latin, is used of any box, trough for butter, or the like, but never of a

These names seem to indicate the early existence of the flood traditions still current in the neighbourhood;¹ and to these may possibly be added that of Coed-yr-haf,² the forest (on the beach near Amroth) submerged at the time of a great commotion of the sea. *Haf*, it will be remembered, is the old Norse word for a great heaving or lifting of the ocean. A curious perpetuation of the old heathen efforts to retain the goodwill of Elidyr, door-keeper of the hall of Ægir, god of the sea, is evident in the subsequent making a saint of him, and dedicating to his memory the three Christian churches of the district, viz., those of Amroth, Ludchurch and Cronwear.³

ship." See *Corpus Poeticum Boreale*, i, 248, 523. The Pembrokeshire *noi* of these days is the large wooden trough of domestic use.

¹ Mr. York Powell, in his notes to *Saxo Grammaticus* (1894 Ed., p. 410), referring to the Danish Amleth, or Amlódi, reminds one of a type of the old story occurring in the British Isles, in which the hero executes vengeance by letting in the sea upon the King and his palace and realm, which is sunk under the waves, only appearing now and then at low tides or by fragments dragged up by fishermen's anchors.

² Now known as Coedraeth. A considerable difference of opinion exists as to the original form of the word. Coed-yr-haf appears in George Owen's list of Pembrokeshire "comottes" as found by him in the sixteenth century in the writings "of Ancient tyme"; and this is probably the original form. We find it as Coet Raff in both the *Myvyrian Archæology* and the *Red Book of Hergest*, but the question of phonetic corruption cannot be satisfactorily settled from present data.

³ For ecclesiastical purposes the name of Elidyr, and I presume his attributes also, were in due time transferred to Saint Teilo.

"Before the introduction and spread of Christianity, and also long after that period, the (Norse) people, especially the fishermen, believed themselves to be surrounded by sea-spirits, whom they could not see, and who watched what they were doing. In the Pagan time people believed in the sea-god Ægir (Aegir), whose kingdom was the mysterious ocean, and he had his attendant minor spirits who watched intruders upon his element. The feeling which came to prevail among the fishermen towards the sea-spirits was one of mysterious dread. They considered the sea a foreign element, on which they were intruders, and the sea-spirits, in consequence, hostile to them. They had, therefore, when at the fishing, to take great care what they said; and it became very important to them to

Here then we have stories, more or less distinctly told in these place-names, of a cauldron of sacrifice and banqueting, and of a trough or bin used as a boat in time of flood, which will, we think, serve as an introduction to the following endeavour to trace to their source some of the myths of the old Welsh story-tellers, and a few of the personal and place-names we find in them.

Celtic literature, it may be added, is full of vessels of mysterious origin used for varied purposes of hidden meaning, generally magical. Concerning these, Prof. Rhys in his *Arthurian Legend* (p. 326), says: "One may think it strange that Celtic literature, at one time, busied itself so much about vessels, especially cauldrons. But it can be shown that such vessels may have had a spiritual or intellectual significance." At any rate, I think it will be admitted that the myths in which they are found are occasionally unsatisfactory because fragmentary, and point to some other and foreign source.

have a number of mystic names, to a great extent agreed upon among themselves, although derived from words which were common in the Norse language. But there is a certain number of "haaf-words", doubtless forming the oldest portion, which seem to have been originally worship-words. An original worship of the sea-spirits is rendered probable by the fact that the fishermen's haaf-terms were not at all confined to things in immediate connection with the fishing, but extended much further."—Dr. Jakobsen's *Dialect and Place-Names of Shetland*, 1897, pp. 23-4.

NORSE SOURCES (OR PARALLELS?).

In the *Hymis Krida*¹ we have the story of how, at the gods' first feast in the Hall of Ægir, god of the sea, Thor is commissioned to obtain a cauldron sufficiently large to hold ale for them all. Hearing that such a vessel was possessed by Hymir the giant, Thor immediately sets out on his quest. He is received contemptuously at first, but being taken a-fishing by Hymir, he hooks the terrible serpent whilst the giant only pulls up whales. Later, Thor shatters the giant's cup upon his head, and ultimately walks away with the immense cauldron for a hat, the rings and pot-hooks clanking about his heels. The giants pursue him; but with his hammer Thor slays them all, and arrives back in triumph with his prize.

Here we have Ægir's cauldron again. Llassar is simply the servant or messenger of Ægir, who was equally well known as Hlér, the genitive of which, *Hlér's*, prefixed to the Norse *úr* = a messenger, provides us with a close phonetic rendering of Llassar. The cauldron he gives to his master's son (Bran, son of Llyr),² whose name is apparently a compound of the Welsh *ab* (contracted into *b*, as usual) = son of; and the Norse *Ran*, wife of Ægir, otherwise Hlér. "Bran, son of Llyr", thus gives us

¹ See Thorpe's *Translation of the Edda*, 1866, vol. i, p. 56; and *Corpus Poeticum Boreale*, 1883, vol. i, p. 222.

² Llyr = sea, and Llassar = blue, azure, in Welsh.

CELTIC MYTHS.

In the *Book of Taliessin*, the author in his enumeration of all the great events he had been present at since the creation, mentions that he had helped to make up the party which accompanied Arthur in his harrying of Hades, one of the principal objects of which was the possession of the cauldron of the Head of Hades.

In comparing this cauldron with the Grail of the romances, Prof. Rhys, who considers the statement derived from a Welsh source, mentions that the owner of the Grail was known as the Fisher-King, or the Rich Fisher.¹

We have already noticed the old Irish story of Cúchulainn's rape of Míder's cauldron, whilst referring to Kilfelgy.

The writer of the *Mabinogi of Branwen*, the daughter of *Llyr*,² locating Hades in Ireland,³ tells of a cauldron which a giant called Llassar had brought up out of a lake there, and given to Bran, son of Llyr.

Prof. Rhys considers that "the names both of Bran and Llassar connect the cauldron with Hades."⁴

"In any case, some of the principal figures in the *Branwen Mabinogi* must date early, as they seem to be ancient divini-

¹ *Arthurian Legend*, p. 306.

² We find Llyr in the list of kings of Britain, in the *Breds*.

³ To the Welsh, Hades was in either Scotland or Ireland, whilst the Irish returned the compliment by locating it in Britain.

⁴ *Hibbert Lectures*, p. 256.

ties : such, I take it, was Bran, who is there called Bran the Blessed.¹

"The name of Bran", says the Rev. Hugh Williams, "is believed to cover some real Welsh tradition ; but his connection with Welsh hagiology and, in older form, with the introduction of Christianity, is a fiction of very late date."

In the *Mabinogi of Branwen*, Bran is described as sitting on the rock of Harlech, with his followers around him, whom he sent to find out the business of the sailors whenever he saw ships approaching.

In the *Mabinogi of Kithuch and Othen*,² we find that when he had put the Irish to flight, "Arthur with his men went forward to the ships, carrying away the cauldron full of Irish money. And he disembarked at the house of Llwydden, the son of Kelceod, at Porth Kerddin, in Dyfed. And there is the measure of the cauldron."

Prof. Rhys considers that "on the whole it seems probable that the name Llwyd son of Kil-coed . . . comes from the Irish conquerors of Dyfed".³

The cauldron of the Head of Hades had its rim set with pearls, whilst the breath of nine maidens kindled the fire beneath it.⁴

1 "Notes on the Hunting of the Twrch Trwyth," by Prof. Rhys, in *Cymmrodorion Transactions*, 1894-5, p. 28.

2 "The Christian Church in Wales", in *Cymmrodorion Transactions*, 1893-4, p. 62.

3 *Lady Guest's Translation*, 1877, p. 252.

4 *Arthurian Legend*, p. 293.

5 *ib.*, p. 305; *Hilbert Lectures*, p. 256.

the names of the two parents, Ran and Egir, goddess and god of the sea.

"Egir's wife is called Ran . . . Ran owned a net in which she caught all men that came out on the sea."¹

We have already detailed what we consider must have been the connection in the Norse mind between *Amldde* (Amroth), *Hatr* or *Ládr* (Ludchurch), and *Kil-coed* (Blaencilcoed), and their myths of the cauldron and the world-mill with its resultant flood ; and we have seen how, to their imagination, Carmarthen Bay, seen in all its rounded sweep from above Earewere, was "the measure of the cauldron", purloined by Thor. It could well be that here also is the Porth Kerddin in Dyfed" of our *Mabinogi*, the Port of the Cauldron-carousal (of Egir) ; from *Ker*=a tub or vessel (as in *rind-ker*=the wind-basin or sky), and *djmr*=a noise.

The maidens are the same in number as those grinding at the world-mill we have referred to in connection with Amroth. As to the resemblance of Carmarthen Bay to Thor's great kettle, an old saying among the Norse might be mentioned. When they saw the incoming tide lapping

1 *Skaldskaparmál*, c. 33. A fit provision for the perpetual banquet we find her son Bran the centre of.

the beach, they used to cry out : "Thor drinks !" For the rim of such a kettle as Thor's, no ornamentation of pearls could possibly be too valuable.

The Norse rendering of Arawn would be *Ár-rann* = a year's experience or experiment ; from *Ár* = a year, and *rann* = an experiment or experience.¹

Is this *Ægir's* cauldron again, but transformed from a means of bodily gratification to a source of poetic inspiration ? It looks like it, if we equate *Ogyr* with *Ægir* (or *Ægir*) ;² and consider *rei* as derived from Old Norse *ve*, which carries the idea of holiness, consecration, separation from hurtful or disturbing evil.³ Or is the cauldron of *Ogyrven* simply the cauldron of the Drink of *Ægir* ; from *Ægir* ; and *ven*, the phonetic rendering of *veij* = a kind of strong drink (as in *Fjöðvis veig* = the drink of F. = poetry), with the suffix *n* (an ordinary abbreviation of the Norse definite article) ; in which combination the *g* sound would be eliminated ? This would be a clumsy piece of work, but a quite possible one to a Celt using the Norse language, but half understood by him : as a compound the word should be *Ægis-reig n*. One of the collateral adjectives, however, would do, either *ogyr* = awe, or *ægr* = awe-inspiring or terrible, from which we should

¹ The Welsh *Arawn* refers one to eloquence or oratory, and apparently has no bearing on the name here ; nor to our thinking has the *dra* of Cormac's *Glossary*, with its reference to the small vessels at the wells for the weary to drink from.
² Cleasby and Vigfusson separate these two words : Jakobson, however, considers them synonymous.
³ Thorpe's *Northern Mythology*, 1851, vol. i, p. 146.

In connection with the Hades myth, we find, in the *Mabinogi of Pwyll, Prince of Dyfed*, that Pwyll changed places with Arawn, King of Hell, for a year.

In the *Book of Taliesin*, we find an allusion to the three muses rising out of the cauldron of *Ogyrven*, the giant whose name is associated with bardism and the origin of writing,¹ and who, treated as a personality, "appears as the father of poetry". We are also given *Keridwen* as the name of the goddess of Welsh bardism, and owner of the so-called Cauldron of Sciences : she is still supposed to be invoked by Welsh bards, and is looked upon as the offspring of *Ogyrven*.²

Ceridwen is, in Welsh mythology, generally considered the goddess of nature : sometimes the inspirer of poetry, hence *par Ceridwen*. *Ogyrven* signifies a spiritual being or a form, a personified idea. The word occurs in poems of *Taliesin* and some later bards ; generally in connection with, or as a substitute for, *Ceridwen*.

"Seith vgein ogyrven
 Ysedyd yn awen"

(*Book of Taliesin*, p. 132.)³

¹ Prof. Rhys : *Arthurian Legend*, p. 256.
² *ib.*, pp. 262-3.
³ Skene's *Four Ancient Books of Wales*, vol. ii, p. 6.
⁴ *ib.*, vol. ii, p. 324.

get "The awe-inspiring strong drink", which aptly describes the contents of the cauldron of *Ogyrven*.

Kerridwen, again, would seem to have reference to a vessel containing this same powerful potion, but in a seething, restless state; from *Ker* = a vessel, as above; *rid* = swing or swing (or *id* = a restless motion); and *wen* = *ven* or *veign* = the strong drink, as above. But, in this case, the terminating syllable might well have originated in the Norse *kvinn* = woman, the sound of which to Welsh ears would be the nearest possible approach to that of their own *gvinn*. This would give us *Kerridwen* as "the woman of the restless (or edifying) cauldron"; which would seem to point to the fact that in those days the bards or skalds were many, and the draughts they took from the source of inspiration by no means infrequent.¹ And what fitter mother could *Taliesin* possibly have had than *Kerridwen*?

Taliesin, *Telessin*, or *Telyessin*, is clearly the Norse for bard or skald; or, to be more definite, one who gives form or shape to a tale; from *telja* (pres. *tel*) = to tell, narrate, record; whence the noun *tal* (*talit*) = speech, language, a tale, a record, and *tali* = a teller. *A-sjón* = appearance, shape; whilst *á-sjóna* = to show.

It will be remembered that the first thing the baby *Taliesin* did on being taken from the water was to "sing a poem".

In the story of *Taliesin* in the *Mabinogion*,¹ we are told that when he was born, his mother, *Caridwen*, could not find it in her heart to kill him. "So she wrapped him in a leathern bag, and cast him into the sea to the mercy of God."

When *Taliesin* was afterwards discovered at *Gwyddno's* weir, the one who looked upon him first exclaimed: "Behold a radiant brow (*taliesin*)!" Then, "*Taliesin* be he called", said *Elphin*, who had expected better luck than an infant with a charming forehead. Later on, in reply to *Gwyddno's* question as to what luck he had had at the weir, *Taliesin* told him, "that he had got that which was better than fish". "What was that?" said *Gwyddno*. "A bard," answered *Elphin*.

Commenting on this, *Prof. Rhys* says:² "*Elphin's* reply is ambiguous; if read *Tal iesin*, it means 'fine forehead', but if *Tal iesin*, 'fine pay'; while read as one word the distinction would be lost; but the story as it proceeds implies

¹ (r) does this refer to the bursting of her cauldron, and the consequent loss of the liquor?

¹ *Lady Guest's Translation*, 1877, pp. 473-4.

² *Hilbert Lectures*, p. 545.

tâl, 'pay or profit'. In the same volume the Professor continues: "Let us now examine the Talieassin legend from another point of view, and begin with the name. This has probably been tampered with by popular etymology, and its ordinary form is perhaps less to be relied on than the rarer ones of Telessin, or Telyessin. What it may have exactly meant we know not; but it is clear that it is a compound, and it is probable that the second part should be treated as *essin* or *éisin*, which I would equate with the name of the great mythic poet of the Goidels, Ossin, better known in English in the form of *Ossian*, which it has taken in Scotland. The same view, expressed in another way, would be that Ossin is the reduced or de-compounded form of a longer name corresponding to the Welsh Telessin, or Telyessin. I would, however, go beyond this verbal equation, and regard Talieassin and Ossin as representing, in point of origin, one and the same character, belonging to an earlier stage of Celtic mythology."¹

One of the Welsh *Triads* refers to the Three Horse-loads of the Isle of Britain, one of which was borne by Du Moro, or the Black of Moro, the horse of Eilidyr Mwynawr,² and

¹ *Ib.*, pp. 550-1. According to the *Coychurch MS.*, Talieasin, Chief of the Bards of the West, was descended from Bran, the son of Llyr Llediaith, King Paramount of all the Kings of Britain, and King, in lineal descent, of the country between the rivers Wye and Towy.

² Among the *Hengort MSS.* is a document transcribed about A.D. 1300, with the title of *Bonhed Gwyr y Gogledd*, or Genealogies of Men of the North, in which we find such based his *Tables of the Thirteen Kings*, in which we find such names of Norse origin as Llyr Merini, Bran Hen, Eilidyr

This has evident reference to the feast given by Ægir to his brother-gods on a day subsequent to his possession of the great cauldron through Thor's instrumentality. Eilidyr, who was not only Ægir's doorkeeper but his purveyor also, had, one may well imagine, enough to do in preparation for such a banquet: hence his hurried need of counsellor, cup-bearer, servant and cook—who came, it will be well to note, on the good horse's back *through the water*, as servants of the sea-god should.¹ But whence Eilidyr's other name, Mwynawr? It is suspiciously akin to Minwear, a parish on the Cleddau opposite Slebech, the early spelling of which, Minewer, points

¹ When Bran voyaged to Erin, his troops went over in ships, but the king himself waded across.

consisted of no less than seven and a half persons, to wit, Eilidyr and his wife, and others whose names in translation are rendered as:—the good Drink-mate, the good Comrade (?), Eilidyr's counsellor, his cup-bearer, his servant, and his cook who, swimming with his hands only on the horse's crupper, was accordingly accounted the half-man of the load.¹

Prof. Rhys² considers the Welsh *Moro*, *Morced*, and the French *Morots*, to be probably names of the same mythic place as the Irish *Múrias*, whence the Tuatha Dé Danann³ Lydanwyn, Gwyddno Garanhir, Aeddán Vradog, and Eilidyr Mwynvawr. The last name also occurs in the Venedotian code of the old Welsh laws, in the following extract: "Here Eilidyr Muhenvaur, a man from the north, was slain; and, after his death, the 'Gwyr y Gogledd', or Men of the North, came here to avenge him. The chiefs, their leaders, were Clyddno Eiddin, Nudd Hael (and others); and they came to Arvon, and because Eilidyr was slain at Aber Mewydus in Arvon, they burned Arvon as a further revenge." It is generally understood that in the old Welsh literature "Gwyr y Gogledd" refers to either the Cumbrian or Strathelyde Britons, or to those of Scotland or even Gwynedd. But the appropriateness of such a designation for the Norsemen, the Men of the North, must not be lost sight of.

¹ *Hibbert Lectures*, p. 370.

² *Ib.*, pp. 370 (note), and 257.

³ The Tuatha Dé Danann were the mythic folk of Irish traditions, and are said to have formed the fourth colony in

to a Norse derivation from *minni* = a toast at a feast or banquet; and *véorr* = Thor.

Was Mwynvawr, then, an addition to Eilidyr's name indicative of his presence at this famous feast, in the account of which his name is brought prominently forward together with that of Loki? Eilidyr Mwynvawr, or Eilidyr of the Toast to Thor! And in the teasing and revelry of the gods, much of the success of which was due to the great cauldron he had so bravely procured for Egir, one might be sure Thor's name was not forgotten in the toasts.

A little towards the east of Treliasy (intimately associated, as we have seen, with *Ægir*) is a place known equally well as Marros, or Marcross (so spelt in 1307). In either form, as a Norse word, it has intimate bearing on the steed in question. As Marros it would be derived from *Marr* = the sea, and *ross* = a horse; whilst as Marcross it would refer back to *Myrk-r* (Danish *Mørke*) = darkness, as of Hell, as in the word *myrk-rida* = the "mirk-rider" = an ogress or witch; and *ross* = a horse.

brought the Undry Cauldron of the Dagda, and that in *Mírías* we have a reference doubtless to some locality beneath the sea.

In the Mabinogion story of *Kulhwach*, the rider of Elidyr's horse appears as Gwyn ab Nûd.

And so we have Elidyr, doorkeeper and purveyor to Egir, the sea-god, taking his place as king of the underground fairies. Here he appears on his Horse of the Sea in the guise of Gwyn ab Nûd, the Welsh King of the Fairies, and of the demons of the other world generally. This connection between Elidyr and the fairies and demons must have found form in tales of some kind or other, and as such been current in Pembrokeshire for some considerable time, extending at any rate to the twelfth century: for we find traces of them in Giraldus' *Itinerary through Wales*, in the detailed narration of how a certain Elidorus, when a youth of twelve, was taken by the fairies to their subterraneous kingdom, where he learnt their language, in which he afterwards used to recite for the edification of David II, bishop of St. David's.¹ Giraldus also tells us how a demon installed himself in the house of Elidore de Stakepole, as steward, which office he retained for upwards of forty days, notwithstanding his aversion to church, until, being at length discovered holding "his nightly converse near a mill and a pool of water", he had to give up his keys and depart.²

Ireland. They came from the *North of Europe* (? Norway) to Alban, and remained seven years in Dover and Iardovar, whence they went to Ireland. (Skene's *Four Ancient Books of Wales*, vol. i, p. 80.) Afterwards, when the Milesians invaded the island, the Tuatha Dé Danann were defeated in a great battle, and those who escaped entered the hills of Erin, as a sort of fairies forming an invisible world of their own. Their children, however, were wont to be fostered by the conquerors. (*Rhys's Hibbert Lectures*, p. 588.)

¹ *Giraldus Cambrensis*, Bohn's ed., p. 390.

² *Ibid.*, 411.

"How then did Arthur become . . . the subject of so much story and romance? The answer, in short, which one has to give to this hard question must be to the effect, that besides a historic Arthur there was a Brythonic divinity named Arthur, after whom the man may have been called; or with whose name his, in case it was of a different origin, may have become identical in sound owing to an accident of speech."¹

Prof. Zimmer² "has collected the earliest examples of the name Arthur, which, as is well known, is first used of the great British hero-king by the eighth- or ninth-century Nennius. He cites an Artur Map Petr, a South-Welsh chief of 600-630; an Artur, son of Aed Mac Gabrain, king of Dalriada, who died in 606, is mentioned by Adamnan, and his death is ascribed by Tigernach to the year 596. For Prof. Zimmer this occurrence of the name among both the Southern and Northern Kymry at the turn of the sixth and seventh centuries, testifies to the existence at this date of the historical Arthur legend."³

But Bran had a brother, to wit the Manawydan ap Llŷr of Welsh tradition, who is to be identified with the Irish Manannan mac Lir. This is what we find concerning him:—

¹ Prof. Rhys' *Arthurian Legend*, p. 8.

² *Nennius*, p. 284, et seq., as quoted by Mr. Nutt, in *The Voyage of Bran*, vol. i, p. 139.

³ Mr. Nutt says that the romantic element of the Arthurian legend was located in South Wales as early as the eighth century. *Voyage of Bran*, vol. ii, p. 25.

Is it a ridiculous suggestion to make that the name Arthur is simply the word Thor, in Runic inscriptions spelt Þur (following the phonetic rule of the Scandinavian tongue we get the Þur of Thurs-day, as a later form), with the Celtic prefix Ar, to give intensity to its signification, as if the Celts, hearing so much of the great Northern god Thor, should say: "We also will have a national Thur, but one far greater and higher—an Arthur?"

Manawydan is a Norse compound signifying "the skilful sailor", or, to be more precise, "the man of the mast"; from *manu*=to man (a boat or ship), and *rid(m)*=the mast; and it was but meet that he should be the son of Ægir (*Hlér*, *Llŷr*), god of the sea, and brother to Bran, the son of Rán, goddess of the sea.

From the *Yellow Book of Lecan*¹ we take two accounts:—

(a) "Manandan mac Alloit, a Druid of the Tuath Dé Danann, and in the time of the Tuath Dé Danann was he. Oirbsen, indeed, was his proper name. It is he, that Mananan, who was in Arann, and it is of him it is called Emain Ablach And when his grave was dug, it was there sprang forth Loch Oirbsen over the land, so that from him (is named) Loch Oirbsen. This was the first Mananan."

(b) "Mananan mac Lir, *i.e.*, a celebrated merchant was he between Erin, and Alban, and Manann,² and a Druid was he also, and he was the best navigator that was frequenting Erin, and it was he used to know through science, by observing the sky, the period that the calm or the storm should continue."

In Cormac's *Glossary*³ we find the following:—

"Mananan mac Lir, a celebrated merchant who was in the Isle of Man. He was the best pilot who was in the west of Europe. He used to know by studying the heavens (*i.e.*, using the sky), the period which would be the fine weather and the bad weather, and when each of these two times would change. Inde Scoti et Brittones eum deum vocaverunt maris, et inde filium maris esse dixerunt, *i.e.*, *mac lir*, 'son of sea': Et de nomine Mananan the Isle of Man dictus est."

O'Donovan's note to this account is: "He (Mananan) was son of Alloit, one of the Tuatha Dé Danann chieftains. He was otherwise called Orbsen, whence Loch Orbsen, now

Alloit and Lir appear to have been interchangeable names in Irish, as were Lhud and Llyr in Welsh.

Oirbsen is presumably "son of Ægir".

Here we have evident traces of a flood, as in the neighbourhood of Amroth in Pembrokeshire.

¹ *Trin. Coll., Dublin*, H. 2, 16.

² The Isle of Man.

³ *Stokes—O'Donovan ed.*, p. 114.

Lough Corrib. He is still vividly remembered in the mountainous district of Derry and Donegal, and is said to have an enchanted castle in Lough Foyle. According to the traditions in the Isle of Man and the eastern counties of Leinster, this first man of Man rolled on three legs like a wheel through the mist."

In the *Book of Fermoy* we find that Manannan was a pagan, and a law-giver among the Tuatha Dé Danann; in addition to which he was a necromancer, possessed of the power to envelope himself and others in a mist.

Skene¹ gives us the following stanza from an old Irish poem:—

“Manannan, son of Lir, from the Lake,
Fought many battles:
Oirbeen was his name; after hundreds
Of victories, of death he died.”

Sacheverell² says: “The universal tradition of the Manks nation ascribes the foundation of their laws to Manannan Mac Lir, whom they believe the father, founder, and legislator of their country, and place him about the beginning of the fifth century.”

Johnson³ states that “The Manks in their ancient records call him (Manannan) a paynim, and (say) that at his pleasure he kept by necromancy the land of Man in mists, and to an enemy could make one man appear one hundred”.

¹ *Four Ancient Books of Wales*, vol. i, p. 79.

² *View of the Isle of Man*, 1702, p. 20.

³ *Jurisprudence of the Isle of Man*, 1811, p. 3.

"According to Welsh traditions", says Skene,¹ "Manawydan was the son of a British king called Llyr Lediath. It is hardly possible to doubt the identity of the Manannan mac Lir of the Irish Legends, and Manawydan ap Llyr of the Welsh, and the epithet *Lediath* indicates that he was not of a people speaking a pure Cymric dialect . . . (*Lediath*, or half-speech, where is a certain amount of deviation or dialectic difference.)"

Prof. Rhys states² that "As to Manannán's attributes, no story is known to associate him with the deluge; but he was regarded as a god of the sea . . . In Irish literature he figures mostly as the chief of the fairies in the Land of Promise . . . In the Welsh *Mabinogi* bearing the name of Manannán's counterpart Manawydan, the latter is not much associated with the sea, excepting perhaps his sojourn with Brán's Head in the lonely island of Gresholm. It makes him, however, take to agriculture, especially the growing of wheat . . . He is also called one of the three Golden Cordwainers of Britain, owing to his having engaged successively in the making of saddles, shields, and shoes . . . The sinister aspect of Manannán is scarcely reflected by Manawydan, who is represented as gentle, scrupulously just, and always a peacemaker; neither is he described as a magician; but he is made to baffle utterly one of the greatest wizards known to Welsh literature. His connection with the other world is to be inferred, among other things, from his marked attachment to his brother Bran, the terrene god.

This seems to point to the Norse origin of Llyr (*Ægir*, otherwise *Hléf*).

¹ *Four Ancient Books of Wales*, vol. i, p. 81.

² *Hibbert Lectures*, pp. 664-6.

It will be as well to remember the dates of the several MSS. in which we find earliest mention of the foregoing Celtic names:—

(a) The “Mabinogion” are contained in the *Llyfr Coch o Hergest* (or *Red Book of Hergest*), compiled in the fourteenth and fifteenth centuries;¹ but it is generally acknowledged that the earliest of these stories might be assigned to the tenth and eleventh centuries.²

(b) The *Welsh Triads*, although considered by some of greater antiquity than is generally allowed,³ are termed by Schulz “ekles machwerk”, whilst Skene considers them of “perhaps doubtful authority”.⁴

(c) The *Book of Taliessin* is of the beginning of the fourteenth century.⁵ It contains a number of poems, “for the most part ascribed to the sixth-century Welsh bard Taliessin, but concerning the real date and nature of which we know very little Some may go back to the ninth or eighth centuries, whilst others are probably little older than the date at which they were incorporated in the MS.”⁶

(d) The *Voyage of Bran* “was originally written down in the seventh century. From this original, some time in the tenth century, a copy was made From this tenth-century copy all our MSS. are derived”.⁷

(e) The *Book of the Dun* was “compiled, about the year 1100, from older sources”.⁸

(f) The *Bonhed Gwyr y Gogledd*, or *Genealogies of the Men of the North*, was transcribed about A.D. 1300; but there is every reason to believe the historical

¹ Skene's *Four Ancient Books of Wales*, i, 3.

² Nutt's “Mabinogion Studies”, in *Folk-Lore Record*, 1882, 7.

³ *Ibid.*, 16.

⁴ *Four Ancient Books of Wales*, i, 102.

⁵ *Ibid.*, i, 8.

⁶ Nutt, in the *Voyage of Bran*, ii, 85.

⁷ Kuno Meyer, in *Voyage of Bran*, i, xvi.

⁸ Rhys's *Hibbert Lectures*, 91.

poems which celebrate the deeds of the Gwyr y Gogled to be older than the tenth century.¹

(g) Nennius is supposed to have written his *Historia Britonum* in the eighth or ninth century. Wright terms the work "an absolute forgery", and says that "most of the earlier MSS. of the pseudo-Nennius belong to the latter half of the twelfth century; two only are of an earlier date, but I believe that their antiquity has been much over-rated, and that they are probably not older than the beginning of the twelfth century".²

(h) The *Yellow Book of Lecan* is of the fourteenth century,³ and

(i) The *Book of Fermoy* of the fifteenth.⁴

In an impartial consideration of the possible influence of Northern mythology on Welsh, and of Welsh in its turn on that of the North, and of the extent, one must ever bear in mind not only the dates of the earliest MSS., but the fact that at the back of all these, and extending for centuries into the mists of antiquity, the old-world stories still had life and form—form which probably varied greatly from what they ultimately took at the hands of the scribes whose work remains with us, to differ over and to misunderstand generally. Take, for instance, the undoubted family likeness between some of the names connected with the *Mabinogion* cauldron-stories and those of the old Norse mythology. It would be a very simple matter to assert that, as the *Mabinogion* are to be found only in MSS. of about the fourteenth century,⁵ whilst the Norse place-names

¹ *Four Ancient Books of Wales*, i, 166, 242.

² *Essays on Archeological Subjects*, i, 207, 209.

³ *Four Ancient Books of Wales*, i, 78.

⁴ *Voyage of Bran*, ii, 17.

⁵ "When we pass the threshold of the twelfth century . . . our only material for the study of Old Welsh being inscriptions and glosses, together with a few other scraps in Latin manuscripts."—Rhys' *Lectures on Welsh Philology*, 2nd Edn., p. 139.

"Our earliest Welsh documents are Welsh glosses of the eighth

which embody some of the incidents therein set forth must have existed prior to such a time, therefore the Welsh stories had an undoubted Norse origin. There is, however, the possibility that when the invading Norsemen and the invaded Welshmen got to be on speaking terms with each other, they found a certain similarity of word and incident in the already ancient tales they told each other in their seasons of leisure.¹ And if a Norse word suited the Welsh notion of what the word stood to represent to the Norse mind, why should it not straightway have been adopted into the vocabulary of the country? I think this probably accounts for the almost similar meaning of very many Welsh and Norse terms, to which it is scarcely necessary to refer here, but which the curious may find in Holmboe's *Norsk og Keltisk* (Christiania, 1854), and in the unfinished work on *The Old Norse and Keltic Languages*, by the Rev. John Davies.² And the same with any incident, Welsh or Norse, which more satisfactorily fitted into the already current trend of the stories of either. And is it not the neglect to recognise the possibility of such an interchange of tradition that makes tenable to himself the position at present held by Professor Bugge, "the highest living authority on Teutonic mythology and Eddaic criticism". In 1879, the learned Professor stated, as the results of his investigations, that the great bulk of mythological and epic traditions handed down in the two Eddas is of foreign origin, based on tales and poems heard by the Vikings from the inhabitants of Britain and Ireland. To this may be added the statement of

century to Eutyclus the grammarian, and Ovid's *Art of Love*, and the verses found by Edward Lhuyd in the *Juvenius MS.* at Cambridge." *On the Study of Celtic Literature*, by Matthew Arnold, p. 73.

¹ Giraldus Cambrensis says that, in his time (Henry II), so complete was the amalgamation of the races that there was no difference between the Saxons and the Danes.

² Based on Holmboe's researches, and published in *The Cambrian Journal* for 1864, pp. 311-324.

Edzardi that the Scaldic metres are of purely Celtic origin, and the assertion of Sievers that the Edda metres contain similar Celtic elements. I need hardly say that Prof. Bugge's theories have not met with universal acceptance, despite the evidence he has since accumulated and published in his *Studier over de Nordiske Gude-og Heltesagns Oprindelse* (Christiania, 1881-1889), and his recent *Helge-Digtene I Den Ældre Edda Deres Hjem Og Forbindelser* (Copenhagen, 1896), in which latter volume especially he has employed his vast learning to place the very core and centre of Northern heroic myths among the settlements of the Norsemen, surrounded by Celts and Anglo-Saxons, in the British Isles.

Dr. Gudbrand Vigfusson, in his scholarly Prolegomena to the *Sturlunga Saga*, published in 1878, states that, some ten years before, he had come to the conclusion that a part of the old Norse poetry owed its origin to Norse poets in the Western Islands;¹ and in 1883, in his Introduction to the *Corpus Poeticum Boreale*, he returns to this same conclusion. He does not consider that "the conditions of life, the budding chivalry of the Helgi poems, the Gaelic vocabulary of our Aristophanes, the air of luxurious plenty of the Tapestry poet, the strong Christian influence of Celtic cast in the strophic prophetic poems, fall in at all with what we know of Sweden and Denmark in the ninth and tenth centuries". "Where, then", he says, "shall we find a place to which the conditions of life depicted in the poem shall apply?—a temperate country, with Kelts in or near it; with a certain amount of civilisation and refinement and foreign trade; with Christian influences; with woods and deer and forest trees; with a fine coast and islands; where there were fortified places; where there was plenty of rich embroidered tapestry; where hunting, hawking, bird-clubbing, went on as common pastimes; where slavery was widely prevalent (the

¹ The British Isles—West from Norway.

slaves being often of a different racial type to their masters); where harping and carping went on in the hall, to the merry clink of cup and can kept filled with beer and wine; where there was plenty of 'Welsh' cloth, 'Welsh' gold, and 'Welsh' steel; where the Scandinavians led a roving life, fighting and sailing, and riding and feasting, by turns? Where but in the Western Isles?"

Professor Bugge's theory, summed up in few words, is that "the Northern Mythology, properly so called, is for the *most* part, or a *very large* part, the result of accretions and imitations in the ninth and tenth centuries after Christ, the outcome of fragments and tales, classical and Christian, picked up chiefly in England and Ireland by Viking adventurers, and gradually elaborated by them and their wise men and Scalds at home or in their colonies".¹

But these dates will not do; and the Northern invasions, extending from, say, A.D. 787 to 1066 will not account for Runic stones carved in England in the *third* century with Scandinavian inscriptions; nor do they assort with the theory that the ornamentation of many objects of the Iron Age found in the north, points to the influence of Irish art, making it probable that the ancient Swedes, even before the beginning of the Viking period proper, had direct communication, peaceful or warlike, with the British Isles.² Then, again, in Gosforth churchyard there is a fragment of a stone cross, on which is carved the story of Thor's fishing for the Midgardsworm. If the accepted date of this—the *seventh* century—is correct, it clearly shows that the story could not have been invented in the tenth century.

An impartial student will, I think, fit in and between the lines of these theories the conclusion that for

¹ Prof. George Stephens, in *Mémoires de la Société Royale des Antiquaires du Nord*, 1882-3, p. 293.

² *The Civilisation of Sweden in Heathen Times*, by Oscar Montelius, 1888, p. 136.

hundreds of years before the tenth century the Norsemen possessed a distinctive and essentially national mythology, as relatively old and independent as that of any other race. "No reasonable man has ever said that the Northern mythology, *any more than any other*, was free from loans and intermixtures and developments. But the objection to Prof. Bugge's theory, is that it takes no account of parallels and survivals, and that his date for such large borrowings is simply and desperately *impossible*, as being so *modern*."¹

That there is a connection, and a very intimate one, between some of the stories of Wales and the mythology of the Norse is, I think, unquestionable; but to reason as to which should have priority, and be accounted the source of the other, is a fruitless piece of business if we depend solely on reference to documents. When Doctors, such as Thomas Stephens, Nash, Matthew Arnold, Skene, Prof. Rhys and others, disagree as to the periods in which our Welsh tales arrived at the growth in which we now find them; and whilst Prof. Stephens, Dr. Vigfusson, Prof. Bugge, and many other Northern scholars, differ as to the dates of the god-tales of the Norse, we must perforce leave them to their investigations. But although much of many myths, both Welsh and Norse, has been hopelessly lost, it does not seem an unreasonable proceeding to take what has been left to us, and to endeavour in the completer myth to find the source of that which is more fragmentary and unsatisfying; remembering that "many peculiar features of the *Mabinogion* (for instance) are undoubtedly most easily explained if they are regarded as the mythic traditions of one race arbitrarily fitted into the historic traditions of another."²

¹ Prof. Stephens in *Mémoires de la Société Royale des Antiquaires du Nord*, 1882-3, p. 410.

² Nutt, in the *Voyage of Bran*, ii, 20.

EXPLORATION OF ST. NON'S CHAPEL,
NEAR ST. DAVIDS.

THE following letter was addressed to Mr. Edward Laws, F.S.A., with the intention that it should have been read at the Ludlow Meeting. Unfortunately, however, Mr. Laws was prevented through illness from being present at the meeting.

“ DEAR MR. LAWS—

“ I have devoted three days to the examination of St. Non's Chapel. The exploration is difficult, since for a long time the chapel has been made use of as a place into which to throw all the pebbles picked off the field. To excavate it would require much more than a few days, and carts and horses would be necessary to remove hundreds of loads of stone.

“ All that it was possible for me to do was to clear round the walls to their foundations, externally and internally on three sides, and to fill in after these foundations had been examined.

“ The chapel points nearly N. and S., actually only a few points off due N. and S.

“ The length of the chapel externally at base of walls is 38 ft. 9 ins. by 21 ft. 8 ins. at S. end, and 19 ft. 2 ins. N. end.

“ Internally, the measures are 32 ft. 3 ins. by 16 ft. 2 ins. at S. end and 12 ft. 2 ins. at N. end.

“ At N. end internally is a raised step, 3 ft. 9 ins. from the wall, 9 ins. above the old floor.

“ The walls of the chapel are of two if not three periods. At the S. end there is very early and rude work at the base, to the height of 7 ft. 6 ins. at S.E. corner. This is set in earth. Above this, clearly distinguishable from it, is mediæval walling of flat

stones (mostly), laid in strong mortar. The earlier work shows internally as well as externally.

“The external wall at this end batters back about 2 ft. in 7 ft. The mediæval wall is from 2 ft. 3 ins. to 2 ft. 6 ins. in thickness.

“On the W. side is the doorway, 15 ft. 6 ins. from the N. angle, 3 ft. 3 ins. wide, with a slate step in it much broken.

“The only remains of a window are to the E., 11 ft. from the S. angle, and here only one jamb remains.

“The N. wall is entirely of mediæval building, so is that to the W., with the exception of a small portion of the base at the S.W. extremity.

“In the E. face of the building is set an early cross, not in place, that has already figured in Professor Westwood's *Lapidarium Walliæ*.

“The N. wall ends raggedly to the E., projecting beyond the present E. wall, into which it is not tied, and from which it differs wholly in character.

“This E. wall has been thrown down at some unknown date, from the remains of a window at the S. end; at that end the mediæval wall has been built on the earlier foundation wall, so as to form an exact right angle, whereas in the earlier building the angle was incorrect, resulting in the building being 4 ft. narrower at the W. than at the S. end. The E. wall has been examined to its base internally, and is faced to the height of 1 ft. 6 ins. to 2 ft. inside as well as outside. Above that all is mere modern hedging, set up to retain the stones and pebbles thrown in from the field. The mediæval builders intended to widen the chapel to the N. or altar end by 4 ft.; whether they ever completed this reconstruction it is difficult to determine. The base of the present wall is not so cyclopean in character as the S. wall, and there is an apparent break 13 ft. from the S.E. angle; but the present E. wall undoubtedly remains on the line of the earliest wall, for it continues that of the portion of wall on which the later builders set their wall askew. At the N.E.

corner there are no traces of a turn or angle in the wall that projects, as though it had ever been finished off.

“The walls of the chapel vary from 7 ft. 6 ins. to 3 ft. in height, and by the door have been completely broken down.

“The chapel does not appear ever to have had any other floor than the beaten earth.

“The altar-step and platform at the N.W. is of flat stones laid in mortar. About 3 ft. 6 ins. from the W. it is broken away, where the altar stood, and here some fragments of flooring tile were found, without ornament. Beyond this gap the platform was continued, but was composed of flat stones, not laid in mortar, and resembling the rude and earlier work. This portion was not so high as the other, but this may be due to its having been more liable to being broken down than that portion which was set in mortar.

“At 2 ft. 9 ins. from the N.W. angle, internally, was a small hole in the wall, 10 ins. wide, 6 ins. high, and cutting about a foot into the thickness of the wall. It had no sill or flooring.

“It has been stated that the chapel was at one time converted into a dwelling-house; of this no evidence was forthcoming; not a particle of charcoal having been found, and the only pottery found, with the exception of the floor-tiles, was fragments of a “penny jug” of modern make, at the top, among the pebbles collected off the field. Moreover, Mr. Watt Williams assured me that this had not been the case in his father's time, or he would have known of it.

“In the *Life of St. David*, it is said that at his birth, in a thunderstorm, his mother, St. Non, laid her hand on a stone at her head, and left on it the impress of her fingers, and that this stone was laid under the altar. I was in hopes of finding it, and that the supposed finger-marks were the lines of an Ogam inscription. But clearly the platform under the altar has been tampered with, and the stone, if there, has been removed.

“ The evidence of disturbance at that spot was very distinct. The altar may have been, and probably was, of stone, and was torn away and cast down.

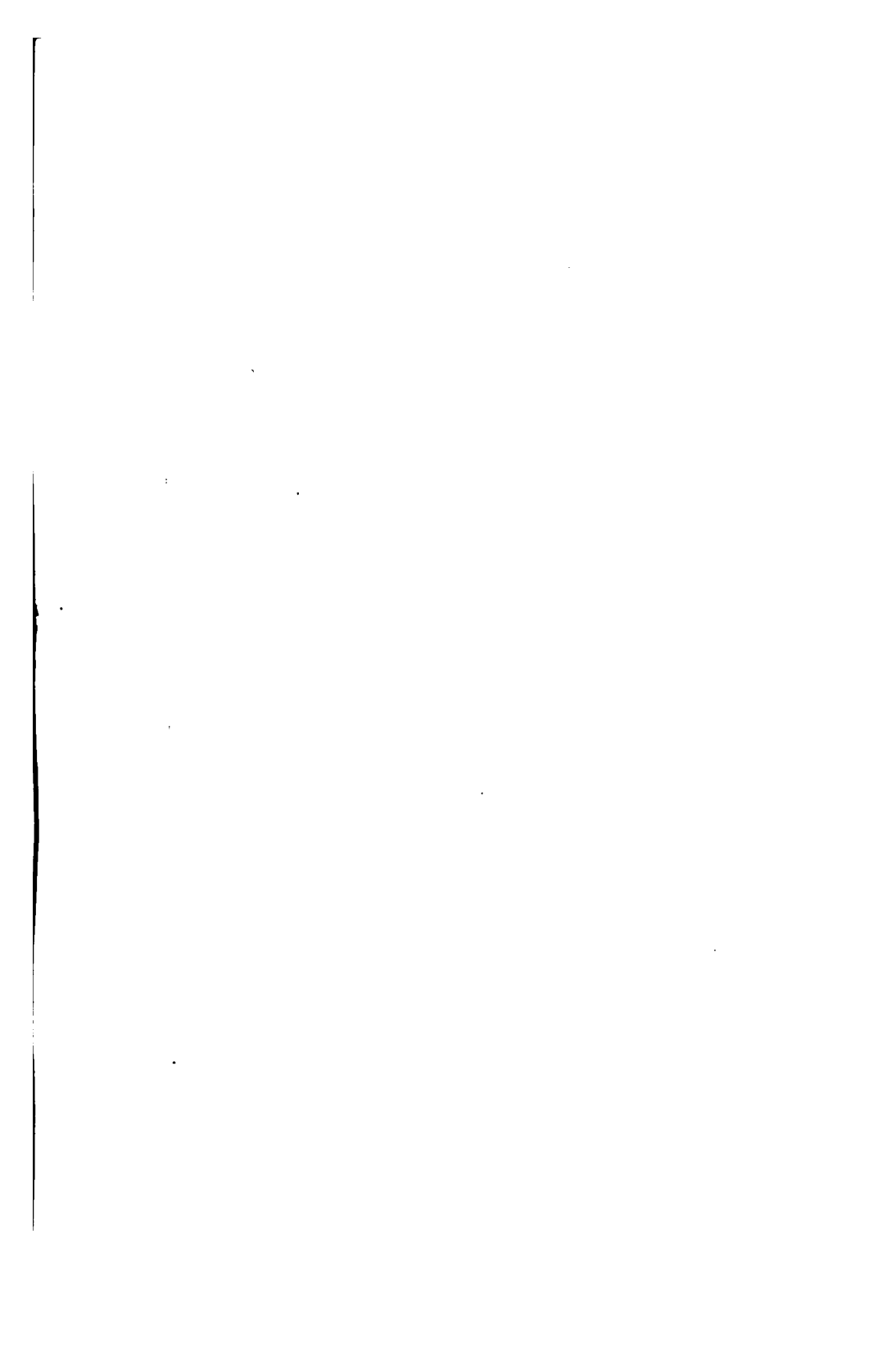
“ It is quite possible that the excavation of the central portion of the chapel would yield better results, but this will be a long and costly business.

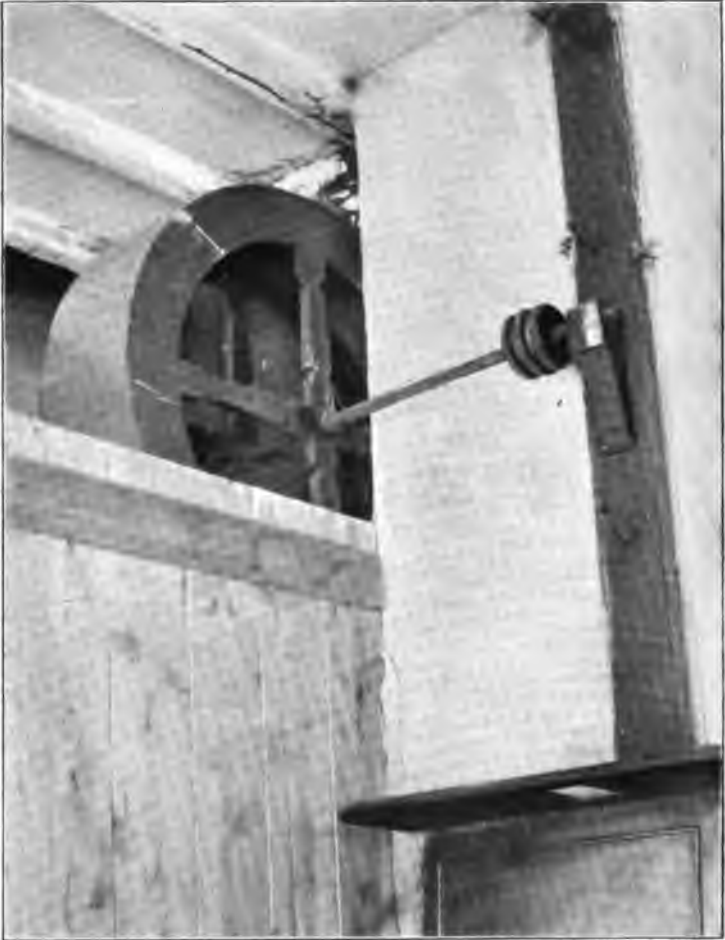
“ The Ecclesiastical Commissioners, to whom the land belongs, and Mr. Williams, of the Grove Hotel, the tenant, very readily and graciously consented to allow of the examination being made.

“ I remain,

“ Yours truly,

“ S. BARING GOULD.”





Dog Wheel at Butter Hill, Pembrokeshire.

DOG-WHEELS.

BY EDWARD LAWS, ESQ., F.S.A.

WITHIN the memory of men still living, dog-wheels were generally used in the kitchens of Pembrokeshire houses.

My relative, Mr. Henry Mathias, tells me he well remembers eight: six in the town of Haverfordwest (including one at the "Castle Hotel", and another at the "Mariners"), one at Lamphey Park, then occupied by the late Mr. James Thomas, agent for the Orielson Estate; another at Butter Hill.

Of these the only survivor is the specimen at Butter Hill, which is the property of Mr. George Roch, of Maesgwyn.

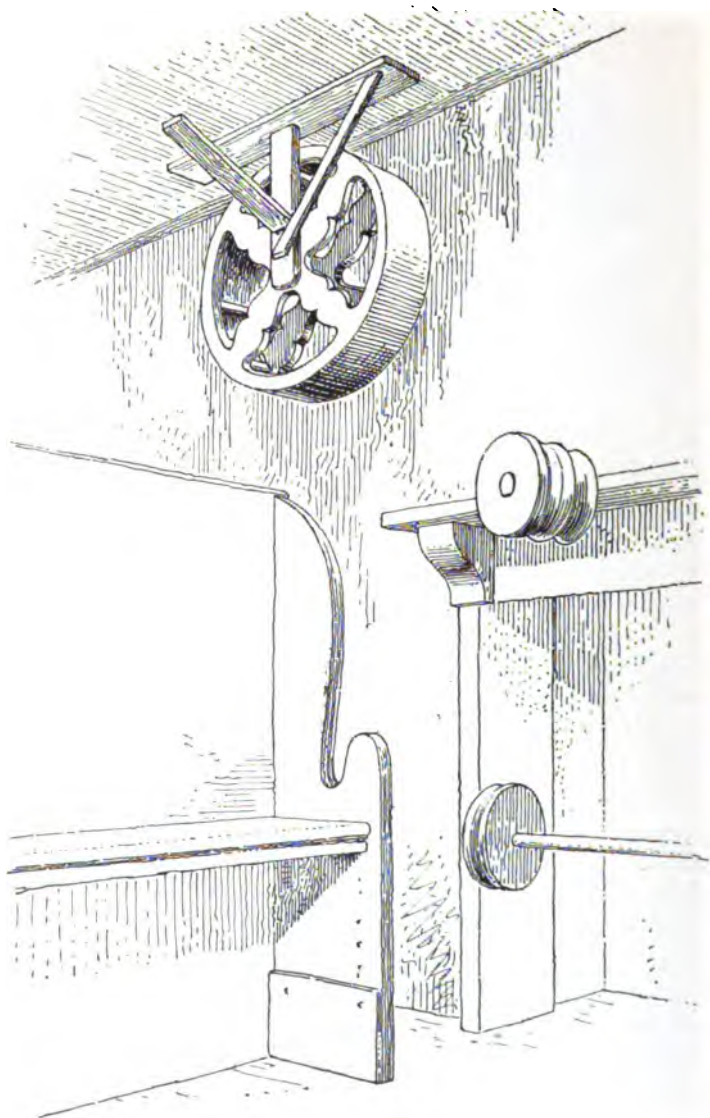
It is made of wood with a diameter of 2 ft. 4 ins., and a width of 9 ins. There are no means to prevent the dog from escaping; but as the wheel is smooth inside, and 9 ft. from the floor, he probably hesitated to try such a big jump with so poor a take-off.

The Butter Hill wheel stands on the left hand side of the chimney-breast; an iron spindle runs through it, resting on two wooden brackets; the chain went over a wooden block, and through a square hole in the mantel-piece.

The Lion and Ragged Staff of the Roches is represented on the kitchen range at Butter Hill.

Mr. Mathias says that, although there was a pure breed of Turnspits in Pembrokeshire, some families used cur dogs.

They were generally sharp little fellows, and were credited with sufficient intelligence to understand when a heavy dinner was to be dressed, for then they would make off, and leave the kitchen-maid to turn the spit in their stead.



Dog-Wheel at the "Hanbury Arms", Caerleon.
Wheel, 2 ft. 3 ins. in diameter and 8 ins. wide. Eight steps inside wheel.
(From a Drawing by T. H. Thomas, R.C.A.)

NOTES ON THE OLDER CHURCHES
 IN THE
 FOUR WELSH DIOCESES.

BY THE LATE SIR STEPHEN R. GLYNNE, BART.

(Continued from vol. xiv, p. 307.)

DEANERY OF SUB AERON.

LLANARTH (ST. VYLLTYG).

August 19, 1859.

A church of rather higher pretension than most of its neighbours, yet very rude. It has a nave and chancel undivided, and a shallow chapel north of the latter, divided from it by a wide plain arch, and having a small square-headed slit on the west side.

The ground rises high on the north, and the north wall is quite low and has no windows, but one three-foiled lancet. The windows on the south and at the east end are modernised. The tower is solid and strongly built, the base spreads out, and there are no buttresses. The parapet embattled, with the forked Irish battlements, beneath which is a rude corbel table. There is a square turret at the north-east; belfry windows of two obtuse-headed lights, and the other openings mere slits. The doorway has a pointed arch; the tower arch is a plain pointed one. The interior is dreary and dark, but the width of the roof, with its plain open timbers, has not a bad effect. The font has a square bowl.

LLANDYSSUL (ST. TYSILIO).

June 25, 1855.

A large church, remarkable for Wales in having not only a tower but north and south aisles. In rudeness

of architecture, however, it is hardly raised above the usual style of the neighbourhood.

The aisles are divided by arcades of very plain but tall pointed arches, having no moulding or ornament of any kind, with square piers of large size, without capitals. The Tower arch is similar. The chancel arch is of the same kind, but a modern plaster arch has been inserted within it. The windows are all of ugly modern Gothic design, except that at the east end, which is an original Perpendicular one of three lights. There is a plain stone shelf in the east wall. The chancel walls seem to have been rebuilt. The tower is a genuine rude Welsh one, strong and massive, without string or buttress, but with a battlement and corbel table, a west window, Perpendicular, of three lights, and square-headed belfry windows; a swelling base and square turret at the north-east. There is also a stone vault within the tower. The interior is pewed, but tolerably regular, and has a bare, frigid look. There is a huge pulpit with a sounding-board in the chancel arch. The font has a broken bowl, in shape like a quatrefoil, on a square base. There are modern monuments, and two inscriptions over family pews. One runs thus:—"This seat was erected at the expense of David Lloyd, Esq., and belongs to the House of Allt y Odyn in this parish by virtue of a faculty from the Bishop's Court."

A similar one to the house of Castle Howell. There are four bells. The churchyard beautifully situated, close to the Teivy on the north, with lovely view of its wooded banks; the graves marked out by pebbles in shape of coffins.

LLANGRANOG (ST. CARANOG).

June 24, 1855.

A small church of common Welsh type, greatly modernised, situated on the declivity of a steep hill, and having the churchyard on the north, open to the

hill. The walls low and whitewashed, no north windows—nor west—the others modern and wretched. There is a chancel arch of pointed form, but doubtful whether original. The belfry modern, and scarcely any vestige of original work to be seen.

LLANVIHANGEL YSTRAD (ST. MICHAEL).

September 11, 1847.

Plan, a body with north aisle and no marked chancel, no porch, an open belfry at the west; the whole glaring with whitewash. The arcade is formed by four very rude pointed arches with large wall piers, without mouldings or capitals. The font is attached to one pier, and has a square bowl, scolloped below, on a circular shaft set on two high steps. The windows are all modern. The eastern part which constitutes the chancel is boarded, the rest plastered. The whole is pueed.

LLANWENNOG (ST. GWYNOG).

July 6, 1872.

A larger church than usual in this county; consists of nave and chancel, with a south aisle and a western tower. There is no chancel arch. The chancel is divided from the south chapel or aisle by two very rude pointed arches, considerably flattened, with no mouldings, and a large wall pier between them. There is no distinction of chancel. The windows appear to be rather Late, but some on the south of the nave of two lights have rather an Edwardian character. The east window is Perpendicular of three lights, some others have two plain pointed lights under a square head. The roof is coved throughout, and with ribs, but no bosses. The walls are very thick, and the whole has a solid character, rude, but not Early. The tower arch is a plain rude one, the tower has a stone vault, and is, as usual, without buttresses; has the swelling base, and a pointed west doorway, chamfered, with hood on head corbels. Over it is one stringcourse and a heraldic

shield with portcullis, and another heraldic shield over the window. The west window is Perpendicular, of three lights. There are some slit-like openings, and belfry windows square-headed of two lights. At the north-east is a stair-turret rising above the parapet. The parapet is embattled, with corbel table below.

The font has a circular bowl on square stem, and is charged with odd-looking faces. The church is in good order, and nicely arranged, and has open seats; sacrarium laid with new tiles, and a good organ in the south chapel.

ABERPORTH (ST. CYNWYL).

June 24, 1855.

A very small, mean church, so much dilapidated as to be entirely abandoned and condemned to be rebuilt. The plan is of the commonest and smallest Welsh kind: a diminutive body without distinction of chancel, and walls so low as to give it the air rather of a cottage. There is a western bell-gable, the windows modern, the roof open, and of not bad timber work. The west door pointed. In the north wall a sepulchral arch. All the fittings have been removed, and the service done in the adjacent school. The font has a rude square bowl, on a cylindrical stem and no base. The site lofty, remote from houses, with a fine view.

LLANDYFRIOG (ST. DYFRIOG).

August, 1860.

This church is in a lonely spot close to the Teivy, consists of merely chancel and nave, and appears to have been mostly if not entirely rebuilt, though, perhaps, some of the old wall remains. But ancient architectural features have completely vanished. The chancel arch is nearly semi-circular, and probably modern, as are all the windows and internal fittings of the most ordinary character. There is the small

single bell-gable at the west end, as usual in Welsh churches.

The view from the churchyard is very pleasant.

PENBRYN (ST. MICHAEL).

August 23, 1869.

A neglected church, but ancient, consisting of nave and chancel, with a western porch and a bell-turret over the west end. The outer walls are whitewashed. The chancel arch is rather a rude pointed one, on imposts. The roofs have been modernised, as have all the windows of the nave. On the south of the nave near the east is a piscina. On the north side of the nave is a square-headed Perpendicular window of two lights, which are trefoliated. The church has one single lancet on the south, and one closed on the north. In the south wall of the chancel is a sepulchral arch. The porch is large, the doorway has rather a plain arch; the interior is dreary and ill-kept. The bell-gable has two open arches. The structure on a lofty eminence is fine, and commands a beautiful view of sea and land.

DEANERY OF EMLYN.

CLYDAI (ST. CLYDACH).

August, 1860.

A larger church than the last (Kilrhedin, *inf.*, 357), gradually approaching the same state of ruin. It consists of nave and chancel, with south aisle extending along both, and western tower, all of the rude Welsh type, and probably of the Perpendicular period. The arcade is of four low and depressed arches, three in the nave and one in the chancel, with plain square piers. The western arch is particularly rude, the others have some sort of mouldings. The chancel arch is rude pointed.

There is a rood door set high up, and on the north is the projection for the staircase. The windows are all square-headed and Perpendicular, chiefly of three lights; some have fragments of stained glass. The tower is of very rude construction, is vaulted, and opens to the nave by a very coarse pointed arch. There is a ladder to the belfry storey, which opens to the nave by another pointed rough door. The tower is without string or buttress, is embattled, with slit openings and a rude door. The font is a rude circular cup, on a square base, chamfered. Everything is decayed and out of repair. There is a stoup by the south door. The outer walls are whitewashed. In the churchyard wall are some curious Early inscribed stones, noticed in *Archæologia Cambrensis*. 3rd Ser., vol. vi, p. 223, and 4th Ser., vol. v, p. 277.

KENARTH (ST. LLAWDDOG).

June 23rd, 1855.

The plan of this church is a nave and chancel, with south transeptal chapel. Over the west gable a bell-turret, with two open arches for bells. The church is long, and the ground rises, causing a considerable ascent towards the east. There is a plain pointed chancel arch, and a projection in the south wall. The windows all modern and very bad: no west windows, but a plain pointed door. The chancel and nave are both ceiled. The font is early, a square bowl with the common scalloping, the stem cylindrical; a cross on the east gable, and the outer walls whitewashed; the churchyard pretty and the graves flowered.

KILGERRAN (ST. LLAWDDOG).

June 23rd, 1855.

This church has lately been restored, and in great measure rebuilt, in a most creditable style unusual in the Principality. The walls seem to be entirely new, except the tower. The plan consists of nave, with south aisle, chancel, and western tower. The tower

slightly tapers, and is of plain character, with small openings, a single cinquefoiled belfry window and no buttresses, a plain battlement. A west door has been added of greater pretension, of Early English character, with toothed mouldings and shafts; no west window. The arcade of the nave has three good pointed arches, with octagonal pillars, having capitals well formed of slate. The chancel arch is plainer and without imposts; the roof all open, and the seats uniform, low and open, and no gallery. The windows Decorated, of two lights, except those at the east end, which are of three, and filled with fair new stained glass in commemoration of two persons deceased. The east window of the south aisle is the best as to stained glass, in memory of — Collis and his sister, Elizabeth Bearcroft. The chancel is stalled, and laid with encaustic tiles, the sacarium more rich; the rails of iron, blue and gold. There are good crosses on the gables of the east end. The font is an imitation of that of St. Mary Magdalene, Oxford.

KILRHEDIN, PEMB. (ST. TEILO).

August, 1860.

This church has fallen into complete decay, so as to be unfit for divine service, and must soon be rebuilt. It has a nave and chancel, with a north chapel or aisle, which does not extend to the west end, but has at its west end a bell-gable for two bells, placed here instead of at the west of the nave. There are two wide flat arches, opening from the chapel to the body of the church, having an octagonal pier without capital. One of these arches is in the nave, the other in the chancel. The windows are all late Perpendicular and square-headed, of three lights, trefoiled and labelled, except one small single light on the north. The font has a square bowl, chamfered at the angles. There is a very great inclination in the chancel to the south. The bells bear the date 1754.

LLANGELER.

August 5th, 1850.

This church is, like all its neighbours, whitewashed. It consists of a nave, with chancel, and a south chapel extending along the chancel, but only part of the nave. The division is formed by two rude pointed arches, with a rude square pier, having no mouldings. In the west gable are two open arches for bells. The south chapel has a square-headed east window, with label, of three lights without foils. Over the west door is a shallow niche. On the north side are some unsightly sash windows.

DEANERY OF KEMAES.

NEVERN (ST. BRYNACH).

August 3rd, 1850.

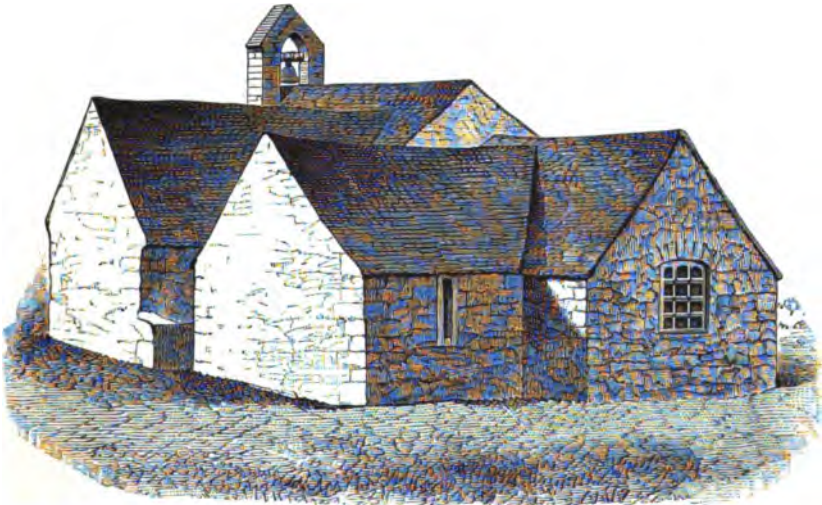
A large church in a lovely situation, in a richly-wooded valley, through which runs the Nevern river. It comprises a nave with south aisle, and a northern chapel, a long chancel, and a western tower. The form is rather irregular and the architecture rude, but it is a larger church than most others in the neighbourhood. There are two arches between the nave and the south aisle (which does not reach quite to the west) of very plain pointed form, with a rude square pier, and there is also a transverse arch across the aisle. The chancel arch is also pointed. The chancel is of fine proportions, and has both on the north-west and south-west a projection opening to the interior by flat arches in the thickness of the wall. On the north of the chancel is a two-light Middle Period window, and another similar one closed; also a Third Period one of two lights. Most of the other windows are debased and modernised with sashes. The tower is large but coarse, with a battle-

ment and a square turret at the south-east; also a rough corbel table under the parapet. Most of the openings are slits: the belfry window is square-headed. Some of the tower is of slates, and there are buttresses at the west angles. There is a fine cross in the churchyard, which is most picturesque and lovely. (Engraved in *Arch. Camb.*, 3rd. Ser., vol. vi, p. 47).

LLANYCHAER (ST. DAVID).

July 9, 1872.

This church is fast hastening to decay, and presents



Llanychaer Church.

a sad spectacle. It consists of a nave and chancel, and a south aisle or chapel westwards joined on, and no steeple. The design is curious and the work extremely rude. The walls are very low, and over the west end is a bell-gable. There are no windows on the north, and the other windows have been mostly destroyed or modernised. The roof is dreadfully out of repair, the furniture ruinous, and the church disused save for funerals. There is a plain round arch between the

nave and chancel, and a rude flat arch between the eastern and western divisions of the north aisle; between the channel and south aisle is no arch, but merely a flat beam.¹

The Rev. T. G. Mortimer writes of this church:—

“The arch between the nave and chancel was pointed. The church was originally built in the form almost universal among the old churches of North Pembrokeshire: it consisted of nave, chancel, and south transept. There was a large hagioscope, or rather arched passage, from the transept to the chancel (as is still to be seen at Pontfaen). At a later period, another transept to the east of the original transept and touching it, was built—I imagine as a chapel for the family of Cilciffeth, who were very wealthy; that, however, must have been some centuries ago, as the family became extinct in the latter days of Queen Elizabeth, and the greater portion of the house itself, Cilciffeth, was then pulled down.

“Llanychaer church was rebuilt on the old foundations about twenty years ago (c. 1876). The eastern transept has now a lean-to roof; the other particulars are retained as far as form is concerned; but the chancel arch has been, I am sorry to say, made larger than it used to be; the arch between the transepts is retained.”

ARCHDEACONRY OF CARMARTHEN—DEANERY OF LLANGADOCK.

LLANDINGAT (ST. DINGAD).

May 14, 1851.

This church is just outside Llandovery town. It consists of a nave and chancel, each with south aisle, a western tower and north porch. The tower is of the rude Welsh kind, approaching castellated, without buttresses, with a battlement, below which is a billet cornice, a large square stair-turret at the north-east having slits for lights. The lower part of the tower, as usual, spreads out. The windows on the north side are mostly modern, those on the south square-headed and rather poor; the east window of the chancel square-

¹ Omitted in its proper place.

headed and small, of three lights; the north portion very large and plain. The doors pointed and simple. Over the porch a parvise, lighted by a slit. The arcade of the nave has three wide and entirely plain pointed arches, with large rude square piers. There are arches between the nave and chancel, and between the two south aisles, the former on octagonal piers, as is that between the chancel and south aisle. The organ is at the east end of the aisle. The outer walls, according to custom, are whitewashed. The font is modern; in the porch is a stoup.

LLANFAIR AR Y BRYN.

May 14, 1851.

This church, about half a mile from the town of Llandovery, stands beautifully on a fine eminence and shaded with trees. It comprises only a nave and chancel, with south porch and west tower; the latter of a type very common in the district, without buttresses, embattled, with only one string-course. There is a rude billet cornice over the west doorway, but not under the parapet. At the south-east angle a square stair-turret with forked battlements. The belfry windows square-headed; that on the south has a flattened trefoiled head. The west window is a small one of two lights, plain Third Period; the other openings are merely slits. There is a modern excrescence on the north side. The porch is, as usual, very large, and contains a stoup. The chancel is not very well distinguished; the east window square-headed, of three lights. On the north of the chancel is a similar window of two lights, and a plain slit, also a door closed, probably connected with the rood-loft. The other windows are modern.

LLANGADOC.

August 7, 1850.

This church has a nave and chancel, south transept, south porch, and west tower. The latter is very plain

and coarse, without buttress or stringcourse, but having the common corbel table under the battlement. The openings are square-headed slits. The chancel arch is a rude pointed one. The roof is vaulted, but it is doubtful whether original and whether of stone. There are few windows, and those mauled and modernised. To the transept there is no arch. The church is pewed, and has a west gallery in a tolerably neat condition. The font has an octagonal bowl on a square pedestal. There are three bells.

CAYO (ST. CYNWYL).

August 6, 1850.

This is rather a large rough church, consisting of two equal aisles and a west tower. The whole is very coarse, of Welsh character, and extremely solid, and what there is of architectural style is late and poor Third Perpendicular. The arcade dividing the aisles has four very rude pointed arches, with square piers of solid wall, having neither mouldings nor imposts. The eastern arch is at a wider interval. The east window is pointed, of three lights, and poor Third Perpendicular tracery; the others square-headed, of two and three lights, some labelled, and some not. The roof is coved and in very bad order, admitting the weather. The tower is extremely strong and solid; its arch to the nave is partly walled. The tower is embattled, without strings of division, and the masonry at the base spreads outwards. The belfry windows double, each obtuse-headed, but on the north single. Under the battlement is a corbel table. At the north-east is a square turret, the west door plain, and over it is a square-headed two-light window. The south door is labelled. The font is a small basin set in a recess on the south wall within the tower: a singular arrangement. The interior is out of repair; the tower vaulted within.

DEANERY OF UPPER CARMARTHEN.

CYNWIL ELVED.

June 22, 1855.

This church has a nave and chancel, with north aisle to both. The chancel is slightly divided, and extending a little to the east of the aisle: a bell-gable over the west end. There is a pointed west door. The north aisle does not reach quite to the west end. The arcade of the nave consists of two very wide obtuse arches, plain and rude, with a rough kind of octagonal pier. The font is attached to the pier, has an octagonal bowl on a stem of like form. There are very few windows on the north; some windows bad, with sashes, some plain Perpendicular, square-headed of three lights. There is a boarded coved roof to the north aisle, with embattled cornice: some windows of very plain character and square-headed. There is a tombstone to Thomas Howell, born 1676, died 1720. The chancel has one rude arch to the aisle, and a rude panelled boarded roof.

LLANGAN (ST. CANNA).

Sept. 15, 1856.

A small church of the single kind, without distinction of nave and chancel, and a pointed bell-cot over the west end; the whole of the exterior glaring from whitewash. There are no windows on the north, and those on the south are modern; the east window, square-headed, of two lights, and late character. The west door of very rude construction, but a pointed arch. The west end very bald, having no window. The nave has an open cradle roof, without bosses. The bell-cot has two arches, with bells. The south door is rude. The font is an irregular octagonal block of rude character. The interior is puced, but in neat condition. The

churchyard is confined, and overcrowded with graves. The stones are very massive, but interspersed with evergreens and flowering plants.

DEANERY OF LOWER CARMARTHEN.

ST. CLEARS.

October 23, 1845.

This church has a rude tower, a nave and chancel, without aisles. The tower of the common coarse style, without buttresses, but having a plain battlement and block cornice beneath it, and a square turret at the south-east angle. There are plain narrow square slits for the belfry and other apertures. The tower slightly tapers. On its west side is a rude arched door, and the lower part is vaulted in stone, as at Marros. The walls of this church lean outwards. The south doorway has an obtuse arch, set deeply in a very thick wall. The windows have been mostly mutilated. The chancel has a rude south door, with rather straight-sided arch, and no mouldings. On the south of the chancel is a quasi "lychnoscope": merely a square-headed aperture. The north door of the nave has an odd flat arch, but is closed. There is a Decorated window of two lights on the north side of the chancel. The west end of the nave is absurdly cut off from the remainder by a wooden partition, and a central passage formed through it from the tower, leaving a space on each side enclosed, used as a receptacle of rubbish—a very improper and unbecoming arrangement. The roof is open, with plain ribs. The chancel arch is a curious one, apparently of Norman character; the shape is segmental and depressed on the west side, presenting bold mouldings, and two orders of Norman shafts, with capitals of rude early foliage. On the east side there is no moulding and only plain impost. On the

north side of the nave, near the chancel arch, is a small obtuse window, set low, and now closed. The font has a circular bowl on a banded cylindrical stem, with square base. The church is pewed, and contains several ugly modern monuments. Part of the exterior is clothed with ivy.

EGLWYS CYMMIN (ST. MARGARET).

Sep. 3, 1861.

This church is of the same arrangement as Pendine, but in better order; and has, instead of a tower, a bell-cot over the west end, with one open arch for a bell. This seems to have been reconstructed of late years.

The church is remarkable for having a plain barrel vault stone roof to the nave. The chancel arch is small, rude and obtuse, set in a large mass of walling. There are no windows on the north of the nave; the other windows are new, and not happy imitations of Gothic; those on the south mostly square-headed, with labels. The new seats in the nave, though plain, are all open; the font new. The porch has an arched stone roof like the nave. The porch is large and coarse. The churchyard is very large.

CYFFIG, OR KYFFIG.

June 19, 1869.

This church, distant two miles from Whitland Station, is in a lonely and rather picturesque site, and not easily found. It is a rude building, consisting of nave and chancel, with north aisle carried to the east end. There is a belfry gable at the west end of the nave for two bells, in open arches, and a large tower of the military rude type, at the west end of the aisle and engaged in it. There is a very rude arcade between the aisle and the body, which has three misshapen and irregular arches on plain square wall-piers. The first.

arch from the west is wide and pointed, the other two are much narrower. There is a rude arch opening to the tower. The chancel arch is a rude pointed one. The chancel is nearly equal in length to the nave. There is a plain pointed doorway at the west of the nave. The tower is probably of Perpendicular date, but having the local type; it is not easy to fix as to date. It has, however, a decidedly late Perpendicular doorway on the north; with Tudor arch and label; also a labelled square-headed window of like character. The tower has an embattled parapet and corbel table, but neither string nor buttress; the openings only narrow slits and square turret at the north-west, rising all the way. The few windows in the church have all been modernised.

LAMPETER VELFREY (ST. PETER).

August 20, 1869.

This church has been recently restored and is in very good order. It consists of two parallel aisles, without division, of which the northern terminates in chancel; a small north chapel and south porch, but no steeple. The arcade is formed by five pointed Early English arches, with plain soffits chamfered at the edge, on circular columns, having quasi-capitals, all of rather clumsy make. There is a plain pointed arch opening to the north chapel, in which is placed the organ. The windows seem to be wholly new, and are good Decorated, mostly of two lights, but of three at the extremities. The roof appears to be original, and has foliation above the collars. The east window has new coloured glass. There is a step ascending to the chancel. In the south aisle is a monument of the seventeenth century. The font has a square bowl, with the angles chamfered, on a square stem; The whole is fitted with open seats. The chancel has reredos and seats for the choir. The south doorway has a plain pointed arch. The porch is new.

PENDINE.

Sept 2, 1861.

A small church, somewhat dilapidated; has only nave and chancel, a small western tower, and south porch. The latter has a rude pointed outer doorway, and within it a flat-topped doorway. There is a rude and small pointed arch between nave and chancel. On the north are no windows at all, and those on the south are mostly bad modern ones; but there is one small obtuse-headed one, now closed, on the south of the chancel. The east window is Decorated, of two lights. There is a small roofed projection both on the north and south, near the west end of the chancel. The font has an octagonal bowl on a circular stem. The tower is rude and small, without buttress or string-course, and has small slit-like openings. The east and west sides are gabled, so as to form a saddle-back roof. The churchyard is only to the south and east.

LLANDDOWROR (ST. TEILO).

July 1, 1867.

This church has been neatly rebuilt, except the tower, which is at the west end, and of the local type, much resembling the neighbouring one at St. Clear's. It is massive and strongly built, embattled, with corbel table under the battlement. Perpendicular belfry windows, square-headed of two lights, and a square turret at the south-east. The body of tolerable Gothic design, with nave and chancel.

DEANERY OF KIDWELLY.

LLANELLY (ST. ELLYW).

August 18, 1849.

A large church, much modernised, cruciform in plan, without aisles, and having a western tower. The

latter is the only feature which preserves its original character, and is of the coarse Welsh kind, tapering and embattled, with thick walls, and the usual rude corbel table under the parapet. There are no buttresses, but a large square stair turret at the north-west. The belfry windows square-headed, with label. There is a modern west window and a plain pointed door. The chancel arch is a low pointed one. On the south side of the chancel is a single sedile (or piscina), with hood. Everything else, both within and without, is modernised, and in a very poor style. The east gable is surmounted by a cross. The font a plain octagon.

PEMBREY (ST. ILLTYD).

June 20, 1855.

A large church of some interest and somewhat of the South Pembrokeshire make. The plan irregular, nave with north aisle. Chancel also with north aisle, and tower occupying the west extremity of the north aisle of the nave. There is also a bell-turret of the usual Welsh fashion, for two bells, in arches on the west gable of the nave, which looks as if the tower had been added afterwards. The tower much resembles those of Pembrokeshire and other parts of the south coast; but has forked battlements, tapering, without buttresses, and strongly built, with square turret at the north-east, and corbel table below the battlement. The belfry window square-headed. It has within a rude plain stone vault, and now forms a vestry in its lower part. There are two very wide and ill-shaped arches between the nave and aisle, of rude character, and without moulding. The pier octagonal, chamfered, without capital. Between the north aisle of the nave and that of the chancel is a rude pointed arch. The chancel has two rude arches dividing the aisle, the eastern pointed, the other round, with square chamfered pier. There is a rood door on the south of the chancel, and a shallow obtuse arch to the south of the altar; also a

square basin for piscina. The chancel has been much modernised, especially in the windows: the windows of the north aisle are also bad. On the south is one Decorated one of two lights, and one late but handsome Perpendicular, one of four lights, with square head, which in its internal face presents much ornament; the rear arch moulded and has six shields, the central one charged with a cross, the other with armorial bearings as the portcullis of the Beaufort family; also a shield with three crosses in the earlier jamb, on a ledge. In the north aisle in the east wall is a rude stone shelf for an image. The roofs are open, and of cradle form. The south porch has a rude outer door, and there is a lych gate.

Archaeological Notes and Queries.

LLANDDWYN, ANGLESEA—FOLKLORE (HOLY WELL, ETC.).—During his lifetime the well-known Pembrokeshire antiquary, Richard Fenton, seems to have made a tour through every county of Wales, with the special purpose of visiting their various archaeological remains, and of gleaning whatever items of information he came across respecting the past of the country and its people. In this he was probably actuated by the example of Pennant, whose published *Tours* had met with great success, and he seems to have adopted Pennant's manner of travelling as well as his literary method. He was also no doubt encouraged in his purpose by his friend, Sir Richard Colt Hoare, who himself had carefully traced the footprints of his hero, Gerald, over the entire Principality.¹

Fenton never published any accounts of these journeys outside the confines of his own county. His manuscript notes are now deposited in the Cardiff Free Library, having comprised part of the collection of manuscripts purchased from the representatives of the late Sir Thomas Phillipps.

During a recent visit to Cardiff for the especial purpose of seeing the treasures acquired through the public spirit of the Corporation of that great town, aided by the munificence of a few enlightened nobles and gentlemen, I was afforded an opportunity of examining one or two volumes of Fenton's notes.

The courtesy of Mr. John Ballinger, the chief librarian, is cordially and uniformly extended to every visitor to his admirably-managed institution, and has been so frequently acknowledged by those who have experienced it that it is in danger of becoming regarded as a "fixed quantity", and taken as a matter of course. It would, however, be quite unpardonable if, as a member of the Cambrian Archaeological Association, I did not express my personal sense of indebtedness to my fellow-member, Mr. Ballinger, for his great kindness to myself and another Cambrian on the occasion referred to. As is natural, I was most interested in the notes relating to my own county of Anglesea, and I was delighted to find one or two items of interest that are not related by Rowlands or by Pennant. A curious bit of folk-lore connected with Llanddwyn Church is of exceeding interest, and deserves perpetuation in the *Arch. Camb.*

Llanddwyn Church has been architecturally described, so far as its ruined condition will permit, in the 1st Series, vol. i, pp. 129 and 425, and in the 4th Series, vol. x, p. 30, of this Journal.

The Rev. Henry Rowlands, in his *Antiquitates Parochiales*,

¹ See his Preface to his *Itinerary of Archbishop Baldwin*.

describing the sources of its popularity in the past, observes "there were not wanting crosses, sacred bones, fortune-telling wells, ordeals of chastity, *ἰχθυομαρτυρία*, salutiferous places, and other similar vain fancies of darkness, to ensnare devout women of the lower orders, who in the madness of their superstition used to flock hither from distant places in a surprising manner". It is to be wished that the learned rector of Llanidan, who must have known the site well, had been a little more explicit, and had explained the manner in which the "vain fancies of darkness" were conjured up and made to express their mystical lore. And now for what Fenton, an observer of a century later, has to tell us:—

"Llanddwynwen Church is in ruins, and has been so for two hundred years. Edmund Prys, archdeacon of Merioneth, was the last who held the living in virtue of his prebend (in Bangor Cathedral). The loose sand has covered every inch of the parish, and has reduced it into a mere rabbit-warren, wherefore it may be said to be of great population. The church stood on a small isthmus jutting into the sea, two miles south-west of Newborough. Dwynwen, the patron saint, was one of the daughters of Brychan. She was the tutelary saint of lovers, and the holy well there was consequently much resorted to formerly, and even in our days. The spring is now choak'd up by the sands, at which an old woman officiated, and prognosticated the lover's success from the motions of some eels who issued out of the sides of the well on spreading the suitor's handkerchief on the surface. The saint was also petitioned for the cure of divers diseases, particularly aches [? rheumatism]. There is a spot on the top of a rock called Gwely Eayth (? if not Esmwyth, easy), where people under such pains lay down and slept; and, after waking and cutting their names in the sod, they fancied they were cured.

"The Welsh Ovid, Dafydd ap Gwilym, says:—

"Nid oes glefyd na brugol
Ael ynddo a Llanddwyn."

I.e., there is neither disease nor sorrowful countenance will follow a man from Llanddwyn.¹

"She was likewise considered the protectress of the farmer's beasts. Remembers [Fenton's informant is probably meant] to have heard a story of what happened about one hundred and fifty years ago, namely, that of the ploughing oxen at Bodeon, on the 25th April, taking fright when at work. They ran over a rock and perished in the sea, for the sea bounds that demesne on the east, south and west. This being St. Mark's Day, it was considered a sin to be doing work on that day, and by the farmer the disaster was considered to be a judgment on him. Wherefore, in future, he religiously kept that

¹ The lines as given in the *Iolo MSS.*, p. 83, are as follows:—

"Nid oes glefyd na bryd brwyn
A êl ynddo o Landdwyn."

day sacred, and vowed that two wax candles should annually on that day be burned in Llanddwyn Church, in honour of Dwynwen, and for the prosperity of the farm stock. And when the body of the church became a perfect ruin, the porch over the south door was kept in repair by the proprietor of Bodowen, and of almost all this parish, for the purpose of placing the candles therein : a custom not discontinued above sixty years."

Cardiff Free Library, *Phillipps No. 14,448,*

EDWARD OWEN.

TOMB OF RICHARD GRIFFITH IN LLANFAETHLU CHURCHYARD, ANGLESEY.
—The tombstone with a stone arch over it, in the churchyard, Llan-



Tomb of Richard Griffith in Llanfaethlu Churchyard, Anglesey.

(From a photograph by H. Williams, *Cymaes.*)

faethlu, Anglesey, here shown, is built against the church. Richard Griffith was a member of the family of Griffith, formerly of Pant, Llanfaethlu, and sometimes called Caenethor, the name of their Manor, and afterwards of Carreglwyd.

This same Richard Griffith presented the Font, still in the church

The inscription on the slab beneath the arch is as follows:—

S. M.

RICHARDI . GRIFFITH . GEN.,

Viventus . suis . morientis . sibi . utrobique . Deo .
Placidi.

Vitæ . statum . si . quæras . optimum . cœlibatus.

Ætatem . P. fectissimam . quantum . in . terris . . . X p . .

Vitæ . tropicum . prope . solis . œstivum.

Junii . 23 . 1640 . intellige.

Johannes . et . Hugh . patres . (fratres ?) ejus . amoris . ergo .
Mœrentes . posuere.

TRANSLATION.

Sacred to the Memory of

RICHARD GRIFFITH, GEN.

Who lived for his friends, died for himself, and in both was pleasing
to God.

(If you ask for) his state of life, (know it) as the best of celibacy.
(If you ask for) his age (know) it as the most perfect, as far as he
spent it on earth.

(If you ask for) the turning point of his life (know) it as near the
Summer Solstice,
June 23rd, 1640.

“John and Hugh, brothers (?), have in sorrow placed this
Memorial.”

THE POOL PARK INSCRIBED STONE.—Prof. John Rhys, in his work, *Celtic Britain*, refers to an inscribed stone (Goedelic and Latin). This stone has been removed from its original site, and is now erected on the lawn at Pool Park, where there is also a stone chair or throne removed from a place called Llŷs y Frenhines. (The Queen's Court.) The Latin inscription on the stone is “Aimilini Tovisaci”, which Prof. Rhys translates into Welsh, as “Ufelyn Dywysog”.

In the autumn of 1896 I resolved to see the spot where this stone once stood, and hunting up an Ordnance Map of 1853 found it marked as Bedd Emlyn (Emlyn's Grave). I took the road through Pool Park and Clo-caenog, and passing the Hen Blas (Old Hall), left Llŷs y Frenhines, a high tableland on the right. The path leads on to Clawdd y Mynydd Cefn-du (the embankment of the Black Back Mountain), and in passing along this ridge I noticed on the opposite side of the valley a circular encampment or fortification,

with a kind of a platform in front in the shape of half a circle. Passing here a short time afterwards, I failed to see any trace of it; probably at such a distance its outlines were lost in the growing vegetation—it was in the spring of this year. I inquired at some of the farms on the way for Bedd Emlyn, but they were ignorant of such a place. Calling at a farm, Maes y tyddyn Ucha, a lad told me he knew where Bryn y Beddu (Hill of the Graves) was, where he said his father had told him there had been severe fighting in the olden days. He led me in a direction south-west from his home, and pointed to a small hill. It stands out conspicuously, the growth upon it being of a different colour to the surrounding land at its base. From all appearances it is about 20 ft. in height, and looking at it from a position either north-east, east, or south-east, it gives one every impression of being a tumulus, with just a suspicion of two smaller tumuli on its summit. On reaching the top, I found the land gradually receding to the distance of a mile or so, as far as the hill called Bron Banog. Writing from memory, I think there is some slight evidence of its being at one time disconnected from the land on this side, but I cannot be certain on the point. Unfortunately, I have not inspected many tumuli; but judging from one or two which I have seen, and the massive earthworks in the neighbourhood, the heaping of such a mound of earth is very possible. No finer spot could be chosen for a grave. It is situated at the top of a col, and the view is much finer from here than from even the higher land about. The flat space at the summit may be about twenty yards across, measuring north and south. On the north side a heaping of the earth is noticeable, and in this smaller mound is Bedd Emlyn, where the monument once stood. The grave lies east and west, is 19 ft. long, 6 ft. wide, and about 3 ft. deep. Large slabs of slate, boulders, etc., fill the hollow; and at the east extremity of the grave a large stone, measuring 5 ft. 3 ins. in length, from 1 ft. 8 ins. to 2 ft. 9 ins. in width, and over a foot in thickness, lies across the grave. The weight and position of this stone lead me to think that it is in its original position, as it is the only stone arranged with any semblance to order, the others being a confused mass.

I have been told that the removal of the inscribed stone was attended with considerable difficulty; in fact, three separate attempts were made before it was finally carted to its present site. Although searching inquiry has been made to find out whether anyone living was present at its removal it has been of no avail, and I have only come across two old men who actually remember it on its original site. With the exception of seeing it, one has no other recollection of it whatever; and the other states that he remembers the stones arranged in the shape of a box in front of the monument. Both these men are about eighty years of age, so the removal must have taken place about sixty years ago. The exact date, and perhaps further particulars, may be had by consulting Lord Bagot or his agents. The evidences of the grave on the south side are

very slight, only a slight rising of the ground being noticeable. I should not have recognised it as such, had not a farmer told me that a heap of stones had been removed for the repairing of an adjoining mountain wall. This man unfortunately died at Maestyddyn before I had a second opportunity of consulting him. A tradition connected with the spot, and related to me by the present tenant of Waen-canol, runs thus, and must be taken for what it is worth: "A great battle was fought on this spot by two armies of Welshmen, commanded by two brothers. The fight had been in progress some time, and the slaughter had been great, when the two brothers met in mortal conflict, while the other combatants ceased fighting to watch the struggle. A terrible thunderstorm, however, sprang up, and so fearful were the flashes of lightning that they thought it was a sign from the heavens to make peace, and they did so."

This is a specimen of the tales they relate around the farmhouse fires in the winter evenings; but tradition dies hard in this neighbourhood, and it is not altogether unreliable, some of the families being in possession of the same homesteads for over five hundred years. A gentleman well up in Welsh history gave me to understand that Llwyarch Hen, a Welsh poet of the fourth or fifth century, tells of a prince who had eighteen sons, and fixes the scene of one son's death in Gygffylliog, an adjoining parish, and even names the spot, now the site of a farmhouse. Griffith Hughes, a reliable man residing in Ruthin, states that when a lad cutting peat for Waen Uchaf, a farm a mile away from the spot, he came across the blade of a sword, minus the hilt, very much corroded. Ignorant of its value, he threw it away.

I had made two visits to the grave, each time starting rather late in the day, so that I had to limit my examination to the grave itself. The third time I started early in the morning, with the intention of searching the country beyond. I found the land to the west of the grave composed mostly of bog, and was struck by the number of large boulders to be seen about. Having in mind the stone chair found in Llys Frenhines, I examined several of them, and while so doing was surprised to find that some of them composed perfect circles. I counted nine, although three of them are so imperfect that they can only be faintly traced. I did not measure the distance of circle from circle, but in some instances the spaces intervening are greater than in others. They skirt the base of a hill, and take a circular course north-east to south west, and probably at one time were to be found on both sides of the hill. It is very evident that these remaining circles have escaped the hands of the wall-builder, for they become more scarce as they approach a boulder wall partitioning a part of the mountain. The stones, by their contour, adapt themselves very readily to this purpose; and as dwellers within easy distance of the spot are to this day ignorant of their existence, much less their importance, one can draw conclusions. The smaller circles are from 15 ft. to 18 ft. diameter, and in three

of the circles the enclosing stones are twelve in number. There is the like distance between each stone as they are arranged around the ring. The stones vary in size and shape. The majority of them are about 3 ft. long, and wedge-shape. I also noticed that some of the circles contained a stone, with a flat or indented top, which could be likened to a seat. Most of the stones have the appearance of having been blown down by the south-west gales, as the thicker portion invariably lies in that direction. I might incidentally mention that trees are often found in the bog close by, 3 ft. beneath the surface, with their roots in the same direction. The enclosed portions of the smaller circles are inlaid with boulders of curious shapes, and preference seems to have been given to quartz, or the like stone. I removed the centre boulder of one of the circles, and removing two other layers came to a bedding of clay, and underneath the clay a layer of rough pebbles, as found in river beds. The depth of the excavation I made was about 2 ft., and I particularly noticed that the boulders were arranged with the object of giving the inside of the circle a flat and solid surface.

I now come to the consideration of the largest and most interesting of the circles, having a diameter of 48 ft. The enclosing stones in this circle are fixed very closely together; and I regret that I not only omitted to count the number, but even failed to notice whether the enclosed part was paved. The largest stone measures 5 ft. 4 in. in length, 2 ft. wide at the top, and 4 ft. wide at its lowest portion, which is about 9 ins. thick. On the north side of the circle there are three vertical stones, the portions embedded in the earth being only two or three inches apart; and exactly opposite to them, on the south side of the circle, are three other stones, two of which have fallen. These two sets of stones are so alike in form and position that they strike one as bearing upon the mythical Triad of the Druids. Not far from the south side of this circle there is a trench, which an expert might call an ancient road. It certainly has the appearance of being hollowed out by the continued dragging of a sledge along its length. It is much too narrow for a cart, and the ground around is not at all suitable for such a conveyance. Adjoining this trench or road there is a peculiar patch of land, covered with ridges a few feet in width, and extending up to within a few yards of the summit on the west side. Over on the east side one sees numerous heaps of stone, some large and some small. They are not arranged in any order, with the exception of a row of twelve heaps twenty yards in length. It occurred to me that they were collected together for removal by carts. This theory, however, is unlikely, the heaps in some instances being too near each other to be of any convenience in their removal. A lad, whom I met in Ruthin, told me of some heaps of stones near a rock, which his father (the gamekeeper on the moors) told him were warriors' graves. He fixed the spot at two or three miles further west; but they may have been these, as there is a slate rock close by. At this point I was compelled to delay the completion of this description by

pressure of business. In the meantime, hearing of my researches, a local bookseller handed me a book entitled *Cambria Depicta*, by E. Pugh, of Ruthin, written about the year 1804, and I found this account of his visit to the grave, but he makes no mention of the circles:—

“On the mountain, near a farm called Maes y Tyddin Ucha, are two stones mentioned by Camden, on one of which is this inscription, yet perfect, ‘Amillin Tavisatoo’. Lately, a farmer’s son, a blockhead in the neighbourhood, to prove the mettle of his horses, attached a chain to this stone, dislodged it, and it now remains at its length. It was reported he intended to break it up for building perhaps a pig-stye.” Further on he says, in treating of his visit to Cerrig y Druidion: “The name of this village arose from a number of Druidical stones, which until of late years were seen here, but which have been *since used to make walls*.”

Penllan, Ruthin.

R. OWAIN JONES.

THE “GOLDEN GROVE BOOK” MS.—As there are many persons interested in the Heraldry and Genealogy of Wales, and from the frequent requests as to the means of access, for purposes of research, that I have received with regard to this extremely interesting manuscript, I venture to give the following short notice of the work, trusting that it may prove of some use to the members of the Cambrian Archæological Association.

The *Golden Grove Book* of pedigrees consists of four volumes alphabetically arranged: Vol. i includes A to C, vol. ii D to J, and vol. iii K to Z; the whole series being paged from 1 to 2103. Vol. iv contains an alphabetical list of all the names in the first three volumes, and it should be noted that all the Genealogies are in Welsh. Letter C refers entirely to Glamorganshire families. In A are the “Advenæ” of Carmarthenshire, in B those of Pembrokeshire, and in G those of the counties of Glamorgan, Brecon, Monmouth, Radnor, Cardigan, Hereford, Caermarthen (additional) and Pembroke (additional). Vol. i also contains pedigrees for the counties of Denbigh, Carnarvon, Anglesea, and Merioneth.

Dates, or references to Kings’ reigns, rarely occur. Armorial bearings are generally blazoned at the head of each genealogy. On page 1, vol. i, in the note, is written: “Carmarthen, July 1765. E.F.”, and on page 1372 is ended “23 Nov’ 1760, compiled by Hugh Thomas, Deputy Garter King of Arms 1703.” Notes that are added are, by the handwriting, supposed to have been made by Theophilus Jones, the Historian of Breconshire, with whom the volumes were allowed, by the last John Vaughan of Golden Grove, to remain for many years: in fact, until the Historian’s death on January 15th, 1812, when they were restored by Mr. Jones’ widow to Lord Cawdor as being heir to Mr. Vaughan.

On 4th May, 1870, The Right Honble. Earl Cawdor did deposit

in the care of the Historical Manuscript Commission, "An Heraldic and Genealogical Collection relating to Wales and the Setlers therein, known as *The Golden Grove Book*, in three volumes, with a fourth volume containing the Indices to the same, and the Commissioners have deposited them in the Public Record Office."

"That the public may have access to the same."

"That His Lordship or his heirs may at any time hereafter remove the volumes from the Record Office, upon giving a receipt for the same.

"Signed ROMILLY, M.R."

I am greatly indebted for much of the above to notes made by Mr. Alfred Harwood, as well as to Lord Cawdor's consent in giving these particulars; and I would here suggest that if any enterprising person, society, or firm of publishers, obtaining permission, could see their way to the reproduction of the said *Golden Grove Book* in a printed form, it would undoubtedly prove of inestimable value to all those interested in the genealogical history of Wales.

Derwydd, 1898.

ALAN STEPNEY-GULSTON.

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MONTGOMERYSHIRE. (19).

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Lomax, J., Esq.	Bodfach, Llanfyllin, Oswestry
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Pughe, W. A., Esq.	The Hall, Llanfyllin, Oswestry
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SOUTH WALES.

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CARDIGANSHIRE. (22).

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Brough, Professor, LL.D.	Univ. Coll. of Wales, Aberystwyth
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CARMARTHENSHIRE. (39).

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Emlyn, Viscount, Lord Lieut. of Pembrokeshire	Golden Grove, R.S.O.
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GLAMORGANSHIRE. (83).

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Trick, Lieut.-Col. W. D.	Bryn Road, Swansea
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Wilkins, Charles, Esq., F.G.S.	Springfield, Merthyr Tydfil

PEMBROKESHIRE. (37).

Cawdor, The Right Hon. the Earl of, Lord Lieutenant of Car- marthenshire	Stackpool Court, Pembroke
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Scourfield, Sir Owen H. P., Bart.	Williamston, Haverfordwest
Allen, Miss	Cathedral Close, St. David's, R.S.O.
Allen, Herbert, Esq.	Highclere, Chesterton Road, Cam- bridge; and Norton, Tenby
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Bowen-Jones, Miss	Gwarmacwydd, Llanfallteg
Brown, D. Hughes, Esq., Solicitor *Cathedral Library	Pembroke Dock St. David's, Pembroke
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Phillips, Rev. James	Haverfordwest
Phillips, J. W., Esq., Solicitor	Haverfordwest.
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Sladen, General	Rhydoldog, Rhayader
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Williams, T. Marchant, Esq., M.A.	2, Harcourt Buildings, Temple, E.C. ; and Rhydfelin, Builth
Williams-Vaughan, J., Esq.	The Skreen, Erwood, Radnorshire

MONMOUTHSHIRE. (10).

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Llangattock, The Rt. Hon. Lord	The Hendre, Monmouth
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*Dunn, Rev. J. E.	Bettws Newydd Rectory, Usk
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Howell, Rev. Howell	The Rectory, Blaina, Mon.
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Rickards R., Esq.	The Priory, Usk

THE MARCHES. (20).

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Sitwell, F. Hurst, Esq.	Ferney Hall, Craven Arms, Shropshire
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All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Lawhaden Vicarage, Narberth. All other Members to the Rev. Canon R. TREVOR OWEN, F.S.A., Llangedwyn, Oswestry.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members *wishing to retire must give six months' notice* previous to the first day of the following year, at the same time paying all arrears.

L A W S

OF THE

Cambrian Archaeological Association.

ESTABLISHED 1846,

In order to Examine, Preserve, and Illustrate the Ancient Monuments and Remains of the History, Language, Manners, Customs, and Arts of Wales and the Marches.

CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

QUORUM.

17. At all meetings of the Committee five shall form a quorum.