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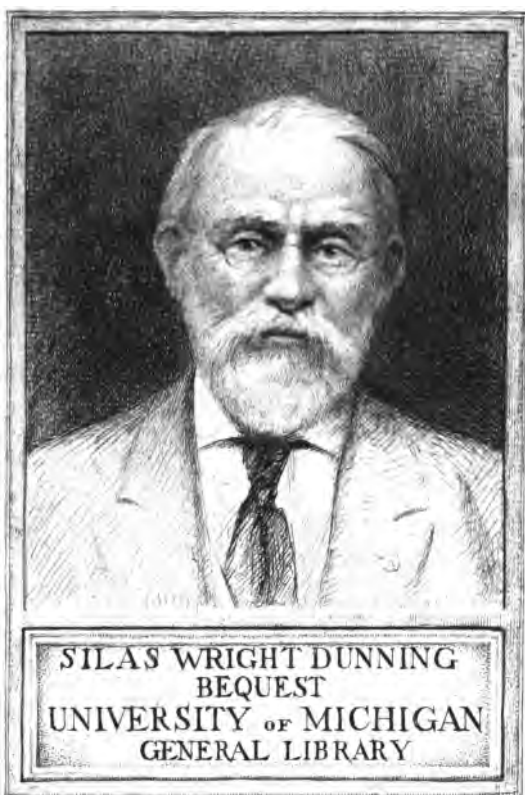
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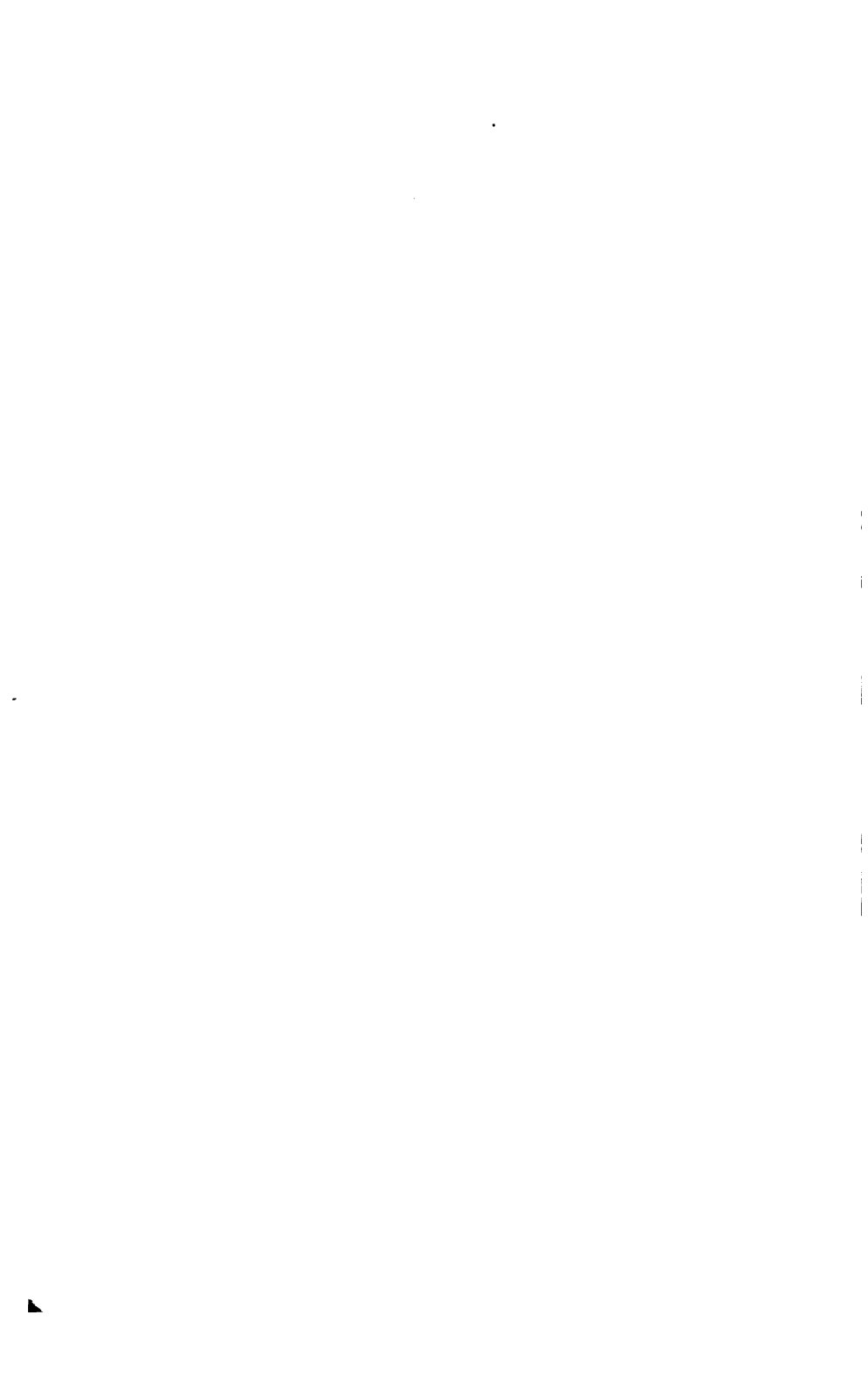
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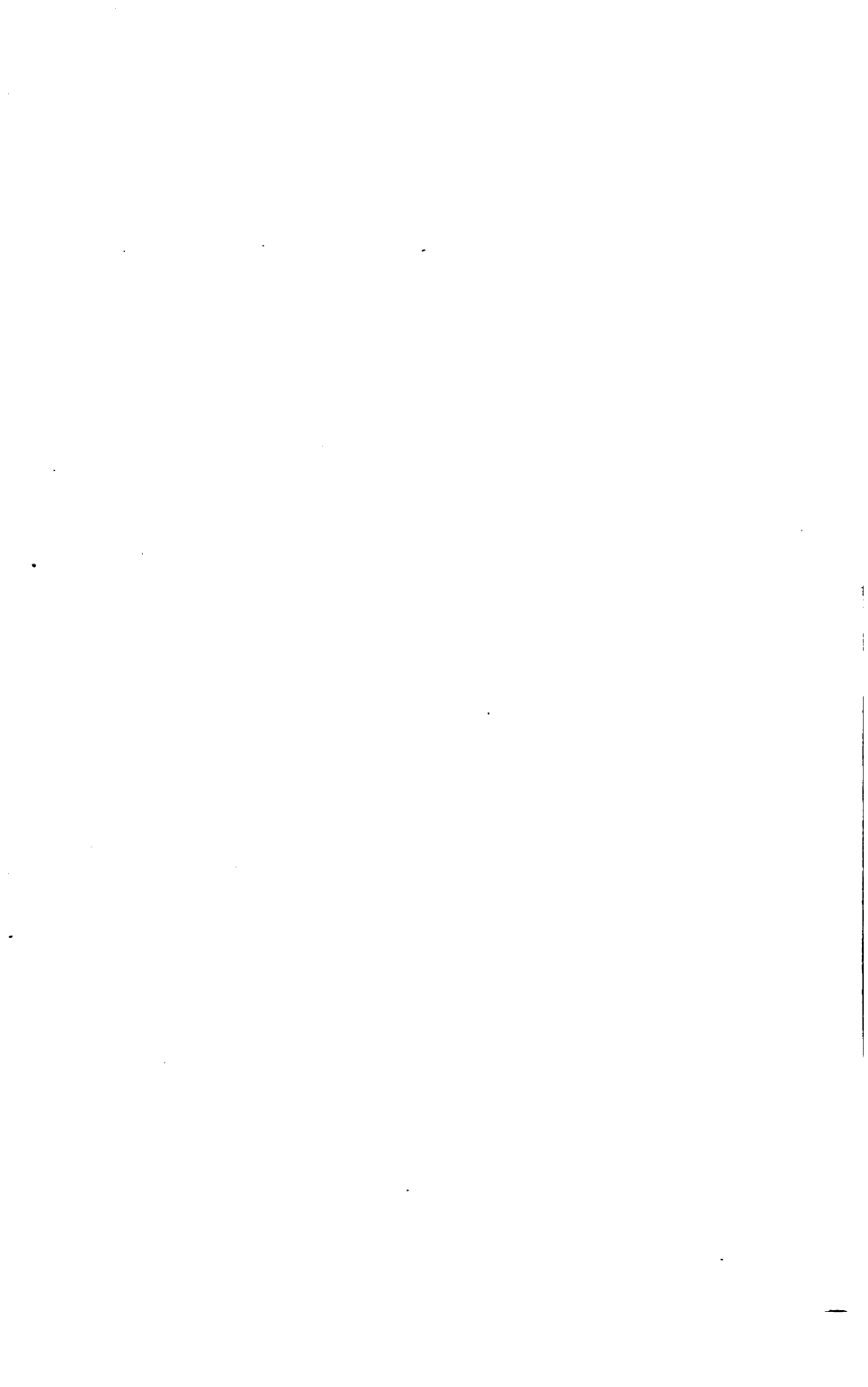
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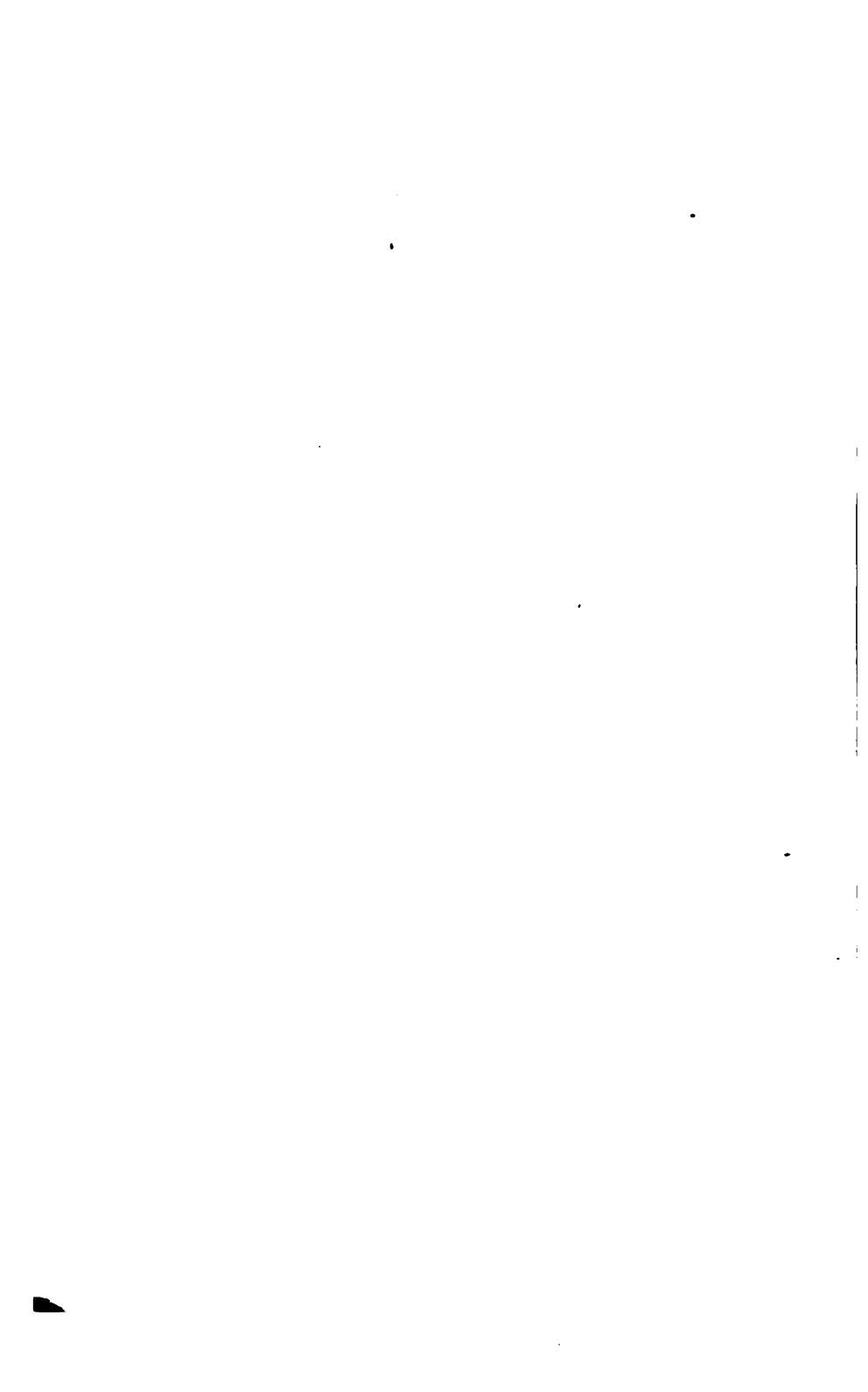


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CONWAY CASTLE.



The Hall of Llewelyn, Conway Castle.

Archæologia Cambrensis,

A

RECORD OF THE ANTIQUITIES

OF

WALES AND ITS MARCHES,

AND THE JOURNAL OF

The Cambrian Archæological Association.



VOL. V. NEW SERIES.



LONDON:
LONGMAN, BROWN, GREEN AND LONGMANS.
TENBY: R. MASON.
1854.

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PREFACE TO VOL. V.

NEW SERIES.

THE Provisional Editors of the *Archæologia Cambrensis* have much satisfaction in presenting its readers with another complete volume. They feel that it is due to themselves to give an account of the office from which they have just retired.

Late in the month of December, 1853, the editorship of the Journal became vacant. The Committee of the Association had received no previous intimation of it, and it was impossible at that season to convoke them. The General Secretaries accordingly undertook the duty of conducting the publication until that body should make some permanent arrangement for its management. At the time when they entered upon their office there was not enough matter in hand for a single number, although the first number of the volume was due in less than a fortnight. To this cause chiefly must be attributed the irregular appearance of the Journal during the past year, which, it is to be feared, will necessarily continue for some months. But the Editors venture to think that in point of interest and ability the present volume is not inferior to the average of its predecessors.

In one important point of view, however, the Editors are only too ready to acknowledge the inferiority of this volume to most of those which have preceded it. They speak of its illustration. The funds at the disposal of the

Publisher for this purpose were lamentably inadequate, mainly in consequence of the irregular payment of their subscriptions by the Members of the Association. The Editors beg to acknowledge with thanks the liberality of the following gentlemen in contributing illustrations:—
The Rev. W. Basil Jones, and William Rees, Esq.; and they wish at the same time to express their gratitude to those who have supplied original articles and other papers during the past year.

The Provisional Editors resigned their office to the Committee at the Ruthin Meeting. A Special Committee was then appointed, to superintend the publications of the Association, consisting of

C. C. BABINGTON, Esq., St. John's College, Cambridge,
Chairman;

E. A. FREEMAN, Esq., Oaklands, Dursley;

REV. W. BASIL JONES, University College, Oxford;

REV. H. LONGUEVILLE JONES, Privy Council Office;

REV. J. WILLIAMS, Llanymowddwy, Dinas Mowddwy.

This Committee has entered into new arrangements with the Publisher, and a Third Series of the *Archæologia Cambrensis* will commence in the year 1855, to be carried on under their direction.

In taking leave of their readers the Provisional Editors think it right to notice a point of deep interest to them. They allude to the opposition which has been manifested in some quarters towards the Association and its periodical. They believe that the entire aggregate of persons opposed to it is not large, but since it appears to be founded upon misapprehension, they feel bound to do all in their power to remove it. It would appear that the proceedings of

the Association are in some degree offensive to two classes of persons. Some dislike its objects, and others its mode of pursuing them.

The former are angry with us for making antiquities the matter of our study. Or, when they are driven out of this position, they attack us for devoting our exclusive attention to them. "Why not add some other science," say they, "Geology for instance?" To both of these objections the answer is plain. We are an Antiquarian and we are not a Geological Association. And whatever may be thought of the abstract possibility of combining physical with archæological researches, in the case of our own Association those of our Members, and we have many, who are eminent in natural science, have given their undivided and unhesitating opinion against it. Then our objectors fall back upon their aversion to archæology *eo nomine*. "It has neither the dignity of a science nor the utility of an art." To that which aspires to the dignity of a science, its lack of apparent utility is no objection. If utility is to be the measure of the esteem in which a science is to be held, some of the noblest exploits of science would sink far below the rank which they now hold in popular opinion. Where was the utility of completing the map of the Polar Regions, when all hopes of a commercial thoroughfare in that direction were at an end, so that brave men should risk and lose their lives in the endeavour? Where is the utility of the scarcely less perilous task of measuring the motion of a glacier? Ask the Astronomer to tell you the utility of his study, and he will treat your question with the scorn which it deserves. No: knowledge is its own reward; and although

we are quite ready to defend our labours even against this charge, we prefer to rest their value on its true basis. But they have not "the dignity of a science." The words are not ours, and we are doubtful about their precise signification. The dignity of a science, if the words mean anything, is to be measured by two distinct standards, the certainty of its conclusions, and the dignity of its subject-matter. As regards the former, it is evident that Archæology does not aspire to absolute demonstration. Neither does Geology, nor Ethnology, nor Philology, nor any Palæontological science whatever. And the other inductive sciences, however they aim at it, fail partially to attain it.

But as regards the dignity of its matter, there can be no question as to the position of Archæology, and there is no question when other than national antiquities are under consideration. Nobody despises the labours of a Belzoni or a Layard, while it is thought contemptible and childish to investigate the monuments of our own ancestors. But, it may be said, the antiquities of Egypt are the memorials of a great nation, the antiquities of Nineveh are remarkable works of art. Yet the nation of which the former are the memorials is one which has exercised no appreciable influence on the progress of humanity; the grotesque imagination which devised the latter was blind and barbarous as compared with the graceful taste which reared the choir of Brecon or the nave of Llandaff.

And indeed, we contend not merely for the dignity of Archæology, but for its dignity as compared with the natural sciences. It stands as much above Astronomy or Zoology, as mind is above dead matter or brute life.

“Ay, but,” you tell us, “the Astronomer, the Zoologist, reads the laws of God written in natural phænomena.” And, we ask you, does not the Historian read the laws of God written in moral and social phænomena? and are not these much greater than the other? Let us cite a work of recent appearance, of which the doctrines have been questioned, but not the ability:—

“The thoughts of Rights and Obligations, of Duty and Virtue, of Law and Liberty, of Country and Constitution, of the Glory of our Ancestors, the Elevation of our Fellow-Citizens, the Freedom and Happiness and Dignity of Posterity—are thoughts which belong to a world, a race, a body of beings, of which any one individual, with the capacities which such thoughts imply, is more worthy of account than millions of millions of mollusks and belemnites, lizards and fishes, sloths and pachyderms, diffused through myriads of worlds.”¹

“But,” you say, “you have shifted your ground. We spoke of Archæology, not of History. Of the dignity of that, no man doubts.” Distinguish between them, if you can. Probably it is easy enough for *you* to draw a practical distinction. You know something of the latter, and nothing of the former. You sit in your easy chair, and enjoy the subtle generalizations of M. Guizot, or the brilliant individualizations of Mr. Macaulay, and reckon little of the labours upon which they are severally founded. So, if you like, you may read *Siluria*, in an easy slipshod manner, and wonder why Sir Roderick Murchison goes about with a hammer in his pocket. Let us tell you a tale.

Once upon a time there was a worthy Scotch minister, who preferred other men’s literary compositions to his own extemporary eloquence. His flock were dissatisfied;

¹ Plurality of Worlds, c. xi.

the Seceders reviled him as a dumb dog. One day, after sermon, he called upon a parishioner, and found him reading. "Well, Sawney, and quhat are ye doin'?" "Naething, Minister, aunly prophesyin'." "Quhat?" "Dinna fash yersell', Minister, I'm a prophesyin'. If readin' a preachin' be preachin', readin' a prophecy maun be prophesyin'." Now for the application. To *read* Geology is not to be a Geologist, and to *read* History is not to be a Historian. Both the one and the other must work for himself. And who but the Archæologist is, in however humble a degree, the *working* Historian?

However, if such objectors, content to enjoy their own wisdom, and to let us enjoy our own folly, will only treat us with contemptuous silence, we can assure them that the forbearance will be mutual.

With the other class it is very painful to us to have any difference of opinion. They are not offended with our studies, but with the principles upon which they are carried on. They are Archæologists, and Cambrian Archæologists too, and can have no quarrel with us on that score; but they accuse us of lack of patriotism, of being even anti-national. We deny the charge without hesitation. It may be that we have sometimes spoken sharply; but it is a sacred duty to science, to chastise sciolism, whether in a Celt or in a Saxon. It may be that expressions of impatience have escaped our Members at the (as it seems to them and to us) inadequate support which the Society has received at the hands of our countrymen. But we fail to see the reason for founding upon either of these facts the charge which, as we are told, is commonly brought against us. It is quite true

that there are wide differences of opinion between various Members of the Association on leading questions of history and archæology. It is also true that a majority of the active Members have been found of late to lean to one side of these questions. But this can hardly be a reason for taxing them, and still less the Society, with cherishing an anti-national spirit.

This is all that we claim, to sift thoroughly the whole evidence upon which the fabric of Welsh history has been raised. It is very possible, to a certain extent it is nearly certain, that the traditional account of our early condition may after all prove to be the true one. But we want to have its truth, or so much truth as it contains, absolutely proved, so far as such a matter is capable of proof. And this can be done only by applying to it the same criteria of external evidence and intrinsic probability, to which the traditions of other nations have been subjected. We wish to see that done for Wales which Thirlwall and Grote have done for Greece, Niebuhr and Arnold for Rome, Palgrave and Lappenberg for England. Neither must we isolate our inquiries so as to take no notice of other countries. The history of Wales does not stand alone; it is involved with that of other Celtic countries, with that of England, and more remotely with that of Europe in general. The archæologist who confines his attention to the narrow limits of his national history, will gain about as enlightened an idea of it, as if a man were to derive his whole stock of political knowledge from the parish vestry or the county sessions.

We are inclined to believe that all our Members, and others who are interested in our general objects, might meet on the common ground of these principles, viz :—

To seek the TRUTH honestly ;
 To assume nothing ;
 To ignore nothing ;
 To debate until they agree, or
 To differ amicably.

For, indeed, however undesirable controversy may be on many grounds, it is in some cases the only way of arriving at the truth. Those of our Members who have adopted opinions in some respects at variance with the established belief, have, we think, in no instance maintained them without an appeal more or less successful to argument. Their arguments, however, have not generally speaking been answered by counter-arguments, and most commonly have not been answered at all. We do not know how far this may be the prudent course, but it certainly is not the philosophical one. We therefore earnestly urge those who maintain either side of the historical or archæological questions now at issue, to enter the lists fearlessly, and to contend *à l'outrance*. But above all, whether they see reason ultimately to agree, or to differ, we trust that the controversy will be carried on in a friendly spirit. Why personal feeling should be mixed up with a purely intellectual question, is a problem which altogether passes our comprehension. Subject to these sole limitations, we conclude with a maxim, the importance and validity of which both the contending parties are bound to acknowledge—

Y GWIR YN ERBYN Y BYD.

Archæologia Cambrensis.

NEW SERIES, No. XVII.—JANUARY, 1854.

CONWAY CASTLE.

As soon as Edward the First had gained a sure position in Caernarvonshire, he commenced the erection of those magnificent castles at Conway, Caernarvon and Beaumaris, which have outlived the ruin of despoilers, and which still afford visible evidence of the genius of their architects.

The king himself was at Conway for the first time, as we learn from the Welsh Rolls, on the 13th of March, in the 11th year of his reign, and he continued here daily until the 9th of May; nor did he quit Wales on this his third visit until the 28th of August in the same year. It was during his residence at Conway that the sheriff of Rutland received orders to send masons there to commence the castle. The superior quality of the building stone of this Midland district of England had naturally given employment to a large body of stone masons, and their labours on the Welsh castles will at once account for the excellency of the workmanship.

The hall of the castle of Conway was erected by the year 1286; as the *Corpus Comitatus* shows that, before this time, the sheriff was allowed his expenses for carpentry work incurred in it. But after a few years the original hall, which seems to have stood at the north end of the building, was probably found too small, and the erection of another, called the Hall of Llewelyn, was

designed to supply the wants of the royal inmates. It was four years in building, and, with the chapel adjoining, cost £48. 13s. 11d.

Accordingly, in the second year of the "Principatus," or what is supposed to be the 31st year of Edward the First's reign, the works of the new structure were commenced. It will not be necessary to enter into an analysis of the curious account of the expenditure which follows these observations, as there is nothing unusual in the entries.

The Roll is preserved in the late Treasury of the Exchequer, in the Chapter House, Westminster,¹ and it may be regarded as a fair specimen of the manner in which the two fabric rolls of Caernarvon Castle were kept. Similarly, at a subsequent period, the hall at this castle also was rebuilt, and the roof of Llewelyn's Hall was carried away from Conway and put up here. The general history of these grand structures is so connected, that it is difficult, except in the ensuing entries, to separate them. I must therefore refer the reader, for additional information, to the account I have written of Caernarvon Castle. The existing remains of Llewelyn's Hall exhibit the unusual feature of a round-headed window of the period, with Gothic tracery. This singular window was the work of Elias de Burton and William de Walton. When the general construction is examined, and the points of junction betwixt the work of the two periods, the difference of the later is at once apparent.

**EXPENSÆ FACTÆ PRO OPERACIONIBUS AULÆ
LEWELINI.**

Per W. de Sutton Justiciarium Northwalliæ incipientæ die Lunæ
in crastino Sanctorum Apostolorum Simonis et Judæ anno
principatus E principis secundo.

Prima septimana. In vadiis Radulphi de Golston cementarii
pro iiij^{or}. dies operabiles xij. d'.
Johanni de Cantebr' quarrario x. d'.

¹ Miscellaneous Bag of Wales, No. 46.

Henrico Broun quarrario viij. d'.
 Cadugon' ap Eignon porteri iij. d'.

Summa ij. s. x. d'.

Secunda septimana. In vadiis Radulphi de Golston cementarii
 pro vj. dies operabiles xvij. d'.

Edwardo cementario xij. d'.

Johanni de Cantebr' quarrario xv. d'.

Henrico Broun quarrario xij. d'.

Cadugon ap Eignon porteri vj. d'.

Cuidam garcioni facienti mortarium vj. d'.

In carriagio arrenæ per aquam et terram.... ij. s'. j. d' q̄.

Summa vij. s. x. d. ob.

iiij septimana. In vadiis dicti Radulphi cementarii per v dies
 operabiles xv. d'.

Edwardo cementario..... x. d'.

Henrico Broun quarrario xij. d' o'.

Henrico de Oxonia portitori x. d.

Cuidam garcioni facienti mortarium..... v. d'.

In cariagio petræ de Ripa versus Aulam

Lewelini v. d'.

Summa iiij. s'. ix. d'. ō

iiij septimana - - - - -

Summa iiij. s'. ij. d'.

v^{ta}. septimana - - - - -

Summa iiij. s'. ix. d'. ob.

vj^{ta}. septimana - - - - -

Summa iiij. s'. viij. d'.

vij septimana - - - - -

Summa v. s'. x. d'.

viiij septimana - - - - -

Summa v. s'.

Item liberatis Roberto filio Laurencii carpentario pro
 diversis carpentitiis ibidem factis ad tascham cj. s'.

Summa cj. s'.

Expensæ factæ pro operacionibus Aulæ Lewelini per W. de
 Sutton Justiciarium Northwalliæ post Natale Domini viz.

In prima septimana proxima post Octabas Sancti Hillarii

In vadiis Johannis de Cantebr' quarrario per v dies opera-
 biles xv. d'.

Henrico Broun quarrario xij. d'.

Cadugano le Galeys vj. d'.

Secunda septimana. In vadiis Radulphi de Golston cementarii
 per vj dies operabiles xvij. d'.

Johanni de Cantebr' quarrario xv. d'.

	Henrico Broun quarrario	xij. d'.
	Cadugano le Galeys	vj. d'.
	Summa iij. s'. iij. d'.	
iiij septimana	- - - - -	-
	Summa v. s'.	
iiij ^{ta} . septimana	- - - - -	-
	Summa vij. s'. x. d'.	
v ^a . septimana	- - - - -	-
	Summa ix. s'. xj. d'.	
	Summa totius sup istius rotuli viij. li. x. s'. viij. d'ob'.	
vj ^{ta} . septimana	- - - - -	-
	Summa vij. s'. iij. d'.	
Anno principis E. tercio incipiente		
vij ^{ta} . septimana	- - - - -	-
	Summa vij. s'. iij. d'.	
viiij ^a . septimana		
	In vadiis Radulphi de Golston cementarii...	ij. s'.
	Hugoni de Derby cementario.....	ij. s'. ij. d'.
	Johanni de Cantabr' quarrario qui fuit in quar-	
	rarium ultra aquam in ista septimana	ij. s'.
	Henrico Broun quarrario	xiiij. d'.
	Waltero garcioni quarrario	ix. d'.
	Hugoni le pipere portitori	ix. d'.
	Cadugano le Galeys portitori	viiij. d'.
	Item liberatis Johanni de Colton pro cariagio	
	petre de aqua usque Aulam Lewelini	ix. d'.
	Item liberatis Tuder ap Candelow Ringildo	
	de Crykith pro cariagio petre de quarrariis	
	usque aquam	vij. s'.
	Summa xx. s'. iij. d'.	
ix ^a septimana		
	In vadiis Radulphi de Golston cementarii et omnium	
	aliorum operariorum ibidem	xj. s'. iij. d'.
	Et in cariagio quorundam lapidum grossorum	
	apud Carnarvon' pro quodam hostio	ij. s'. vj. d'.
	Summa xij. s'. x. d'.	
	In vadiis Hugonis Gernons cementarii per quatuor septi-	
	manas precedentes.....	i. xs'.
	Et Thomæ de Stafford cementario per idem	
	tempus	ix. s'.
	Et Hugoni de Derby cementario per quatuor	
	septimanas	v. s'. vj. d'.
	Summa xxiiij. s'. vj. d'.	
x ^a septimana	- - - - -	-
	Summa xj. s'. j. d'.	

xj ^a septimana	-	-	-	-	-	
	Summa	vj. s'.	vij. d'.			
xij ^a septimana	-	-	-	-	-	
	Summa	v. s'.	ijj. d' ob.			
xiiij ^a septimana	-	-	-	-	-	
	(deest)					
xiiij septimana	-	-	-	-	-	
	Summa	xij. s̄.	ijj. d'.			
xv ^a septimana	-	-	-	-	-	
	Summa	x. s'.	j. d'ō.			
xvj ^a septimana	-	-	-	-	-	
	Summa	xij. s̄.	iiij. d'.			
	Summa totius supra istius rotuli	vii. li.	ij. s'.	vij. d'.		
xvij ^a septimana	-	-	-	-	-	
	Summa	x. s'.				
xviiij septimana proxima	} In vadiis Radulphi de					
ante pentecostem		} Golston cementarii				ij. s'.
	Hugoni de Derby cementario					ij. s'.
	Roberto de Cestr' cementario				xx. d'.	
	Johanni de Cantebr' quarrario				xx. d'.	
	Henrico Broun quarrario				xiiij. d'.	
	Willielmo de Thornton portitori				ix. d'.	
	Cadugano le Galeys portitori				ix. d'.	
	Thomæ del Ganneu portitori				ix. d'.	
	Ythelo de Angles' portitori				ix. d'.	
	Summa	xj. s'.	vj. d'.			
	In emptione ferri et fabricatura ejusdem pro operationibus predictis ante pentecostem	xv. s̄.	viiij. d'ō.			
	In xxiiij quarteriis calcei factis et emptis apud Aber	v. s'.				
	ix. d'. precium quarterii	ijj. d'.	Et in cariagio et portagio ejusdem de Aber usque Conewey	vij. s'.	viiij. d'.	
		* † † † †				
	Item in factura M M M M cindularum juxta Tavernes	x. s'.	precium miliarum	ij. s'.	vj. d'.	
	Et in portagio et cariagio earundem per terram et aquam usque Aulam Lewelini	v. s̄.	ii. d'.			
	In vj laciis provisus ad supremum solarem	ijj. s'.				
	Rogero le Mercer pro ferro et clavis	x. s'.	ij. d'ō pro maeremio	ix. d'.	Et in CC bordis emptis	viiij. s'.
	In cariagio et portagio earundem	ijj. s'.	Item in una tyna empta pro aqua portanda ad predictas operationes	vj. d'.		
	Summa	lxvj. s'.	vj. d'.			
xix ^a septimana						
	In vadiis Radulphi de Golston cementarii				xij. d'.	

	Hugoni de Derby cementario	xij. d'.	
	Roberto de Cestr' cementario.....	x. d'.	
	Johanni de Cantabr' quarrario	x. d'.	
	Henrico Broun quarrario	vij. d'.	
	Willielmo de Thornton portitori quarrei.....	iiij. d'o'.	
	Cadugano le Galeys portitori	iiij. d'o'.	
	Thome de Gannev portitori	iiij. d'o'.	
	Ythel de Anglesia portitori	iiij. d'o'.	
Carpentarii	{	Radulpho carpentario	xij. d'.
		Roberto carpentario.....	xij. d'.
		Madoco carpentario.....	xij. d'.
		Henrico de Cestr'.....	ix. d'.
		Simoni de Hibernia	x. d'.
		Ricardo le prentiz carpentario	vj. d'.
	Summa x. s'. x. d'.		
	In cariagio maheremii et petre in eadem septi- mana	vij. d'.	
	Et in emptione predicti maheremii.....	xj. d'.	
	Et in ferro empto et fabricatura ejusdem....	viiij. d'o'.	
	Summa ij. s'. ij. d'o'.		
xx septimana	- - - - -	-	
	Summa xvj. s'. x. d'.		
xxj septimana			
	In vadiis Roberti de Cestr' cementarii.....	xx. d'.	
	Willielmo Walle quarrario pro plasturacione.	xviiij. d'.	
	Thome del Gannev portitori.....	ix. d'.	
	Johanni de Cardigan portitori.....	ix. d'.	
	In fabricatura.....	iiij. d'.	
	Summa iiiij. s'. xj. d'.		
xxij ^a septimana	- - - - -	-	
	Summa xj. s'. iiij. d'.		
	Willelmo fabro pro ferramento.....	vj. d'	
	In cariagio maheremii et petre.....	iiij. d'.	
	Summa xiiij. d'.		
xxiiij ^a septimana	- - - - -	-	
	Summa ix. s'. j. d'o'.		
xxiiij ^a septimana	- - - - -	-	
	Summa xiiij. s'.		
	Summa totius istius rotuli vij. li. xviiij. s'. iiij. d'.		
xxv ^{ta} septimana	- - - - -	-	
	Summa viij. s'. iiij. d'.		
xxvj ^{ta} septimana			
	In vadiis Radulphi de Golston et Hugoni de Derby et duo- bus garcionibus eis servientibus per unum diem	x. d'.	
	Duobus portitoribus per totam septimanam..		

Roberto Laurence et Ricardo de Middel carpentariis per unum diem	viiij. d'.
Johanni plumbario pro plumbo fundando cum magistro Rogero plumbario per duos dies et dimid'	vij. d'.
In cariagio sabulonis ad predictum plumbarium	iiij. d'.
In xviiij peciis ferri emptis ad gumphos et vertivellos quorundam hostiorum predictæ Aulæ	iiij. s'.
In fabricatura earundem	iiij. s'.
In maeremio empto	viiij. d'.
Summa x s'. vij. d'.	
xxviij ^a septimana } - - - - -	
xxviiij ^a septimana } - - - - -	
Summa iiij. s̄ iiij. d'o'.	
xxix septimana - - - - -	
Summa ij. s'. hj. d'.	
Et postea Roberto carpentario cooperienti per tres septimanas Aulam Lewelini	vj. s'.
Et filio suo carpentario per idem tempus....	iiij. s'.
Radulpho et Hugoni cementariis et Johanni de Cantebr' quarrario super operatione turellorum Aulæ per idem tempus	xviiij. d'.
Et Willielmo fabro pro fabricatura	ij. s'.
Summa iiij. s'. vj. d'.	
Roberto de Dynbeth carpentario per xv dies	v. s'.
Ricardo de Ruthyn carpentario per idem tempus	iiij. s'. viij. d'.
Madoco ap Jevan pro carpentatione et cementatione	iiij. s'. viij. d'.
Roberto Laurence carpentario per idem tempus	vj. s̄. vj. d'.
Ricardo Seeph ei servienti per idem tempus..	ij. s'. iiij. d'.
Summa xxj. s' ix. d'.	
Roberto de Dynbeth carpentario	ij. s'. vj. d'.
Roberto Laurence carpentario	ij. s'. ij. d'.
Ricardo de Roule carpentario	xxij. d'.
Johanni de Dover' carpentario	xviiij. d'.
Madoco ap Jevan pro carpentatione et cementatione	ij. s'. ij. d'.
Et cuidam servienti ei	ix. d'.
Summa x. s'. xj. d'.	
† † †	
Item Rogero le Mercer pro M M M CC bordnayles et spikinguales x. s'. j. d'o'.	
Rogero plumbario et duobus garcionibus servientibus	

eidem pro plumbatione turris ante festum Sancti
Michaelis et quinque dies post festum Michaelis

vj. s'. v. d'.

Summa xvj. s'. vj. d'o'.

Tertia septimana post }
festum Sancti Michaelis }

Summa vj. s'.

Rogero le Plumer et garcioni suo ei servienti diebus
veneris et sabbatis ibidem..... xij. d'.

Thomæ le Cu pro stanno et clavis emptis ad
plumbarium turris ibidem x. d'.

Johanni de Coltone pro cariagio maeremii per
unum diem..... vj. d'.

Summa ij. s'. iij. d'.

Quarta septimana - - - - -

Summa iij. s'. vj. d'.

Rogero plumbario per quatuor dies xvj. d'.

uni garcioni suo ei servienti per idem tempus
vj. d'.

Et alio garcioni ei servienti per j. diem j. d'o'.

Summa xxij. d'o'.

iiij septimanæ In vadiis Radulphi de Golston Hugonis de Derby
cementariorum et duobus eis servientibus Johanni
de Cantebr' quarrario et uni garcioni ei servienti per
tres septimanas proximas post festum omnium sancto-
rum pro turre Aulæ Lewelini..... xvij. s'. iij. d'.

Summa xvij. s'. iij. d'.

Ricardo Hemmynge de Caernarvon' pro vij serruris ad
quedam hostia dictæ Aulæ Lewelini..... v. s'.

Eidem Ricardo pro dictis serruris ibidem ap-
ponendis..... xij. d'.

Rogero le Mercer pro ferro et clavis post
festum sancti Michaelis..... iij. s'.

Summa x. s'.

Radulpho de Golston Hugoni de Derby cementariis et
Jorverth le Galeys et Cadugano le Galeys eis servienti-
bus per novem dies operabiles proximo sequentibus
vj. s'. viij. d'.

Item Johanni de Cantebr' et Henrico Broun
quarrariis per idem tempus..... iij. s'. iij. d'.

Willielmo Fabro pro ferramento ibidem per
idem tempus ij. s'. vj. d'.

Item Johanni de Cantebr' et Henrico Broun
pro quatuor mussellis petræ levatæ de quar-
reio post natale ad tascam vij. s'.

Summa xx. s'. vj. d' o'.

Summa vij. ii. ij. s'. vj. d'. scilicet tocius istius rotuli.

(In dorso)—Custus pro capella ad Aulam Lewelini post Natale Domini anno principatus E. principis tertio.

Johanni de Cantebrigg' et sociis suis quarrariis pro petra cidenda et levanda de quarreio	xij. s'. viij. d'.
Summa xij. s'. viij. d'.	
Radulpho de Golston et Hugoni de Derbi cementariis pro muris capellæ incipiendis prima septimana post mediam quadragesimæ	xl. d'.
Johanni de Cantebrigg' querenti fundamenta dietorum murorum per idem tempus	xv. d'.
Henrico Broun pro eodem per idem tempus	xij. d'.
Cadugano Galeys Jorverth le Galeys et Willielmo de Lancaster' portitoribus et facientibus mortarium	ij. s' iij. d'.
Summa vij. s'. x. d'.	
Radulpho de Golston et Hugoni de Derby Cementariis pro eodem in septimana sequente	xl. d'.
Johanni de Cant' pro eodem	xv. d'.
Henrico Broun pro eodem	xij. d'.
Cadugano le Galeys Jorverth le Galeys et Willielmo de Lancaster' portitoribus pro eodem	ij. s' iij. d'.
In cariagio sabulonis	vij. d'.
Summa viij. s'. vj. d'.	
Summa totalis supra xxx. s'.	

Custus pro capella Aulæ Lewelini in septimana proxima festum Sancti Jacobi Apostoli anno principatus E. principis quinto videlicet

Cementarii—Johanni de Bangor	ij. s'.
Radulpho Goldston	ij. s'.
Petro de Lincoln per ij dies	iiij. d'.
Quarrarius—Johanni de Cant'	xviij. d'.
Minuti operatores—Cadugano le Galeys	ix. d'.
Duobus portitoribus	xviij. d'.
In portagio petræ	j. d'.
Henrico de Cestr' carpentario	iiij. d'.
In clavis ad sindulas	ij. d' ob'.
Summa viij. s'. viij. d' ob'.	

In septimana proxima sequente

Cementarii—Ithel de Bangor	ij. s'.
Radulpho de Goldston	ij. s'.
Eliæ de Burton	ij. s'. v. d'.
Roberto de Elstowe	ij. s'. ij. d'.
Minuti operatores—Cadugano le Galeys	x. d' ob'

Hugoni le pipere	x. d' ob'
Llanagist le Galeis.....	x. d' ob'
Willielmo de Cestr' schire.....	x. d' ob'
Item in cariagio unius batelli sabulonis et petrarum per aquam et terram	xxiiij. d'.
Et in ferro et fabricatura Willielmi Fabri ...	vij. d'.
Summa xiiij. s'. vij. d'.	
In septimana proxima sequente - - (ut supra) -	-
In fabricatura pro emendatione utensilium ..	ij. d'.
In maeremio pro v. lintellis empto.	ij. d'.
In carpenteria ejusdem.....	iiij. d'.
Summa xij. s'. vj. d'.	
In septimana proxima sequente - - - -	-
Summa xij. v. d'.	
In septimana proxima sequente - - - -	-
Summa xiiij. s'.	
In septimana proxima sequente - - - -	-
Summa xij. x. d'.	
In septimana proxima sequente - - - -	-
Summa xij. s'. iiij. d'.	
In septimana proxima sequente - - - -	-
Summa xj. s'. xjd'.	

Necessaria pro operatione supra empta et soluta per W.
de Sutton' eodem anno

In dimidium centena liberæ petræ venientis de Angles'
emptæ

In cariagio ejusdem per mare apud Conewey iiij. s'.

Et de aqua usque Aulam Leweleni per terram xij. s'.

In j. centena petræ vj. s'.

In cariagio ejusdem iiij. s'.

In vij quarter' et vij bussell' calcei emptis.. ij. s'. vij. d'.

precium quarterii iiij. d'.

Et pro cariagio ejusdem usque predictam

Aulam..... ij. s'. vij. d' o'.

In quatuor quarter' et dimid' calcei emptis .. xviiij. d'.

In cariagio ejusdem..... xviiij. d'.

In radiis Eliæ de Burton et Willielmi de Walton' cemen-

tariorum taillantium lapides apud Conewey pro fenestra

dictæ capellæ a iiij^o. die Octobris usque xij diem Decem-

bris per x septimanas anno principatus E. quinto xvj s'.

vij. d'. videlicet dicto Eliæ per septimanam ii'. v. d'

Et dicto Willielmo ij. s'. iiijd' preter dies festuales

In cariagio xxx predictorum lapidum de Caernarvon'

usque Conewey per mare per Johannem de Penchestre

et batellum principis ij. s'.

Et pro cariagio eorundem de aqua usque predictam
Aulam per terram

Summa lxxvj. s'. x. d' ob'

Custus pro operationibus Turris juxta Aulam Lewelini
anno supradicto

Radulpho de Golston et sociis suis cementariis pro muris
lapidies faciendis et exaltandis cum muris garderobæ
eidem spectantis ad tascam xxx. s'.

Johanni de Cantebrigg' et sociis suis quarreantibus pro
lapidibus ad hoc emendis in quarrario cum cariagio et
portagio eorundem ad tascam xx. s'.

In vj quarteriis calcei empti et cariagio ejusdem iij. s. vj. d.
In ferro fabricatura gumphis clavis serruris et omni fer-
ramento x. s.

Rogero Plumbario et garcionibus suis pro plumbaria de
plumbo principis facienda et cubanda x. s'. iij. d'. ob'.
per quindenam

Roberto Lauerence et sociis suis carpentariis pro maeremio
et bordis ad hoc providendis et inveniendis et cariagio
eorundem ad tascam lxxvj. s'. viij. d'.

Summa vij. li. v. d' ob'

Summa totalis supra de anno quinto xv. li. v. s'. vj. d' o.

Custus pro Aula Lewelini in septimana proxima post
pascham anno principis E. vj^{to}.

Johanni de pencestr' ⁊ sociis suis marinariis pro cariagio
petræ talliatæ ad fenestras capellæ ibidem de Carnar-
von' usque Conewey per mare et per batellum principis
v. s'.

Johanni de Coltone pro eisdem petris cariandis per terram
de mari usque Aulam viij. d'.

Eidem Johanni pro petra carianda de petra
molendini usque dictam Aulam viij. d'.

Quibusdam marinariis pro sabulone cariando ix. d'.

In vj peciis ferri emptis ad barras fenestrarum xij. d'.

Willielmo fabro pro fabricatura eorundem xij. d'.

Summa ix. s'. j. d'.

In septimana } Eliæ de Burton cementario per totam septi-
proxima sequente } manam ij. s'. v. d'.

Ricardo de Bedeford cementario per idem
tempus ij. s'. v. d'.

Radulpho de Goldston cubitori per idem
tempus ij. s'.

Hugoni de Derby cubitori per idem tempus ij. s'.

Johanni de Cantabr' quarrario per idem tempus	xviiij. d'.
Willielmo de Morhale quarrario.....	xvj. d'.
Petro de Lyncolne portitori	xij. d'.
Henrico Broun facienti morterium	xij. d'.
Cadugano le Galoys portitori	ix. d'.
Jorverth le Galoys portitori per idem tempus	ix. d'.

Summa xv. s'. ij. d'.

Summa totalis anni sexti xxiiij. s'. iij. d'.

Summa totalis supra extra istius rotuli xvij. li. xix. s̄.
ix. d. ō.

Summa totius infra et extra xlviij. li. xiiij. s'. xj. d'.

(In dorse) Particulæ operationum Aulæ Lewellini de Conewey
de tempore Domini W. de Sutton' Justiciarii
Allocatæ in compoto Camerarii de anno v^{to}.

CHARLES HENRY HARTSHORNE.

Cogenhoe, Dec. 26, 1853.

ON ANCIENT CUSTOMS OF THE LORDSHIP OF CRICKHOWEL.

(*Read at Brecon.*)

THE paper which I have the honour to submit to your attention has a special reference to certain customs which prevailed within the Lordship attached to Crickhowel Castle, anterior to the reign of Elizabeth, and I submit this paper with the less hesitation, inasmuch as whatever interest, if any, which the subject may possess, does not depend for its elucidation upon any observation of mine, but upon the degree of curiosity which a statement of these customs may excite—customs which I have extracted from a copy of a document from the archives of Badminton, with which I have been favoured, and which I have ventured to bring before you, from the persuasion that they are not without value as tending to throw some

light over the character and quality of that feudal power exercised by the Norman Lords over their Welsh dependents. Formerly, whenever we desired to learn the history of a people, we were to a great degree compelled to be guided more by its political events and general laws than by those special customs which appertain to particular localities—customs which, by being so closely interwoven with domestic life, present a homely, but I believe a not unfaithful, picture of the state of civilization which existed at the period to which they allude, and show the importance of embodying, if not their letter, at all events their spirit, in the pages of history. But if formerly we have been too little under the guidance of local peculiarities, this circumstance did not necessarily arise from any disregard of their value, but probably from the want of that access to family documents which has of late years in so many instances been granted by their possessors; and I think you will concur with me, that even now, if many would allow an occasional trespass upon their muniment rooms, for the innocent purpose of historical investigation, that a considerable flood of light would be thrown upon matters hitherto obscure.

These few remarks I should scarcely have ventured to offer had they emanated from merely my own convictions; but I felt that they were supported by an eminent authority of the day, who says:—

“The genuine history of a country can never be well understood without a complete and searching analysis of the component parts of the community as well as the country. Genealogical inquiries and local topography, so far from being unworthy the attention of the philosophical inquirer, are amongst the best materials he can use; and the fortunes and changes of one family, or the events of one upland township, may explain the darkest and most dubious portions of the annals of a realm.”

Now, in submitting this paper, I do not for a moment anticipate the realization of such a result as that announced in the last part of my quotation. Its importance is doubtless very limited, embracing, as it will, a variety of details which may appear to some almost

trivial; still, I hope, when it is considered how powerful is the action of minor circumstances upon individual welfare and happiness,—how much a sentiment of either attachment or antipathy is influenced by the equity of daily transactions, that these details may be found to possess an interest which in abstract contemplation would not be accorded to them.

In the fifth year of Elizabeth a commission was granted by the Earl of Worcester to Sir Roger Vaughan, Knight, and others, at the special suit of the tenants of the manor and lordship of Crickhowel, to confirm upon oath those customs which were proved to be due upon them. Accordingly, a body of ancient customs was framed, from which I have extracted such as most peculiarly express the power exercised by the lord within his lordship, more especially as indicated by the various services and conditions imposed upon his Welsh tenants. I will, with your permission, first read to you three customs which are distinctly personal:—

THE OATH OF THE HOMAGERS.—“ All the Tenants that houlde their lands by the said Prince ought to acknowledge the Lord by the words followeing, that is to saie, ffirst, he ought to come before the Lord kneelinge and acknowledge to hould of the Lord of Crughowell such rents and lands by service of homage and ought to close his handes within the Lordes, deposeinge truly in his faith by God and the Holy Evangelists that he with his whole heart and soul above all thinges, he shall love his Lord, and in all places of any dread shall stand by his Lord him to defend and his bodie well and truely and without fraude and guile against his enemyes keepe. And this done, The Lorde shall command to stand upp from his kneelinge and shall Kisse him and after that all the Tenants soe sworn, they shall give the Lorde or his officer by him appoynted the sum of £5. of lawfull money of England immediately after the oathes and homages made.”

AYDE.—“ The Welsh Tenants shall give to the Lord at his makeinge Knight reasonable ayde, that is to witte, 8d. for to buy him a horse.”

“ The said Tenants shall give unto the Lord at his first comeinge to his Lordshipp 100s.; and to the marrynge of his first begotten daughter 100s., and to the sonne of the said Lord when he is made Knight five poundes.”

The two last, it will be observed, seem clearly burdens imposed upon the Welsh; but I think the following customs will show in a still more emphatic manner the distinctions which were originally made between the English and Welsh tenants:—

CUSTOME FOR PAYMENT OF RENTS.—"The Lord of Crughowell and his heires have of oulde custome that all the Tenants of the borrowe and village and all manner of tenants both Welshe and Fforren shall come and paie the rents to the Lords Bayliffes certeyne days in which the said rents be leinable upon reasonable summoninge, that is to witt, the 3rd day before the said days; and if ane of them come not with their rents to paie them to the said Bayliffes, they ought before the Steward at the Lord's Barr every eache of them to be amerced, if he be a Welshe Tenant in 10s., a fforreigne Tenant in 7s., a burgesse in 12d."

HENNES PAID.—"Every Tenant by the said Forest for to have libertie for their Beaste in the said fforestes goeing and feedinge shall paie a hen at the Feast of St. Andrews."

"If ane be summoned at the said Feast for bringing of the said hens and come not, such ought to be amerced if he be a Welshe Tenant at 10s., a Fforeigne Tenant at 7s., a Burgess at 12d."

PLOUGHING THE LORD'S DEMAYNES.—"All the Welshe Tenants within the Lordship of Crickhowel ought by the custome off their landes to come with their oxen to eare the Demeane Lands by certeyne days at the winter season. The said Tenants ought to doe the like by certeyne days of the Lent Season."

"If any man enters the said Parke and there be founde that he ought to be attached by the Keeper of the Parke, and to be kepte in the stocks without the gate of the said parke till he pay upp or else to loose his right foote if the Parke be closed round about."

A large portion of the remaining customs have almost exclusive reference to the maintenance of weares and mills, and we shall presently see how heavily that maintenance fell upon the Welsh tenants. From the number and particularity of these customs, it would appear as though the old Welsh maxim that the riches of a family consisted of three things, a mill, a weare and an orchard, continued, in the two first instances at least, to exercise a practical influence,—a maxim which, in these days, would certainly fail to embody a truth, inasmuch as so

little is a mill regarded as an element of wealth, that it has almost become a popular aphorism, that you cannot inflict upon your enemy a greater injury than to leave him a mill in your will. However let the customs speak for themselves :—

MILLS.—“ All the Welshe Tenants of Llanelly, &c., shall sustain and repaire the mill of Clydach with upon their own proper costs and expenses. That is to witt, with all carpentry, Mill ponds and all manner of other works necessary to the same Mill appertayning. And they shall find sufficient water at all times of winter and summer or any other time to the course of the said mill. And if there be any default in the turning of water to the said mill turned by the Tenant of the Welshe Tenure, they ought to be amerced in 10s. every each of them.”

To subject a Welsh tenant to a penalty on account of a scarcity of water in a dry season is certainly a strange obliquity of justice. But to proceed :—

“ If it reigne in the said Mill for default of coveringe, all the Tenants above said ought to be amerced in 10s. a piece.”

“ If any Welshe Tenant deny to come with his graynes to the said mill to have grindinge and to go to another Mill out of the Lordship, they ought to be amerced in 10s. and to satisfie the Lord of his Tolle soe borne away.”

“ All the Welshe Tenants of the Lpp of Crughowell shall carry tymber of all manner reparation to the mill of Uske with their bodies, and to make the weare called the Welsh weare upon their own proper costs save the hedges and filling with stones between the hedges of the said weare; and paie due tolle as it was used in the time of Hugh Turberville and his predecessors.”

I think I need not weary you with more quotations to show the peculiar stringency of those customs to which the Welsh tenants were exposed. We can, I believe, arrive at these two conclusions: that they are eminently suggestive of a spirit of conquest; and, secondly, that their tendency must have been to perpetuate that strong sentiment of separate nationality which so long checked the growth of a warm intercourse between two countries recognizing the same sovereign. Whether in other lordships the Welsh were subject to customs of similar severity, or whether their quality was determined by the

capricious circumstances of conquest, irrespective of any common principle, is a point upon which those familiar with ancient local government could doubtless throw some interesting information. In conclusion, I trust that no statement of mine will expose me to the accusation of any wish to revive a feeling of animosity towards our English neighbours, so desirable to be for ever left in abeyance. Nothing would more grieve me than to be an instrument, however innocent in intention, in inducing any Welshman present, endowed with warm national susceptibilities, to commit a breach of the peace upon some unfortunate Saxon sitting beside him. Should such a catastrophe occur, there is this consolation, that the penalty will be awarded to the guilty party according to that law which knows no distinction between Welsh and English.

HUGH POWELL PRICE.

A WELSH COTTAGE IN THE MIDDLE AGES.

NOTWITHSTANDING the fictitious and romantic tone which of necessity belongs to the mere narrative of the *Mabinogion*, there is no doubt that the descriptive features of those tales faithfully reflect the manners and customs of the times in which they were severally compiled. We would, therefore, earnestly urge the archæologist and historian to study them, with the view of ascertaining how our ancestors built, dressed, and lived in general, whilst they were as yet an independent nation. We present our readers with an extract from the *Dream of Rhonabwy*, supposed to have been written in the thirteenth or fourteenth century, which portrays in vivid colours the style of domestic architecture which then prevailed in Wales, and more particularly the kind of interior arrangement in which the peasants generally indulged. We use the elegant and vigorous translation of Lady Charlotte Guest.

“ Rhonabwy and Kynwrig Vrychgoch, a man of Mawddwy, and Cadwgan Vras, a man of Moelvre in Kynllath, came together to the house of Heilyn Goch the son of Cadwgan the son of Iddon. And when they were near to the house, they saw an old hall, very black and having an upright gable, whence issued a great smoke; and on entering they found the floor full of puddles and mounds; and it was difficult to stand thereon, so slippery was it with the mire of cattle. And where the puddles were, a man might go up to his ankles in water and dirt. And there were boughs of holly spread over the floor, whereof the cattle had browsed the sprigs. When they came to the hall of the house, they beheld cells full of dust, and very gloomy, and on one side an old hag making a fire. And whenever she felt cold, she cast a lapful of chaff upon the fire, and raised such a smoke, that it was scarcely to be borne, as it rose up the nostrils. And on the other side was a yellow calf-skin on the floor, a main privilege was it to any one who should get upon that hide.

“ And when they had sat down, they asked the hag where were the people of the house. And the hag spoke not but muttered. Thereupon behold the people of the house entered; a ruddy clownish curly-headed man, with a burthen of faggots on his back, and a hale slender woman, also carrying a bundle under her arm. And they barely welcomed the men, and kindled a fire with the boughs. And the woman cooked something, and gave them to eat, barley bread, and cheese, and milk, and water.

“ And there arose a storm of wind and rain, so that it was hardly possible to go forth with safety. And being weary with their journey, they laid themselves down and sought to sleep. And when they looked at the couch, it seemed to be made but of a little coarse straw full of dust and vermin, with the stems of boughs sticking up therethrough, for the cattle had eaten all the straw that was placed at the head and the foot. And upon it was stretched an old russet coloured rug, threadbare and ragged; and a coarse sheet, full of slits, was upon the rug, and an ill-stuffed pillow, and a worn out cover upon the sheet. And after much suffering from the vermin, and from the discomfort of their couch, a heavy sleep fell on Rhonabwy's companions. But Rhonabwy, not being able either to sleep or to rest, thought he should suffer less if he went to lie upon the yellow calf-skin that was stretched out on the floor, and there he slept.”

PRIORY OF ST. JOHN THE EVANGELIST, BRECON.

(Read at Brecon.)

WHEN attention was lately drawn to the interesting and ancient remains of ecclesiastical foundations at Brecon, it was hoped that a careful research among the collections of MSS. in the British Museum and the Bodleian might supply information upon several points connected with their history and endowments, more abundant than we at present possess. The result, however, was not satisfactory; no further addition was made to the stock of materials already collected by the indefatigable Mr. Jones, the historian of the county of Brecknock, and by the editors of the last edition of Dugdale's *Monasticon*. Much time and labour were expended by the writer of this paper, fruitlessly, in his attempt to elucidate from new sources the ecclesiastical history of Brecon; although he must confess that his antiquarian diggings were rewarded by the discovery of some precious treasures, which may hereafter be produced to enrich the Journal of the Cambrian Archæological Association. Nothing more remains for him, therefore, than to arrange in a small compass all that is known of the Priory of Brecon, gathered from the voluminous accounts of the authorities to which he has alluded: he will also throw in a few remarks upon any striking points in the documents which come before his notice.

Priory of Brecknock in Wales; a Cell to Battle Abbey.
—The confessor of Bernard de Newmarch, or Bernardus de Novo Mercatu, the Norman Conqueror of the lordship of Brecon, was one Roger, a monk of Battle Abbey, who persuaded the knight that he could not do better than sanctify the possessions he had won by the sword, after the example of the king, by erecting and endowing a religious house, under the shadow of his stronghold at Brecon. Consequently, a priory was built without the walls of the castle, for six Benedictine monks, *temp.* Henry I.,—possibly just before the commencement of the

twelfth century, the conquest of Brecon having been completed about the year 1090,—and was dedicated to St. John the Evangelist. By his successful persuasion Roger did a good turn to the new foundation of Battle Abbey, to which the priory with its endowments was affiliated, as appears from the “charter of Henry IV. reciting and confirming all the donations made to Battle Abbey in the county of Sussex, and all its privileges, freedoms, and immunities, as well as all the charters made to the Priory of Brecknock, which is a cell of Battle Abbey.” [*Rot. Parl.* 13 H. IV. *Dugdale. Cartæ ad Cænob. de Bello spect.*, No. XXII.] Nor were these endowments small; not only the knight, but his followers also, each devoted a share of the property from which they had violently expelled the unhappy Welshmen, to the enriching of the new foundation. We can imagine the indignation of the natives, when they saw the daughter of Battle Abbey rising in fair proportions upon the ridge close by the sullen Norman Castle, reminding them at one glance of a foreign crown, a foreign lord, a foreign hierarchy, and their own lands wrested from them to support a crown which they abjured, a lord whom they feared, a church which was eager to supplant their own. In the charter we have, first of all, Bernard’s grant of a certain church, hard by his castle, which is situate in Wales in Brecheniog, which he had caused to be dedicated in honour of St. John the Evangelist, for the health and soul of his lord Henry, and for the soul of King William, his father and mother, and for the health of his own soul, his wife’s, his sons’, his daughter’s, and of all their ancestors, alive and dead. This strikes one as rather a wholesale establishment of the Norman race in the land of the Cymry; the commemoration of these warlike progenitors, intertwined with the stern remembrance of the Conqueror, and the reality of his politic son, was to be paid for out of the plunder of the natives, whose wishes, had they been consulted, would have rather tended to eject the red-haired tribe from their own mountain home, to have scattered the ashes of William the Norman upon the sea which he

had made the highway for his ambition, and to curse rather than to bless the shades of those freebooters, who were subjecting the whole island to their yoke. Then follows a list of the endowments, and it must be confessed Bernard was a politic knight; he married Nest, or as the Norman monk who drew the charter called her, Agnes, daughter of Llewelyn ap Gruffydh, Prince of Wales, [*Powel*, p. 115,] a lady who, although she was a slight link of sympathy between the conquerors and the conquered, reflected but little credit in after life upon the princely line whence she descended; and in conformity with the same clear views, he took a large lump of Saxon spoil, which he had found in the rich county of Hereford, and threw it into the lap of St. John the Evangelist, at Brecon; so that Norman munificence might be praised for even-handed justice in robbing both Wales and England, and in devoting most religiously a modicum of the plunder from both quarters to pious uses. The principal grants in Wales were a mill upon Usk, and two-thirds of another mill upon Hondu; five burgages in his castle, and one plough of land close by; two estates, Londe-worne (Llanwarn), in exchange for Llanhiangel, and Costinio (Llangasty tâl-y-llyn), in which the soul of his son Philip was to enjoy a special interest; and a certain "vast city" called Carnoys, no doubt Caerbannau, the old town out of which, an ancient MS. says, Bernard quarried large stones for building his castle, removing most likely much solid Roman masonry; he gave also a tenth of his tolls and grist-money, and a tenth of his bread. Jones remarks that the scribes in those days, who were most probably Norman monks, make sad havoc with the Welsh names of places; they seem to have caught them from the native tongue, shaping them into Latin etymology as nearly as sound and spelling could be brought together; the approximation, however, was not very close, and hence the greatest difficulty is experienced by any one, who would identify the particular localities mentioned in the deeds, with their Welsh names. But one thing is quite certain, the monks knew very

well the boundaries of the manors, lands, and tithings handed over to their care, and doubtless "the rose by any other name would smell as sweet;" and to carry this thought a little further, we may perhaps feel surprised when we meet with such minute grants as a tithe of bread and grist-toll; at the same time we may be comfortably assured, the monks knew how to make the collection easy and correct. Bernard gave also his church of Talgarth, and Langois, together with a chapel he had there. In England he gave four churches, with all their lands and tithes: Patingham, in Staffordshire; Bodenhams, Burchell, and the tithe of Bruneshope, in Herefordshire; and the church of Hardington in Somerset.

Agnes, his wife, gave the single manor of Berington. His followers were equally liberal, as follows:—

Picardus gave three carucates of land, and a tenth of his crops and animals in Wales.

Ricardus Cenomannicus, a carcuate of land.

Harold, a carcuate of land.

Walter de Cropus, his tithe of Lansefred, (Llansaint-fraed,) and in England the church of Clibery, (Cleobury?) and whatsoever belongs to it.

Ulgerius, all the tithe due to him in Wales.

Walter de Linehall, Roger de Baskeville, William son of Giroldus, Robert de Eurois, a burgess each.

Richard son of Ralph, the lands belonging to Firmin and Ralph Cornutus.

The priory, with this rich endowment, was charged with the annual payment of twenty shillings to the original foundation at Battle, whence also came Walter, a particular friend and brother monk of Roger, by whom the original building was in all probability erected, and the endowment deeds drawn, and who was created the first prior.

Bernard de Novo Mercatu and Agnes his wife had a daughter, Sybil; she became heiress of Brecknock in a singular way. Her brother, their son, Mael, discovered that his mother intrigued with a certain baron, and being himself, as the old chronicle in the Cottonian MS. says,

a noble knight, he assaulted the lover, as he left his mother, fought, and grievously wounded him; at which his mother was vehemently enraged. After the death of her lord she went to the court of Henry the First, and in the presence of the king and all his nobles, openly swore, that that Mael was not the son of Bernard de Newmarch, but of another knight whom she had loved before she married him. Whereupon King Henry, nothing loath to strengthen his interest with a powerful Norman family, disinherited Mael, and bestowed the lordship of Brecknock, together with the hand of Sybil, upon Milo, son of Walter, the constable of Gloucester and Hereford, whom King Henry created Earl of Hereford. They had five sons, Roger, Henry, Walter, Mael, and William, successively Earls of Hereford, who died all without issue. Of these, Roger and Mael were munificent patrons of the priory, the former heaping lands and wealth upon it in five deeds, with a most bountiful hand, which spared neither his larder nor his buttery, as we shall presently see; in fact, all the brothers and their followers, as appears from Mael's charter, were liberal in their benefactions, but we have only Roger's five and Mael's single charter remaining to us. Besides these five sons, Milo and Sybil had three daughters, Margery, Berta and Lucy, among whom, after the death of their brothers, the possessions of their father were divided.

Margery married the third Lord Humphry de Bohun, grandson of the first Humphry, with the long beard; their son Humphry de Bohun, Earl of Hereford, in right of his wife, and Constable of England, gave a charter to St. John's, Brecon.

Berta, the second daughter, married William Breos, who with her received as dowry the lordship of Brecknock; he also endowed St. John's with a charter, which is extant.

Lucy, the third daughter, married the Lord Herbert, to whom she conveyed as her portion the Forest of Dean, and other lands in England. Her son Reginald, and her grandson Peter, were both benefactors of the priory, as

will appear from their charters. The descendants, therefore, of Bernard Newmarch, married into the great families of the Earls of Hereford, the Bohuns, and the Herberts, and enlarged the original foundations of the priory.

Roger Earl of Hereford, in his first charter, gives permission to the prior and convent to hold a court throughout their lordships, with full jurisdiction, and all the privileges which they ought to possess, in consideration of the dignity of their mother church; he gave also the whole land of St. Paul's at Mara (Llangorse); the right of fishing in Llangorse three days a week, and every day in Advent and in Lent. This privilege of fishing in the mere was also shared by Llanthony Priory. He gave also tithes of his pullets, calves, lambs, cheese, wool, flax, and of everything titheable in all his forests throughout the honour of Brecon, and the whole tithe of all his town of Brecon, and the tenth of everything expended in his demesnes, whether he were himself present or absent, and the tenth of his larder at the Hay. We imagine these tithes were either compounded for, or rented to individuals upon the spot; otherwise the consumption of so many good things, especially the tithe of the produce of the larders, must have taxed the honest monks' power of digestion, assisted, though they might have been, by a host of hungry, ejected, and lack-land Welshmen. He gave also tithe of all kine given him by the Welsh; a tenth of his booty in war; and commonage through all Brecon. The "vast city" called Caer, by the side of the great road which leads to Brecon, the same as Caerbannau, mentioned in Bernard's charter, is also conceded, with a definition of the boundaries of its lordship.

The second charter, by the same Roger Earl of Hereford, seems to have been drawn to make more explicit the grants in the first, to remove doubts, and to provide against negligence and fraud. For instance, instead of the general terms "everything expended," we have "bread and drink" specified as to be tithed, in the consumption of the castles of Brecon and Hay, and other demesnes. The difficulty too seems to have occurred,

which we had anticipated in the collection of the tithe upon things edible; for, to remedy the speculation and carelessness of the servants, in the place of such difficult tithes, he gives the priory the tithes of all his corn (in sheaf), to be taken at the doors of his grange at the castles of Brecknock, Talgarth, and the Hay; he also decimates vegetables the second time, after the first tithing shall have been discharged, which was due to certain other churches; and as though his ingenuity were taxed to provide a sufficient substitute for the tithe upon the dinners and suppers, eaten by himself and his retainers, throughout the whole lordship, he loads all manors and lands, which may hereafter come into his possession, with the same burden, wherever they may be; and he added moreover the tithes of toll paid upon goods conveyed from his English to his Welsh lordships; the tithes also of all his pleas, tolls, gifts, gains, revenues, accruing from Brecon, and of all goods and chattels he might acquire in Wales.

The third charter by the same Roger makes mention of "the vast city" Carneys, with the boundaries of its lordship; but this deed was specially made to put the mill of the parish of Brecon in the hands of the monks, with an exclusive right of grinding, the miller's toll, and all privileges belonging to it. He gives also the land of Osmund de Travelia, and the bordering land, which belonged to Richard Gulafre, and reached as far as Weuniersin; also, all the land called Toni, and that which belonged to Walkeline Vis de Lu, from Pentenavel to Castle Weinard; the churches also of Talgarth, Llangors, Hay, Saint-Egion, Llangelen and Kethedi, in Wales. The charter is summed up with a recital of other concessions before made. The worthy monks never lost sight of their advantages, but took care to impress upon the records any remarkable grant which might have been thrown into their lot, upon every opportunity, in order that the frequent iteration might guard the right. In the fourth charter the lands in the third are particularly defined; but it seems to have been framed for the pur-

pose of embracing forty acres which Stephen de Bruin had given; free pasture for their animals in all Roger's forests, with the tithes of pigs of his pannage; at the close the monks take care that the court, granted them before, should be again mentioned, with its ample jurisdiction; they doubtless cherished that power as the apple of their eye, and made all the world cognizant of its existence.

The fifth charter confirms in perpetual alms, and defines the land which Osmund de Traueleia and his wife gave, that is to say, the whole land of Traueleia beyond the fountain, a burgage in Brecknock, and an acre of land outside the barrier.

Mahel, Earl of Hereford, confirms all that his grandfather and his retainers, all that his father and his brothers, Roger the earl, and Walter the constable, and Henry, and their retainers, had granted; he mentions that upon the dedication of the Castle Chapel, his father Milo had given two shillings for a light in the chapel, and subsistence for the chaplain and his assistant, and the school of Brecon, which properly belongs to the mother church. And moreover three shillings from the ferry, to be paid annually on the Feast of St. John the Baptist, to buy a light for the church; five shillings altogether, and this for the sake of Godfrey the Red (Coco), whom his brother Henry had made a monk, after having honourably served his ancestors up to that time.

William de Breos professes, his singular love to the Church of St. John, the Apostle and Evangelist, at Brecon, a church dear to him, he writes in the charter, beyond all others, and a saint in whom he has greater confidence than in any other being, God and St. Mary alone excepted. Wherever he may die, either in England or in Wales, he gives his body to the Church of St. John, and confirms all precedent charters in the largest sense possible; at the same time he bestows the important privilege upon all persons connected with the Church of St. John, as well burgesses as others, of exemption from all county and hundred dues, from all pleas and actions (*ut sint quieti et liberi de shiris et hundredis et placidis*

et querelis), together with a donation to the monks and the church of every felon's goods convicted within their jurisdiction, reserving to himself and his officers the power over life and limb. This charter, together with his body, in the presence of many witnesses, clergy and laity, he solemnly lays upon the altar of St. John, committing himself trustfully to his keeping, from that hour, whether alive or dead, and charging all who owed him love and fidelity to cherish and maintain that church to the utmost of their ability. The words of this charter are not dry and formal; they breathe the spirit of earnestness and sincerity, as though they were dictated by the Lord of Brecknock himself in a fervour of pious devotion.

In another charter the same lord concedes to the priory and confirms Ralph de Baschevill's grant of a demesne in fee, Trosdref mill upon the river Llyfni or Lleven.

Reginald de Breos gave by charter his mill of Llanmays, with all its toll and appurtenances, with leave to remove it to a more convenient spot upon the stream, if it should be thought advisable; five shillings also, to be paid at the feast of John the Baptist, out of his revenues from the town of Brecon, for the purchase of a light, for the daily service of the Virgin Mary.

By another charter he confirms the grants of his ancestors in the most ample manner. Geoffry Archdeacon of Brecon, Richard the deacon, "Magistro W. de Capella," are among the attesting witnesses.

From the Herbert charters it appears that they were not upon such loving terms with the monks as the De Breoses; living in England, perhaps, they wished to keep their Welsh lands free from ecclesiastical pressure. The monks worked hard to reclaim the soil, and were enterprising farmers; our agriculture in its infancy owes everything to their skill and industry; they knew nothing about reaping machines, drills, and clod-crushers, but they marvellously improved the existing implements, and methods of cultivation. They had grubbed up some

land near the village of Wakelin, about which Lord Peter asserted a claim; a quarrel ensued, and a reconciliation. The Lord Herbert, his son, was a man of disposition more docile to the Church, so he confirmed by a charter all the previous concessions in the neighbourhood of Llangorse, and gave the monks their way at Wakelin. He compounded the tithe of his household expenses at Castle Blayn by a payment of five marks a year, at three several periods; on St. Michael's day, 22s. 3d., "ad carnipricium" (?) 22s. 3d., and the remaining 22s. 2d. at the feast of St. Ethelbert; willingly consenting that the bailiff of his Brecon property should be excommunicated without mercy, if he should fail in the punctuality or correctness of his payments. Isabella, daughter of Gilbert, formerly wife of Laurence, had given thirty acres of land; Matillis de Hagurner had given six acres; Alicia de Putangle had given six acres for the maintenance of the poor; four acres also with his body Matillis le Hagurner, and four with his body William le Surdival had given; thirty-nine acres Margaret le Hagurner had given, without prejudice; all these grants the Lord Peter, as feudal superior, confirmed. The Lord John, son of the Lord Reginald, styling himself Lord of Blainloveny and Dynas, grants the monks a free court on all men and all plaints and attachments, excepting always that the people belonging to the religious house may be impleaded upon "hunting and green-wood" suits, and be attached by his sworn foresters within the bounds of the forest of Talgarth. He gives them commonage for all their own animals in Talgarth forest, but not in his enclosed parks; and two acres of land at Gronewaur, near Frundlas, for building sheds for their herds and flocks; the tithe of chickens, and of his horse heriots, in the Talgarth territory.

Humphrey de Bohun, Earl of Hereford, son of Humphrey de Bohun and Eleanor de Breos, confirmed all the grants of his predecessors; he died 1298.

There are numerous charters among Carte's MSS. in the Bodleian Library at Oxford; Mr. Jones, the histo-

rian, had perused, and gives the substance of them; it were well worth while the pains of any antiquarian, who may be blessed with a little leisure, to extract from Carte's and Dr. Brewster's collections, all the instruments connected with the ecclesiastical institutions of Brecon, with a view to their preservation in a permanent form. A composition was made between the prior of the monastery of St. John the Evangelist of Brecon, and the vicar of the same church, Robert Salder being the prior, and Sir Thomas ap Jenkin Groge the vicar, on the 1st of August, 1527. The vicar is to have all manner of tithes, offerings, emoluments appertaining to the church, the chapels annexed, &c., excepting always tithes in grain, wax, "with all offerings that come to the food sollar (?) within the said church; also offerings made within the monastery; also the chapels of Battle, Monkton, and St. Eylet; also the manor and grange of the Pool with their appurtenances. The prior and convent to see these three chapels properly served at their own charges. The vicar, Sir Thomas, and his successors, to find a curate for the cure of souls of them that dwell within, in precinct and limits of the Chapel of our Lady, set within the walls of the town of Brecknock." "Also it is covenanted that the said vicar and his successors shall have both meat and drink at the said prior's torne (?) mess, continually and daily, unless there be strangers with the said prior, and when there is no stranger, then he to use his said place at the table, (the said vicar paying every quarter for his meat and drink six shillings and eightpence sterling). Also when that it shall please the said vicar to come, he to have his beaver at two o'clock at afternoon; and also after supper, that is to say, a cup of ale at the buttery hatch, if he demand it." The vicar to take no manner of tithe corn, meal, neither malt of any mill belonging to the house; "nevertheless he to have *privie tythes* of the farmers there at every Easter, according to their conscience." The expression "*privie tythes*," must mean what we call Easter dues.

Notwithstanding the extensive grants which we have

enumerated, and the many little fountains which were opened by private munificence, to swell the tide of prosperity at St. John's, (and we have seen neither eating nor drinking, grinding, nor any occupation of life, were exempt from contribution), and while money was given towards lights and the service of the church, and lands in trust for the maintenance of the poor, and while the bodies of the dead commended during life to the monks' charge for burial, were rendered acceptable by the solid acres they brought with the bier,—yet, after all, from the poverty of the country, not from any deficiency in the area, over which the dues were levied, the priory at the Dissolution was not worth more than £134. 11s. 4d. per annum from all its possessions.

In 1537 the house was dissolved; a vestige only remains of its precincts; but the noble Priory Church still exists, retaining traces of the original architecture in the time of Bernard de Newmarch, but amplified and ornamented by successive generations, until it stands, as we see it, one of the most interesting and beautiful ecclesiastical structures within the Principality.

G. ROBERTS,

Minister of St. John's, Cheltenham.

WELSH WAKES.

As the following List occurs neither in the *Myvyrian Archaeology*, nor in the Iolo MSS., its insertion in the pages of the *Archæologia Cambrensis* may not be out of place.

GWAETHVOED.

Here are the names of the British Saints:—

The festival of Ceitho, abbot and confessor, on the 5th of August.

The festival of Ina the knight on the 1st of February.

The festival of Ilar the martyr, otherwise Droedwyn, on the 16th of January.

The festival of Bishop Dewi on the 1st of March.

The festival of Non, mother of Dewi, on the 3rd of March.

The festival of Bishop Caron on the 5th of March, when they used to swear over Caron's grave.

The festival of Padarn Beisrudd in South Wales,¹ on the 16th of April.

The festival of Fidelis, martyr, and of Bidovydd, on the 26th of April—a fair.

The festival of Gyrranog on the 15th of May—a fair.

The festival of Bedo, priest, on the 27th of May.

The festival of Meilig, on the 12th of November.

The festival of Mael and Isylian, or Silien, on the 13th of May.

The festival of Tysilio, on the 9th of November.

The festival of Llŵchaiarn on the 11th of January.

The festival of Cynval and Cynvab.

The festival of Dyvriog, abbot, on the 1st of May.

The festival of Cynllo, king.

The festival of Tyssul, bishop, on the 3rd of February.

The festival of Gwenog, virgin, on the 3rd of January—a fair, at which offerings used to be made formerly.

The festival of Gwnnon and Gwnnus, two sons of Brychan Brycheiniog, on the 13th of December.

The festival of Rhys Rhystryd, or Rhystyd ap Hywel, on the Thursday in Ember week before Christmas.

The festival of Deiniol.

The festival of Avan (Llan avan vawr), on the 16th of November.

The festival of Polin, bishop, on the 22nd of November.

The festival of Anno.

The festival of Tegla, virgin—Llandegla in Yale.

The festival of Gwnlle, bishop—Llangwnlle in Cardiganshire, on the 1st of November.

The festival of Maelog, the last day of December.

The festival of Cynwil.

The festival of Gallwen and Gwenvyl daughters of Brychan Brycheiniog, on the 1st of November.

The festival of Sadwrn, martyr, on the 29th of November.

The festival of Silin, bishop, on the 27th of January—a fair.

The festival of Padarn and Teilo, the first Sunday after Michaelmas.

¹ We would infer from this that the list was compiled in North Wales.

The festival of Cynvelyn.

The festival of Llwni or Lloini, on the 11th of August—Llan Llwni on the banks of the Teivi.

The festival of Clydau, son of Brychan Brycheiniog, on the 3rd of November.

The festival of Clydeu, daughter of Brychan Brycheiniog, on All Saints' day.

The festival of Cynddylic, within the parish of Rhystud; where indulgences were granted from the noon of the vigil of All Saints to the noon of All Saints' day; and cocks were offered against the whooping cough in the time of Popery.

The festival of Gwrthwl (Maes yn wrthwl near Llanwrtid), the 2nd of March.

The festival of the Virgin on the 1st of November.

The festival of Curig, martyr, on the 15th of June.

The festival of Foygan (Fagan), bishop and confessor, on the 15th of November.

The festival of Bayrnach, or Byrnach, abbot and confessor, on the 7th of April.

The festival of Llyr (Llanllyr), virgin, the 21st of October.

The festival of Urw, (Eglwys Wrw, in Pembrokeshire,) virgin, the 21st of October.

The festival of Saint Fread, or Fraid, nun, on the 1st of February.

The festival of Cybi, abbot and confessor, on the 5th of November—a large fair at Aberhodni.

The festival of the Five Saints, on All Saints' day. These five were five brothers born at the same time, and at one birth, of one woman! Their father's name was Cynur Varv-wynn, of the parish of Cynwil Gaio in Caermarthenshire; and they were called as follows—Gwynn, Gwnno, Gwnnoro, Celynin, Ceitho. This Ceitho has a special festival, as it has been arranged before in the calendar.

The festival of the brother Gwryd on All Saints' day; this brother removed the oppression from Einion ap Gwalchmai, which had followed him for seven years.

The festival of the Virgins (Llan gwyrivon in Cardiganshire), on Trinity Sunday, preceded by a great vigil on the Saturday.

GEORGE OWEN'S MSS.

THE following papers are now for the first time printed, from some MSS. of the celebrated Welsh herald, George Owen, in the Library of Sir Thomas Phillipps, Bart., of Middle Hill :—

*A Table to the Book of Pedigrees Intituled Penbrokeshire.—
2 Dec. 1601.*

Pentre Jevan.—Pentre Jevan's ancient Pedigrees I had from Park y Pratt.....	1
Kryngae—Llin. ap Rs. ap Owen de Kryngae exitus, sub quo Havards	7
Argoed—Owen Vychan de Argoed exitus	11
Jane filia Sir James Bowen nupta	
Eliz Morys exit	13
Alce fil. Sir James Bowen nupt.	
Richd ap Edward exit	<i>ibm.</i>
Llistin—Gllm. Pris de Llistin exitus	15
Wm Lloid de Kilykeithed	17
Warens—Waren's ancient descents.....	23, 27, 29
Les. Wm. Llin. exitus	23
Gr. Madok—Gr. Madog exitus.....	..
Jenkin Lloid—Jenkin Lloid de Kemes exitus.....	30, 32
Dd. Gllm. Dd. ychan de Llanvyrnough	37
Hoel ap Jenkin Propert de Nevarn exitus	39, 40
Gwallter ap Rees ap Rydd. exit	41
Perkin ap Gwallter	43, 50
Phe. John Hoel	44, 45
Dd. ap Rs. de Managhlogddy his children	46
Devenaldes	46, 53
Jev. Roppert	47
Grace ux. Jno. Browne.....	48
Jordans de Newporte	48, 53
Melcheor Jev. ap Hoel's children.....	51
Morgan Gwyn de Com. Kedwyn his children ..	52
Diers—Diers	54, 106
James Vicer de Nevarne	55
Geo. Owen's Pedigree from Martin Towers w ^{ch} was had from Mr. Camden	56
for my Wyffe's landes in Ireland	58
Wogan—Sir Henry Wogan exitus	60
Wogane's Pedigree	113

Armes in St. Mary's Church in Harford	66
and in Jenet Jermyn's House	
Wyriotts—The Wyriotts (and a convent seal ?)	67, 112
Elliotts—Eliz th Elliotts issues by 3 Husbands {	} 69
Newton	
Butler	
Laugharn	
Eynons—Jowan Don exitus per Jo. Eynon	71, 114
Ancient Owners of Newcastle Manor	74
Perotts—Perotts	78, 129, 140, 141
Loughmyler—Bowen of Loughmyler	80
Barettts—Barettts de Pendyne	84, 86, 132
Elliotts {	} 88
Elliotts	
Jane Elliot exitus	100
<i>Gentyllmen of name in Penbrokshere in old tyme.</i>	
Eliott—Jenkin Eliot exitus	104
Roches—Roches	109
Stradlings—Stradlings	112
Hughe Prust	115
Malefant—Malefant ancient Pedigree	117
Whytes—Whyte's Tombes in Tenby	118
Wogan—Corbett & Wogan Lords of Lawreny, jure ux . .	119
Jordans—Jordans de Jordanston	120
Batmans—Phe. Batman's issue	122
Butler—Butler de Johnston	123
Perotts—Perotts de Scottsborow & Bonvill's Court . . .	126
Bowen de Coort House	

De Tenby.

Loughors	127
Voel de Filbeche	135, 139
Joyce—Joice de Prendergast	136
Marychurche	142
Martins de Ricardston	144
Butlers—Butlers de Coed Kynles	145
Willm. Morys de Pentowyn	<i>ibm.</i>

The above index, with the pages, will enable the owner of the book to identify it, and it is hoped he will communicate the fact of his possessing it to Sir Thomas Phillipps.

In the following memorandum Mr. Stepneth gives a note of the greater part of his kindred.

"A Note of Cozen Germans, viz. Keenders to Mary, my Wief, being one of the Daughters & coheires of Wm. Phillipps, late of Picton, Esquier, & Jane Perotte, his Wief.

Imprimis—All the children of Sir John Perotte, Knt. by his 2 wieves, *viz.*

Sir Thomas Perotte, Knt
Wm Perotte, mortuus
Lettice Perotte nupta Ro. Lagharne
Anne Perotte nupta Jo. Phillipps

Item—All the children of Sir Henry Jones, Knt. who married Elizth the Daughter of Mathew Harbert, arm. *viz.*

Thomas Jones, Knt.

Item—All the children of Richd Jones, Esq^r who married Elizth the Daughter of Gr. Lewis, *viz.*

Catherina Jones nupta Carolo Vaghan

Item—All the children of James Jones Esq^r who married Anne the Daughter of John Thomas ap Harry *viz.*

Thomas Jones, & Mary Jones

Item—All the children of Griffith Rice, Esqr. & Elynor Jones, his wief, *viz.*

Mary Rice, nupta Waltero Vaghan
Walter Rice & Barbary Rice mort. sine exit.

Item—All the children of Thos Vaghan of Pembrey, Esqr. and Katharine Jones his wief, *viz.*

Walter Vaghan, David Vaghan, John Vaghan, Mary, Anne & Cicil Vaghan

Item—All the children of Jno Price of Cogorthan, Esquier, & Elizth Perotte, his wief, *viz.*

Rich^d Price & Thomas Price

Item—All the children of Morgan Phes. of Picton, Esquier, *viz.* by Elizth. Fletcher, his wief, *viz.*

Jane Phes. nupta Georgio Barlo, mort.
John Phes. Margaret Phillipps
Owen Phillipps Cicil Phillipps
Alban Phillipps Wm Phës.
Thomas Phillipps John Phillipps
Jenett Phillipps

Item—All the children of George Wyrriott, Esquier, & Jane Phillipps, his wief

Elizth Wyrriott, nupta Hugoni Owen

Item—All the children of Fraunces Laugharn, Esquier, & Jenet
Phes. uxor ejus, *viz.*

Elizth. nupta Morgano Voyle
Wm Lagharne mortuus
Jane, nupta Wmo Walter
Margaret, nupta Joh. Butler
Katherina Laugharne
Anna, nupta Peregrino David
Dorothea Laugharne bis nupta
Roland Lagharne, nuptus Leticiaë Perotte

Item—All the children of Thomas ap Owen of Pentre Jevan &
Anne Phillipps, his wief, *viz*
Elizth. nupta Ludovico Phillipps
Jane, nupta Wm^o Warren

Cozen Germanes to my children.

Imprimis—All the children of my brother Mr. George Owen,
Lord of Kemes, & Elizth Phillipps, his wief, *viz.*

Wm Owen, mortuus Mary Owen
Mary Owen, mort. Jana Owen
Elizth Owen Alban Owen
Jno Owen, mortuus

Item—All the children of my brother Robert Stepneth, the
elder. *viz.*

Jno Stepneth, mortuus
Fraunces Stepneth

Item—All the children of my brother Robert Stepneth the
younger, *viz.*

Jone Stepneth Polle Stepneth
Mary Stepneth, mortua Francisca Stepneth

Item—All the children of John Vaghan of Llansanfrede, gen. &
my Sister Elizth. his wife, *viz.*

Alice Vaghan, nupta Georgio Gr.
Thomas Vaghan, mortuus
Robert Vaghan Katharine Vaghan
Lewis Vaghan Thos. Vaghan
Jno. Vaghan Alban Vaghan, mortuus
Elizth. Vaghan Jno. Vaghan
Anne Vaghap Anna Vaghan, mortua

Cozen Germans removed viz. Keverthers unto my children.

Imprimis—All the children of Thos. Johns, Kn^t. married to Jane
Pilston, *viz.*

Harry Jones, and Thos. Jones

Item—All the children of Charles Vaghan & Katharine Jones, his wife, *viz.*

Mary Vaghan	Lettice Vaghan
Martyn Vaghan	Henry Vaghan
Thos. Vaghan	

Item—All the children of Walter Rice, Esquier, and Elizth Mansell, his wief, *viz.*

Jone Rice	Jane Rice
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Item—All the children of Walter Vaghan, Esquier, and Mary Rice, his wief,

(none entered)

Item—All the children of Hughe Owen, Esqr. and Eliz. Wirriott his wief, *viz.*

Wirriott Owen deceased	
Jno Owen	Jane Owen
Wm Owen	Ann Owen
Sibill Owen	

Item—All the children of George Barlo and Jane Phes. his wief, *viz. nulli.*

Item—All the children of Morgan Voyle, gent. & Elizth. Lagharne ux. ej. *viz.*

Elizth. Voyle	Ellen Voile	John Voile
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Item—All the children of Wm Walter gen. & Jane Lagharne his wief, *viz.*

Elizth. Walter	Mary Walter, mortua	Geo. Walter
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Item—All the children of Lewes Phillipps, & Elizth Abowen, his wief, *viz.*

Thos Phes.	George Phes.	Henry Phes.
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Item—All the children of Wm. Warren and Jane Abowen his wief

Ursula Waren, nupta Wmo. Williams	
Elizth Waren, nupta Wmo. Gr.	
Thos. Waren	Geo. Waren

Item—All the children of Walter Vaghan sonne and heire of Thos Vaghan of Pembrey, Esquier, & Katharine Jones, his wief, wch. Walter married Anne Haman *viz.*

Charles Vaghan

Item—All the children of Richard Price, sonne and heire of John Price of Gogerthan Esq^r and Elizth Perotte his wief, which Richard Price married (*name not entered*)

Cosen Germanes removed viz. Keverters to Mary my wief.

Imprimis—All the children of Thomas John Phillipps, gent. *viz.*

Owen Phillipps, nuptus	Fletcher
Katherine Phillipps, nupta James ap Rydderch	

- Sage Phillipps, nupta Harry Lloid
Item—All the children of Mary Phes. by her 2 Husbands Mathias
 ap Owen & Hughe Lewes, *viz.*
 James Abowen=Ellen Gr.
 Wm =Llyky Picton
 Owen ap Owen= . . . Lloid
 Thos aBowen=Gwenllian v^{ch} Dd. Phe.
 Harry aBowen=Ellewe Malache
 Jane aBowen sen^r=Roland Young
 Ellena a Bowen=Morgan Thomas
 Elinor a Bowen=Lewis Richard
 Jane a Bowen Junior
Item—All the children of James Phillipps of Pentybarche, gen.
 by Jane Gr. (*viz.*)
 Eliz Phes.=Phe. James de Langan
 Jane Phe.=Gr. Gllim. de Pembr.
 Margt Phe.=Llin. Lloid
 Jenet Phe.=Jno. ap Owen Picton
 John Phes.=Grace Vaghan de Llandugwy
 John Phes. Junior
 Rich^d Phes.
 Gr. Phes. obiit morte
 Catherine Phes.
Item—All the children of Wm. Phes of Llangunnor, by Jone,
 verch Rice Willm. Thos. Goch (*viz.*)
 Thos Phillipps George Phillipps
 William Phillipps Harry Phillipps
 Griffith Phillipps Dorothy Phillipps
 Fraunces Phillipps Jane Phillipps
 Anne Phillipps
 xii Janrii 1591.—I hadd this wrote downe by Mr. Step-
 nethe.”
Endorsed—“Cozens to Mr Stepnethe’s Wief and Children.”

Pycion.

Gwraig Sir Thomas ap Phe.¹ oedd Sian Dwn, merche Herry Dwn
 ap Owen Dwn, o Fudlescom
 Ageisir bonedd mam Herry Dwn kised yn ywerddon
 Mam Owen Dwn o Fudlescom oedd ferch Gr. ap Cadwgan
 Vychan

¹ Sir Thomas Phillipps of Picton was knighted about the year 1512.—T. P.

- Mam Sir Thomas ap Phe. oedd Sionet, verch Siankin Lloid ap
Jem̄ Llin. ychan, yr hwn a elwid sir Sion Llin. Foel.
Vicar Kynwill, ag Ebernant
- Mam Siankin Lloid oedd Gwirfill verch Eynon Vychan, Arg-
lwydd y Towyn, yr hwn a fisse wraig y Gr. ap Cadogan
fychan wempa
- Mam Sionet Lloid oedd Maude v^{ch} Rees ap Thomas ap Dd. ap
Gr. ap Grwnw goz, o ferch Eynon ap Ddy or Barun
Vychan or Llwyn Gwyn, i mam hithai, oedd Marget vch.
Thomas, abad Ystradflur
- Mam W^m Phe. o Bycton, oedd Elsbet, verch Sir W^m Gr. or Pen-
ryn, Siamberlain Gwinedd
- Gwraig Sir W^m Gr(iffith) oed ferch Sir Edw^d Stradlinge, o For-
ganwg
- i mam hithai oedd Sionedd Mathei verch Thomas Mathei, fab
Dd. Mathei, o Radir, hi fy Arglwyddes y Sir Rees wed
hynny
- Mam Sioned Mathei oedd Katherin merch Morgan ap Llin. ap
Jem̄ ap Llin. ap Kynfrig ap Madogg ap Jestyn ap
Gwrgan
- Mam Katharin verch Morgan oedd Efa verch Jem̄ Kethin ap
Jem̄ ap Llison
- Mam Efa verch Jem̄ oedd Elsbeth v^{ch} Thomas ap Ifor Hael ap
Llin. ap Ifor, ap Llin. ap Bledri ap Kedifor fawr, odir
Dyfed

21 Martii 1601.—*Ex Libro pergameno.*

John Wogan, Capital. Justic. Hiberniæ & Walterus Wogan, a°. 22 E. 1.—*folio* 4.

Matheas Wogan, miles, Vic. Penbroke a° 20 E. 1.

Henr fitz Henri. Vic. Penbroke, a°. 37 H. 3.

Sir John Wogan hath Lempton of Thos de Rupe, a°. R. R. Edw. 7mo.

Nest Corbet dat Thomæ de la Roche & Elizthæ uxori ejus totam terram in Castell loyth et Renallton, a°. E. fil. E. ix°—*folio* 15.

The said Nest was wiffe to Roger Corbett & hadd a son called Rogerum Corbett & she gave him Martelkenok, a° 1315. *fol.* 16.—Avelina de Wideworthi, vidua=

—
Nesta=Roger Corbet

fol. 26.—Robertus de Rupa (Wm Marshall dedit ei Talbeni *fol.* 26)=

—
Galfridus de Rupa

Sir John Wogan de Picton geveth Llisvrane & Llanbston for
Lamphe to John de Rupe, a°. Dni. 1317 & a°. 2. E. 7.—
fol. 19–21.

Johes. Wogan, miles, dat Johi. de Roupa, filio & heredi Dni.
Thomæ de Rupa, militis, 13 bovato. & dim. molendini in
Lambrichtone. Data apud Lawreny a°. R. E. fil. E. 7.

Thoma Wogan, milite, & Philippo Staunton milite, testibus in
scripto sans date a *Boulston?*—*fol.* 57.

Is it known where this book of parchment is? It
seems to be a cartulary of the Roche family.—T. P.

Ex Owen MSS.

The Seale of Armes of Lenthall, miles, de Haverford,
to an exemplificacion of the claymes of Roche & was,
as yt were, the husband's cote palid with the wiffe, and were
very fair on the seale, and were as followeth, without col-
lors

The first was a quartered cote w^{ch} was

1. a Lion rampant
2. Chekey
3. as the 2
4. as the 1

palid with another quartered cote

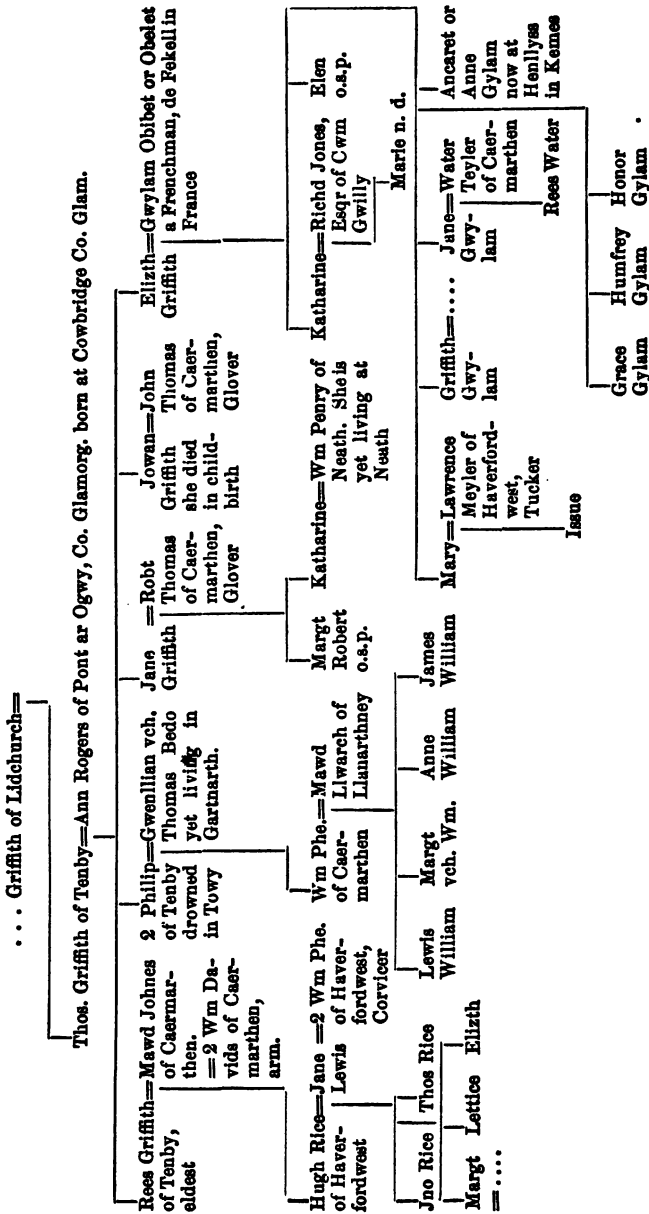
1. 6 or 7 fusils in bend
2. on a bend certen mullets
3. as the 2
4. as the 1

This Exemplificacion was temp. H. 6. I saw yt with one Mr
Wallter, ultimo Septembris 1604.

Rees Bowen=Elizth. Tame
temp. Eliz. |

W^m Parry=Margaret=Thos Fauke, o. s. p.

Walterus Wogan, et Walterus Stanton tenent 2 feoda milit. &
dimid. apud Wiston; per Inquis. 17. E. 2, post mortem Adomari
de Valencia, Comitibus Penbroke, 1324.



ON ARCHITECTURAL ANTIQUITIES IN
MONMOUTHSHIRE.

No. III.

It is now a good while—so long indeed that I am afraid most readers of the *Archæologia Cambrensis* may have entirely forgotten the fact—since I wrote two papers on *Architectural Antiquities in Monmouthshire*. Those who are curious in such matters will find them in the numbers for April and July, 1851; and they will perceive that they relate to the buildings of the southern part of the county, lying between Newport, Chepstow, and Usk. These had been preceded by one on *Chepstow Priory Church*, which, though not so numbered, may be considered as the first of the same series. My journey to and from Brecon on the occasion of the last Annual Meeting, enables me to add a fourth (or third) number; and as the same tour embraced the magnificent ruins of Llanthony, I may be supposed to have materials ready for another. But this must, whenever it is executed, be a more minute and technical account than I can undertake at present. Following out the same principle of taking the spring out of the year, I do not mean to say anything about Raglan Castle. Everybody has seen enough of it to point out its distinguishing peculiarities, and I have not seen enough to do very much more. These restrictions leave me for my present subject two or three sadly mutilated monastic and castellated remains, and some half dozen small and plain parish churches. But even out of this restricted allowance, I hope I shall be able to extract something not altogether profitless.

MONASTIC CHURCHES.—In most of the market-towns of Monmouthshire, as in some other parts of South Wales, the principal or only church will be found to be one which was at once the parish church of the town and the church of an attached monastery. The first result of this union of character has commonly been that the building has originally been one, which, though seldom

exhibiting the full conventual type, still greatly surpassed its neighbours in size and architectural design. Its second result has been that the dissolution of the monastery has often involved the partial demolition or ruin of the building. I do not know how far it may be a case of the Goodwin Sands and Tenterden steeple, but certainly in Monmouthshire at least—more western regions are less guilty—we may add a third characteristic, namely, that what the sixteenth century had spared, the nineteenth has laboured with a most perverse diligence to disfigure. Monmouthshire contains four churches of the class, Chepstow, Usk, Monmouth, and Abergavenny. On Chepstow I poured out my indignation three years ago. Usk, though not immaculate, may come off lightly compared with the other three. Of Abergavenny and Monmouth I have now to speak.

ABERGAVENNY.—At the former place one can hardly bring oneself to think about antiquities at all. Bloreng and Skirrid and the Sugar Loaf might almost blind one to the beauty of far nobler buildings than Abergavenny could ever have boasted; and town buildings could never, so thoroughly as Tintern and Llanthony, have themselves become part of the landscape. In very truth I myself on one occasion walked some way out of the town without sketch-book, paper, or pencil, and consequently can give no account of a little church which I found at the foot of Bloreng, and of which, as I have but a very sorry map before me, I am by no means sure even of the name, though I suspect it to be Llanfoist.

That I have comparatively little to say of the Priory Church of Abergavenny is, I must most distinctly observe, the fault neither of Thomas nor of Oliver Cromwell. It is a large cross church, which appears to have remained tolerably perfect till the not very distant period which converted the nave into its present likeness. The outer walls, on the north side certainly—the south I do not so well remember—are original, but the whole interior has been gutted, spoiled of its arcades, and converted into one of the most astonishing preaching-houses which

it has ever been my lot to enter. The presbytery with its aisles, the transepts, and central tower, are in a fair condition, and would amply deserve a monograph. It is not however at my hands that this desideratum is likely to be supplied; their artistic wealth is owing to the sculptor, not to the architect; and I must leave to some one better versed than myself in that branch of archæology the work of technically describing a fine series of tombs and a colossal figure of Jesse.¹

The choir occupies its old position under the tower; to the east is a presbytery of three bays with aisles attached to the two western ones. The transepts project very little beyond their level, but having high roofs, and being very nearly as high as the presbytery, they produce a good cruciform effect. The aisles have compass roofs of medium pitch; so that the effect from the north-west is rather picturesque. The east end has had a parapet running round in front of the gable for defensive purposes, just as in Brecon Priory. The tower is a plain embattled structure, with a square stair-case turret at the north-west angle.

The style is Decorated, with the insertion of some large Perpendicular windows; there remains however in the north aisle an excellent example of the former style, three lights, an Intersecting skeleton, filled up partly with Geometrical, partly with Foil patterns.

The lantern-arches are somewhat remarkable; those opening into the transepts have discontinuous impost, but below them is a sort of a band, with a Decorated ornament;—I think the ball-flower. The other pair spring from corbels resting on heads; one is clearly Edward III., with a Bishop opposite to him, but as one cannot carry in one's head the portraiture of all the prelates of Llandaff so readily as of the kings of England, I cannot profess to identify him farther than that by his date I

¹ When we visited Abergavenny, we certainly took Mr. Freeman's "Jesse," at the first glance, for the tomb of the Giant Despair,—and on more mature reflection, for a figure of St. Christopher, accidentally recumbent.—EDD. ARCH. CAMB.

conceive him to be John de Egleshill. Queen Philippa exists also, but so mutilated that she must be guessed at from her husband. The presbytery is divided from its aisles by arches with discontinuous impostes and the wave-moulding.

But little remains of the conventual buildings. A few fragments are built into an adjoining modern house, but there is nothing of any architectural character. The buildings occupied the south side.

MONMOUTH.—At Monmouth I have to record destruction still more complete than at Abergavenny. I do not know how its component parts ought to be divided between the devastators of the sixteenth, seventeenth, eighteenth, and nineteenth centuries; but certain it is that all that now remains is a lofty tower and spire attached to the west end of a most unsightly modern church. This steeple is more remarkable for its geographical position than for anything else; it is tall and handsome; but as it is quite plain, and as the spire rises unconnectedly within the parapet, without either broaching or flying-buttresses, it would not be thought much of in Northamptonshire. How rare spires are to the west of Monmouth I need not say; and except in the ribs at its angles, it does not seem to have borrowed much from the spires of Gloucestershire, which are most commonly of the broach form, though very slender. Living in that county, I naturally know much less of its churches than of those of Sussex or Pembrokeshire; of those that I have seen, that of Slymbridge, in quite another part, has most of the general effect of this of Monmouth, though on a smaller scale. The most remarkable thing in the tower is the four-light west window, an excellent example of transition from Flowing to Perpendicular tracery. I described and engraved it in my *Essay on Tracery* (p. 286, pl. 79), from a drawing of Rickman's, who, I am sorry to say, has, as in several other cases, led me into some inaccuracies.

A little observation of this tower will show that the church to which it was originally attached must have

been one of very considerable pretensions. A pair of pilasters with chevroned strings remain to testify that the tower was built up against a tall, and probably somewhat rich, Norman west front. This suggests the idea that the old church, after this addition, had two towers, according to the plan on which I have already enlarged when treating of Malmesbury and Leominster.

The conventual buildings are more extensive than at Abergavenny. There is an extensive fragment on the north side, late Perpendicular, of two stories with an oriel window. This, which is now used as a school, is popularly called Geoffrey of Monmouth's study; and I excited some indignation in the mind of the schoolmistress by my unwillingness to believe that, barring some alterations within her own memory, the building stood just as it did in the time of Henry the First. I suggested a correction of the numeral into Eighth; but in vain. After all it is only poetical justice that so diligent a setter forth of myths as Geoffrey should himself become a subject for the mythopœic faculty of others.

PARISH CHURCHES.—Of smaller churches I find I examined eight. Six of these have towers, two are without. These two latter are the earliest of the number, one being St. Thomas' Over-Monnow, at Monmouth, a Norman structure, the other the parish church of Llanthony, a Transitional one. St. Thomas', though very much injured by so-called restoration, still remains a very good specimen of a small Norman church, medium in point of enrichment. Llanthony is a very interesting little building, built in the peculiar style of the neighbouring abbey, so that I shall reserve it in order to treat them together. Both these churches consist of a chancel and nave only; such is the case also with four out of the six others, namely Llansoy, Llanfihangel-Crugcorney, Llangattock-juxta-Usk, and Llanvapley. Of the others Raglan has a chapel attached to the north of the chancel, while Llandeilo-Bertholey has a very extraordinary arrangement which I must describe more at length. The quasi-cruciform shape, common in the southern part of the county, I did

not observe, and all the towers are western, except Llandeilo.

In their general effect these churches do not differ very materially from those I observed between Chepstow and Newport; there is the same picturesque outline, the same absence of architectural enrichment, and often of architectural character. But they struck me as decidedly inferior to the southern churches; they are not ruder, but they are somehow more vulgar; for instance staring square-headed windows of meagre Perpendicular supplant the delightful trefoil-headed lights, and the superior kind of square-headed Perpendicular window which form the staple of the other district. One peculiarity they have which I do not remember in those of the other district, a custom namely of setting the broad square windows in a shallow recess reaching the whole height of the wall. In some cases this might be connected with the arrangements of the pulpit or roodloft, but this does not seem to account for such a case as Llangatock, where there are two such side by side.

The degree of ornament is much the same as in the southern district. I saw nothing so rude as the rudest examples in Gower and Pembrokeshire, but on the other hand there is nothing so elegant as the exceptional cases of elaborate work in those regions. There is nothing to set against Rhosilly and Cheriton, Hodgeston and Carew. A large Perpendicular east window at Llangatock would be well exchanged for a trefoiled triplet or couplet. But I ought to mention that at Llanvapley the east end contains a very good detached couplet of ordinary lancets, and over them a plain circle. The composition was very pleasing, but it was so dark that I could not ascertain whether it was entirely original, as the church had evidently undergone some amount of renovation. I ought however to add that this same renovation, whatever its exact extent, has certainly had the effect of reducing Llanvapley churchyard, and at least the exterior of its church, to a more neat and seemly condition than any that I have seen during my travels in this part of the kingdom.

Small military features may be discerned both in the towers and in other parts of the churches, as in sloped bases to the walls and the like; but the military character in the towers is very imperfect compared with those of Pembrokeshire. The towers, excepting Raglan, which is more like an ordinary English steeple, are without buttresses, and seldom have any conspicuous windows, but they are not so lofty as the fully developed type, and they lack the prominent stair-case turret. Indeed, except Llanvapley, none have even a corbel-table to their parapet; the rest have a common cornice and battlement, except Llangattock, which has no parapet, but a conical roof, like Llanddew in Brecknockshire, but not coming down so immediately upon the belfry-windows.

LLANDEILO-BERTHOLEY.—The only one of these smaller churches which requires any detailed notice is that of Llandeilo, lying near Abergavenny on the road to Llanthony, not very far from the base of Skirrid-fawr. This is certainly one of the strangest churches which I have seen anywhere; its ground-plan is singular, some of its details are more singular still. It consists of a nave and chancel, with aisles, chapels, transepts, &c., collected round them in a most puzzling fashion. As the nave and chancel are only distinguished by a change in the roof which hardly affects the ground-plan, it may be more convenient to speak of the central space as an undivided unity. To the south it has an aisle, not reaching to the extreme west, but leaving room for a porch beyond its western extremity. At the east of this aisle, almost ranging with the east wall, a transept projects. Four irregular arches divide this aisle and transept from the central space. First to the west are two segmental arches with two chamfers and an octagonal pillar between them. The respond of this couplet marks the eastern extent of the nave, as there is now no pillar, but a solid mass of wall. The third arch is segmental with only one chamfer, and reaches to another mass of wall, beyond which is the arch into the transept. This last is of a very extraordinary character, being of wood,

of a sort of late Perpendicular or incipient cinque-cento, singularly flat, and dripping with cusps, something like the nave-roof at St. David's. On the north side stands the tower, whose west wall ranges with that of the south aisle, but a modern erection has been extended to the west wall of the nave. A north aisle reaches from its eastern face to about a level with the west wall of the south transept. The tower opens southwards to the nave by a moulded segmental arch, and eastwards to the aisle by a taller moulded arch. The aisle seems to have had originally but a single arch to the central space, a moulded segmental one, nearly but not quite opposite to the third on the south side. A segmental one with a single chamfer has been cut through to the west of it. The tower has in its west wall an ogee-headed single window, with a good splay and rear-arch within, and there is an excellent three-light window at the east end of the aisle, of good Ogee tracery. But this is partly blocked by one of the singular additions made to the aisle. At its east end a small Perpendicular chapel has been added, much narrower than the aisle, with which it has no connexion, but reaching to the east end of the church. It has a panelled barrel-vault of stone, and opens to the chancel by a moulded elliptic arch. To the north also an additional aisle or chapel has been thrown out stretching to the east end of the aisle, but not so far west as the east wall of the tower. This opens to the aisle by two wooden arches, similar to that in the south transept, and connected by a wooden pillar richly carved with surface ornament. This chapel has a good coved roof.

The above description will, I think, make it clear that the church of Llandeilo-Bertholey is a very singular one, and well worth a visit from all who may be bound either for Abergavenny or for Llanthony. Externally, I know of no church even in Pembrokeshire which surpasses it in picturesque effect; as it presents a complicated display of high roofs and gables, the aisles having compass roofs. It is however a great pity that most of the windows, with the beautiful exception I have already mentioned,

are of a very inferior description, many of them having been inserted or altered early in the last century.

MILITARY AND DOMESTIC BUILDINGS.—As I have excluded Raglan from my subject, the best secular building I have to mention is Monmouth Castle. I imagine this is very little known, being a mere fragment, in an out-of-the-way part of the town, and not likely to attract any but the professed antiquary. There remains however enough, though in a very sad case, to make out the existence of a Norman hall, altered in Decorated times. Only one end and part of the two side walls are standing; but the small and plain Norman lights remain perfect in the building under the hall; in the the hall itself they are blocked, and Decorated ones with ogee heads inserted.

The highly picturesque bridge and gateway of Monmouth are much better known. There are also, both in this town and in Abergavenny, a good many small fragments of ancient domestic architecture to be found scattered among the streets. But they are all common late Perpendicular; I saw nothing of the peculiar local style of domestic work common in Glamorgan and Pembroke-shire. There is also in the main street of Abergavenny a large gateway with a round end and Early English mouldings without shafts; this has evidently belonged to some public building, or some mansion of unusual size, but I could make out no other remains of antiquity in connexion with it. And it may even be worth while to mention the old house at Llangattock Court, though probably not earlier than Elizabethan times; it has a porch with two late Perpendicular doorways, the outer round-headed, the inner four-centred. There are also some curious wooden arches in the house, of a sort of reversed multifoil form not easy to be described. There are some similar ones in a barn at the Priory at Abergavenny.

EDWARD A. FREEMAN.

Cannock, Staffordshire,
January 28, 1854.

EXTRACTS FROM THE LIBER COMMUNIS OF ST.
DAVID'S CATHEDRAL.

(*Read at Tenby.*)

HAVING been permitted by the kindness of the Dean and Canons of St. David's to make extracts from the records of that Cathedral, I took the opportunity in the course of last year, of copying some of the early accounts of receipts and disbursements.¹ It has since occurred to me that it might be both instructive and entertaining to throw together a few extracts from one of these documents in the form of a paper for this meeting. Such memorials are extremely instructive, as throwing light on the daily social life of our forefathers, which in our exclusive attention to the more brilliant, but not more important, features of history, we are too apt to overlook. And I venture to think that they will be entertaining; for though modern accounts, as every school-boy knows, are intensely wearisome, it often happens that ancient accounts are uncommonly amusing.

The volume from which these extracts are made, is marked "Liber Communis, No. 1," and the greater part of it consists of transcripts made, apparently about the middle of the seventeenth century, from rolls of expenses and other accounts of the fourteenth, fifteenth, sixteenth and seventeenth centuries. These rolls have been copied in chronological order, but are unfortunately very far from continuous; and the copyist was not so skilled in deciphering MSS. as entirely to preclude the reader from the occasional necessity of making conjectural emendations of his own. In spite of these defects, the Liber Communis is a most valuable, and (as I have already hinted) in some places a very amusing volume.

Before proceeding to give instances of either quality, I must say a few words on the method formerly adopted

¹ The *Computi* of the Cathedral, down to the period of the Reformation, will be given in an Appendix to our *History of St. David's*.

in keeping the accounts. The care of them appears to have been entrusted to an officer called the *Communarius*—generally, and probably always, a member of the College of Vicars Choral. This officer, who in one instance at least was in Holy Orders, and in another combined his duties with that of Organist, appears to have stood to the Supervisor or Master of the Fabric, annually elected from among the Canons, in the same relation that the Sub-sacrist did to the Treasurer; but it is evident from the scanty data which we possess that his office was held in perpetuity. It may be added that his labours were by no means gratuitous; although the remuneration seems to have varied at different times.

The accounts themselves appear in two forms. In the first place we have a weekly statement of expenses, confined as it would seem to those which were incurred in some particular work, as in the repairs of the fabric. These statements, copies of which were probably sent up weekly by the *Communar* to the Master of the Fabric or the Chapter, bear the title of "*Communicata*," and the disbursements of each week are headed with the following formula: "*Communicata 1° die mensis Januarii pro septimana precedente.*" I think, moreover, that I am not mistaken in asserting that the returns were always made on *Sunday*.

Further we have an annual summary of receipts and expenditure, called the "*Computus*," or as it frequently written, by a pardonable error, the "*Compotus*." This account is always calculated from the feast of St. Peter ad Vincula, and is headed in the following manner:—

"*Compotus Domini Johannis Emlott Communarii Ecclesiæ Cathedralis Menevensis et residentium in eadem per viginti sex septimanas a Festo Sⁱ Petri ad vincula usque ad idem festum anno revoluto.*"

It unfortunately happens that we have no means of judging of the exact relation in which these two systems stand to each other: as the *Communicata* only occur for the year 1384, and the earliest *Computus* is that of

William Warryn, in 1490. Subsequently we have Compti of William Warryn in 1492, of John Emlott in 1539, and 1541, of William Martyn in 1557, and of Griffith ap Howell in 1560 and 1565. After this period they become more regular; but they are not quite continuous until the middle of the seventeenth century. The want of time compels me at present to confine myself to the Communicata of 1384; which is, as I have said, the only specimen of its class which we possess; and as it is at once the most ancient portion of the Liber Communis, and the only one which descends into minute detail, so is it altogether the most valuable for purposes of general history. Unquestionably the most important lesson which it teaches us, is the information which it affords as to the condition of the labouring classes. We learn that the wages of a common day labourer were 3d. a day, or 18d. a week; but that they were reduced in winter to 2½d. a day, or 15d. a week. There are no data for fixing the exact time at which this reduction commenced and ended; but it certainly began before November. Workmen engaged in any special service requiring an unusual amount of physical exertion received, even in winter, the full wages of 3d. In two weeks, indeed, the labourers received 14d. for four days' work; and in another, ending August 14, 14d. for four and a half days' work. One workman was in the regular pay of the Chapter, and received 14d. weekly throughout the year. A boy is paid at the rate of 1d. a day. This scale of payment is in accordance with an ordinance of Bishop Adam Houghton, made four years before this date. He forbids any common labourer within his lordship of Dewisland, to take for a day's wages more than 2d. with food or 3d. without.

Skilled labour was of course remunerated at a higher rate. Masons had 4d. a day, and 2s. 2d. a week; though in winter their weekly wages was reduced to 2s. A journeyman had 1s. 6d. a week. 4s. a week was the remuneration of a first-rate carpenter, such as we may conceive the dignified person to have been, who bears

the name, style and title of "Magister Johannes Carpentarius." A more ordinary workman, who bears the plebeian denomination of Jak Hakker, has 6d. a day, and 2s. 8d. a week. Other carpenters have 5d. a day, or 2s. 6d. a week, and a journeyman described as "serviens Magistri Johannis" has 1s. 6d.

A blacksmith, who was generally paid by the job, seems to have been remunerated at the rate of 6d. per diem: and the smith employed by the Chapter would appear to have had 1d. a week for mending the workmen's tools. The highest wages of all, except those of Mr. John the Carpenter, were given to a glazier, who was employed for more than four months at the rate of 3s. a week.

The hire of a cart is 6d. a day, and was raised to that rate by the statute already cited. That of a riding-horse was 4d. a day. For a single cart-load from Porthclais or Caerfai to St. David's, the distance in each case being about a mile, the carrier received 1d., also in obedience to the ordinance of Bishop Houghton.

It is hardly necessary to caution any of my hearers against being deceived by the nominal value of money in the fourteenth century. To estimate its real value is at no time a very easy task; and it unfortunately happens that the *Communicata* of 1384 give us no direct information about that which is ordinarily the best criterion, I mean the prices of corn. But although they say nothing about corn and very little about bread, it must be confessed that they say a great deal about ale. The following extracts will show that it was usual to give ale to workmen, when engaged in any unusually laborious occupation:—

"I^t pro 1 lagena servisizæ hōibus iter tendentibus Lynstalle: 2d.

"I^t — circa tractura[m] lapidū apud Braudy [?] 4d. pro servisia.

"I^t — 4 hōibus laborantibus in le wynlas [?] trahend. sursum p'dict lapides viz. per medietatē 9 dierū 6d. I^t pro 2 lagenis servisizæ expensis circa id factū 4d.

"I^t pro potu expenso eodem tempore 4d. quia fuerunt ibidem 8 viri laborantes eodem die."

The last clause seems to be added by way of apology ; although it was really hardly necessary, as the men were engaged in the laborious task of quarrying stones at Caerfai.

"I^t pro potu p'dict dictis diebus in Le Forge, 2d.

"I^t pro potu eodem tempore in le Forge 2d.

"I^t pro potu illo tempore 1d.

"I^t pro tractatu lapidū ad opus Ecclæ apud Karvey, viz. laborantibus Epī in potu 2d.

"I^t in potu eodem tempore 1d. I^t eodem tempore in potu 1d.

"I^t in potu eodem tempore circa p'dictum opus 2d.

"I^t p'dict Dd. in beverage 2d.

"I^t pro pane et servisia expensis apud buscam eodem tempore 4d. ob. I^t pro pane et servisia illorum 3d. I^t pro pane et servisia ad illos eodem tempore 4d. ob."

The last three entries are the only ones which contain any mention of bread, which serves to increase the strong resemblance to Sir John Falstaff's tavern-bill,—“one poor half-pennyworth of bread to this intolerable deal of sack.”

But to waive the consideration of the absolute quantity consumed, we are at present concerned with the more important question of its price. This appears from the passages cited to have been 2d. a gallon, and we are thus enabled to determine approximately the prices of corn. For the statute of 1380, which I have already had occasion to quote, enjoined that the price of ale should not exceed 1d. a gallon, when a bushel of barley was 6d. or under ; that when barley was between 6d. and 10d. a bushel, a gallon of ale should not exceed 1½d., and that when barley was between 10d. and 16d., it should not exceed 2d. We may therefore venture to fix the price of barley at about a shilling a bushel, but it seems clear from the scale adopted in Houghton's ordinance that this was above the average price of the time. If we take 10d. as an average, the workman's weekly wages

would be equivalent to about 6s. of our money, which is certainly much below the standard given by Mr. Hallam for the same period. Perhaps the following entries may afford a further criterion. The whole expenses of a man and horse for three days, exclusive of the horse-hire, were 2s. in a journey to Tenby and back, and 1s. 6d. in a journey to Haverfordwest, Pembroke and back, for an equal length of time. It does not seem that the rider was of a class requiring expensive entertainment; although on another occasion no less a person than Mr. John the Carpenter took three days to ride to Tenby and back, and was so economical as to spend only 18d. on the road. 1d. was regarded as a fair equivalent for a common labourer's daily food. 3d. was enough to supply two men with bread and ale for a day, and 4½d. was thought sufficient for four men; but whether the latter had a short allowance of bread or of beer there is nothing to determine.

I have intimated that Mr. Hallam has fixed a much higher value for money in the fourteenth century; indeed he has shown that labour was much better paid than at present. Certainly it had need to be so. The comparative want of communication and means of transit between different parts of the country must have rendered the uncertainty of employment much greater; there were no Poor Laws; and the numerous holidays of the Church must have considerably curtailed the time devoted to work. For instance in the week ending on the 9th of April, 1385, no work whatever was done; and it is probable that Holy Week fell at that time. It is also worthy of notice that no work was done between the 14th and the 28th of the previous August, during which time it is probable that all were engaged in harvest.

Something must be said of the prices of other materials and manufactured articles. A Pykard or boat-load of limestones, which would seem from the sum expended in carriage to have been about twenty tons, cost 22s. delivered at Porthclais or Solva. The sum expended in burning them was 3s. 6d. Coals cost 2d. a bushel. Iron

was bought at Tenby for 7½d. the stone of 14 lbs., giving a rate of 5s. per cwt. Lead was bought at the same time and place for a little less than 9d. a stone, or about 5s. 11d. the cwt.; other iron, perhaps of a finer kind, cost 10d. a stone, or 6s. 8d. per cwt. About five cart-load of timber brought from Caermarthenshire cost 11s. 8d. delivered at Porthclais; and 3s. 2d. was paid "pro 6 burdis longis." Of manufactured articles, 8d. was paid for a hatchet, 2d. for a pair of buckets, 4d. for a mason's sieve, 13d. for twenty-seven great door-nails, and 4d. for sixteen smaller door-nails (besides 2d. "in beveragio"), 15s. for seven strong locks and keys, 16d. "pro 2 novis seris cum clavibus," and 4d. "pro duobus anulis novis cum clappis ad p'dicta ostia."

Two short extracts will throw some light on the moral condition of the country, and the necessities imposed on an architect by the want of an efficient police:—

"ll. Syglo pro factura clavorum et emandaõe serarum fractarū Ecclæ per latrones 16d.

"I' 2 cementariis obstruentibus div'sas fenestras Ecclæ propter pericula latronū, et div'sa ostia, viz: in alis Ecclæ."

The surnames or soubriquets of the labourers and artificers employed affords a valuable study to those who take interest in the derivation and history of family names. It is well known that hereditary surnames were at that period nearly confined to the upper classes in England; in Wales they hardly existed at all, and are by no means universal among the lower orders at the present day. It may be supposed therefore that a strange jumble of names would be found at St. David's, situated as it was on the confines of an English district, and from various causes attracting sojourners from various parts of the kingdom. The majority belong to the common Welsh class of patronymics. Of these are Walter ap David, Gitto ap David Thomas, Ellis Arthur,—or, as he is called, —Alys Arthurus, William ap Eynon, John Harold, Rys ap William, Robert ap Morgan, Robyn ap Moris, William Stevene, or William Stephani, Jevan ap Owen, David ap

Rhydderch, John Arthur, David ap Meredith, Robin ap Walter, and Jenkyn Oweyn. The following names are derived from personal qualities:—David Loyd, Jevyn bach (who, from the amount of his wages, must have been a boy), and David bach (who, from the amount of *his* wages, was as big as he was ever meant to be). To these I should have added without hesitation the name of Philip Goch, were it not that Goch appears twice as a Christian name, or as the corruption of one; we meet with a Goch Meridith, and a Goch Delyn, the latter of whom would seem to have combined the profession of music with arts more laborious and less liberal. The following persons derived their names from their occupations:—Henry Smyth, and David Faber de Wyston, were blacksmiths, and William Sayer, probably for Saer, a mason. A glazier bore the high-sounding appellation of Christianus Glaziarius, a locksmith the familiar denomination of Jak Lokyer. A carpenter, as we have seen, rejoiced in the expressive title of Jak Hakker, which was all very well in English, but became a little grotesque when the accountant was constrained by the tyrannical laws of syntax to put it into a Latin dative, and reduced to the disagreeable alternative of writing Johanni Hakker, or Jak Hakkero. To these must be added of course the never-to-be-forgotten name of Magister Johannes Carpentarius. I am uncertain whether the names of Jak Skynner, Robin Hoper, and John Coke *alias* Jak Cocus *alias* Jevyn Cokus, are to be regarded as instances of hereditary surnames, or of an imperfect division of labour. The following seem to be derived from their places of abode, Philip Rosse, Howel Porth, William Kyldy, and Buelth. John Rowe, Robert Caxon, and Reydner Somet would seem to have migrated from the Englishry in search of work, and Roger Seys was evidently a native of that district, or of England. I can make nothing of David Bole, David Yryst, Thomas Draws, Llewelyn Sygl, David Kyogyn, Jen Degan, Robert Sydes, Walter Sudys, William Rugs, Wylliam Selone, and William ap Philip Vawrer. The head mason John Makmouch, seems, both

from his name, and from the difficulty which the accountant had in spelling it, to have been a Scot or an Irishman.

I trust you will pardon this somewhat prolix roll-call of names. I am sure you would do so, if you felt, as I do, that there is something peculiarly affecting in the existence of this simple record of humble men, who lived and laboured nearly five centuries ago. The names of the princes, the prelates, the warriors and the sages of the period are as household words in our mouths; while those of fifty of our fellow men, no whit less important in their way, but for the pious care of a copyist, would have been hidden to the end of time. There is no memorial to mark their resting-place. Mr. John the Carpenter has not so much as a rudely sculptured saw to tell where he lies. The dust of Christian the Glazier is gone—no man knows where; while that of Archdeacon Morgan ap Eynon, who bargained with him for the reparation of the great south window (itself now destroyed), reposes beneath the pew now assigned to the Canons' Ladies! While the nobles of England were contending with the King, the Commons, and each other,—while the rival claims of Urban and Clement, of Rome and Avignon, were agitating the peace of the Church and the politics of Europe,—just ten years after Petrarch had breathed his last sigh to the shade of Laura, and exactly five before Bajazet, surnamed Ilderim, flashed upon the Eastern world like the terrible meteor whose name he bore,—Jack Hacker and his compeers, regardless alike of Pope and Antipope, of King and Kaiser, were plying their daily tasks in the valley of St. David's, beneath the government, or misgovernment, of the time. They may have been pinched by the poll-tax of King Richard, they may have sympathized in secret with Wat the Tyler, they may have imbibed the doctrines of the priest of Kent, or recited the revolutionary doggrels of his disciples: they may have felt the last political vibrations of the blow struck by the mace of Walworth. But *they* had not to do with kings or princes; and if they ever looked a

monarch in the face, it was when, fifteen years later, they thronged to Milford to stare at the ill-fated Richard on his return from Ireland,—even as the people of St. David's, three centuries afterwards, gazed with awe upon the armament of William of Orange, or as many who are now present, a few years since, welcomed the peaceful progress of Queen Victoria.

W. BASIL JONES.

OUR LADY'S MILL, AND THE DEMOLISHED CHAPEL
OF ST. MARY, ABERYSTWYTH.

By a document dated 25th May, 16 Elizabeth, being the record of a verdict in a cause tried at Hereford, in which the Queen's Attorney-General on behalf of the Crown was plaintiff, and the inhabitants of Aberystwyth were defendants, in an action respecting the title to a mill at Aberystwyth called "Our Lady's Mill," it appears the right in the said mill was established in the Crown.

By letters patent dated the 10th July, 27 Elizabeth, being a grant from the Crown of the aforesaid mill for forty years to Richard Pryse, the son of John Pryse, Esquire, deceased, on condition of performing service in the chapel of Aberystwyth, and under 60s. rent, with suit of mill, &c.

Indentures of the 1st March, 11 James I., between Francis Morris, of the city of Westminster, in the county of Middlesex, Esquire, and Francis Phillips, of London, gentleman, of the one part, and Sir Richard Pryse, of Gogerddan, in the county of Cardigan, Knight, of the other part, being the purchase of the aforesaid mill called "Our Lady's Mill," in fee, subject to a rent of 60s. payable to the crown.

Michaelmas Term, 16 George II.

Thomas Pryse, of Gogerddan, Esquire, John Morris, of Aberystwyth, miller,—*Complainants*;

And John Evans, inn-keeper, Lewis Matthias, Jennet

Davies, Rd. Parry, Lewis Evans, David Evans, William James, Robert Evans, Morgan Jones, Mary Williams, Frances Williams, Thomas Taylor, Samuel Davies, Thomas Parry, Alexander Gordon, alderman, John Evans, Esquire, the present mayor thereof, Roderic Richards, glover, and Evan Edwards,—*Defendants*.

The bill in the cause states that Thomas Pryse and his ancestors had time out of mind been seised by grant from the Crown of one water corn grist mill, situate in the town of Aberystwyth, called "Our Lady's Mill," at a certain yearly rent of £3. payable at the receipt of his Majesty's audit.

That from time immemorial the inhabitants of the town of Aberystwyth, and the liberties and precincts thereof, have by ancient custom ground all sorts of corn and grain used and consumed therein at such mill, paying one-sixteenth dish for the toll.

That the said inhabitants were, by the said custom, obliged to bring or send their said corn and grain, so to be consumed and used, to the said mill, and to no other mill whatsoever, paying such toll.

That such inhabitants have not, from time immemorial, ever had a right to grind at any other mill, or to set up or erect any mill for their own use, which mill the complainant and his tenant were by such custom bound to keep in repair.

The answer of the defendants admits the seisin in Mr. Pryse, but whether it descended to him under grant from the Crown, they put in issue; they deny the custom as alleged, or any such custom, to have ever existed, and claim the right of grinding their corn at their own option.

The only papers in the cause are the bill and answer; what became of the suit does not appear, but the mill has continued in possession of the Pryse family ever since. Their title commences by the lease for forty years from Queen Elizabeth, on condition of performing service in the chapel of Aberystwyth, (that is) providing for the same, and is completed by the subsequent purchase of

the fee and reversion from Morris and Phillips, who must have been grantees of the Crown thereof, and their title seems to have been confirmed by the suit last above stated. Of the connexion or dependence of Our Lady's Mill on the chapel at Aberystwyth, no notice is taken in the latter two documents.

The following address and observations were prefixed to a list of subscribers towards the erection of the first Chapel of St. Michael at Aberystwyth:—

“To all well disposed persons to whom these presents may come.

“WHEREAS the town of Aberystwyth in Cardiganshire has many years ago been deprived of its church by the sea gradually undermining it. We, the inhabitants of the said town, justly lamenting the want of a place properly adapted and consecrated for Divine worship, and truly sensible of the spiritual benefit we might reasonably expect from having a church or chapel erected here, but perceiving, by the lowest calculation, that the same cannot be commodiously built, and a decent provision made for the minister, without a fund or stock of five hundred pounds, and being utterly unable to raise such a contribution amongst ourselves, are necessitated to have recourse to this method of humbly requesting your generous aid and subscription, to enable us to carry on and complete our well meant and salutary design.

JOHN JONES, *Mayor of Aberystwyth.*

MATT. EVANS, *Town Clerk.*

ISAAC WILLIAMS, *Vicar of Llanbadarn.*

EDWD. HUGHES.

JOHN PARRY.

EDWARD JONES.

CHARLES LLOYD.

RICHD. OWEN.

JOHN MORGAN.

STEPHEN JAMES.

RICHD. EDWARDS, &c. &c.

“Aberystwyth, 17th May, 1762.”

Observations accompanying the above address:—

“There are several persons now living who have been married in the churchyard formerly belonging to the church at Aberystwyth. The next church to the said town is Llanbadarn-fawr, above a mile distant, and the way to it extremely wet and disagreeable, so that the old and infirm cannot attend the public worship of God, and that at a time of life the most probable they would profit by it. Of a dry, pleasant Sunday, many hundreds

of souls go to Llanbadarn-fawr from Aberystwyth, but of a wet day, sometimes, not two dozen. We know no town in Great Britain so large and populous as this, and yet so distant from any church, and all its inhabitants, without exception, of the Established Church of England. These considerations, it is humbly hoped, will induce every benevolent Christian, who delights in promoting the interests of religion, and to whom application shall be made in this behalf, to contribute according to his ability, in order to enable us, the said inhabitants, to build a church here, the important services of which (with the blessing of God) are too evident to need any farther exhortation."

As their deprivation of their church "by the sea gradually undermining it" is assigned by the inhabitants as the main ground of their appeal to the public for aid, by subscription, to build another, it can scarcely be doubted that the former church, before it was swept away by the sea, served as the place of Divine worship for the inhabitants of the town; and it is said by them that at that time, 1762, there were persons living who had been married in the churchyard belonging to the demolished church at Aberystwyth.

It appears to have been dedicated to St. Mary, and to have been situate in front of the Castle House, some distance seaward, as far probably as the present westernmost point of the Castle Green, called Trwyn Cwnhingen, on a spot first undermined and then swept away by the sea,¹

¹ The defences on the north side of Aberystwyth Castle terminate in a tower at the north angle, and a ditch projecting about fifty yards beyond, in a n. n. w. direction, and terminating in an indentation of the cliff. The position of the ditch, now only four or five feet from the edge of the main cliff, and the direction of the loop-hole of the tower, which points about due north, and fires obliquely across the projecting ditch, clearly show that the object was to protect ground which existed in that direction when the castle was built.

The smooth stratification of the rocks below, shows that these formerly supported a cliff projecting in this direction, from n. w. to n. e., affording a site for the chapel and yard.

The cliff which has now been worn away to the verge of the ditch, has become a defence to the castle, being inaccessible from the sea, while the ditch no longer avails, being positively detrimental to the defence of the castle. No ancient military architect would have excavated the ditch in a position so close to a cliff nearly perpendicular.—F. D. W.

and it seems probable that the terrace and walk walled in at the front of the Castle House, formed part of the yard or burial-ground belonging to it, for whenever there has been occasion to open any part of that ground, human bones and fragments of tombstones and of coffins have been almost invariably turned up in digging.

When it was first used for Divine worship does not appear. Whether it was ever regularly endowed and consecrated is a question, as no express deed of endowment is known to exist, but the dedication to St. Mary and the name of "Our Lady" being given to the town mill of Aberystwyth, argues a connexion and dependence of the latter upon the former, more particularly as provision is to be made for Divine service from the profits of the mill.

T. O. MORGAN.

LLANWRTYD, BRECKNOCKSHIRE.

It would be very desirable if some one in every parish, having a taste for antiquities, would furnish the pages of the *Archæologia Cambrensis* from time to time with a brief account of the archæological curiosities of his neighbourhood. By such means, no doubt, several relics of which we have now no record, would be brought to general notice, and the proprietors be induced to preserve them from that destruction to which they are now rapidly tending. Every parish can boast of some stone, tumulus, or cave, associated with times past. There is in every nook and corner of our land some historical anecdote or legendary tale, which has been handed down from father to son for several generations, and which would illustrate many a local event. It would be a pity, even traitorous, to let these perish.

The following are some of the antiquities of the parish of Llanwrtyd :—

MEINI HIRION.—There were, within the memory of man, four, if not more, of these upright monuments standing in different parts of the parish. They have all, however, been prostrated, except one tall stone, which, we believe, still stands in a field called *Cae'r Maen*, *the field of the stone*.

ROMAN ROADS, &c.—A road is pointed out, which is still called a Roman road, leading from *Abergwesin* over the summit of a mountain named *Top y Garn*, and thence crossing *Nant y Cerddin* in the direction of Llangammarch.

There is also a plain, which is called *Gwaen y Gwaed*, *the Bloody Plain*, where, according to tradition, occurred a great battle, but between whom, and at what period, is not known.

A CAVE.—On the farm called *Llwyngwychwyr*, in the rock of *Gallt y Waen* is shown the cave of *Rhys Gethin*, who, according to the tradition of the natives, was a notorious robber, as well as a ready and skilful versifier, in former days. He was not satisfied with merely pillaging the king's subjects, but he heaped insult and reproach upon the king himself in the following couplet:—

“ Y Brenhin biau 'r holl ynys,
Ond yr hyn a ranwys i Rys.”

The king owns all the island,
Except what has been apportioned to Rhys.

The inhabitants of Llanwrtyd do not tell us who the king was, or at what time he reigned; but they do say that his majesty came to Llanwrtyd to see what outrage the parishioners had suffered at the spoiler's hands. Rhys was forthwith summoned before him, and was accused of several offences, such as pilfering and thieving. “And besides all this,” said the king, “I hear that thou hast been reproaching me also in songs of treason. Let me hear them immediately.” “Indeed answered the trembling robber, “I composed nothing but this,—

‘ Y Brenhin biau 'r holl ynys,
A chyrau Ffraingc, a chorph Rhys.’ ”

The king owns all the island,
The corners of France, and the body of Rhys.

“O well, then,” observed the king, “if that be all, give Rhys his discharge.”

Reviews.

THE HISTORY AND ANTIQUITIES OF ST. DAVID'S. By WILLIAM BASIL JONES, M.A., Fellow of University College, and EDWARD A. FREEMAN, M.A., late Fellow of Trinity College, Oxford.
Part III. London: W. Pickering. Tenby: R. Mason.

We have much pleasure in announcing the appearance of the third part of this very valuable work.

Of the first part we have given a somewhat lengthened notice, which we purposed to have continued as each successive part should appear. On consideration, however, we have thought it better to defer any detailed remarks till the work is complete, as the subdivisions of the subject to which the different chapters are allotted, are so mutually dependent, the one on the other, that it is nearly impossible to give a correct view of a part, without having some acquaintance, at least, with the whole work.

We shall, however, run no risk of error in stating that the more we see of the work, the more favourably are we impressed with its merits, and the more convinced are we that it will rank high among the standard works on local Archæology and History.

The part which we have already reviewed contained three chapters. The first devoted to a "General Description" of the district; the second to its "Primæval Antiquities;" and the third (to which our attention was chiefly directed) to the "Architectural Description" of the Cathedral.

The fourth chapter treats of the "Archæology of the Cathedral," embracing its ritual arrangements, with the changes they have undergone, including the Chapels, Altars, Chantries, Shrines, &c., &c.; its Monumental Remains, which are numerous and interesting, and often involved in uncertainty, which leads to much interesting speculation; also its Painted Glass, Encaustic Tiles, Heraldry, and other objects of Antiquarian interest.

The fifth chapter, probably the most important which the work will contain, consists of the "Architectural History" of the Cathedral. This is a branch of Archæology which has never been brought to any degree of perfection till our own day, and owes its advance mainly to one man—Professor Willis—whose admirable essays on the English Cathedrals, and especially that on the Cathedral of Canterbury, have supplied us with the types of the manner in which an Architectural History should be treated. Messrs. Jones and Freeman have skilfully applied this mode of treatment to the subject of their work, and, by the joint use of documentary evidence and that furnished by the changes of detail and construction as seen in the building itself, have given so minute a history of the erection of

the building, and the accidents, repairs, transformations and additions to which it has been subjected, that we seem to have been eye-witnesses of every change in its structural history, from the noble efforts of its early architects to render it the most perfect work which the means at their disposal would permit, down to the miserable dilapidations and patchings which mark the course of the latter half of its existence. Some of the early changes are most difficult to unravel, especially those arising from the early fall of the central tower, and the subsequent injury of the fabric by an earthquake, both within the first half century or so of its existence. The changes arising from these accidents, differing in reality but little from the date of the original structure, and also imitating its details even while altering its design, are of necessity perplexing, and at the same time highly interesting.

The sixth chapter relates to the "Subordinate Buildings and Minor Antiquities." The principal of these are St. Mary's College, adjoining the Cathedral on the north side, and now a noble ruin; the magnificent and unrivalled Episcopal Palace, perhaps the noblest purely domestic work of the fourteenth century in the island; the walls and gates of the Cathedral Enclosure; the curious octagonal Tower in the Church-yard, supposed by our authors to be a detached Campanile; also the Prebendal Houses, detached Chapels, &c., &c.

The seventh chapter is only commenced, and will treat of the "General History of the Church and See."

It would appear at first sight as if this last mentioned chapter should have taken an earlier place in the work:—as reviewers, to say the least, we wish to be placed in the same position as our authors, who must have had the materials, at least, for this "General History" in their hands before they commenced their "Architectural History." We therefore defer any detailed observations on the latter till we have had the advantage of examining the former. We have also felt all the way through the want of the ground plan of the Church, which is unfortunately still delayed, a want which involves considerable inconvenience and loss of time in reading an architectural description. We trust, however, that this may not be the only plan furnished us, but that a general plan of the whole Cathedral Enclosure may also be given, or at the least a plan including the Cathedral, St. Mary's College, the Bishop's Palace, and the Tower Gate. This seems necessary to render the general descriptions readily intelligible.

The illustrations, by Mr. Le Keux and Mr. Jewitt, are beautifully executed, but want a few more general views of the leading portions of the Church to bring them into one connected whole. Some additional illustrations of the Bishop's Palace might also be acceptable.

With these brief observations we will now defer our consideration of this most important work till its completion, and we most sincerely congratulate both the public and those gentlemen to whose labours they are so much indebted, on the fact that we have now arrived

within one step of this happy event, though we trust to see the labours of our authors from time to time renewed in throwing light upon, and drawing attention to, others of the too long neglected Antiquities of Wales.

ESSAYS AND REVIEWS. By R. W. CHURCH, M.A., late Fellow of
Oriol College, Oxford. London. 1854.

We are induced to call the attention of our readers to this volume,—which in all respects deserves it,—by a brilliant and graphic article on “Brittany,” reprinted from the *Christian Remembrancer* for January, 1846. The writer describes most vividly and eloquently the physical features of that province, and enters deeply into the moral characteristics of the population. The following extract is a favourable specimen of his descriptive power, and will serve to recall to those who have travelled in the country, some of its more salient peculiarities. Speaking of the gradual intrusion of nineteenth-century France into old-world Brittany, Mr. Church says,—

“The contrast is grotesque:—for instance, when the modern government machinery for improvement is at work amid the old Breton customs. The feast of the patron saint comes round,—the people naturally collect, as they have done for centuries, to a wake,—as they call it, a *pardon*,—to gain an indulgence, to worship, to make merry. They collect from various parishes and in various costumes, nowhere else seen in the world,—men as well as women, long-haired, dark-vested, wild-looking men, talking gravely their old Celtic dialect and a little bad French, and sounding their bag-pipes. French civilization meets them; M. le Maire and M. le Sous-préfet issue their programmes; there shall be a ‘*Fête patronale*,’ a ‘*Fête Agricole*.’ Government and agricultural societies are full of encouragement; there are horse-races, matches between ploughs of the country and ploughs ‘*perfectionnées*,’—cattle shows for the improvement ‘*des races chevalines, bovines, ovines, et gallinacées* ;’ prizes are given, purses of francs, model ploughs, ‘*Bodin’s Elémens d’Agriculture*.’—*Fortunati si bona nōrint*,—if instead of telling old-world stories, they could seize the opportunity and study ‘*Bodin*.’ Meanwhile in the midst of enlightened civic authorities with tight pantaloons and peaked beards they herd together, a wild crowd of Celts, thinking a good deal more of the *pardon*, and the dancing and wrestling, and the grand opportunity of getting drunk, than of improving themselves in agriculture. The same contrast meets you on the face of the country. You are tempted to turn aside from the road to look at an old parish church; there it is, open, and empty, and silent, except the invariable ticking of the clock; there is its charnel house and shelves of skulls, each with a name and in a box by itself; its granite ‘*Calvaire*,’ with its hard Egyptian-looking figures; there is the votive lock of hair, or the holy spring; or the picture of a miracle of the last few years in the neighbourhood; or the rude weather-beaten image of the village saint, carved from the tree as it grew in the churchyard, about whom the peasant boys will tell you stories, if you can understand them. You cross the ridge, full of the thoughts of old Brittany, and you come upon modern industry and enterprise at work;—smuggling merchants of some unheard of little port building unaccountably extravagant basins and jetties,—the engineer hanging his light and beautiful suspension bridge high over the large blue oily eddies of one of the tide rivers which tear the jagged coast-line, pushing his communications over the obstacles which annoyed Cæsar—‘*pedestria itinera concisa æstuariis*.’ Or you come to a chosen stage of innovation and modern fashion,—the modern race-course,

—the ‘Hippodrome,’—which is the pride of Landerneau, and the envy of Quimper; here are all the appliances of the French turf, the course marked out, the seats for the Préfet, and the seats for the musicians;—and in the midst, a gaunt weather-stained stone cross, to which the peasant, as he passes it, pulls of his hat.”
—pp. 232, 3.

Doubtless the juxtaposition of contraries is more strange and grotesque than anything to be found in this country; but in other respects the Welsh reader will find a good deal to remind him of home.

PROCEEDINGS AND PAPERS OF THE HISTORIC SOCIETY OF LANCA-
SHIRE AND CHESHIRE. Session Fifth. 1852, 53. Liverpool,
1853.

The above volume has just come to hand; and, like its predecessors, it is full of interesting matter, and extensively illustrated. The Table of Contents is arranged under the following sections or classes:—I.—History and Antiquities. II.—Architecture and Topography. III.—Literature and Criticism. IV.—Genealogy and Biography. V.—Trade and Commerce. VI.—The Fine Arts.

The papers that would interest us most as Cambrian Archæologists are arranged under the first class, and are respectively entitled, “An account of Excavations made at the Mote Hill, Warrington;” by Dr. Kendrick, (*Illustrated*). “Historical Notes on the Valley of the Mersey, previous to the Norman Conquest;” by Thomas Baines, Esq. “The Materials for the History of the two Counties, and the mode of using them;” by John Robson, Esq.

The following extracts from the last named article throw out a hint which well deserves the earnest attention of topographical antiquaries:—

“The object of these *Itinera* has been disputed. Most writers have supposed that they were the routes of the Roman Legions on march; but there are many objections to this hypothesis. The *Itinera* in Britain are only sixteen, and several of them in duplicate. There is no *Iter* across the north part of the island, where we know the troops were generally on active service, and the course of the routes themselves—such for instance as the second *Iter* which goes from Carlisle to York, from York to Chester, and from Chester by a roundabout way to London—shows the advance or retreat of soldiers could not have been the primary object of the *Iter*. I would, therefore, suggest that the *Itinerarium* of Antoninus is nothing more or less than the book of the Imperial Posts—a curious subject, and well worth more attention than we can now bestow upon it. Suetonius tells us¹ that the Emperor Augustus first placed young men at short intervals on the military roads, and afterwards carriages, that he might have the more speedy intelligence of what was doing in every province. It would seem that these couriers were at first merely bearers of despatches which were transferred from one to another on the route, but were afterwards themselves conveyed in carriages so as to give the Emperor an opportunity of examining them personally, if he wished to do so.

“From time to time modifications might be made in the routes, and as new editions were published, new routes introduced, and later names assigned to old

¹ Aug. cap. 48.

stations ; but these changes scarcely authorize us to assign the reign of Theodosius as the date of the Itinerary (the middle of the fifth century), because a town appears under a name which was then first introduced. Continual allusions are made to these Posts in the classic authors, especially in such works as the epistles of Pliny and Symmachus. But we have in the Theodosian code, which dates about 430, most minute directions and instructions issued by various Emperors, with reference to the service of the *Cursus Publicus*—which I venture to translate—‘ The Imperial Post.’

“ About a century later we have the following remarkable account from the *Anecdota of Procopius* :—‘ The Roman Emperors of former times devised a plan by which whatever was doing amongst their enemies, any sedition in states, anything connected with the governors, or whatever else might happen, should be told them and come to their knowledge as soon as possible. The conveyance of the annual tribute was also safely and rapidly managed by the same means, which was a *public course*. They appointed stations—eight—never less than five—as a day’s journey for a well girt man. In each station or stable were forty horses, and stable men in proportion, and thus the couriers, having a constant change of trained horses, at times go ten days’ journey in a single day.² He proceeds to speak of the profit which the neighbourhood made out of these establishments.

“ The great object of these posts was to convey regular and sure intelligence to the seat of government, and officers called *agentes in rebus*, and *curiosi*, who seem to have combined the functions of high police, postmasters and imperial messengers, had the superintendance of them. They included horses, mules, asses and oxen ; with the farriers, smiths and hostlers, requisite for such establishments ; carriages of various sorts, both light and heavy, the weight allowed for each being fixed by Imperial rescript. Certain officers (in the fourth century), the *Prætorian Prefect*, and the *Master of the Palace*, were, besides the Emperors, the only persons who could grant warrants for the use of the Imperial Posts, and then merely to the highest officers. Any attempt to abuse this privilege was severely punished. These stations or stages were fixed only upon certain roads, very few, indeed, compared with the number of military ways we have in the kingdom, and seeming to bear the same relation to them, as the later mail-coach routes to the highways.”³—pp. 200, &c.

² *Anecd.* p. 131.

³ *Cod. Theod.* Tom. ii. Art. *Cursus Publicus*.

Cambrian Archaeological Association.


THE following official changes and appointments have taken place:—

Frederick Richard West, Esq., M.P., of Ruthin Castle, has accepted the office of President of the Association for the year 1854, 5.

The Members of the Society, those of them especially who were present at Ludlow, will have learned with sincere regret the decease of the Hon. R. H. Clive, M.P., Vice-President of the Association, and President for the year 1852, 3.

George T. Clark, Esq., being on the Continent, has resigned his place on the Committee; and George Ormerod, Esq., D.C.L., F.R.S., F.S.A., of Sedbury Park, Chepstow, has retired from the office of Local Secretary for Gloucestershire.

We are sorry to be obliged to announce the resignation by the Rev. John Williams, M.A., (of Llanymowddwy,) of the offices of General Secretary and Editor, which he had held from the first establishment of the Journal, and from the formation of the Society. As it is improbable that any permanent arrangement can be made by the General Committee before the next Annual Meeting, the General Secretaries have undertaken the management of the Journal in the interval.

 It is particularly requested that all Articles, Correspondence, and Minor Notices intended for our pages, be addressed to the Rev. W. Basil Jones, University College, Oxford.

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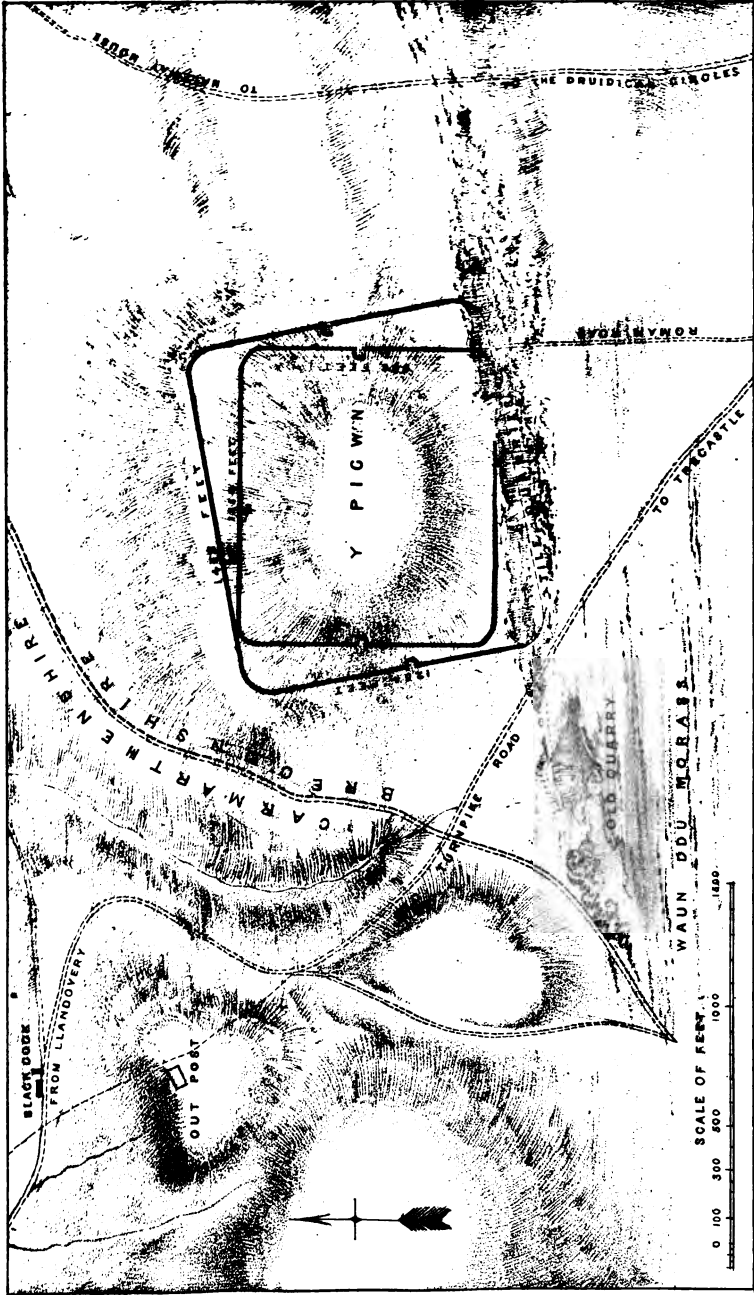
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ROMAN CAMP ON TREACLE MOUNTAIN.

Archæologia Cambrensis.

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SKETCH OF WHAT IS KNOWN CONCERNING ROMAN REMAINS IN WALES.

No. I.

AN archæological survey of Roman Remains in Wales has been partially attempted by several members of the Cambrian Archæological Association; but, to be brought to a speedy and satisfactory conclusion, it requires the co-operation of many local as well as general observers; and it also ought to be conducted upon, as well as referred to, some common basis of operations. The Roman roads and camps have been partially examined and traced in Glamorgan, Cardiganshire, Pembrokeshire, and Montgomeryshire; the survey has been carried on still more completely in Flintshire, Anglesey, Caernarvonshire, and Merioneth; while in Monmouthshire very great pains have been taken, attended with marked success, by Mr. Lee, of Caerleon. It is much to be desired that all archæologists, who take an interest in this branch of Cambrian antiquities, should combine their efforts, and should agree upon a common plan of observation, and of, what is very important, verification. The unaided efforts of any one observer ought to be amplified, verified, and systematized by those of other independent observers; it is only thus that archæological truth can be elicited and confirmed. Should no other more eligible plan be

proposed, the author of this paper will be happy to act as a common centre and medium of communication for those of his friends, and for other gentlemen, who may be inclined to join in the same pursuit; and he feels convinced that a series of observations and verifications, carried on in this manner during two or three consecutive years, will enable some one to definitively compile *A Map of Wales in the time of the Romans*,—the first desideratum towards the compilation of a *Cambria Romana*.

With the view of aiding in this work, the following sketch of what we know concerning Roman remains in Wales is now commenced. The author intends carrying it on by counties; and, as his own observations are necessarily more limited than he could wish, he hopes that other members of the Association will join their efforts to his, as the sketch proceeds, and will send in their own observations and ideas to swell the list, which he is trying to form from the sources now available.

Roman remains in Wales may be divided into the following classes:—

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| I.—Stations and Camps. | III.—Mines. |
| II.—Roads. | IV.—Objects of art, coins, &c. |

The following preliminary positions may be considered as established:—

First,—That many stations and camps exist in Wales, of which no notice is taken in the *Itinera*, or in the *Notitia*.

Secondly,—That Roman roads, in Wales, deviated considerably from the rectilinear direction which they have been commonly asserted to maintain; and that their deviations are to be attributed to the physical difficulties and exigences of the country, or to the state of the uncleared (forest) grounds lying in their course; or to some cause of local attraction, (mines, ports, &c.)

Another *datum* is advanced by the author in the sub-joined form, which he is anxious to have verified by other observers, viz., that a Roman station, or any im-

portant Roman camp, is never found removed from a river or running stream, or good supply of water. Thus, for instance, should an earthwork, otherwise supposed to be Roman, be found far from water, it may be safely considered as not Roman, but the work of some other people. One important and decidedly authentic instance of an exception to this rule occurs at Tomen y Mur (HERIRI MONS) in Merioneth; but there were probably other circumstances, such as the commanding of certain lines of view, signals, &c., which induced the Romans to fix this station far from a copious stream; or a pool may have existed near the station, which has since been drained (it is true that it rains at Tomen y Mur for 300 days out of the 365); but the existence of this exceptional case immediately indicates the value of observations of verification. This is the more necessary, because there is a disputed station of some importance near Leintwardine, in Herefordshire, the position of which is depending much upon the truth of the *datum* now sought to be established. The author will feel particularly obliged for any observations bearing on this point.

Another *datum* is also advanced in the following shape:—That, in Wales, we are not always to expect to find a Roman road in the form of a raised terrace-road, paved or firmly banked; but that, whether in some cases according to its original plan of construction, or in others from subsequent wear and tear of ground, Roman roads are sometimes to be found *now* as ditches—even as water-courses. Instances of this occur in Caernarvonshire, near Aber; in Monmouthshire, near Abergavenny; and, it is believed, in Glamorgan, near Loughor. Observations of verification are much to be wished for with regard to this point also, which is advanced with some degree of doubt.

It is also a point worth the consideration of observers, whether British trackways, coeval with Roman roads, may not exist in Wales, *and be likely to be mistaken for them*. The Romans may have used trackways, which they found already formed; and, again, after the Roman dominion

had ceased, the Britons may have greatly modified the Roman roads. And so too with the stations; thus it may be considered doubtful whether the Romans did not fix themselves at Caernarvon, (SEGONTIVM,) because it was already the residence of a chieftain of some tribe of the Ordovices; or whether they were attracted thither by the advantages of the harbour at the termination of the Menai Strait; as well as whether they were the first discoverers of the natural advantages of the site of Caerleon (ISCA SILVRVM); or of that of Chester (DEVA).

In trying to trace out Roman roads, stations and other points of this kind in districts bordering on the sea coast, it is of importance to bear in mind that the low lands on the Welsh coasts, particularly in the west, have undergone great modifications from the action of the sea. Thus the Romans found a convenient port near St. David's, (MENAPIA,) though this town is now covered up deep in sand. They most probably had only a narrow channel to be ferried across into Mona, at the north-eastern end of the Menai Strait, where now the Lavan Sands are spread out so widely. How they came from Chester, (DEVA,) across the Dee, and into Flintshire, is not yet determined, so greatly have all the features of the wide marsh of Saltney been subsequently changed. Here again observations of verification are particularly to be desired.

The author intends commencing his sketch with the counties of Flint, Denbigh and Anglesey, in the next number, and he will feel much obliged by any observations, &c., which may be communicated to him in the meantime through the Editors.

H. L. J.

LIST OF THE PRE-HISTORIC REMAINS OF WALES,
ARRANGED ACCORDING TO COUNTIES.

No. I.

It may be of use towards proving the value, and promoting the study of the early, or Pre-historic, remains of Wales, if an attempt be made to compile a list of them according to counties, for the sake of local reference and verification. It may be hoped that such a list may tend towards encouraging the preservation of such remains as are still visible; but in this case expectation goes no further than hope. Hitherto very little value has been set upon these, the earliest, monuments of our forefathers; and often—in indeed lately—the researches of archæologists, by awakening unenlightened curiosity or cupidity, have only promoted their destruction.¹ Until antiquaries are agreed, by means of their societies, upon a systematic and co-operative plan of action, and until arrangements have been made with local or central museums for the preservation and classification of archæological objects when discovered, the exhuming of the relics which the camp, the carnedd, or the cistvaen may enclose, amounts almost certainly to their destruction. If not lost, they are absorbed in private collections—unclassed, unstudied, and unknown; they remain there during the lifetime, perhaps, of the possessor, and at his death they are either sold, or given ultimately as playthings to children. With very rare exceptions, the most unenlightened indifference, and ignorance of their historical value, prevails throughout Wales, with regard to her Pre-historic remains; there are few Welshmen qualified to undertake a

¹ Since the last meeting of the Association some valuable Pre-historic relics—including, as we understand, several gold articles—have been discovered and made away with, in the district between Barmouth and Dolgellau. The explorations of Mr. Wynne Ffoulkes and others, among the Clwydian camps, have led to the rifling and destroying of many tumuli in the vale of Clwyd by the tenants.

critical examination of them ; and the inclination to do so is confined to still fewer. Want of time, want of means, want of opportunity, professional engagements, personal health, are all so many excuses, added to the fundamental national failing—innate indolence, which tend to throw the study of this, and of most other branches of archæology, into practical desuetude and abeyance throughout the Principality. Meantime Tumuli are being ploughed down ; Meini-hirion and Druidic circles are demolished in order to be built into walls and cowsheds ; minor relics and hand-objects are silently made away with ; and the gentry and clergy look on, but do nothing. Is then the country so absorbed in a struggle for personal, for political, for polemical existence, that the proofs and records of ancient national art have come to be commonly unrecognized and unappreciated ?

In this list nothing more will be attempted than to note down those remains which may be said to be publicly known ; but any additions or corrections, or any supplementary lists which may be formed by anticipation through the kindness of his brother antiquaries, will be gladly received by the author, and embodied in his present researches. A great number of camps, earthworks, erect stones, &c., exist all over Wales, though they are known only to those whose steps are actually made upon them ; and, however great may be the opportunities enjoyed by any one observer for seeing a large proportion of such remains with his own eyes, it is morally certain that a great number must escape his utmost diligence.

An attempt at a classified catalogue of the Pre-historic remains of Wales, however imperfect and scanty at the outset, is the first step towards consolidating the groundwork whereon to build their systematic study. Such a catalogue will require verification, amplification, and correction ; the operations necessary for which, in his own locality, lie within the compass of every one who has ever so little goodwill and acuteness of observation. It is to be hoped that the author will not be left without

aid in the prosecution of this branch of archæological research.

FLINTSHIRE.

I.—DYKES AND TRENCHES.—*Wat's Dyke*.—This is first found in Flintshire, commencing at the sea coast, by Basingwerk Abbey, and running along the top of the eastern side of the deep valley down which rushes the water from the holy well of St. Winifred. It then follows the edge of a small valley or ravine, nearly as far as Northop, which place however it leaves about three quarters of a mile to the east, and then trends in a south-east direction till it comes upon the edge of the valley of the Alun near Llong. Hereabouts it is easily distinguishable by anybody travelling along the Chester and Mold railroad, by which it is intersected. It then curves round towards Hope and Caergwrlle, where it turns nearly due south, and trends away towards Wrexham, leaving the county and entering Denbighshire. Near Caergwrlle, if anywhere, it must either intersect, or be intersected by, the line of Roman Road from DEVA (Chester) to VARIS (Bodfari or Caerwys), and the attention of local antiquaries should be carefully directed to this spot; because, if the point of intersection can be determined, the *relative* antiquity of the dyke and the Roman road may be discovered.

Offa's Dyke.—A long line of trenching similar in its dimensions and constructions, and called by the same name as Offa's Dyke, is met with in this county, upon the hills between Newmarket and Holywell, trending and curving nearly south-east. If prolonged towards the coast it would terminate, or commence, at Castell Diserth, a stronghold of the Welsh Princes; or it *might* be found to end at the Gop, just above Newmarket. At all events this end of the dyke may be considered practically coincident with the rocky northern termination of the Clwydian hills; and, if so, it shows that the inhabitants of the vale of Clwyd had not been driven out of their fair country, nor stormed in their mountain fast-

nesses, by those who dwelt on the northern and eastern side of the trench in question. The dyke runs along the side of the Holywell road, near Llyn Helyg, and crosses it a little to the east of the turnpike gate; shortly after which all traces of it are for a considerable extent of country lost or unknown. It *may*, indeed, come along the hills between Halkin and Nannerch, by Vron and Nerquis to Treuddyn, a little to the south-east of which it is again recognized just as it is leaving the county; and here it is above two miles to the westward of Wat's Dyke. All this ground however, between Treuddyn and Nannerch, deserves to be carefully explored, with the view of discovering a clue to the probable line of its course; and, from the nature of the country, though it extends over a space of fifteen to eighteen miles, the task would not be a very difficult one. The probable point of intersection of the Roman road will lie somewhere along the present line of communication between Mold and Caerwys, passing through Nannerch; and, as in the case of Wat's Dyke, the determination of the circumstances of the intersection is a desideratum of very high archæological interest; because the existence of these dykes prior to the formation of the Roman road, (and therefore the demolition of the usual theory whence they derive their names,) has been suspected by an eminent Welsh antiquary.

Sarn Hwlcin.—A little to the northward of Offa's Dyke, near Newmarket, is a trench or track, about a mile long, called Sarn Hwlcin, or Sarn Wilkin. It goes in nearly a straight line between Newmarket and Whitford, tending to intersect Offa's Dyke near the former place. Very little is known concerning it, but more is wanted; can its name have anything in common with Halkin, a large village between Holywell and Northop?

II.—CAMPS.²—*Castell Diserth*.—This was probably a British earthwork before it became a regularly con-

² The reader should refer to Mr. Wynne Ffoulkes' researches on the Clwydian camps, published in former numbers of the *Archæologia Cambrensis*.

structed Welsh fortress, inasmuch as it holds a prominent position of defence towards the coast, and commands the northern side of the valley along which the old line of communication (mediæval at least) between Holywell and Rhuddlan ran, after passing through Newmarket and Diserth.

Moel Hiraddug.—Another British fortified hill camp, rising above the southern side of the same valley, where it descends into the great vale of Clwyd, or rather into the open marshes around Rhuddlan.

Moel y Gaer.—This is a strong hill fort above Bodfari, a little to the north-east. Whether formed before or after the settlement of the Romans in the vale beneath is not known.

Moel y Gaer.—Another hill fort of the same name, stands on an eminence lower than any of the summits of the Clwydian range, at the south-east end of Halkin mountain. It watches over the æstuary of the Dee; lies between the lines of Wat's Dyke and Offa's Dyke; and is known for some valuable remains, including the famous gold torc, which were discovered near it many years since. It is deserving of careful examination, for the purpose of determining what lines of approach led to it; whether any ancient roadways or paths can be traced up to it; and for any means its position and construction may afford for ascertaining the *relative* age of Wat's and Offa's Dykes.

Moel Crio.—Some small earthworks on the same line of hill with the *Moel y Gaer* last named, half a mile towards the north-west.

Camp.—On the training ground of Holywell race-course, about two miles north of Caerwys. The possible connexion of this work with Offa's Dyke is obvious to any one acquainted with the locality, and this circumstance renders it worthy of examination.

Pen y Cloddiau.—This important mountain post is the only other one of the Clwydian series which lies within the limits of Flintshire. It is situated between

two passes of the range of hills, and may be considered as commanding both.

Caer Estyn, or *Caergwrle*.—It is doubtful whether this be British and Pre-historic, or Roman, and therefore within the ken of the historic muse. As it is on a rocky eminence, betokening apprehension, and showing the absence of engineering skill, it is very probably British. Its situation, however, is of great interest to the Welsh antiquary, because, in all probability, the Roman road from DEVA to VARIS, mentioned above, passed close to it.

III.—TUMULI OF CARNEDDAU.—*The Gop*, above Newmarket, was probably a beacon station, and, if so, one of great national importance, because the answering points are to be found, westward, on the other side of the Rhuddlan marshes and the vale of Clwyd, and eastward, on the other side of the æstuary of the Dee. It may have formed a link in the telegraphic chain, which could send the flash of the warning fire from Snowdon to Skiddaw; or bid the country stand on its guard, as soon as ever Erse or Norse rovers showed themselves in the western seas. (See Pennant's *Whitford*.)

Yr Orsedd,—near Whitford. (See Pennant's *Whitford*.) Two other tumuli stand near this group towards the north, as well as a large mound, probably mediæval.

TUMULI.—Two near Tremeirchion.

Two near Caerwys, to the north-west.

One near Caerwys, to the north-east, near Holywell race-course.

One near Flint, close to the Northop road, of large dimensions, planted with trees.

One near Hawarden, called *Trueman's Hill*. This may have been a fortified mound.

IV.—ERECT STONES AND MEINI HIRION.—The *Maen Arthur*, by the road side from Mold to Ruthin, near the lodge of Colomendy House. It is under a kind of monument, and bears traditionally the mark of a horse's hoof.

Rhos maen hir isaf.—This is the name of a locality

near Treuddyn, from whence it may be conjectured that an erect stone was once to be seen thereabouts.

Rhyd y maen gwyn.—This name, which occurs near Nannerch, may have had a similar origin.

Naid y March,—near Pantasa. Two erect stones, perhaps sepulchral.

Yr Orsedd.—Two stones, formerly erect, where the new church now stands, are going to be re-erected, but not in their original position, in the churchyard there.

(The *Maen Achwynfan* is a fine monastic cross of the twelfth century, and therefore not Pre-historic.)

No cromlech is known in this county, though it is highly improbable that none should have existed. The point is worthy of being carefully attended to by local antiquaries, for it is by no means unlikely that some should yet be discovered.

The *Maes Garmon*, near Mold, though a spot of deep historic interest, can hardly be called Pre-historic in its associations.

Eylloe Castle may have been an early British post, but what is known of it is altogether within the limits of authentic history.

Summary:—

Dykes and Trenches, 3	Tumuli, &c., 9
Camps, 8	Erect Stones, 5

H. L. J.

**ECCLESIASTICAL TERMS IN WALES AND
BRITTANY.**

THE following comparative list of ecclesiastical terms in the languages of Wales and Brittany, may have some value as confirmatory of the traditional connexion between the ancient British and Armorican Churches. I have added in most instances the corresponding terms in the Cornish, which seems to occupy throughout an intermediate position between the other two dialects.

<i>Armorican.</i>	<i>Cornish.</i>	<i>Welsh.</i>	
Feiz	.....	Ffydd	Faith
Pab, Pap	.....	Pab	Pope
Clôrec	Cloireg	Ysgolhaig	Clerk
Escop	Escop	Esgob	Bishop
Manac'h	Mannah	Mynach	Monk
Urz	.....	Urdd	Order
Abostol	Abosdol	Apostol	Apostle
Merzer	.....	Merthyr	Martyr
Badezour	.....	Bedyddwr	Baptist
Profed	Profuit	Prophwyd	Prophet
Benniguet	Benegys	Bendigaid	Blessed
Yuzevien	Edzhewon	Iuddewon	Jews
Goûel	Goil	Gwyl	Feast
Nedelec	Nadelic	Nadolig	Christmas
Noz Nedelec	.....	Nos Nadolig	Christmas Eve
Corais	.....	Carawys	Lent
Pasc	Pasch	Pasg	Easter
Dissul	.....	Dydd Sul	Sunday
Sulyou	.....	Suliau	Sundays
Dissul an Dreindet.....		{ Dydd Sul y } { Drindod }	Trinity Sunday
Gousper	.....	Gosper	Vespers
Aviel	Aueil	Efengyl	Gospel
Offeren	Offeren	Offeren	Mass
Badiziant	Bedzhinidia	Bedydd	Baptism
Badeza	Bedidio	Bedyddio	Baptize
Pater	Padar	Pader	Lord's Prayer
Ilis	Eglos	Eglwys	Church
.....	Altor	Allor	Altar
Croas	Crois	Croes	Cross
Parados	.....	Paradwys	Paradise
Ifern	Ifarn	Uffern	Hell
Ael	Ail	Angel	Angel
Diaoul	Diaoul	Diawl	Devil

Upon this list I must make one or two comments. First, in order to show the complete identity of several of the pairs of terms here enumerated, I must observe that

<i>y</i>	in Welsh,	is represented by	<i>e</i>	in Breton.
<i>w</i>	”	”	<i>ou</i>	”
<i>a</i> ,	final medial	”	<i>a</i> ,	tenuis
<i>c</i> ,	<i>g</i> ,	often, by	”	<i>qu</i> , <i>gu</i> ”
<i>dd</i> ,	<i>th</i>	”	”	<i>z</i> ”

and that in Breton the *tenues p, t*, are frequently added to the Welsh liquid terminations *m, n*. In most of these variations the Cornish agrees with the Breton as against the Welsh. But a final *d* or *t* in Welsh or Breton, is frequently represented by *s* in Cornish.

All the words, without exception, in the foregoing list, are derived from Latin, or from Greek through the medium of that language. And the corresponding terms in use in most modern languages of Western Europe, are derived from the same Greek and Latin words. So far there is nothing remarkable in the coincidence of the Welsh and the Breton. But it is to be observed, that these two languages use for the same object words not only derived from the same origin, but derived in precisely the same way. This may be accounted for in some measure by the laws of change which are common to both languages; *e. g.* *Gosper* and *Gousper* are the natural representatives of the Latin *Vesper*. But this will by no means meet all the cases. There does not seem to be any philological reason why a Teuton should cut down *Episcopus* into *Bishop*, and a Celt into *Escop*. Nor again can we understand, on merely linguistic grounds, why *Quadragesima* should be represented by *Carawys*, and its cognate *Corais*, in Welsh and Breton respectively, rather than by any of the forms which appear in the Romance tongues.

These considerations lead to the inference that the Welsh and Armoricans had, so to speak, their Christianity in common; and that at the time when there ceased to be any extensive communication between them,—that is to say, probably about the seventh century,—both

nations possessed a thoroughly organized ecclesiastical system; that they recognized episcopacy, and observed yearly festivals, and the quadragesimal fast. Of course, a good deal of this is known, or probable, from other sources; but evidence of whatever kind is valuable in relation to a period concerning which so little is really known.

Before I conclude, I must notice one or two points of detail. The Breton *Ilis*, for the Welsh *Eglwys*, has been softened down by a process apparently analogous to that which has eliminated a *g* from so many Welsh words. See, for example, the proper names, according to the old orthography,—*Higuel* for *Hywel*,—*Regin* for *Rein*, or *Rhun*,—*Artgen* for *Arthen*. So, again, the Breton has elided the *ng*, which the Welsh retains, in the words derived from *Angelus* and *Evangelium*; we have *Æl* for *Angel*, *Aviel* for *Efengyl*. By a directly contrary and most unaccountable process, the Welsh has inserted the same sound in the name *Michael*, producing *Mihangel*. Can the latter form have arisen from any confusion between the name and the office of the Archangel?

The Welsh *Offeiriad* (Priest; Cornish, *Oferiat*) is obviously connected with *Offeren*, and derived from the Latin *Offero*. But what can be the origin of *Balec*, which means the same thing in Breton?

I have reserved a curious fact to the end. *Matins*, in the Calendar of Proper Lessons, in the Book of Common Prayer, is rendered in Welsh by *Plygain*. But the word, which (in South Wales at least) is commonly pronounced *Pylgain*, is popularly confined to the early service on Christmas Day,—corresponding to, and doubtless historically derived from, the Midnight Mass observed in Roman Catholic countries. Some years ago, being in Brittany, I asked one of the people whether a *messe de minuit* was celebrated on Christmas Eve, and if so by what name it was popularly known. The answer was “*Pelguent*.” This word, which I do not find in any Breton book of devotion, or in Lhuyd’s *Armoric-English Vocabulary* (I have no better Breton dictionary at hand)

seems to be confined to that particular service. *Matins* are called *Matinesou*. Now the word *Pelguent* is not merely similar to, but (upon the etymological principles which I have laid down above) absolutely identical with *Pylgain*, a popular pronunciation of *Plygain*. And, so far as one can judge, it is of purely Celtic origin. The coincidence appears to me to favour the supposition that this particular usage was common to the British and Gallican churches at a very early period.

W. BASIL JONES.

University College,
February, 1854.

HEREFORDSHIRE UNDER THE BRITONS, ROMANS AND ANGLO-SAXONS.

(*Read at Brecon.*)

As it is among the objects of the Cambrian Archæological Association to promote and encourage researches into local as well as national antiquity, I have selected a subject for our present discussion which relates to my own native county, namely, "Herefordshire under the Britons, Romans and Anglo-Saxons."

There are few persons who have not heard of the varied attractions which the county of Hereford presents to the naturalist, by reason of its luxuriant fertility, and picturesque scenery. In addition, it affords a rich field to the lover of antiquarian research, constituting one of the border counties, and a portion of the Marches: it includes the well known Offa's Dyke, the adopted boundary between England and Wales; and not only does it present to our consideration numerous castles, (most of which were erected for the protection of the Marches,) and churches of almost every period in ecclesiastical architecture, but the site of the palace of Mercian royalty, the remains of Roman towns and portways, as well as the more primitive relics of ancient British art.

There is no subject more interesting, or that leads to discoveries more important, than an inquiry into the antiquity of our own immediate neighbourhood, to which unfortunately topographers have not sufficiently attended. They not unfrequently sketch a

tolerably good description of the place and people, and relate any particular events connected with the locality, in which they frequently exhibit considerable knowledge of the several circumstances; but more minute researches into the sites of archæological remains have been too often neglected, as unworthy of notice, or incapable of improvement.

It will be my design, in the present paper, to introduce for your consideration such localities in the county of Hereford as may be identified with the British, Roman and Anglo-Saxon people, with such historical relations as are necessary to connect the different periods, and illustrate the various antiquities of which I shall treat.

In the British period, the part of Herefordshire west of the river Wye constituted a petty state called *Ereinwg*, which signifies a Pear Orchard, although it does not appear from whence this name was derived, but it is conjectured that it was intended to denote a fair and fruitful land. The district lying between the Severn and the Wye was called *Fferregs*, or *Fferlys*, and remained in the occupation of the Britons until the end of the seventh century.

These states of *Ereinwg* and *Fferregs* were under the larger kingdom of *Siluria*, which included the present counties of Radnor, Monmouth and Glamorgan, in addition to Herefordshire, and was called by the British, *Essyllwg*, signifying a fair or open country, and the inhabitants were therefore styled *Gwyr Essyllwg*, or by metonymy, *'Syllwyrwys*, a word which the Romans, after their custom, latinized into *Silures*.

Tacitus, after alluding to the origin of the first inhabitants of Britain, supposes the *Silures* to have sprung from a colony of Iberians, in consequence of the olive tincture of the skin, the natural curl of their hair, and the situation of their country, so convenient to the coast of Spain. It is worthy of remark that the *Silures* differed, in some respects, from the inhabitants of the adjoining states, and spoke a distinct dialect; but whether the first settlers came from the coast of Spain, or were the descendants of early British colonists, seems doubtful. They are described by the Roman historian as having been a powerful and warlike state, and a fierce and obstinate enemy, on account of their long resistance to Roman arms.

From the invasion of Julius Cæsar, about fifty years before Christ, to the arrival of Ostorius, who was appointed by Claudius to complete the conquest of Britain, about sixty years after Christ, the country west of the Severn had remained unconquered, and it was left to Ostorius to reduce the *Silures*, with their neighbouring *Ordovices*, to Roman rule.

The engagement between Ostorius and Caractacus constitutes one of the principal features in the conquest of Britain by the Romans; and the account of the defeat of the British general has afforded a pleasing subject for the leisure hour of many an antiquary; but as it is one which has already occupied my pen, I shall enter into no particulars respecting the movements of Ostorius and Caractacus; it is sufficient for the present purpose to remind my hearers that the Romans were victorious, and the British chief, through a treacherous betrayal, delivered to his enemies, and ultimately carried in triumph through the streets of the imperial city.

It is to be regretted that the history of this country, previously to the English immigration, is so scanty, the chief records being those of earth and stone; of the latter, cromlechs constitute the most important feature, and of the former, camps and barrows.

The chief antiquarian remains in this county of the ancient British period are camps, which may be found of various sizes and in all parts. The majority of them are connected with the engagement between Ostorius Scapula and Caractacus, and the name of the former is still connected with one or two localities. A large Roman encampment about two miles beyond Fownhope, commanding a most extensive view, now bears the name of Caplar, a supposed corruption of Scapula, and another Roman camp at Dineder was formerly called Oyster, or, as some say, Ostorius' Hill.

The Herefordshire Beacon is a camp of British construction well worthy of a moment's consideration, because from its strength and size it would appear to have been more than a mere temporary retreat thrown up during an engagement, and from its circumvallations, of which three are still distinctly visible, it would seem to have been one of the metropolitan fortresses of the Britons, which were common amongst them, and doubtless afforded a convenient refuge to the Britons in their defence of the Silurian territory.

A curious remain of primeval antiquity of the earthwork species consists in a large mound in the form of a cross, which lies in the parish of St. Margaret, and is termed by the good people of the neighbourhood the Roman Cross. It appears to be of the same construction as one at Margam, so ably described by Mr. Moggridge at the meeting of the Cambrian Archæological Association at Ludlow last year. It is not alluded to by the topographers of Herefordshire, nor is there any tradition from which its use may now be determined; but it is presumed to have been one of the structures of the early Christians in their endeavours

to disseminate the religion of which it is the symbol, and depaganize the land of Britain.

The dimensions are as follow :—

	Shaft.		Cross part.
North part,	29½ yds.	.....	17½ yds.
South do.	23½ „	....	23 „
East do.	24½ „	....	wanting
West do.	12½ „	....	20 „

The embankment forming the cross is 5 yards wide and 4 feet high.¹

The only Druidical remain of which our county can boast is that of Arthur's Stone Cromlech, situate on the summit of Bredwardine Hill, or, as it is sometimes termed, Arthur's Stone Mountain,—a relic which the topographers of Herefordshire have not sufficiently noticed.

This cromlech consisted originally of a large flat oblong stone supported by ten upright pillars, the eastern point being narrow and increasing in breadth towards the west, and although now broken and much decayed, has the appearance of having consisted of one stone. The dimensions are as follow :—

Length	19 feet.
Breadth at its widest part	12 „
Gradually tapering to	3 ft. 4 in.

Near the centre, where its breadth is about ten feet, it is broken through, and the one part is fallen below the other. Five of the pillars have fallen down, leaving only the remaining five to support this prodigious weight, viz., two under the upper, and three under the lower portion.

The uses of the cromlech has much puzzled antiquaries, some regarding it as sepulchral, whilst others have maintained that it was sacrificial, particularly when found in the remains of the Druidic circle, and situated upon an eminence, a spot which was chosen by the Celtic people for the worship of their mythological deities, especially those of the sun and other luminaries, whose supposed elliptical course was represented by the circle.

Another speculation connected with the cromlech is that it served for trials of feats of strength in the gladiatorial exhibitions of the Britons. It was customary when any courageous prisoners of war were taken, to make them test their strength by wrestling in single combat with an adversary chosen from the conquering tribe upon a stone stage erected for the purpose; and it has been

¹ Since this paper was written a very able article (written by T. Jenkins, Esq.) connected with this cross, has appeared in the *Gentleman's Magazine*.

proposed that the word cromlech is derived from "crym" and "lech," signifying the stone of strength, and a theory has been adopted that the cromlech was the stage upon which these exhibitions occurred.

There is likewise another speculation, which differs from those already mentioned, and associates the cromlech with diluvial tradition.

The name of Arthur is connected with many places, but there is no evidence to show why this illustrious hero should have given a name to this cromlech beyond the custom of ascribing to him works of magnitude. The same name is attached to the Maen Ceti in the district of Gower, which is spoken of in the Triads as one of the three mighty works of the Isle of Britain; and there are many places similarly honoured.

The Rev. Edward Davies, in his *Mythology of the Druids*, endeavours to prove that in addition to King Arthur, there was a mythological personage of that name who was the Druidical representation of Noah, and that the cromlech was a kind of mystic cell, in connexion with which certain rites were performed commemorative of the traditional account of the deluge.

The poem of Taliesin called "Preiddeu Annwn," or the "Spoils of the Deep," which treats of the diluvian mythology, represents Arthur as presiding in a ship, which brought himself and seven friends safely to land when the rest of the human race was destroyed. It relates evidently to the deluge, and the Arthur there alluded to was the deified patriarch Noah.²

It would occupy too much time to enlarge upon the observations of the author of the *Mythology of the Druids*, but the conclusion which he draws, after a minute consideration of the subject, best explains his views. He says:—"I have now shown that these monuments frequently retain the name of Arthur, the mythological representative of Noah, and the husband of Gwenhwyfar, the lady on the summit of the water, that is, the ark or its substitute—that the same monuments are distinguished by several titles which imply an ark or chest—that they commemorate the various names and characters of Ceridwen the genius of the ark, whilst one of them in particular is distinguished by the name of her votary, Taliesin—that they commemorate the superstition of the Druids, both by their names, and their local situation—that they are reported to have been used as prisons, and that the mysteries of Ceridwen and her daughter

² It must not be forgotten that Mr. Stephens (*Lit. Kym.* p. 283) denies the genuineness of this poem.—EDD. ARCH. CAMB.

were celebrated in the circle of the Gyvyłchi, to which the cromlech and its cistvaen are attached."

During the early British period, Herefordshire does not appear to be connected with any historical event, other than the engagement between Caractacus and Ostorius.

Notwithstanding the defeat of Caractacus, the Silurian territory was not then reduced to Roman rule. The warlike spirits of the Silures remained unshaken, and after a short repose they renewed the attack upon their enemies, and kept them in continual alarm; but what most raised their resentment, was the assertion of Ostorius that the very name of the Silures should be extirpated, a circumstance, however, which he never saw fulfilled; for he unfortunately fell a victim to the fatigue and hardships which the Silurian engagements occasioned.

During the succeeding twenty years the Romans were unable to reduce this brave people, and it was not until the military efforts of Julius Frontinus compelled them, that they relinquished to the Romans the Forest of Dean, in Gloucestershire, and the counties of Hereford and Monmouth, after which the British retired into the mountainous districts of Wales, and offered no further resistance, when this portion of the country was included in the province afterwards called Britannia Secunda.

This brings us to the Roman period, and consequently to consider the various towns and portways which were established in this county, which appear to have been of some importance.

There were four Roman cities or stations,—Magna Castra, Ariconium, Bravinium and Circuitio.

The first Roman station to which I shall allude is Magna Castra, which has been fixed at Kenchester, about five miles west of Hereford, where are evident remains of a Roman town.

Leland in his *Itinerary* says, "Kenchester standeth a 3 mile or more above Hereford upward on the same side of the River that Hereford doth, yet is it almost a mile from the ripe of the Wye. This Towne is far more ancient than Hereford, and was celebrated in the Roman's time, as appereth by many things and especially by antique money of the Cesars very often found within the Towne and in ploughing about, the whiche people there call Dwarfe's money.

"The cumpace of Kenchester has been by estimation as much as Hereford, excepting the Castle, the whiche at Hereford is very spacious. Pieces of the Walls yet appear *prope fundamenta*, and more should have appered if the people of Hereford Towne, and other thereabout had not in time past pulled down much and picked out of the best for their buildings."

At Kenchester various Roman relics have from time to time

been discovered, and there are many now in the possession of the Herefordshire Philosophical and Antiquarian Society, which were the results of researches made some years ago under the auspices of the Association, so as to leave no doubt of its having been the site of a Roman city, in addition to the common tradition of the people and the record of historians. Amongst the discoveries were tessellated pavements, coins, &c., and it now remains to prove that this city was the *Magna Castra* of the Romans.

According to the *Itinerary* of Antoninus, the portway from Gobannium to *Magna* was a distance of twenty-two miles, and from the latter station to Bravinium, twenty-four miles. Now admitting that Gobannium was Abergavenny, which has never been doubted, these distances correspond with Kenchester and Brandon, and both these places are situate upon the line of road which leads to Uriconium (near Wroxeter).

Camden fixed this station at Old Radnor.

In Gibson's edition of *Camden*, the author, in his description of Radnorshire, speaks as follows:—"But of the greatest note is Radnor the chief Town of the County, called in British, *Maesyfed*, fair built, but with thatched houses, as is the manner of that Country. Formerly it was well fenced with walls and a castle, but being by that rebellious Owen Glyn Dwrwy laid in ashes, it decayed daily, as well as Old Radnor, called by the Britons *Maesyfed hên*, and from its high situation, Pencraig, which had been burnt by Rhys ap Gruffydd in the reign of King John. If I should say that this *Maesyfed* is the city *Magos*, which Antoninus seems to call *Magnos*, where (as we read in the *Notitia Provinciarum*) the commander of the Pacensian Regiment lay in garrison under the lieutenant of Britain in the reign of Theodosius the younger, I should not be much mistaken. For we find that the Writers of the middle age call the Inhabitants of this County *Magesetæ*, and also mention *comites Masegetenses* and *Magesetenses*, and the distances from Gobannium or Abergavenny, as also from Brangonium or Worcester, differ very little from Antoninus's Computation."

The opinion of Camden has been objected to, because the distances from Old Radnor to the other stations do not correspond with the *Itinerary*, according to which *Magna* was twenty-two miles from Gobannium, whereas Old Radnor would be upwards of thirty, and Camden himself tacitly admits a variance in the distances, although he adds that "they differ very little from Antoninus's computation." It has too been invariably admitted that the Romans called Worcester, *Wigornia*, from the British name *Caer Wrangon*.

One author has supposed the Gaer near Brecon to be the site of the Roman Magna, and another writer has placed it at Ledbury, in Herefordshire, but neither of these localities correspond with the distances given in the Iter.

Mr. Horsley, after much research and inquiry, concludes that Kenchester was the Magna Castra of Antoninus, and, as his reasons carry some weight of testimony, I give his remarks in full.

"I am persuaded," says Mr. Horsley, "that the following part of this Iter (the eleventh of Antoninus) has proceeded directly from Abergavenny, by Kenchester and Ludlow, to Wroxeter, and Kenchester I take to be Magna. I believe I am singular in my opinion respecting this matter, for Magna has generally been placed at Old Radnor, and Kenchester supposed to be Ariconium in the thirteenth Iter. But as far as inspection and strict inquiry can convince me, I am satisfied there never has been a Roman station at Old Radnor, nor any military way leading to it, nor will the distances answer in any tolerable manner, if Old Radnor be Magna, and Kenchester, Ariconium; besides the strange turns which must be made in the military way, on this supposition, and which are altogether inconsistent with that regularity which I have generally observed in the course of it. Whereas, if Magna be placed at Kenchester all these inconveniences will be removed, and no new difficulties, as far as I can see, arise in their stead."

Mr. Horsley further adds that *Ken* signifies *caput*, and it is well known that the Roman *castra* is generally corrupted into *chester*, *cister*, *cester*, &c., so that the plain etymology of *Kenchester* appears to be *Magna Castra*, the place in question.

The form of this station was an irregular hexagon, containing about twenty acres within the walls, portions of which are visible at the present day. The ground is raised considerably above the level of the adjoining land, and the foundations of some of the houses, and the site of what probably was the principal street, may yet be traced. There appears to have been four entrances, which were connected with the roads leading to the other stations of which we shall speak. The coins discovered here (of which there is an inexhaustible supply) are chiefly those of Constantine and Carausius.

The next station to which I shall allude is Ariconium.

The site of Ariconium has been erroneously fixed by Camden at Kenchester, but it seems now pretty well agreed that this station was about three miles east of Ross, at a place called Bury Hill, as the distances from Gloucester and Monmouth correspond with those of the *Itinerary*. According to Iter XIII. Ariconium is stated to have been thirty-one miles from Isca Silurum, which has

always been acknowledged as Caerlleon-upon-Usk, and fifteen from Glevum (Gloucester); whereas Kenchester is situated more than thirty miles from Gloucester, and considerably more than thirty-one from Caerlleon. It is therefore evident that Kenchester was not the site of the Ariconium of Antoninus, and the only station that corresponds with the Iter is that at Bury Hill. Various Roman antiquities are recorded as having been discovered here in former years, including fibulæ, lamps, rings, and fragments of tessellated pavement, as well as coins, and other relics of the period of Constantius, Trajan, and Antoninus Pius. There is no particular circumstance connected with Ariconium beyond the tradition that it was destroyed by an earthquake.

Mr. Phillips, in his well-known poem on "Cider," upon the statement of Camden, describes this supposed earthquake, and the destruction of the city, in which, after indulging in the usual poetic license, he observes,—

" with swift descent
 Old Ariconium sinks, and all her tribes,
 Heroes and Senators, down to the realms
 Of endless night. Meanwhile the loosen'd winds
 Infuriate, molten rocks, and flaming globes,
 Hurl'd high above the clouds, till all their force
 Consum'd, her ravenous jaws the earth satiate clos'd.
 Thus the fair city fell, of which the name
 Survives alone; nor is there found a mark
 Whereby the curious passenger may learn
 Her ample site, save coins and mouldering urns,
 And huge unwieldy bones, lasting remains
 Of that gigantic race, which, as he breaks
 The clotted glebe, the ploughman haply finds
 Appall'd. Upon that treacherous tract of land
 She whilom stood, now Ceres in her prime
 Smiles fertile."

An important circumstance in support of this station having been the Ariconium of the Iter is the similarity of the present name of the surrounding district, *Irchenfield*. In the Saxon Chronicle it is called *Yrcinga-field*. Geoffrey of Monmouth alludes to it as *Herging* upon the river Wye. In Doomsday Book the name is *Arcenefelde*, whilst later authors style it *Ariconfield*; and it has been thought by some that Ariconium was the metropolis of a particular district which, after the departure of the Romans, constituted the British State of Ereinwg, or Herging, which extended from the Forest of Dean to Moccas on the south side of the river Wye, so frequently alluded to in early records, as we have already shown.

The next Roman station which I shall notice is Bravinium, which was situate in the north-west part of Herefordshire, near the junction of the rivers Clun and Teme. The exact site of this station is not agreed upon, but on account of the contiguity of situation, it has been customary to fix it at Brandon Camp, near Leintwardine.

The reason that Brandon Camp has been adopted as the Bravinium of Antoninus is its correspondence with the distance in the Iter from Magna to Uriconium, and the similarity of its present name. There are evident remains of the Roman Watling Street not many miles from this encampment, and as there is no other locality in the neighbourhood answering to the Iter, Brandon has generally been concluded to have been the Bravinium mentioned therein. Sir R. C. Hoare, in his edition of *Giraldus Cambrensis*, remarks that Richard of Cirencester calls Bravinium Braunogenium, but he inclines to the former name, as mentioned in the Iter of Antoninus, although he does not coincide in the opinion which fixes Bravinium at Brandon; yet at the same time he states that, from the situation of the Roman Watling Street, the station of Bravinium must have been somewhere near to that spot.

Although it may be allowed that Brandon was occupied by the Romans upon the occasion of the conquest of Siluria, and previously to their last attack upon the Britons, still there is great uncertainty, notwithstanding the supposition of writers, that this camp was afterwards retained as a Roman station. There is however sufficient testimony that the Bravinium of Antoninus was somewhere in that neighbourhood, but, it is probable, was nearer the line of road from Magna to Uriconium.

The similarity of name is a very strong feature in support of Brandon, but it appears doubtful, from its geographical situation as well as its elevated position, whether any correct decision can be safely given in the matter. It were well to direct the attention of gentlemen resident in the immediate locality to the subject, in order that by continual researches we may be enabled to form more correct conclusions of the Roman station of Bravinium.

Of the Roman station of Circuitio little is known, as it is not one of those mentioned in the *Itinerary*, and was therefore in all probability a place of much less importance than either of the other towns to which we have already alluded. It would seem to have been a small station for the convenience of repose between Magna Castra and Wigornia (Worcester), since it was situated upon the portway which connected these two cities.

The only discoveries which have been made upon the site of this station were during the construction of the Herefordshire

and Gloucestershire canal. When the works had proceeded as far as Stretton Grandison, near the locality in question, various Roman remains were thrown up by the workmen.

Five Roman roads crossed this county in connexion with the before-mentioned stations.

The first was the Watling Street, which entered Herefordshire from Salop, near Leintwardine, and continued to Bravinium; from thence it led to Magna Castra, passing Wigmore, Mortimer's Cross, Street, Stretford and Portway,—the latter names indicating an undoubted Roman origin; and it is worthy of remark that, at the present day, a road, supposed to have been constructed upon the track of the Roman portway, bears the name of Watling Street. From Magna this road crossed the river Wye at the Weir, five miles from Hereford, and passed near Madley, along a road which now bears the name of Stoney Street, and thence through Kingstone, Abbey Dore and Longtown; and entering Monmouthshire proceeded to Gobannium. In consequence of this causeway being in many places known and visible, Sir R. C. Hoare inferred that it must have been that which connected Gobannium with Magna, and left no doubt of Kenchester being the Magna of the Iter.

A second Roman road connected Magna Castra with Wigornia, and entered Herefordshire at the northern end of the range of Malvern Hills, which, after passing Froome's Hill, proceeded to Circuitio. From this latter place it led by Stretton Grandison to Withington, and thence to the foot of Aylstone Hill, about a mile and a half from Hereford, and passing through the villages of Holmer, Stretton Sugwas and Kenchester, ended at Magna. A great portion of this road can now be easily traced, and forms the boundary of the city of Hereford. It is quite straight for a distance of five or six miles, and is generally known amongst the people as the old Roman road.

Both of these portways may be easily traced upon an Ordnance map, where they are noticed as ancient roadways; so that to this invaluable survey of the kingdom antiquaries are indebted in this and other similar instances for the preservation of many facts that may otherwise become lost to record.

A third Roman road appears to have connected Bravinium with Circuitio. This portway is not to be found in the *Itinerary* of Antoninus, nor has it, that I am aware, ever been noticed by antiquarians. I am indebted for information upon it to a gentleman resident in the county of Hereford, near whose property this road passes, and I think there is sufficient evidence to suppose that such a portway existed, and formed a communication between the two above named stations.

This road commenced at Wigmore, and proceeded by Croft, Stockton, Ashton to Corner Cop, where was formerly a fortress; from thence it continued to a place called the Trumpet, along a road which now bears the name of Blackwardine Lane, upon which was a small Roman station formerly called Black-caer-dun.³ From Blackwardine Lane it continued to England's Gate, and thence to Stretton Grandison, where Circuitio was situate.

A fourth Roman road entered Herefordshire on the south-east from Gloucestershire, and connected Glevum with Ariconium; from the latter station it proceeded to Blestium (Monmouth), and thence to Burrium (Usk). This road traversed a very small portion of the county of Hereford, still as it was just within the present boundary of the shire, we must give it a place amongst our other Roman antiquities. The name of Walford, between Ross and Monmouth, would intimate the track of this portway.

A fifth Roman road is supposed to have connected Ariconium with Magna, and to have passed by Crow Hill, How Caple, Caplar Wood, Fownhope, Mordiford, Longworth, Bartestree, to a place now called the Hole, where it fell into the portway leading from Magna to Wigornia already described. In Sir R. C. Hoare's *Giraldus Cambrensis* this road is marked as one supposed by him to have existed, although it can scarcely be traced at the present day.

A circumstance in connection with the Roman towns and portways of Herefordshire worthy of notice, is the existence at the present day of names of Roman origin; many villages bear the prefix of Wall, Stret and Stretton, as Walford, Stretford, Stretton Sugwas, Stretton Grandison; whilst the terms portway and street, which continually occur, indicate the site of the original trackway; and here, be it remarked, it is a useful guide to the archæologist in his researches amongst the remains of primeval antiquity, to observe very carefully the precise situations of places bearing particular Roman names, for it will be frequently found that they are situated upon direct lines of road, and a little care will soon enable him to make many important discoveries in developing the history of Romanized Britain. Such are the antiquities in the county of Hereford which may be ascribed to the Roman period, and we must now hasten to a review of the Anglo-Saxon era.

By way of transition from the history of Roman to that of

³ We venture to express a doubt of the correctness of Mr. Davies' etymology. The termination *Wardine* is extremely common in Herefordshire and South Shropshire, and is identical with *Worthen*, *Worthing*, and *Worth*, i. e. "Place."—EDD. ARCH. CAMB.

Teutonic influence in this county, we may briefly remark that the Roman power over the Silures did not last more than 250 years, but they were not long released from subjugation ere they were called upon to unite with the other Britons in defending the country from the invasion of the Scots, Picts and English, when the Silures again distinguished themselves in the field under the successive commands of Uther Pendragon and Arthur, although during the reign of the latter prince the English did not venture to attack the territory of the Silurian Britons; however about forty years after his death, by the aid of superior forces, the English were enabled to establish the kingdom of Mercia upon the frontiers of the Silures.

It appears that if the Anglo-Saxons did not experience much difficulty in conquering the other parts of England, yet they suspended for a time the acquisition of Herefordshire, for it does not seem that this county, or indeed any portion west of the Severn, was at first included in the Heptarchy, but continued in the possession of the original inhabitants.

For a short period during the latter part of the seventh century Herefordshire formed a small independent state, for Ethelred, who became king of Mercia in 675 gave this county to Merewald his brother, but he, as well as his successor Mercelm (a younger brother) dying childless, this county was again united to Mercia.

Tradition states that the residence of Merewald was at Kingsland, near Leominster, and that he erected a monastery of nuns in that town, which he endowed with all the land adjoining, saving the lordship of Kingsland; and Leland also states that the common fame of the people of Leominster in his time was that Merewald had a castle or palace half a mile east, which is now called Comfort Castle.

During the early Anglo-Saxon era, and until the reign of Offa, the country west of the Severn appears to have been frequently disturbed by the Welsh, and many were their attempts to annoy, and, if possible, expel, their English invaders.

The most important event connected with Herefordshire during the Anglo-Saxon period was the reign of Offa, who had his residence at Sutton Walls, about five miles north of the city, where he erected a royal palace.

Leland in speaking of this place observes, "Sutton is a four miles from Hereford where appear notable ruins of some ancient and great building. It is thought there and a great likelihood is it that it was sometime the mansion of King Offa, at such time as Kenchester stood or else Hereford was a beginning."

Sutton Walls now consist of a large encampment occupying the summit of a low hill, or more properly a knoll, which com-

mands a view on all sides, and is surrounded by a single rampart varying in height from twenty to forty feet, according to the position of the ground, with four entrances on the north, south, east and west ends.

The whole area within the artificial rampart includes about twenty-seven acres of land, and is of a somewhat oval form, and nearly level.

There are now no traces whatever of any buildings, nor any tradition to mark the site of the palace, although according to Leland, as above quoted, in his time there appear to have been some remains then existing, as he alludes to "the notable ruins of some ancient and great building." Near the western end of the camp there is a deep hollow which bears the name of *Offa's Cellar*, but no reason can be assigned for this appellation, unless, as is not perhaps improbable, that part of the domestic building was under ground. Sutton Walls continued the residence of the Mercian kings until the cessation of their independent sovereignty; and it is not known who afterwards became possessed of this Mercian palace.

The object of Offa in fixing his residence at Sutton was that he might more readily repress the repeated attempts of the Britons to regain their lost territory, and the more effectually to do this he constructed the well known Offa's Dyke, as a boundary between his already acquired dominions and the Welsh, which was afterwards recognised as the limits of the Mercian kingdom.⁴

From the remains of this Dyke at the present day, it would appear that it entered Herefordshire near Knill, and continued by Titley to Lyonshall, from whence its course was by Sarnesfield, Norton Canon, and Mansel Gamage, to Bridge Sollars, about seven miles from Hereford, where it formed a junction with the river Wye, and where a portion of the ancient Dyke yet exists, which is crossed by the turnpike road leading from Hereford to Hay.

It was not until the reign of Offa that Herefordshire was completely incorporated into the Mercian kingdom. The former line of demarcation, the river Severn, was violated, and this Dyke, which secured on the eastern side nearly the whole of Herefordshire, denoted the acquisitions which he had made to his already widely extended kingdom.

⁴ It has been asserted, however, that the so-called Offa's Dyke is cut through in more places than one by Roman Roads. The matter deserves accurate examination, for if it should prove to be true, the tradition is an anachronism and the name a misnomer.—EDD. ARCH. CAMB.

The reign of Offa is memorable to Herefordshire chiefly on account of the erection of a Cathedral as an expiation for the murder of Ethelbert, King of the East Angles, at Sutton Walls, where he had come for the purpose of forming an alliance with Alfrida, the daughter of Offa.

This murder was basely designed by Offa's queen for the purpose of seizing upon Ethelbert's kingdom, and was one of the most cold blooded deeds which history records. Having procured an accomplice in the person of one of the domestics, the murderer quickly executed his commission by stabbing the royal guest with a dagger as he passed along a dark passage of the palace where the assassin lay concealed.

The murder of Ethelbert added the East Anglian dominions to those of Offa, and he was not long in sending an army to take possession thereof. He endeavoured to conceal the circumstance of the murder of which he was the instigator, but the attempt was ineffectual, for it was shortly publicly known, and in order to appease his conscience, as well as purchase a pardon, he commenced a pilgrimage to Rome, and obtained absolution from Pope Adrian I. upon the following conditions:—

1. To build the church of Marden, and dedicate it to the Virgin Mary, over the grave of his royal guest, adjoining to his palace on the south-west side, where the church and vicarage house now stand.

2. To build the Cathedral Church of Hereford, and dedicate it to St. Ethelbert, and translate his body thither.

3. To give a virgate of his demesne lands next adjoining to the ground whereon his palace stood, and to give the tithes within this manor to the canons of Hereford Cathedral.

The erection of a Cathedral at Hereford is an important event in the ecclesiastical history of the city and diocese, although this see may boast of a still higher antiquity in the annals of the Christian Church.

As regards the ecclesiastical antiquity of Herefordshire, during the periods of which my paper treats, it may be noticed that this county is somewhat connected with the early Christianity of Britain. If (as it has been suggested upon the evidence of the Triads) the family of Caractacus were instrumental in introducing the Gospel to this island upon their return from Roman captivity, it is probable that, as Siluria was the territory to which they belonged, this portion of Britain was amongst the first to enjoy the benefits of the new religion, and that its precepts were preached to the very limits of the province.

The see of Hereford has always been associated with the history of the Early British Church, and therefore it is not destitute of

some localities of interest to the ecclesiastical archæologist. According to Welsh Histories, Hereford possessed a bishop as early as the middle of the sixth century, subject to the metropolitan see of Caerlleon-upon-Usk, at a period long anterior to the mission of Augustine, for at the synod which he held with the British bishops, amongst the ecclesiastics present on that occasion, a Bishop of Hereford has always been included.

At Hentland (Hen-llan), and Moccas (Moch-rhos), in this county, colleges were established by Dubricius, Archbishop of Caerlleon-upon-Usk, for the purpose of training divines to oppose the heresies of Pelagius, and many of the parochial churches west of the river Wye, as Clodock, St. Margaret's, Llandinabo, Llancillo, Llanveyno and others, at this day, bear the names of Welsh Saints, which demonstrate their former connexion with the British and Welsh Churches.

In the year 679, in the reign of Ethelred (the Christian religion having been universally embraced by the Anglo-Saxons) the kingdom of Mercia was divided into five bishoprics, when the ancient see of Hereford was restored, and in consequence, Putta was elected the first Anglo-Saxon bishop; since this time Hereford has seen a regular succession of bishops, although a great portion of the western part of the county, until recently, continued under the original diocese of St. David's.

The establishment of Hereford as a bishopric was the means of raising a town of some importance even in the Anglo-Saxon period, whatever may be the doubts which have been cast upon its origin; although the reasonable presumption is that it arose after the decline of the Roman power, and the desertion of the station of Magna Castra; for it was for some time the capital of the Mercian kingdom, and possessed a church dedicated to St. Mary, anterior to the erection of the Cathedral by Offa.

That Hereford during the Anglo-Saxon period was an important place is clear from Domesday Book, which contains many curious facts relating to the customs of the city. It was then governed by an officer, a bailiff appointed by the crown, who was invested with considerable authority.

The Britons called Hereford *Tre-ffawydd*, or the town of Beech Trees, and also *Hên-ffordd*, or the old road. In consequence of this latter name disputes have arisen as to the origin of the present name being British or Saxon.

When Hereford was established as a city, after the erection of the Cathedral by Offa, it became the resort of numbers who came hither to visit the tomb of Ethelbert, now considered as a martyr and acknowledged as a saint, and many were the gifts of the faithful towards the augmentation of the funds in support of this expiatory structure.

After the reign of Offa there is nothing in Anglo-Saxon history connected with Herefordshire until the time of Edward the Confessor, when, in consequence of a dispute between Edward and Algar the son of Leofricke, Duke of Mercia, Algar entered into an alliance with Griffith, Prince of Wales, and entering Herefordshire laid waste the whole district. Having advanced towards the city they attacked the Cathedral, which the bishop and canons, supported by the citizens, attempted to defend; but the besiegers soon had possession, and after having pillaged the Cathedral, they set it on fire, together with the greater portion of the city. So complete was the destruction that, according to Domesday Book, there were afterwards only one hundred and three men within the walls.

According to the *Welsh Chronicles* the British returned home in great triumph, having left the city in blood and ashes. Not long afterwards Harold fortified the city with strong walls and towers, with materials brought from the Roman station Magna Castra, in order to defend it from any further incursions on the part of the Welsh, and also commenced the erection of a castle; but his death in the year 1066 prevented his completion of it. Some of the sheriffs of Herefordshire afterwards caused his intentions to be carried out, and continued the work upon the site chosen by that king. I need not add that the death of Harold was the termination of the Anglo-Saxon power in this country, and the commencement of the Norman line of kings.

I have thus endeavoured, although I fear very imperfectly, to lay before you such places of note as are connected with the antiquity of Herefordshire during the British, Roman and Anglo-Saxon periods. It is true there are many persons who may feel little interest in such a subject, from a want of identity with this county; yet I trust its antiquities are of sufficient importance to entitle them to their proper position in the archæology of Wales and its Marches. If the last struggle for British liberty against Roman invasion occurred in this county, and if in a subsequent age it was associated with the residence of Saxon royalty, such facts ought not to be obliterated from the annals of old England, but every effort taken to preserve them from being lost to posterity, because not only do they serve to augment the topography of Herefordshire, but are equally illustrative of the national history of Britain.

JAMES DAVIES.

Hereford, September, 1853.

LETTER FROM SIR JOHN PRYCE, BART., TO MRS.
BRIDGET BOSTOCK, NEAR WHITCHURCH,
SHROPSHIRE.

I HAVE never seen the following letter in print, but I believe there is no doubt of its genuineness. The writer is the eccentric Sir John Pryce, Bart., of Newtown Hall, in Montgomeryshire, and Buckland, in Brecknockshire.

Z.

Madam,

Being very well informed by very creditable people both private and public that you have done several wonderful cures—even when Physicians have failed—& that you do it by the force and efficacy of your prayers mostly, if not altogether—the outward means you use being generally supposed to be inadequate to the effects produced—I cannot but look upon such operations to be miraculous & if so—why may not an infinitely good & gracious God enable you to raise the Dead as well as to heal the Sick give sight to the Blind & hearing to the Deaf,—for since he is pleased to hear your prayers in some cases so beneficial to mankind, there's the same reason to expect it in others, & consequently in that I have particularly mentioned, namely raising up the Dead. Now as I have lost a Wife whom I most dearly loved, my Children one of the best of Stepmothers, all her near Relations a friend whom they greatly esteemed, and the Poor a charitable benefactress; I intreat you for God Almighty's sake that you wou'd be so good as to come here if your actual presence is absolutely requisite—or if not that you will offer up your prayers to the throne of Grace on my behalf that God wou'd graciously vouchsafe to raise up my dear wife Dame Eleanor Pryce from the Dead—this is one of the greatest acts of charity you can do—for my heart is ready to break with grief at the consideration of the great loss—this wou'd be doing myself & all her Relations & friends such an extraordinary kindness as wou'd necessarily engage our daily prayers for your preservation as the least gratuity I cou'd make you for so great a benefit—tho', were any other compatible with the nature of the thing—& durst we offer & you accept it, we shou'd think nothing too much to the utmost of our abilities, & I wish that the bare mention of it is not offensive both to God and you.

If your immediate presence is indispensably necessary, pray let me know by return of the Post—that I may send a Coach & Six & Servants to attend you here, with orders to defray your

expences in a manner most suitable to your own desires—If your praye's will be as effectual at the distance you'r from me, pray signify the same in a letter directed by way of London, to good Madam

Your unfortunate afflicted petitioner & hble Serv^t

JOHN PRYCE.

Buckland, 1st Dece'r 1748.

P.S.—Pray direct your Letter to Sir John Pryce, Bar't. at Buckland in Brecknocksh. South Wales. God almighty prosper this undertaking & others intended for the Benefit of mankind & may He long continue such a useful person upon Earth & afterwards crown you with Eternal Glory in the Kingdom of Heaven thro' Jesus Christ—Amen.

CLASSIFIED LISTS OF LOCAL ANTIQUITIES.

At the Brecon Meeting I had the honour of suggesting that members of the Cambrian Archæological Association should give in annually lists of all matters and things savouring of the olden times which had come under their notice during the year in their different localities.

I now beg to remind the readers of your Journal of that suggestion, in the hope that many such lists may be sent in for the Ruthin Meeting, and that thereby we may see put upon record things of much antiquarian interest, which are fading away from the recollection, or being destroyed by the ruthless hand of man.

In order to simplify and introduce uniformity in the plan, I would venture to propose that attention should be specially directed to the following subjects, viz.:—

- | | |
|-------------------------|------------------------------|
| 1. Upright Stones. | 7. British Paths. |
| 2. Cairns. | 8. Camps. |
| 3. Barrows. | 9. Roman Roads. |
| 4. Cromlechs. | 10. Castles. |
| 5. Cistvaens. | 11. Ecclesiastical Edifices. |
| 6. Primitive Dwellings. | 12. Traditions and Customs. |

And that the inquiry should comprise the following

points, viz.—parish; county; bearing by compass from two or three permanent objects, (mountains, churches, &c.); a concise description; whether figured or mentioned in any work; and the date of the observation.

These suggestions are no doubt susceptible of improvement, and are merely thrown out as better than going on no fixed plan.

Your recent numbers have contained some able and valuable papers upon the preservation of Welsh antiquities, and it is likely that the object of the writers would be much advanced, if we could obtain the lists above suggested, pretty generally throughout the Principality, as thereby a growing interest in antiquarian pursuits would probably be fostered; and, at any rate, whatever information was obtained, would be perpetuated in the pages of your valuable Journal.

M. MOGGRIDGE.

The Willows, Swansea,
May 3, 1854.

[Mr. Moggridge will see that one of our most active members has commenced complete classified lists of the Primeval and Roman Remains in the Principality, arranged according to the counties. For accuracy of detail he is, in a great degree, dependent on the information of gentlemen to whom the several localities are familiar; and our members will therefore greatly forward our common object by transmitting brief notices of the remains in their respective neighbourhoods to the Editors.

Castles are not very likely to have escaped the observation of the antiquary; and the same may be said of the more important ecclesiastical edifices. We fear more for our humble village churches, which are daily losing their distinctive character from zealous but indiscreet restoration. It unfortunately requires a highly cultivated architectural taste fully to appreciate them; so that the very persons who should preserve, are among the most likely to destroy them. There is one class of mediæval antiquities, which, as being in private hands, is even

more likely to suffer, and whose preservation it might in some instances be unreasonable to look for. We allude to domestic remains. The late Mr. Hudson Turner has shown what a valuable chapter of social history can be extracted from them. How little is known about them in Wales, may be inferred from the programme of the Brecon Meeting. All that we can suggest with regard to these is, that any member who knows of an old-fashioned house in his neighbourhood, should record the fact in our pages. A list having been once formed, it would be in the power of a competent antiquary to go over the ground and test its value.

We feel that the important department of Traditions and Ancient Customs cannot be in better hands than in those of Mr. Moggridge. If that gentleman, who is himself a diligent collector of these impalpable and therefore perishable remains, will allow us to recommend our readers to send him notes of local customs or traditions with which they are acquainted, he might be able in a few years' time to draw up a pretty complete list of them, and (what is of no small importance) to define with some degree of accuracy the area over which each extends.—EDD. ARCH. CAMB.]

DESCENT OF THE LORDSHIP OF ABERGAVENNY.

THE following document is extracted from a MS. formerly in the Salisbury collection, and afterwards in the Sebright collection. Subsequently it became the property of the late Col. Johnes, of Havod, and was saved in the destructive fire which took place there in 1807. The MSS. which escaped conflagration are now in the possession of William Lawrence Banks, Esq. of Brecon; by whom this document has been communicated to the Editors:—

This Genealogie is to be seen in Latin in an Old Book. Dru

lord of Baladon had 3 sons, Hamelin, Winnock and Winnebald and 3 daughters Emma, Lucia and Beatrix. Hamelin and his brother came along with William the Bastarde into England and was after the conquest of the Normans the first Lord of Upper Gwent & built a castle in an ancient place at Abergavenny where in old time Agreus a Giant had built a Castle before.

Hamelin lived all the time of William the Bastard and died the 3rd of the Nones of March in the time of William Rufus, and lieth buried in the Priory of Abergavenny, which himself founded & leaving no heirs of his gave the said Castle & the lands of the Upper Went to Bricut the Earls sone of that land being his Nephew by his Sister Lucia — Bricut enjoyed the said Castle & lands for all the time of William Rufus & begotte 2 Sons whom taken with a leprosie he placed in the said Priory of Abergavenny and gave lands and tenements and the tieth of the said Castle for their Sustentaçon and other that praised God there. As it is . . .¹ in the Records of the Monks there. At Length Bricut took his cross and went to the Holy Land leaving the lands of Upper Went to Walter his cousin germaine, being Constable of all England who in the time of Henry I had the Custodie of the Castles of Gloucester and Hereford and lieth honorably buried in a Chapel in the Priory of Llanthony.

This Walter had a son called Milo, whom King Henry I. created Earl of Hereford & augmented his living with the Forest of Dean. This Milo took to wife Sibille the lawful heire of all the land of Brechon, daughter to Bernard & Agnes of the Newmarket of whom he begat five sons Earl Roger, Henry, Walter, Maiel and William & 3 daughters Margery, Berta & Lucia. But the above said Walter, Milo his son yet living, gave unto Henry—the Second Son of the said Milo, the Castle of Abergavenny with all the lands of the Upper Went which Henry enjoyed the same for all the time of his Grandfather, Walter the Constable and all the days of his father Milo & Earle Roger his Brother. Earl Roger died without Issue and the said Henry enjoyed all his lands and tenements as his next heir, who within a while after was slain by one of the Guard of Seissyl the Son of Dunwall nigh Arnoldes Castle in Upper Went and lieth buried in the Priory of Llanthony—But Walter Maiel & William Brethren of of the said Henry shortly after died without issue and their sisters Marjory, Bertha & Lucia succeeded in their inheritance. Margery was married to Jeffrey Bohun with the Earldom of Hereford for her dowry. Bertha was married to Phillip Brewys Lord of Buld with all the land of Brecon, Upper Went, & Gower for

¹ This word is illegible in the MS.

her dowry. Lucia was married to Herbert son of Herbert with the forest of Dean for Her dowry. The said Herbert for sinns² committed against King Henry yielded up without claime unto the King the Forest of Dean. The above named Phillip Brewys enjoyed all the lands of Brechon and Upper Went & Gower all his lifetime and begot a Sonne William who after the death of his Father succeeded him in his inheritance This William married Mauld of Saint Waldrick of whom he begot 3 Sons viz William Gam Egidius Bishop of Hereford and Regniold & wholly enjoyed the said lands during the Reign of Henry the 2nd all King Richard's days & in the beginning of the Reign of King John without controlment. But King John banished the said William and took at his pleasure the lands and castles of the said William the 6th of the Calends of May 1208 and imprisonned Mauld the wife of the said William William his Son at the Castle of Corfe where they died in prison & the said William Brewys died in France the same year. The said William Gam who died in prison at Corfe had a son called John surnamed Tadey,³ who was privily nursed in the land of Gower with a certain Welshman May 1215. Egidius Brewys Bishop of Hereford deprived Peter the son of Herbert of all the lands and tenements the said Herbert had before.

After the Banishment of William Brewys from England, that is from his lands at Talgarth the very same year Egidius Bishop of Hereford was reconciled to King John—and King John restored to him the right & title in the lands & tenements of his father, the which he enjoyed for all his lifetime wholly & peaceable and died in the year 1219 and after his decease his Brother Reignold enjoyed the said lands. In the year 1222 Peter the Son of Herbert recovered his lands in Wales viz. Talgarth & Blaen Llyfni of which he was deprived by Egidius the Bishop.

Thereupon the said William Brewys married the daughter of William le Bruere of whom he begot William who was called William Brewys the younger.

Reignold also lived after the death of his Brother 9 years he died in the year 1228 and Will^m his Son succeeded him in his inheritance and married Eva the daūr of William Marshall, by whom he begat 4 daūrs Isabell, Mauld, Eva & Eleanor.

Isabell was married to David the Son of Llewellyn Prince of Wales. Mauld was married to Roger Mortimer with the lands of Radnor and other lands in England and Wales. Eva was

² This word is not very legible but I believe is correctly rendered above.

³ Either "Tadey" or "Tadcy."

married to William of Cantilup with the lands of Upper Went and other lands in England and Wales. Elinor was married to Humfrey Bohun with the lands of Brechon and other lands in England and Wales. The Foresaid William was redeemed of the Welshmen in Eryri 1229. In the year following the same William being invited to a banquet by the Prince of Wales was there slain in an uproar. And William Cantilup who married Eva the Daughter of William Brewys begat on her a Son called George and 2 daughters Joan & Millicent and the said William died 1254. Eva lawful heir of the said William enjoyed the lands of Upper Went and Abergavenny after the death of her husband and died 1255. George Cantilup the son of William Cantilup and Eva remained in the custody of King Henry the 3rd and afterwards succeeded by inheritance in the lands of Upper Went & died without issue 1273. Joan his Sister was married to Henry de Hastings and had by him 2 Sons John and Edmund and 3 daughters Anne, Love & Joan. Millicent was married to Iuan de la Zouch. The said H. Hastings & Joan his wife (George her Brother as yet living) died & John their Son remained in the Custody of King Henry the 3rd And when he came to full age he succeeded in the Inheritance of his Uncle George in the lands of Upper Went & Abergavenny and other lands in England of his own part. And the abovenamed Millicent had the castles of Totness Eaſon Haringsworth and other lands in England of the Inheritance of the said George. The forenamed John De Hastings enjoyed the lands of Upper Went for many years & married Isabel the daughter of William de Valence Earl of Pembroke and had by her 3 Sons, William John & Henry & 3 daughters Joan Elizabeth & Margaret.

Ex antiquo Exemplari in Llwydiarth exscript: per
Johan David Rhys.

ON THE PERMANENCE OF RACES IN THIS COUNTRY.

(*Read at Ludlow.*)

THE question how far the original races which peopled this country have or have not become amalgamated in the lapse of time is one of some importance even to social economy, and of much interest to the antiquarian. To trace the existing character, language and habits of the local districts to the remote and distinctive origin of their inhabitants, would, however, involve no ordinary research, and require elaborate development and illustration. I need not say that such a task would be not only wholly beyond my own capacity to accomplish, but inconsistent with the limits to which our papers are necessarily confined. I venture, nevertheless, to believe that the subject itself is not only entirely within the legitimate field of our investigations, but a very interesting and fruitful part of it. I cannot for a moment suppose that an association professing objects of research so comprehensive as are implied in the term *Archæology*, could properly abscond from its inquiries those which may be more immediately *ethnological*. To confine our attention solely to the *physical* memorials of past ages, and exclude those which live in the language, lineaments, and character of our people, and which may be termed the *moral elements* of the science, would, I humbly submit, be to exclude from it the most useful as well as the most vitally interesting department it presents to our own investigation, as well as one of our chief claims on the respect for, and co-operation of the public in our work. For in these intensely practical times, few associations, however learned, can expect to secure sympathy or sanction, beyond the limits of their own body, which do not popularize their labours by applying them to some object of catholic interest or utility.

It is, perhaps, one of the best recommendations of Archæology over the less copious range of the mere

antiquarian, that it thus blends the study of the moral and physical memorials of the past. Antiquarian monuments do indeed proclaim the varieties of handicraft-skill, and phases of taste, which characterized each epoch of history. Cists and cairns, Celtic weapons, British forts, Roman baths, fibulæ, amphitheatres and pavements,—the rude and massive remnants of Saxon architecture,—the more adorned but not less ponderous products of the Norman era,—launching gradually out through the successive gradations of a more ornate and Italianised skill, until it reached its climax in the gorgeous ecclesiastical architecture of the later orders, of which this town presents a noble specimen,—all these memorials of the past illustrate something of the character, and much of the passions and poetry of the times of which (though silent) they eloquently speak. And far be it from my purpose to treat irreverently the labours of those who (like the venerable and distinguished antiquarian who has honoured us with his presence here) have made such edifices their peculiar study—edifices no less interesting as works of high art, than valuable as reminding us (in these days when the accumulation of wealth engrosses so large a portion of our time and energy) of ages when a less secular spirit, of far less abundant means, yielded nobler homage to God, and more liberal charity to men. Whilst, however, such trophies speak only of the past, ethnology presents to us the birth and origin of much that belongs to the present. The one tells dimly of defunct ages, while the latter explains much that is characteristic in our times and people.

I have deemed these remarks requisite, in some degree, as apologetic, for touching on a branch of Archæology which has certainly been very little handled as yet by this Association, but which, for the reasons I have given, I cannot but think may profitably receive more of its attention for the future. The hope of turning the researches of our learned members into this fruitful field of investigation, and of provoking full discussion on the subject, is my sole motive for writing this paper. To

debate on the existing peculiarities of the original races in this country (as the printed programme of the papers for this evening annouces) would be wholly beyond my power, and require a large volume to do it justice. All I can presume to do is to present you with some very few proofs of the existence of those identities of original race still surviving among us; leaving to the learned leisure and industry of far abler inquirers to amplify the facts, and draw from them their legitimate conclusions.

I cannot omit to refer to an opinion which stands before the very threshold of the subject, and has found expression by an eminent writer in a work of almost unprecedented circulation, which, if it be true, cuts the entire ground from under the subject. I allude to the passage in Mr. Macaulay's *History of England* in which he says:—

“In no country has the enmity of race been carried further than in England. In no country has that enmity been more completely effaced. The stages of the process by which the hostile elements were melted down into one homogeneous mass are not accurately known to us. But it is certain that, when John became king, the distinction between Saxons and Normans was strongly marked, and that before the end of the reign of his grandson it had almost disappeared.”¹

With every respect for the genius of Mr. Macaulay, who, as a scholar, an orator, a poet, and an English writer, ranks deservedly among the most gifted men of the times, I venture to think that, so far from the distinction between the Norman and Saxon races having nearly disappeared in the reign of Edward I., the distinctions between those, and still remoter races, have not disappeared among us yet. If they had, assuredly ethnology would have comparatively but little interest for us. If no distinctions still exist, and the singular combination of at least six originally distinct races in England had, like some organic elements in chemistry, combined only to form another and homogeneous com-

¹ Macaulay's *History of England*, vol. i. p. 16.

pound, in which the original parts no longer survive, it can only be said that such a people's origin dates with the fusion; and all ethnological inquiries further back are mere matter of dead history, having no living result, and little present interest. I venture, with the utmost deference, to think that the facts are otherwise; and that, had Mr. Macaulay resided more in England and Wales, and travelled much in different parts of it, he would have found both feuds and features (alike of person, character, and language) among the peasantry, the middle, and even among the higher classes of society, which plainly demarcate and bespeak their different origin, and enable us to distinguish them with perfect facility.

The continuance of distinct races is in the first place attested by the exceedingly limited degree in which migration has taken place among the bulk of our population. That a change in this respect may be expected to take place through the largely increased facilities of locomotion which this railroad era affords, is highly probable. But if any one will be at the trouble of inquiring into the habits of the people, especially of our inland towns and villages, he will find that up to this time the merest fraction of the population ever leave their native abode. It is still quite a rare occurrence for marriages to occur except between men and women of the same place, or a place in the immediate neighbourhood. I have been at some pains to ascertain this fact, and have never met with an exception; nor do I believe that any exists, unless it be in London, and some one or two of the larger towns where the population is of recent growth, and there the exception prevails in a very limited degree. The population of districts has been, therefore, stationary, and subject to but little change. The practical evidences of this abound.

I may cite the Principality of Wales as one of the most striking instances of this fact. The language of that most ancient and interesting people is, in all probability, in its radical elements, what it was at least 1000 years before Christ. I see no reason to doubt the origin as-

signed by the Triads to the ancient Britons, from whom the direct descent of the present inhabitants is undoubted. The labours of the various writers who have established the affinity of the Welsh language with the earlier languages of the east, with which its many beauties, and extreme power and expressiveness are obviously germane, are doubtless familiar to you, and would alone bear witness to the common origin of the Welsh and the emigrants from the shores of Euxine, who first peopled these islands. The singular tenacity with which adjacent parishes in Pembrokeshire have retained for 700 years their distinctive languages and generic characteristics wholly unmodified, is a strong proof of the fact.

I learn from a letter which I have received, that—

“There is a certain red-haired athletic race about Caio and Pencarreg, in Caermarthenshire, called *Cochion* (the Red ones). The principal personage in the pedigrees of the district is Meurig Goch, or Meurig the Red, from whom many families trace their descent. The *Cochion* of Pencarreg were in former days noted for their personal strength and pugnacity at the fairs of the country, where sometimes they were not only a terror to others, but to each other, when there were none else left with whom they could contend.”

From another letter written by a person residing in a different part of the country, and who wrote quite independently of the former, I learn that—

“The race of people referred to, lived about 70 or 80 years ago in the parishes of Cemaes and Mallwyd, the former in this county,² and the latter in Merionethshire. They were called ‘Y Gwylliaid Cochion.’ ‘Gwylliaid,’ according to Richards, of Coychurch, in his ‘Thesaurus,’ are ‘spirits, ghosts, hobgoblins,’ and ‘Gwyll,’ an ‘hag’ or ‘fairy.’ ‘Red fairies’ would, I suppose, be the best translation. They were strong men, and lived chiefly on plunder. In some old cottages in Cemaes there are scythes put in the chimnies, to prevent the entrance of the depredators, still to be seen.

“I will make further inquiries of the Rector of Cemaes, and if I can elicit anything worth communicating, I will not fail to do so.”

In a subsequent letter I find the following :—

² Montgomeryshire.

“On further inquiry, I find that the ‘Gwylliaid Cochion’ can be traced back to the year 1554, when they were a strong tribe, having their head quarters near Dinas (city) Mowddwy, Merionethshire. They were most numerous in ‘Coed y Dugoed Mawr’ (literally the ‘wood of the great dark, or black wood.’ Coed (wood) occurring twice is a very common Welsh idiom.

“They built no houses, and practised but few of the arts of civilized life. They possessed great powers over the arrow and the stone, and never missed their mark. They had a chief of their own appointment, and kept together in the most tenacious manner, having but little intercourse with the surrounding neighbourhood, except in the way of plundering, when they were deemed very unwelcome visitors. They would not hesitate to drive away sheep and cattle in great numbers to their dens. A Welsh correspondent writes to me thus—‘They would not scruple to tax their neighbours in the face of day, and treat all and everything as they saw fit; till at last John Wynn ap Meredydd and Baron Owen were sent for, who came with a strong force on Christmas night, 1534, and destroyed by hanging upwards of 100 of them. There is a tradition that some of the women were pardoned, and a mother begged very hard to have her son spared, but on being refused, she opened her breast and said that it had nursed sons who would yet wash their hands in Baron Owen’s blood! Bent on revenge, they watched the Baron carefully, and on his going to Montgomery Sessions, they waylaid him, and actually fulfilled the old woman’s prediction. This place is called to this day ‘Llidiart y Barwn’ (the Baron’s Gate), and the tradition is *quite fresh* in the neighbourhood.’ He says that the ‘Dugoed mawr’ have disappeared long since, and the county is much less woody than it was centuries ago.

“But as you, I presume, are more anxious to have some traces of the characteristics of the *race* than a history of their actions, I have made inquiries on that head, and I find that the Gwylliaid were a tall, athletic race, with red hair, something like the Patagonians of America. They spoke the Welsh language. I was fortunate enough to find out some descendants of the ‘Gwylliaid’ on the maternal side, and those in my native parish of Llangurig (on the way from Aberystwyth to Rhayader). When these Welsh Caffirs were sent from Mallwyd they wandered here and there, and some of the females were pitied by the farmers, and taken into their houses, and taught to work, and one of these was married to a person not far from this place, and their descendants now live at Bwlchgarreg Llangurig. I knew the old man well. There certainly was something peculiar about him; he was about 70 when I was a boy of 15; he had dark

lank hair, a very ruddy skin, with teeth much projecting, and a receding brow. I never heard his honesty questioned; but, mentally, he was considered very much below the average; the children also are not considered quick in anything. They do not like to be taunted with being of the 'Red Blood' I am told. I never knew till lately that they were in any way related to the 'Gwyliaid.'

I go the length of doubting the physical possibility of perpetuating a mixed race, and incline to believe that the pure blood of the strongest stock will expunge the other in course of time.

I have failed to find in any of the modern sites of the Roman camps and towns, vestiges of Roman character or feature where *towns* now stand. The boldest archæologist will scarcely pretend to trace any such remains at Cirencester, Gloucester, or even at Chester, where the Danish feature has, if the other exists at all, rendered it undistinguishable. In the remote sites of Roman settlements, as in Wales, I am disposed to think it is just possible that the Roman element may still linger.

In the *Cambrian Register*, vol. iii. p. 39, it is stated:—

“Many of the inhabitants of the parish (Conwyl Gaio, between Llandoverly and Lampeter, near Dolaucothi, the residence of John Johnes, Esq., County Court Judge for Pembrokeshire, &c.,) consider themselves as the descendants of a Roman colony. Many of them pride themselves on their Roman descent; and Roman names are extremely prevalent among them. There is a person now living (1818) who bears the name of Paulinus; but the modern Paulinus, instead of commanding armies, 'works as a day-labourer, and lives contentedly in a cottage.' The name Conwyl Gaio, or Cynvyl Gayo, has been supposed to mean 'the advanced host of Caius.'”

I have, however, myself observed Roman features in the peasantry at Caer Sws, the site of a large Roman town between Newtown and Llanidloes, six miles from any existing town, wholly at variance with those of the surrounding Welsh. Apart, however, from these mere fragmentary remnants of that great people, I believe the Romans left nothing behind them but the architectural relics of their art, and the palsyng influence of their luxuries.

The Picts and Scots, branches of the great Scythian horde who came over at some unascertained period, never peopled England, though they made perpetual inroads, and harrassed the Britons for centuries. They must not be confused: they were of different branches; the Picts far more resembling the Gaelic inhabitants of Ireland, and the Scots, having all those substantial qualities and enduring vigour which characterize them yet. The pure Gaelic people are still in the Highlands; the Lowlanders are a mixed race, composed chiefly of the Scots, who never were much diminished, with some intermixture of Danish and even Saxon blood. I need not describe their well-known attributes, or point out their distinctive features from all other people on the earth.

It was in the fifth century that a motley horde of Germans, composed of Saxons, Angles, and Jutes, poured into Britain. Here indeed was a new element—one which soon left little remnant of any other. They pillaged the land—destroyed the Roman buildings—and expelled the British people, driving them, like sheep, to the hills. I am sceptical as to any British blood having survived this chase and carnage east of the Severn, and but little indeed east of Offa's Dyke. Into Radnorshire and the low land of Montgomeryshire, and at a later period into that of Glamorgan, the work of extermination was also carried; and there up to this hour not a remnant of the Welsh or British language is spoken; the very features and habits of the people bespeaking the difference.

The invaders were of the same great stock who severed from their more peaceful kinsmen in the interior of the great Western kingdom, and who finally peopled Germany; distinct, therefore, from the early British, and also from the Gothic or Scythian horde, who peopled Sarmatia, and, overrunning the north of Europe, also extended themselves to Scandinavia. The Saxons were not long in making themselves and families at home in England. At first the three divisions located themselves thus:—The Angles principally in the north of England; the Saxons in the south and south-east; and mingled with

both were the Jutes. In the course of years they were united as one people, but *never* amalgamated wholly as to race. And in the remarks that follow, in speaking of the *Saxons*, I must be understood to mean the pure Saxons, who still form nearly the whole mass of the peasantry, and no small portion of the middle and higher classes, in the south and south-western and midland counties up to this hour. The Angles were a sterner and more lively race, and have been in many parts of the north-east intermixed with the Danes. And hence arises that vast disparity which so obviously distinguishes the character of our people in the north-eastern from those of the southern counties. Tacitus described the Saxons as a "peculiar unmixed people, resembling only itself." Their energies of mind, though seldom keen, and never very brilliant, are remarkable for perseverance. They were devoted to personal liberty, independent, and self-relying, but nevertheless obedient to law. To these good qualities does England mainly owe her industrial prosperity, and the general good order of the kingdom. Greatly also are the Protestant and northern countries of Germany indebted for similar prosperity to the same elements in their kindred race.

Three centuries had scarcely elapsed of the Anglo-Saxon dynasty, when a terrible visitation overtook them, and hosts of the Scandinavian sea-kings infested the coasts, sailed up the rivers, and plundered and slaughtered the Anglo-Saxons much after the fashion that they had dealt with the Britons. It was a just retribution.

Now these people unquestionably have left their descendants among us, especially in the eastern and north-eastern counties. The round towers of the churches, and a variety of other physical relics, indicate their identity. Of course the effects of civilization have materially modified the harshness and vices of their race; but they who are best acquainted with the peasantry and inhabitants of the districts in question, will not fail to trace but too many striking resemblances to the grosser character of their Scandinavian ancestors. They are still to be found

in parts of Pembrokeshire. I have traced them by name, and frame of body and feature, near to the small harbour of Newport, in that county; and I believe they exist in large numbers in Caermarthen and Anglesea. They are to be found, in fact, wherever large inlets exist, and also up many of our great rivers throughout England may traces of them be found. They differ in feature, character, colour, and even in anatomy, from the Saxons.

It remains to touch on the Norman conquest and dynasty. I believe it to have had but little effect on the races or characteristics of the people, but simply of the higher classes, who very largely consist of them. I believe the chief proofs of this to be these:—first, the small number of soldiers who came over; the comparative absence of women; and the numerous followers of the Conqueror whom he endowed with lands. The living proofs consist in the sad chasm which exists between the two great orders in this country, who are severed and distanced in a manner wholly unknown to the rest of the world. It is also plainly imprinted in our language. The peasants speak Anglo-Saxon, mingled, according to their district, and—as I humbly submit—their race, with Danish words; and never use a multitude of words which are constantly used by the higher, and latterly by all the middle and trades' classes. We are all familiar with these words.

The results of what I have thus most imperfectly laid before you may be thus summed up:—The earlier settlers and comers into England have disappeared; the first, however, only into Wales, where they still remain, with a minute colony of Flemings. The great bulk of our people are Anglo-Saxon, mingled with sterner materials and some Danish blood on river borders and the eastern counties, but chiefly Saxon in the *southern*. The characteristics of this race are the stable elements of our population. They form its hard working, industrial classes. They it is who have furnished the solid material of our welfare in peace, and victory in battle. They are the sinews of our manufactures and our mercantile and inland

trade. To a considerable extent the Normans have advanced our civilization, and furthered art and science; they have to a much greater extent than the working classes mingled with other races; but still there are numerous families among us who are purely Norman.

Great political and moral conclusions are to be derived from this state of facts and races. One great inference I would alone, however, venture to draw; and that is, the pressing necessity for the new and increasing requirements of progress that the diversities of race, and the class of schisms which exist among us, should as speedily as possible be abolished between the branches of one nation having common interests, by means of better sympathies.

JELINGER C. SYMONS.

AN ACCOUNT OF TWO DRUIDICAL CIRCLES AND
A ROMAN CAMP ON A MOUNTAIN NEAR
TRECASTLE, BRECKNOCKSHIRE.

(Read at Brecon.)

IN the month of January, 1849, I went to Trecastle Mountain, accompanied by Mr. Francis Green of Court Henry, in order to take the dimensions of a Druidical circle which had been recently discovered by Mr. John Rhys Jones, then a pupil, and subsequently Welsh teacher under the Ven. Archdeacon Williams, at the Llandovery Educational Institution. We examined the circle, and found that its remains consisted of twenty-two large stones placed in an upright position. Several similar stones had evidently been previously removed at some time or other, as there were spaces between some of them larger than the generally regular intervals. When entire, the circle must have consisted of thirty-five such upright stones, which varied from two to three feet in height, and were placed at intervals of seven feet from each other, forming an external circumference of 245 feet.

The stones facing the south are larger than the others, as if they once formed the entrance to the circle; and opposite one of the intervals between these larger stones, and within the circle, there is an incumbent stone, as if intended either to mark the immediate entrance, or to guard the same. The circle is 80 feet 10 inches in diameter.

At a distance of 94 feet *w. b. s.* from this circle are the remains of a smaller one, consisting of only six stones, but of larger dimensions than those of the greater circle. By counting the intervals between the existing stones, which were occasionally irregular, the original size of this circle was computed to have been 30 feet in diameter, and 91 feet circumference, and to have consisted, when complete, of thirteen upright stones.¹

These circles are situate a short distance north-eastward from the old turnpike road leading from Trecastle

¹ The popular belief of the peasantry respecting these circles is, that they were formed for the purpose of the celebration of *Games* by the early Britons, at some remote period. The same opinion was expressed by a peasant to some of the members of this Association, who made an excursion to the Druidical circle at Nant-y-nôd, near Aberystwyth. Such a belief, if traditional, might possibly have arisen from the heathen practice alluded to in Exodus xxxii. 6-19, when after sacrificing, offering and feasting, the people "rose up to play." There appears also to be a similarity, if not identity, between the Phœnician worship of Baal in their sacred groves and circles, and the worship established in this country by the Druids; Lord Lindsay reports in his *Travels in Egypt and the Holy Land*, that there are at Soaf, Phœnician monuments identical in every respect with Stonehenge.— [It is to be observed, however, that permanent circular enclosures bearing the title of *Plân an quare* (the "playing-plain") are extremely common in Cornwall. They are surrounded by raised seats of turf, and in one instance (the *Plân an quare* of St. Just) of stone. The Cornish miracle-plays, of which specimens are still extant, were performed in them.—(*Borlase's Cornwall*, pp. 207, 208.) Do the coincident traditions mentioned by Mr. Rees, point to a similar practice in Wales? Or may they not show that primeval circles were used in later times for these purposes? On the other hand, as we know that games were connected in heathen countries with both religion and sepulture, Mr. Rees' supposition is quite compatible with either a ritual or a monumental use of the objects in question.—
EDD. ARCH. CAMB.]

to Llandovery, about three miles and a half from the former place, and about one third of a mile from some tile quarries, which are at the base of the old red sandstone formation.

Having completed our survey of these circles, we searched for the supposed Roman road, and soon found it in a nearly perfect state, being a raised causeway running parallel for some distance with the said old turnpike road.² We proceeded along this causeway in the direction of Llandovery, with the intention of tracing its course towards the Roman station at Llanfairarybryn, near that town. We had not proceeded far before Mr. Green's attention was attracted by a tumulus on the edge of the morass called Waunddu, to examine which, and to explore for other antiquities on the opposite eminence, he left me; I then walked on as far as the said tile quarries, beyond which, and round a summit called on the Ordnance map, *Pigwn*, a name formed from the English word *Beacon*, I discovered several lines of entrenchment not marked on those very useful maps, which I examined closely; and after walking round them several times, I observed that they formed the lines of a double camp of large extent, the outer one being above

² Although this line of travelling was so very incommo-
dious, in consequence of the mountainous ground it had to pass over, it was the only one that was publicly used in going from Trecastle to Llandovery for ages, until the latter part of the last century, and from its elevation caused great inconvenience in passing from the eastern to the western part of South Wales. About the year 1785, Mr. Rice Rees of Llandovery, wishing to make travelling to his native town more commodious, and being well acquainted with the locality of the district, projected a new line of road, more eastward, through the dingle of Cwmydwr, and by the side of the river Gwydderig; and so anxious and earnest was he on this occasion, that on the line being surveyed by Mr. John Clark, he *personally* carried the fore-end of the measuring chain, thereby leading the surveyor to follow him in the track he projected. And through his energetic proceedings, and the exertions and interest of his fellow townsman, Edward Jones, Esq., the trustees of the turnpike roads were induced to procure power from Parliament for adopting the projected line, whereby was constructed the delightful and picturesque road which has been since so convenient to travellers, and beneficial to the public.

a mile in circuit, and the inner one not much less. Having satisfied myself that I had discovered a Roman camp of considerable magnitude, I beckoned to Mr. Green, who was upon the opposite eminence, to come to me, and who, after having examined the lines, arrived at the same conclusion as myself.

Time would not then permit our taking any accurate measurements, so we returned home. Circumstances prevented my visiting the place a second time until last week, when I resolved to make a careful survey of the said camp, and accordingly I took with me my son William Jenkin, a young antiquary not thirteen years of age, who most heartily performed the office of chain-bearer. We took the most careful measurements, and the result was that I found the camp to consist of two lines of circumvallation which were not parallel to each other, —the inner square facing the cardinal points, and the outer lines running from W.N.W. to E.N.E., and from N.N.W. to S.S.E., and the angles of both squares to be rounded; (see annexed Plan.)

Although the southern lines have nearly all been destroyed by quarrying for tilestones, sufficient still remains to prove that the outer camp was 1,452 feet long, by 1,254 feet wide, making a circuit of 5,412 feet, being one mile and 132 feet round; and that the inner one was 1,254 feet long by 966 feet wide, making a circuit of 4,440 feet. There are apparent gateways on each side of both camps, not opposite each other: these openings are about 29 feet each, and are protected by curved embankments on the inside, by which the entrances to the camp could be secured by two sets of gates. A curved gateway similar to these may be seen in General Roy's *Military Antiquities*, in the plan of one of Agricola's camps on Pickering Moor, North Riding of Yorkshire, which camp is supposed to have been occupied by the ninth legion after it left Scotland, in Agricola's sixth campaign.³

³ General Roy's *Military Antiquities*, pl. xi.

The dimensions of the camp now under consideration, when reduced to Roman measurements, 60 feet of the latter being equal to 58 English feet, are as follow :—

Outer lines, 1,500 feet by 1,300 feet

Inner lines, 1,300 feet by 1,000 feet,

Each gateway, 30 feet opening ;

the inner camp being of ample dimensions to accommodate a whole legion of foot and horse, besides auxiliary cohorts, which latter could be conveniently held in the vacant triangular spaces formed by the different positions of the two squares.

The width of each fosse and rampart is about 14 feet, which are in some places very perfect, notwithstanding the wear and tear of nearly eighteen centuries, as the camp was probably formed by Julius Frontinus, about A.D. 78, in his operations against the Silures; and from the numerous cairns in the neighbourhood, westward of the camp, we may infer that this place was the scene of important conflicts between the Britons and the Second Augustan Legion of the Romans, assisted by its allies, on the confines of Siluria, as the latter ascended the vale of the river Usk, and were advancing westward into the country of the Demetæ.

The point of the mountain round which the camp was formed is still called *Y Pigwn*, and the mountain itself *Mynydd y Begwns*, or the Beacon mountain. From hence a most extensive tract of country is visible, and an invading army could not have chosen a more advantageous position in its progress into an enemy's country, from whence communication could be held with other posts by means of beacon fires. The British camp of *Cefn y Gaer* near Defynog,—the Roman *Arx Speculatoria*, afterwards converted into a castle, and giving its name to Trecastle,—the Roman station of Bannium, near Brecon,—together with numerous other British camps, both in the counties of Brecon and Caermarthen, are plainly visible from this place, which has also the advantage of being well supplied with water. The strength of its position was increased by an outpost, the remains

of which are visible above a quarter of a mile distant to the w.n.w., on the brow of the hill above the house formerly called "the Black Cock," near to which the stone described in the following extract from the *History of Brecknockshire* was found.

In detailing the direction of the Via Julia Montana Mr. Jones, the author of the *History* says:—

"It proceeded from Trecastle along what is since called the Admiral's road to Llys Brychan, near Llangadoc in Caermarthenshire; whilst others introduce this road into Llywel at Rhydybriw, then through Trecastle across the mountain by a little public house, called the Black Cock, so to Llandoverly; on which line, though I have frequently travelled it some years ago, I never could discover the least trace of an ancient road or causeway.

"The reasons which have induced antiquaries to think the Roman road took this direction, are the finding a supposed *Miliary* on the mountain, and the situation of the camp or station at Llanfairybryn, near Llandoverly. I will say a few words as to both.

"The stone referred to by Mr. Strange, and engraved from his drawing in the *Archæologia*, vol. iv., is said to have been dug up on the top of Trecastle mountain, by the turnpike road near a public house called the Heath Cock, which stone, he was informed, had been since removed to Llandilo Fawr in Caermarthenshire. The inscription as given (if I recollect rightly) in Gough's *Camden*, is, 'IMPERATORI NOSTRO MARCO CASSIANO POSTUMO PIO FELICI AUG:' for the deciphering of which characters, the fortunate discoverer, whenever his name is made public, deserves not only the thanks, but almost the *adoration*, of the antiquary, for it appears to me, that as copied by the above editor, and from him engraved for this work, they may mean anything the reader pleases. It was removed, it seems, in 1767, at the expense of a Mr. Latham, a supervisor of excise, who had a fondness for antiquities, to Llandilo-fawr in Caermarthenshire, where it was lately seen by Sir Richard Hoare, but so mutilated or effaced by time and the elements that only the words 'IMP' and 'CASSIANO' are now legible: the fact therefore of such a stone having been formerly seen on Trecastle hill I do not mean to deny; I only beg leave to observe, that even if it was placed on the old road side, there is nothing like conclusive evidence that it must have been a *Miliary*.

"With respect to the anonymous Roman station at Llanfair-

arybryn to which the road is supposed to lead, I have only to say, that after a minute survey of the ground whereon the encampment is supposed to have been formed, I do not discover the smallest vestiges of the labour of man.”⁴

Thus far from Mr. Theophilus Jones,—and as the stone is, I believe, still preserved in the wall of Dynevor Park, it would be well if some competent person were to examine it carefully, with the view of deciphering the inscription; and I can only further observe that these positive assertions of Mr. Jones’, contradicted as they are by such plain evidences of existing remains of the Romans both on Trecastle mountain and at Llanfair-arybryn, prove him to have been in this, as in some other instances, a careless observer, or that he was blinded by prejudice in favour of a theory of the existence of a Roman station at Llys Brychan, not taking into consideration that from near Trecastle two Roman roads branched off, one direct to Llandovery, and the other through Talsarn, in Llanddeusant, towards Llangadoc and the Garn Goch.

From a comparison of the areas of various Roman stations and encampments in Wales, it will be seen that the one on Trecastle mountain, here described, is scarcely inferior in extent even to the area inclosed within the walls of the Roman city of *Isca Silurum*,—the celebrated “Caerlleon ar Wysc,”—the size of which is 1,600 by 1,500 Roman feet; its breadth being precisely the length of this camp.

Caerwent, or *Venta Silurum*, is the next in magnitude to Caerlleon, and is only two yards in circuit more than the camp on Trecastle mountain, a difference scarcely perceptible, and easily accounted for by the dimensions of Caerwent being perhaps inaccurately given by Mr. Coxe, in his *Tour in Monmouthshire*.

The size of the Gaer, or *Bannium*, near Brecon, as given by Mr. Theophilus Jones, is 624 by 426 feet, not half that of *Venta Silurum*, or of the camp I am now attempting to describe.

⁴ History of Brecknockshire, vol. ii. p. 667.

The *inner* lines of the camp at the said Roman station at *Llanfairarybryn*, are nearly the same size as those of *Bannium*, besides which it had, however, outer lines considerably more extensive, that are in some places still visible.

In order not to detain the meeting, I will give the dimensions of only one other camp in Wales—that of the Roman station of *Heriri Mons*, or *Tomen y Mŵr*, in North Wales, which I measured at the time our Association held its meeting at Dolgelly, in 1850. Its size is not one third as large as the camp on Trecastle mountain, being only 500 by 343 feet.

From the above comparison, and from its admirable military position, this camp on Trecastle mountain, would appear to be of greater importance than either *Bannium*, *Llanfairarybryn*, or *Heriri Mons*. It must however be considered only as a temporary camp, wherein the whole legion and its auxiliaries lived in tents in summer, and not as a permanent station; as not any pieces of Roman bricks or pottery have been found within the enclosures.⁵

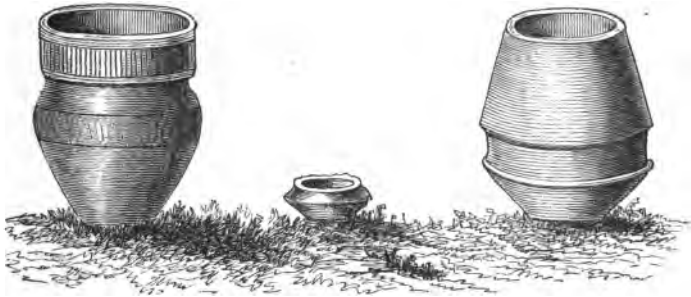
It is needless to speculate upon what may yet come to light through the assiduity of future explorers; but I trust that at some period the Cambrian Archæological Association will hold its anniversary meeting at Llandovery, from whence its members can easily make an excursion to this camp, as well as to the Druidical circles, which are distant therefrom only about five miles. Indeed, the whole of the mountain requires a close survey, as it abounds with cairns, of which some are of considerable dimensions; and the largest, about ninety feet in circumference, was opened about thirty years ago by the late Mr. John Holford, of Cilgwyn, who discovered

⁵ A Roman coin of silver was found some years ago, at Maesgwyn farm, not two miles from the above camp, in removing a hedge on the upper part of the land. It is supposed to have been coined about A.D. 236. The inscription thereon is:—

IMP MAXIMINVS PIVS AVG.=PROVIDENTIA AVG.

This coin is now in the possession of Mrs. Llewelyn, of Maesgwyn.

therein two urns or vases of burnt clay unglazed, containing calcined human bones,—probably the remains of some valiant British chiefs who had ineffectually opposed the invasion of their country by the Romans. The following are from sketches of these urns which I took the day after they were discovered; they were one foot high and ten inches diameter; the small vessel in the centre was, I believe, found in another cairn which was opened by Mr. Holford.



Should the Association hold one of its anniversary meetings at Llandovery, it will have also an opportunity of exploring the remains of the aforesaid adjacent Roman station and town at Llanfairarybryn, which was the centre of four, if not five, Roman roads, the traces of some of which are still distinctly visible. Several other camps, Roman and British, are in the immediate neighbourhood, affording evidences of the struggles of a brave and resolute people, who preferred death itself to the loss of their birthright, their freedom and their country.

There are also a few *Meini Hirion*; and on *Ynys-y-bordau*, near the town, there is an old *Gadlys*, or *Bord Gron*, a circular area 198 feet diameter, with a deep fosse, and an outer circle,—the remains of the Norman castle at Llandovery,—the British *Castell Meurig* at Llangadoc,—the *Garn Goch*, three miles further on,—and the old Abbey at Talley, about twelve miles distant, together with the Roman mines and galleries at the *Ogofau* near *Caio*, would also prove interesting, as none

of these objects of antiquarian curiosity have yet been fully explored, or adequately described.

The circumstance of the imperfect examinations made by the historian of Brecknockshire, before alluded to, will serve to teach us all a lesson,—not to place implicit faith in all the personal observations and researches of our county historians, much as we are indebted to them for their very important and self-denying labours; but imbued with ardent zeal, and untiring industry, and a close and unprejudiced eye, to examine each locality ourselves, and then to register the results of our observations in the pages of the *Archæologia Cambrensis*; where they will be open to discussion and correction, and where perchance they may become of great value to future historians, when the present remains of antiquity have disappeared before the levelling hands of the agriculturist and the civil engineer, or the still slower but more certain and extensive devastations of the hand of time.

WILLIAM REES.

Llandovery, Sept. 13, 1853.

THE PHYSIC OF THE SIXTEENTH CENTURY.

Two or three years ago, I was told by a respectable farmer in Pembrokeshire that a “big book, all written, and not a word of it printed,” had formerly been preserved in his house, and was still in the possession of his brother. When it came into the hands of his family, he was unable to say. Knowing that Bishop Richard Davies,—who has been sufficiently lauded as a translator of the Bible into Welsh, and not sufficiently blamed as a scandalous dilapidator of his episcopal revenues,—had taken away some of the early records of St. David’s Cathedral, I entertained faint hopes that those valuable documents had found their way into private hands in the neighbourhood. Accordingly I made inquiries, and the present owner of the book sent me “a brick out of the

house," in the shape of a single leaf, which enabled me to refer the MS. to the sixteenth century, and its contents to a totally different class from that to which I had supposed it to belong. I have extracted one prescription,—for it is a medical work,—and no doubt many more equally curious might be discovered. Perhaps some medical antiquary can tell us whether anything like it is to be found in the unpublished lucubrations of the "Meddygon Myddfai." P. P.

"Oyle of Suckinge Whealps very medycynable for any Atche or Shrinkinge of Synnowes to be made onely in the beginning of Maye.

"Take 3 or 4 younge Suckinge Whelpes the fatter the better, ffleye the skynne of them and take out the gutts and soak all the moysture out of them wth a Cleane lynnyn Cloth seeinge that yo^w wash them not, Then fill theire bellies full wth blacke dewe snayles puttinge in wthall into the said whelpes bellies, 4 or 5 Lardyd maws [*sic*] and braunches of Rosemary, Roast these whelpes wth a quicke fire of wood and not of coale, then prick them often wth a knife, Then take upp the oyle and putt it in a glasse fast Closed, & anoynte the grieffe therewth by the fire."

CHRONOLOGIA VETUS EX CODICE MEMBRANACEO HIST. BRITANNIÆ.

(*From the Book of Mr. Thomas Prys of Aberhonddu, a MS. upwards of three hundred years old.*)

TRANSLATION.

1130 before the birth of Christ Brutus came first to this island, with three hundred ships fully manned. And of his lineage there were seventy-four kings before the coming of Christ in the flesh.

410 after the birth of Christ Merddin prophesied concerning the battle of the dragons, after the first coming of Horsa and Hengist into this island, and the slaying of four hundred British princes through treachery at Caer Caradog.

456 after the birth of Christ the Britons first received the Christian religion, in the time of Llew the son of Coel, king of the Britons.

610 after the birth of Christ the Saxons first received the Christian religion from St. Augustine. There were from the

Nativity of Christ until Cadwaladr the Blessed thirty-three kings in succession. From Cadwaladr the Blessed until William the Bastard there were twenty crowned kings from among the Saxons successively, and three hundred years were they ruling over the island.

1080 after the birth of Christ William the Bastard received the crown of London, and there were ten crowned kings of his lineage down to young Edward of Caernarvon.

1131 Thomas of Canterbury was slain.

1182 a battle at Paen Castle took place.

1223 the bridge of Caermarthen was broken.

1230 Neath Castle was taken.

1239 Llewelyn ab Iorwerth died in Gwynedd.

1216 the religion of preaching friars was first instituted.

1241 the battle between David ab Gruffydd and Llewelyn took place.

1246 the one with David ab Llewelyn occurred; and the Danes arrived here.

1247 an earthquake occurred.

1250 a battle took place between Llewelyn ab Gruffydd and his brothers.

1242 was the hot summer.

1246 occurred the battle at Cymerau.

1260 Buallt Castle was taken.

1265 occurred the slaughter at Evsam.

1267 Llewelyn ab Gruffydd gave 25,000 marks, together with his homage, to King Edward.

1268 Edward the King went to Acre.

1275 there was an earthquake a second time.

1277 Llewelyn ab Gruffydd, Prince of Wales, was slain.

1287 Rhys ab Meredydd made war.

1291 Acre was lost.

1283 David was executed at Shrewsbury, and Edward was born at Caernarvon.

1292 Rhys was martyred, and David consecrated.

1296 Madog ab Llewelyn made war.

1298 there was a great slaughter of the Scots.

1307 Edward the elder died, and his son was consecrated.

1312 Pirs of Garstom was slain.

1314 there was a slaughter of the English at Ystryvling in the North, and Earl Clare was slain.

1315 Llewelyn Bren made war in Glamorgan.

1318 the king bestowed the great cantred upon Hugh Spencer, the younger.

CHURCH NOTES IN RADNORSHIRE.

THE following notes were taken during a short stay at Llandrindod Wells, in the autumn of 1851, and are published here as a trifling contribution towards the ecclesiology of a county, probably less known than any other in South Britain.

LLANDRINDOD itself has no architectural features, nor any claim on our attention, beyond that which it derives from its extremely striking situation. It stands on the projecting spur of a hill, and overlooks the great hill-encircled plain which is watered by the Wye, the Ithon, and the Yrvon. The construction of its roof is curious; the timbers consist of rude tie-beams supporting eight or ten vertical posts, an arrangement which is common in this district, and which I have not observed elsewhere. The western bay is partitioned off as a vestry, which is also a localism.

CEFNLLYS.—This church stands at the bottom of a deep and wild valley, with the scenery of which it harmonizes wonderfully. Its most striking external feature is the tower, a perfectly plain one, at the west end, covered by a pyramidal capping with overhanging eaves, which cut off the heads of the belfry-windows, as at Llanddew, near Brecon. The tower has a bold double buttress at the north-western angle, but none at the other angles. There is a porch on the south side; its doorway has a four-centred arch; that of the inner doorway is round, or extremely obtuse, chamfered, and one order. There is no architectural division between the nave and chancel, the distinction being marked internally by a screen of late Perpendicular woodwork. The east window and one on the north side of the chancel are precisely similar, consisting each of two lancets divided by a mullion and contained under a round rear-arch. On the south side of the chancel there is a single lancet, set rather low in the wall. There

is also a priest's door on the same side; its arch is segmental pointed, and not chamfered. The roof is precisely like that of Llandrindod church.

Cefnlllys is a contributory borough, and contains, I am told, three £10 houses.

LLANBADARN FAWR is not to be confounded with its namesake in Cardiganshire, but is not much less remarkable in its way. Like the two churches already described, it consists of a single body, having no constructional division between the nave and chancel. On the north side, however, a break in the wall at this point probably indicates a difference of date in the two portions. It possesses a remarkable south doorway of what, anywhere else, would seem to be very early Norman work. The arch of the doorway itself is a square-headed trefoil, and is placed within a round, or rather a parabolic arch of two orders,—a pair of cylindrical nook-shafts, with grotesquely carved cushion-capitals, carry the inner order. The tympanum is adorned with a rather wonderful representation. Out of a flower-pot, shaped like a tiger's head, springs a fleur-de-lis: this is placed under the centre of the arch, and between two ferocious animals, of a decidedly feline appearance, with floriated tails. There are some remains of a wooden porch; the present porch, which is of stone, is modern. A considerable seam, east of the porch, and some corbels built into the wall, still further to the east, seem to denote some changes in this part of the structure.

There are two windows on the south side of the nave, and one in the south wall of the chancel. The latter consists of two lights round-headed, the jambs and arches plain chamfered. Of the former, the one to the east is a couplet of lancets, exactly resembling those at Cefnlllys; to the west is a single-light window, round-headed. The east window consists of three lancets, round-headed, but with pointed rear-arches, placed very wide apart. One of these is now blocked. Beneath the sill of the eastern triplet, the wall slopes outwards to its base. There is no west window, nor any tower,—but a shingle belfry over

the-west end. The roof is modern, or concealed by a plaster ceiling.

NANTMEL, and its dependent chapel RHAYADER, are noticed only to save archæologists the trouble of inspecting them.

LLANFIHANGEL FACH, another chapel to Nantmel, deserves further notice, although it is extremely small and rude, and has probably lost a portion of whatever architectural character it once possessed, by extensive reparations. A large part of the southern wall has been rebuilt, together, apparently, with the upper portions of the east and west walls. In the latter, indeed, there are signs of two successive rebuildings. At present there is neither east nor west window, no porch, no tower, no external detail of any kind, no constructional division between the nave and the chancel. But there is a wooden belfry, now plastered over, with a pyramidal capping, at the west end; and where we may suppose the chancel to have begun, there is a fleur-de-lis of iron set upright in the ridge of the roof. Simple and rude as its exterior is, it is unquestionably a very picturesque object, with its high pitched roof, and pyramidal belfry;—and it is well placed in a sequestered and sylvan churchyard, containing only two or three sod-covered graves. Internally the western bay is partitioned off as a belfry and vestry, as at Llandrindod. The roof is the best point about the church. It is Decorated, of good character, though quite plain. The principals have collar-beams, and tie-beams, the latter of which form segmental pointed arches.

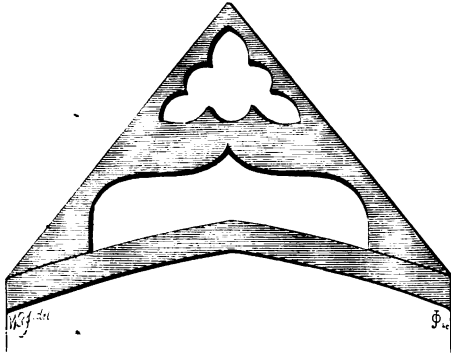
LLANYRE consists, like the churches already enumerated, of a nave and chancel without any architectural division. It has no tower, and no bell-cot; the bell being hung inside the western bay, which is partitioned off, as at Llandrindod and Llanfihangel Fach. The western wall has a sloping projection throughout nearly the whole of its length; above this, high in the wall, there is a square-headed window, which looks as if it had been intended to hang a bell in, as in St. Bartholomew's Chapel, near Oxford. There is a south porch,

with a depressed segmental arch, the inner door having a wooden lintel. The roof, as usual in this neighbourhood, is the most striking feature. It belongs to the same general type with those of Llanaber in Merionethshire, Llanilar, and the porch of Llanbadarn Fawr in Cardiganshire, and not to that which prevails in Brecknockshire. However it has certain distinctive peculiarities, and it is by far the best specimen in this district. The principals, with one exception, have collar-beams, and had tie-beams which are now cut away; the tie-beam probably formed a low segmental pointed arch, as at Llanfihangel Fach; the collar-beam presents a four-centred ogee arch, as at the same place. The space above the latter is septfoiled. One of the principals, the third (counting from the west), is of a very peculiar construction, which it is hardly possible to describe. Its timbers cross each other saltire-wise, and the spaces thus formed are filled up with a quatrefoil in the head, and a trefoil on each side. The roof has side braces, arched and cinquefoiled.

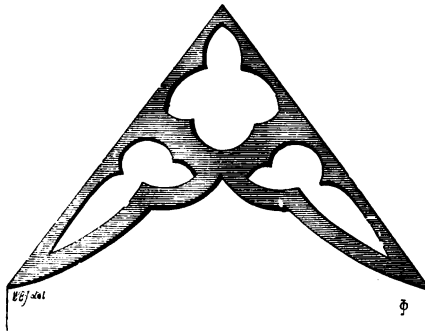
The font is a plain stone basin, with a shaft and base of a quasi-octagonal form, being an oblong with the angles chamfered off. The base of the rood-screen remains on the north side; there are cinque-cento open seats, and a splendid pew in the same style. In the belfry, which, as has been mentioned, is merely the western bay partitioned off, there is an old parish chest hollowed out of a single trunk. And in the same place there is, strange to say, a fireplace big enough for a farm-house kitchen.

DISSERTH.—By far the finest church in this district and in a lovely situation. It stands on the bank of a clear and rapid stream, among green meadows, in a narrow dell with steep banks of no great height, overgrown with luxuriant timber. There is a very respectable tower at the west end, but, as usual, no architectural division between the nave and chancel, and, as usual, there are no aisles. There is a south porch, lighted by a plain loophole on each side; the front is modern and

LLANYRE, RADNORSHIRE.



PRINCIPAL OF ROOF



PRINCIPAL, THIRD FROM WEST

rusticated! The inner doorway is quite plain, without any moulding, or even as much as a chamfer: the door itself, however, is richly ornamented. The arch is simple pointed, or slightly segmental; the rear-arch segmental pointed. There are three windows on the north side, all modern; and two on the south, one of which was east of the chancel screen. This is Perpendicular, square-headed, of three lights trefoiled. The ends of its label are returned and ornamented. The other window is quite plain, but like its neighbour has a square label. All of these have internally flat wooden lintels. The east window is also Perpendicular, square-headed, consisting of four lights with trefoil heads. Both lintels, jambs, mullions and foliations are of wood; but evidently original. There is no label. There are considerable signs of patching in the north wall of the church, and between the first and second windows from the west, there is the western jamb of a window, against which the wall to the east has been built up. The tower is lofty, without buttresses, but having a sloping basement of considerable projection. It is not set fairly in the middle of the church, neither does it bond into the walls of the nave; on the north side it has evidently been built up against it. At its south-eastern angle there is a staircase-turret, or at least a projection, which perhaps hardly deserves the name. At this point a door has been cut through the external wall. The tower rises two stages clear above the roof of the nave, each of the stages having a window in each of the four sides. Those of the lower one are Decorated, reticulated, of two lights, rather broad in proportion. The tracery of the south window has been cut away. Those of the upper stage are Perpendicular, small and square-headed, of two lights, the heads of the lights being cinquefoiled. There is also a pointed window in the west face of the ground stage; its rear-arch is also pointed, but it has lost its tracery. The general effect of the tower has been much injured by its battlements having been raised in modern times. It is supported, *in the interior of the church*, by two buttresses, which,

taken together with the fact that it is built up against the nave, show that the shell of the latter is of earlier date. Between these there is a belfry-arch, segmental pointed, not chamfered. A small door leads from within to the tower stairs; its arch is a square-headed trefoil. There is no chancel arch, but the distinction between the nave and chancel is marked by the rood-screen, of which the base alone remains;—and, at present, by a difference in the roofs. That of the nave has now a plaster ceiling;—that of the chancel belongs to the common type of the country, having arched principals with tie-beams. The font is a low octagonal basin of sandstone, quite plain, having its lower edges chamfered, and set on a cylindrical shaft. Over the altar, and beneath the east window, there is an aperture which does not pierce the wall. It has a segmental lintel above it, with a moulding of Perpendicular section.

LLANSAINTFREAD CWMTOYDDWR is situated in a suburb of Rhayader, but is the church of a distinct parish. It has been recently rebuilt, so that I have nothing to say about it, except that it is, as I am told, the only Welsh church in the county.

In conclusion, I wish to direct the attention of archæologists to the excellent specimens of woodwork existing in Radnorshire, a district in which good oak was very plentiful, and *good* stone very scarce. Possibly some visitor to “Cwm-y-Gof” may amuse himself after his matutinal potations by filling up the *lacunæ* of this paper, and tell us something about Llanwrthwl, Bettws, Disserseth, Llanelwedd, and Llanfaredd, as well as Llandegle and the other churches along the course of the river Ithon, all of which are within a ride of Llandrindod.

W. BASIL JONES.

University College, May 26, 1854.

LETTERS OF POPE ALEXANDER IV. CONCERNING
RICHARD DE CAREW, BISHOP ELECT OF
ST. DAVID'S.

THE following documents were communicated to one of the Editors by Patrick Chalmers, Esq., of Auldbar, N.B. They are extracted from a collection of papers relating to England, which was presented by Pope Gregory to George IV., and are now preserved in the British Museum. The documents occur in Vol. VIII. of the Collection, p. 353. They are published here as an illustration of the state of society and of religious feeling in the thirteenth century. Richard de Carew received his consecration at Rome in 1256.

ANN. II. EPIST. 195.

ALEXANDER &C. CAPITULO MENEVEÑ.

Ecclesia Meneveñ pastoris solatio destituta, vos convenientes in unum, Spiritus Sancti gratia invocata, Venerabilem fratrem nostrum Riccardum Meneveñ Episcopum, tunc Canonicum ejusdem Ecclesię, in vestrum Episcopum concorditer postulastis, et postulationem suam nobis per communes nuncios presentantes, ut cum eo qui de clerico in ordinibus constituto minoribus, et soluta genitus fuerat misericorditer agere dignaremur humilliter supplicastis. Nos igitur attendentes honestatem morum, vitę meritum, donum scientię, famam personę suę a pluribus approbatę nec non et commune votum vestrum ei ad postulatam gratiam suffragari, et sperantes ex bonis quę de suę circumspectionis industria predicantur quod eadem ecclesia sub ejus regimine grata suscipiet Deo propitio, in spiritualibus et temporalibus incrementa, postulationem predictam de fratrum nostrorum consilio et liberalitate apostolicę benignitatis admisimus ipsum preficiendo eidem ecclesię in pastorem ac demum sibi de nostris manibus munere consecrationis impenso, eum ad prefatam ecclesiam cum gratię nostrę plenitudine duximus remittendum. Quocirca Universitatem vestram rogamus, monemus, et hortamur, attentius mandantes quatenus eundem Episcopum tamquam patrem et pastorem animarum vestrarum devote suscipientes obedientiam sibi et reverentiam debitam impendatis, ipsius salu-

bribus monitis et mandatis humiliter intendendo. Alioquin sententiam &c. usque observari. Datum Laterani Idibus Martii, anno secundo.

In eundem modum Clero Civitatis et diocesis Meneveñ.

In eundem modum populo Civitatis et diocesis Meneveñ usque suscipientes ejus salubribus monitis et mandatis humiliter intendatis,

Datum ut supra.

In eundem modum Carissimo in Christo filio Regi Anglię usque remittendum. Quocirca Serenitatem tuam rogamus, monemus, et hortamur attente quatenus prefatum Episcopum et commissam sibi Ecclesiam habens pro nostra et Apostolicę Sedis reverentia propensius commendatos, eum tamquam acceptum nobis tibi que devotum et fidum favore Regio in assignatione regalium et aliorum que a tua expectantur magnificentia prosequaris, ac ipsum et predictam ecclesiam molestari ab aliquibus tuę dictioni subjectis quantum in te fuerit non permittas. Molestatores si qui fuerint clementi potestate tibi celitus tradita compescendo. Ita quod ipsum Episcopum tuo nomine devotionem constituas ex devoto, nosque reddamur ad tua beneplacita promptiores. Datum ut supra.

In eundem modum Riccardo Episcopo Meneveñ usque demum tibi consecrationis munus de nostris duximus manibus impendendum, mutatis mutandis. Ad eandem igitur ecclesiam quam Dei et Apostolica tibi conjunxit dispensatio cum gratię nostrę plenitudine proficiscens in caritate Christi pascendum suscipe gregem ejus, et sic fideliter et prudenter regere studeas domum Dei quod tibi per vitę meritum et aliis proficias per exemplum, nosque devotionis tuę studium non immerito commendemus. Datum ut supra.

Cambrian Archæological Association.

THE Annual Meeting of the Cambrian Archæological Association, for 1854, will be held at Ruthin, on Wednesday, September 13th,¹ and the five following days.

PRESIDENT,

FREDERICK RICHARD WEST, Esq., M.P.

The following Report of the Special Committee appointed to consider the extension of the Association, has been received by the Secretaries, and will be submitted to the Association at the General Meeting :—

“At a meeting held on the 29th of May, 1854, and, by adjournment, on the following day, at the Treasurer’s rooms, (4, Elm Court, Temple,)—the Earl of Cawdor in the chair,—it was resolved by the sub-committee appointed at Brecon to consider as to the extension of the Cambrian Archæological Association, to recommend as follows :—

“That the Association be styled ‘The Cambrian Association of Archæology and Natural History,’—on which subjects papers shall be received.

“That papers, which in the opinion of the committee shall be of sufficient local interest may be read at the General Meetings, although not upon subjects of Archæology or Natural History.

“That the several subjects at the General Meetings may be allotted to different sections.

“That members of the Association may in future be allowed to compound for all subscriptions by a payment of £10. And that all members shall be allowed, on payment of the composition, to deduct half the amount of the subscriptions previously paid by them.

(Signed) “CAWDOR.”

¹ The Meeting of the British Association for the Advancement of Science will be held at Liverpool, commencing on Wednesday, September 20th.

Correspondence.

*To the Editors of the *Archæologia Cambrensis*.*

GENTLEMEN,—I observe a slight error in the Preface to Vol. IV. of the New Series of the *Archæologia Cambrensis*, which I am desirous of correcting. It has, no doubt, proceeded from a *lapsus memoriæ* of my late colleague, as he will no doubt recognize, the moment he perceives it.

The Preface says,—“When it had existed about a year, he suggested the formation of the Cambrian Archæological Association, which also, in conjunction with his colleague, he succeeded in establishing.” The more correct state of the case is this:—The formation of an Association constituted the original basis on which my excellent friend Mr. Williams and myself first began to act together; and the establishing of the Journal *followed* that idea, though the publication of the latter was made to precede the former, in order to prepare the minds of Welsh Antiquaries, and to feel the way for our common purpose.

I had been publishing some observations on Antiquities in Anglesey, in the Journal of the British Archæological Association (before the needless and lamentable schism in that body), and had commenced working with Mr. Dearden upon this subject; when, at an interview that took place between Mr. Williams and myself, the idea was started, by one or other of us, that an Archæological Association should be constituted for Wales. I negotiated with the Antiquarian Societies in London, with the view of their forming for us within themselves a “Section of Welsh Antiquities;” and afterwards with Mr. Albert Way, and Mr. Parker of Oxford, for obtaining a certain portion of the pages of the *Archæological Journal* for the reception of Welsh Antiquarian papers. These negotiations not succeeding, Mr. Williams and myself then turned our attention to the practicability of associating and publishing for ourselves. The publication was made to precede the Association;—Mr. Dearden came forward in the most generous manner and contributed a large portion of the funds;—and the publication was commenced at my risk. Its success was such that, before the end of the first year, we saw our way towards calling the Association into existence; and it was at length inaugurated at Aberystwyth, under the kind and able presidency of Sir Stephen R. Glynne.

This rectification is of no great moment; still the early history of all scientific bodies is of interest, inasmuch as it may guide the footsteps of others treading in similar paths hereafter.—I remain, &c.

H. LONGUEVILLE JONES.

Rhyl, May 12, 1854.

Reviews.

DRYCH Y PRIF OESOEDD, &c. Gan y Parch. THEOPHILUS EVANS. Caermarthen. 1851.

A new, cheap, and beautiful edition of this work, with a preface by the learned Archdeacon of Cardigan, has been issued by Mr. Spurrell; who has deserved well of his country, by re-publishing a large number of the later Welsh classics. The book itself, a dissertation on Early British and Welsh history, written purely for popular use, at the beginning of the last century, can hardly be supposed, on that very account, to have any great historical or archæological value. Yet it is not without importance, even in that point of view, as stereotyping the historical belief of that era; and it has the additional merit of being a good specimen of modern literary Welsh.

LIVES OF THE CAMBRO-BRITISH SAINTS, of the fifth and immediate succeeding centuries, from ancient Welsh and Latin MSS. in the British Museum and elsewhere, with English Translations and explanatory Notes. By the Rev. W. J. REES, M.A., F.S.A., &c. Llandoverly. 1853.

The Welsh MSS. Society has at length put forth another volume, one in every way worthy of itself, of the learned Editor, and of the Llandoverly press. That Society has done such good service in the field of Welsh Archæology, that we can only regret that its operations are not a little more expeditious. This must be attributed in a great measure to what we cannot but regard as a fundamental error in the system which it has hitherto pursued, the plan, namely, of furnishing translations of all the documents which it undertakes to publish. We are disposed to believe that it wastes half its money, and more than half its time, in producing and printing these versions. Unquestionably they have the advantage of rendering the documents accessible to a greater number of persons, but we seriously doubt whether many people would care to peruse a charter or a legend, who were not able to read it in the original. However, it is now too late to complain of this arrangement, nor should we have the least temptation to do so, were it not that it has the effect of considerably retarding the good work in which the Society is engaged.

Complete as the present volume is in most respects, we are disposed to think that something more might have been done in the way of attempting an analysis of the sources from which the biographies were probably derived. For example, it is evident that of the two Lives of St. David, (pp. 102, 117) one was drawn from the other. It might have been within the power of historical or philological criticism to determine which was the earlier of the two. The Editor has, indeed, stated his own conclusion; and we are quite prepared to accept it, both on his authority, and on other grounds; but he has nowhere discussed the question. So again, in the Life of St. Illtyd,

(p. 138) entire passages, although printed,—and doubtless written— as prose, are really in hexameter verse. Others are absolutely in rhyme, and have very much the air of having been patched up out of ecclesiastical hymns or *sequentia*. The fact to which we have here called the reader's attention is alluded to in the Preface, (page viii. *note*); but we do not perceive that any inference is drawn from it.

The minor points to which we have just raised objections, can hardly be said to affect the general value of the work in any degree. It deserves a place on the shelves of every Cambrian Archæologist, and calls for an expression of our warm gratitude to the venerable antiquarian by whose care, and the excellent Society under whose auspices, it has been published.

Miscellaneous Notices.

ROMAN COINS.—Recently a labourer found on the island of St. Margaret, near Tenby, a small bronze coin of Constantine the Great. *Obverse*, CONSTANTINOPOLIS; *Reverse*, Victory. In exergue, T.R.P. A few years ago a coin of Constans, in a very high state of preservation was found on the same island. *Obverse*, D. N. CONSTANS P. F. AUG. *Reverse*, FEL. TEMP. REPARATIO. In the exergue, S.L.G.

LLANGATTOCK CAIRN.—The Rector of this parish, the Rev. J. Evans, B.D., a few years ago, met a man carrying human bones from a heap of stones, then being carted off from Llangattock Park. He returned with him and found a cairn of considerable dimensions, in the centre of which were four large stones placed edgewise, and another on the top. Inside was part of the skull, &c., in good preservation, and apparently belonging to a man of forty or fifty years of age. A considerable quantity of fresh looking charcoal was found mixed with the bones. The Vicar immediately informed the Duke of Beaufort, then at Llangattock Park, who, with the ladies of the family, accompanied him to the cairn, and the day following, the same party with the addition of Mr. Price, of Cwmdû, visited the spot. A discussion ensued as to the probable date of the interment, the Vicar conjecturing that it was the grave of a chief who fell at the battle of Carno, in Llangattock or Llangunider, between the king of Mercia and the Britons, about the middle of the ninth century, Mr. Price maintaining that the interment had taken place a long time before the Christian era, and that the grave must have been that of a Druid. However the rains of the ensuing winter washed six coins out of the cairn, all bearing the date of Constantine except one, that representing Romulus and Remus and the wolf. The coins were sent by his Grace to Lord Northampton, and orders given for the preservation of the cairn.

Archæologia Cambrensis.

NEW SERIES, No. XIX.—JULY, 1854.

THE CHURCHES OF BRECON.

(Read at Brecon.)

It is a vulgar error, unnoticed, I believe, by Sir Thomas Browne, but with regard to which it has often fallen to my lot to assume his functions, that the Principality of Wales contains nothing of any value in the department of ecclesiastical architecture. I find the mass of Englishmen entirely ignorant of Welsh buildings in the lump; and I am afraid I must add that the mass of Welshmen are hardly less so with regard to those which are not in their own immediate locality. There is many an architectural student who conceives himself to be acquainted with all the finest churches in the island, who has never taken the trouble to ascertain whether the nave of St. David's is or is not contemporary with that of Canterbury, or whether Llandaff is or is not furnished with transepts and a central tower. I have even a vivid recollection of being asked by a distinguished North Welsh antiquary, "whether there were anything worth seeing" at the former city. To my own mind, as I have often told this Association, even the small and rude churches of Wales possess a peculiar charm, and among them we find scattered here and there buildings of which no English district need be ashamed. This is especially true of the

place which has been chosen for the scene of our present meeting. I know of no English town of the same size which presents greater attractions to the architectural inquirer than this of Brecon. Indeed there are few cities which would not find their ecclesiological wealth palpably increased by so splendid an addition as the venerable and massive pile which looks down upon it, as if keeping town and castle alike within its sacred guardianship.

The Priory Church of Brecon is, I imagine, unquestionably the third church in Wales, and it may even put in some claim to be considered as the second. I speak of churches still perfect and used as such, so as to exclude from competition ruins like Llanthony and Tintern, the latter of which indeed can hardly be regarded as a Welsh building. The two North Welsh cathedrals I have never seen, but I suppose that neither of them can be compared to it for a moment. St. David's of course stands altogether unrivalled; but the claims of the other southern cathedral to the second place may possibly be called in question by the church of which we are now speaking. Brecon indeed has nothing to set against the wonderful union of majesty and loveliness presented by the nave and west front of Llandaff; it has indeed no west front at all, and a nave which is internally very inferior to its own eastern portions; but Brecon forms a perfect and harmonious whole, with an outline surpassed by few churches, great or small, while the beauty of Llandaff is entirely that of individual portions; to picturesqueness of outline or justness of proportion it can put forward no claim whatever. Did the town of Brecon possess only this one magnificent object, it would be enough to give it a high architectural place among towns of its own class, one which within the Principality Haverfordwest alone could venture, and that but feebly, to contest; but it contains other churches also, which, immeasurably inferior as they are to the Priory, would alone set it above most Welsh towns. The choir of Christ's College is a noble fragment, and even St. Mary's is far from devoid

of merit in itself, and reveals an architectural history of the most singular kind. May the day be far distant when it is called upon to yield to any modern erection, least of all to a mass of misapplied frippery, alien alike to every feeling of general architectural propriety, and of the peculiar associations of the district. It is with those two smaller churches that I will commence my perambulation of Brecon; and first with St. Mary's, as being in a manner the oldest of the three. Portions probably earlier remain in the Priory, but they simply lurk there without affecting its general character; but St. Mary's may be fairly described as an essentially Norman church, though the original fabric is entirely surrounded by more extensive additions of various later ages.

§ I.—ST. MARY'S CHURCH.

THE NORMAN CHURCH.—The original church, which was probably erected late in the twelfth century, must have been an extremely diminutive structure, having been lengthened at both ends to give it its present extent. Its little nave of two bays may be easily traced in the centre of the church, where there remains a Norman pillar on each side supporting plain pointed arches. That these two bays formed the whole extent of the original nave is, I think, shown by the arcades continuing no farther in a continuous series; there are no other pillars in connexion with the Norman one on each side, but mere masses of wall, beyond which, to the east and west, on the south side, are other arcades of different character and later date. On the north side no addition has been made, and the original aisle of two bays remains, altered only by the recasting of its outer wall. In the south aisle, again, and in the south wall of the nave a row of corbels may be discerned, marking the former existence of a roof which sprang from a lower level than the present one. But these extend no farther in either direction than the length of the two Norman arches. The explanation of this is that the present south aisle is not only longer, but also broader and higher than

its Norman predecessor, so that the corbels of the original roof were left untouched beneath the higher one subsequently added. It is the same phenomenon which I remarked in a former paper as occurring at St. Wollos,¹ and which, during the Ludlow meeting, I observed at Clun. Had the original St. Mary's been furnished with a clerestory, it would doubtless appear inside, just as in those two examples.

The architecture of this Norman portion, though plain and rough, is by no means so rude as the generality of arcades in Welsh parish churches, or as the later ones placed in juxtaposition with it. It differs but little from ordinary Norman work, with the common columnar pier, square abacus, and a variety of the multiplied cushion capital. This, I should remark, presents no approximation to that peculiar form of it on which I have so often commented as belonging to the great churches of Somersetshire and the south coast of Wales. The arches are plain pointed, with a single chamfer. Their form, though there is no detail inconsistent with the pure Norman style, of course marks the building historically as an example of the Transition. Over the pillar on the north side is a plain round-headed niche for the reception of a light or image.

The extent of the original chancel, or the treatment of the west end, cannot be recovered, owing to subsequent additions. There does not appear to have ever been any chancel arch.

ENLARGEMENT OF AISLES.—It was in the fourteenth century, as it appears to me, during the prevalence of the Decorated style, that the first enlargement of the church took place. This lengthened the building towards the east, and introduced two new arches of singularly rude character. Another addition carried on the same process to the west, and added two other arches, in a slightly more finished style. The result is that on the south side there is an aisle nearly the whole length of the

¹ *Archæologia Cambrensis*, 1851, p. 193.

church, with an irregular range of six arches, while on the north there is only the original Norman aisle with its two arches.

The date which I assign to these alterations has been contested by an authority than which none can rank higher in all matters of architectural detail. Mr. Parker, in whose company I had the advantage of examining both this and the other Brecon churches, infers, from the extreme rudeness of the work, that the extension of the church must have taken place not very long after the original erection. He knows of no instance of work equally rude at so late a period. My simple answer is that, had he visited as many Welsh churches as I have, he would have known a good many. Mr. Parker evidently has not seen Manorbeer, or St. Lythan's, or Llawhaden, or St. Florence. This aisle presents the ordinary phænomena of a Welsh parish church with aisles. The windows are of very fair character; the arcades are a miserable bungle. This is what we always find; aisles are so rare in the smaller churches of the Principality that the local builders, who were tolerably expert in making windows and doorways, had no notion whatever of making a decent pillar. This aisle contains Early Decorated windows in its north and east wall; to receive these windows it must have been lengthened, widened, heightened, as we have already inferred from other evidence. Surely it is more natural to conclude that these changes were contemporary with the windows, than that they were made, and the arcades consequently introduced, at an intermediate period. Again, if these arches were made so soon after the original Norman erection, why do they bear no resemblance to the original Norman arcades? The latter, as we have seen, are of very respectable execution; surely, if the new ones were added while the tradition of the latter was still fresh, they would have attempted a somewhat closer imitation. Mr. Parker indeed recognizes in the eastern pillar a rude imitation of the Norman cushion capital. An extremely faint approximation I can indeed discern,

but I think I can also discern in the section of its abacus an approximation certainly not more faint to the scroll-moulding, so characteristic of the fourteenth century. And if it does imitate a cushion capital, it is that of the single kind, not the multiplied one hard by, which would have supplied the more natural model. The fact is that Mr. Parker, who is so thoroughly versed in the buildings of England and France, has seen but little of the churches of the Principality, and has no notion of the barbarous bungling perpetrated by way of pillars and arches, even, as here, in company with windows of very tolerable execution. I have not the slightest doubt that this enlargement to the east took place about the middle of the fourteenth century, contemporary with the windows of Arch tracery, which, allowing for Welsh work being always behind English, fix it to about that period.

To the addition to the west on the south side there may be more difficulty in attributing a date. The character here is wholly different from the eastern extension, and of a character a little less rude. The pillars are octagonal instead of round, extremely massive, and dying into a square form at the base. The capitals are also octagonal and quite plain. The section both of the abacus and the base looks more like Norman than the eastern addition; yet it does not seem like a Norman pillar. Alone, I should have thought that the arcade was a rough Perpendicular, but as a window of Arch tracery occurs in this part of the south aisle, it may perhaps not be much later than the eastern addition. I cannot think it is earlier.

The north aisle, though it received no increase in point of dimensions, was much modified in detail, while its southern fellow was thus remarkably extended. It now contains a range of three very elegant two-light windows, which, in point of general effect, harmonize very well together. But they must have been inserted at two, if not three, distinct dates. One is a couplet of trefoil lancets, another an excellent specimen of Foil tracery, another, now mutilated, of good and simple Alternate

Perpendicular. The Foil window at least must be contemporary with the first elongation of the south aisle, and it is a remarkable illustration of the remark made above, that the local architects found it infinitely easier to produce a good window than a good arcade.

The south porch contains a good specimen of the feature in which the Welsh architects commonly had the best success of all, namely, the timber roof. This is a plain but good specimen of a form, which from my small experience of the district, I conceive to be a localism of central Wales. I have certainly recognized it in the counties of Salop, Brecknock, Cardigan, and Merioneth, but I doubt its occurring, at least at all frequently, further south. It is however common in Somersetshire, in domestic work, but appears to be rigidly excluded from ecclesiastical structures, while in the part of Wales where it is found it occurs indiscriminately in both. The proper Somersetshire church roof is the coved form in all its endless varieties, and this also occurs in those parts of Wales which were subject to Somersetshire influence. The form of roof of which I am now speaking is very different, and may be easily recognized by its tendency to trefoils and quatrefoils cut in the solid. The best Welsh specimens I know are in the admirable church of Llanaber, in Merioneth, and in the hall of Tretower Court, Brecknockshire.² In the nave and the south aisles the roofs are canted, and would also look very well if cleared of plaster. A corbel at the termination of the Norman corbels on the south side of the nave seems to mark a change in the roof at the commencement of the chancel.

TOWER.—The last and best feature of the church is the tower. This is the only clear case of Somersetshire influence which I have as yet found in Brecknockshire. I shall have more to say on this subject when I come to treat of the Priory Church; at present I can only say that it is very easy to recognize in this steeple the hand of a Bristol architect. It is a plain but well-proportioned

² Roofs of this class abound in Radnorshire, which contains several admirable specimens. See above, p. 140.—EDD. ARCH. CAMB.

example of that class of the Somersetshire Perpendicular towers which I have elsewhere³ especially pointed out as the Bristol type. Were the angle-turret capped with a small spire, it would very closely recall the effect of some of the smaller towers in and about that city. The other angles have diagonal buttresses, finishing close under the battlement. The smaller windows have unluckily lost their tracery, but the great west window still remains perfect, an excellent example of a thoroughly Somersetshire type, the mixture of Alternate and Supermullioned tracery,⁴ with numerous lines crossing in the head, as at St. Werburgh's, Bristol, and St. John's, Cardiff. This west window stands in marked contrast with that opposite to it at the east end, and clearly exhibits the difference between the rough local work and the delicate execution of the exotic design. Even the east window may be referred to Somersetshire influence, as it certainly affects the Alternate pattern, but it shows a wide difference between the artistic powers of Bristol and of Brecon. It must have been inserted at a different time and by a different hand. From the difference in execution I am inclined to think that the elegant little Perpendicular window in the north aisle is not a part of that renovation, but is due to the same superior hand as the tower.

The moulded belfry-arch is by far the best feature in the interior of the church. It is tall and well-proportioned, but it is slightly segmental, and its inner order has discontinuous imposts, which detract somewhat from its beauty. Within the tower are signs of vaulting from capitals with very delicate shafts.

A curious object is preserved in this church, which at present discharges the functions of a font, but which was certainly not designed for that use. It appears to have been the capital of a respond, but it is of a singular design, and there does not seem any place for it either in this or in any other of the churches in the town. The style appears to be Decorated. The round capitals of a

³ Somersetshire Society's Proceedings, 1851, p. 50.

⁴ Essay on Window Tracery, p. 229.

clustered shaft support a square mass with an octagonal one projecting from it, adorned with rich panelling, ogee arches with crockets and finials, the latter rising from the heads of figures holding up their hands.

A side altar remains in this church; it is a plain slab attached to the eastern respond of the western addition to the south aisle. Behind it are two rough panels for a reredos, and above it the capital of the respond is cut through, probably by an image or some other appurtenance of the altar.

STATE OF THE BUILDING.—A few words on the condition of this church can hardly be out of place, when we consider that they may have a very practical archæological purpose, that of contributing towards the preservation of an ancient building, which it would be no small loss to see removed from its place among the architectural monuments of the Principality. From a design for a new St. Mary's being exhibited in the temporary Museum, I infer that there is a movement to get rid of the old St. Mary's; I have even heard the reason assigned that the building is too small for the congregation. I do not know whether I am stepping beyond my province in hinting that Brecon contains more than one church, and that if St. Mary's is filled to overflowing, such is certainly not the case with the spacious nave of the Priory. But it has certainly a strange effect, when on entering a church which we are told is too small for its congregation, we find a full fourth of its area blocked off and rendered utterly useless. The whole of the western addition is shut off by an impermeable partition, and left in a state of darkness visible, which, among other evil results, causes the noble belfry-arch, the best feature in the church, to be entirely lost in the general effect. If this portion of the building were again rendered available, and the remainder were cleared of the abominations which encumber it in the form of pews, possibly sufficient room might be found in the church as it stands at present, even though a little more void space were left towards the east end than is now the

case. But if still more accommodation is required, the precedents of past times afford a very easy and natural way of enlarging the building without interfering with any of its characteristic features. Extend the north aisle eastwards, westwards, or in both directions, just as was anciently done to the southern one. The new arcades should imitate the general proportions of the old ones to which they would be respectively opposite, without copying their rudeness of detail. They should be specimens of good, simple Gothic, with as little as possible of the distinctive character of any particular century. They should certainly not be assimilated to the original Norman work, but distinctly maintain the character of additions. If St. Mary's must be enlarged or altered, this is clearly the way in which it should be done; the past history of the fabric unanswerably suggests it. But I must confess that, if higher necessities do not imperatively require it, my antiquarian feelings would be better satisfied by its preservation as it now stands, only in a more seemly condition as to internal arrangements, as a building extremely valuable as a record of the changes to which mediæval churches were subjected, and doubly valuable as occurring in a district where instances of this kind are not met with at every step.

We have thus concluded the first stage of our perambulation. The second brings us to a building of far greater pretensions in its original state, and which even now retains portions of far greater beauty, but which, in its present condition will hardly detain the inquirer so long as the church which we have just described.

§ II.—CHRIST'S COLLEGE.

I mean, with regard to this structure, to confine myself wholly to the church. I made no complete examination of the domestic buildings; indeed the most important and interesting portion, the apsidal Refectory, I *could* not examine. Antiquaries are but men, and the stench which there reigned supreme on the occasion of my visit made me wholly incapable of prying any

further. Mr. Parker and Mr. Basil Jones were more enduring; and to them I must refer those members of the Association who are anxious for further information. Some description has already appeared in the second volume of the former gentleman's beautiful work on *Domestic Architecture*.

Of the church the general history is very easily made out and may be very briefly expressed, but some of the minuter details of arrangement present considerable difficulties. I do not however design to devote much space to their examination, but rather to concentrate my forces upon the great glory of Brecon, the Priory Church.

The church belongs to a class of which I have only seen a few examples, but those which I have seen possess a marked character in common. In the course of my wanderings of this summer⁵ I have come across three churches of Friars, which agree in several remarkable particulars. One is the building at present under consideration; the other two are to be found in quite another part of the island, being situated at Chichester and at Winchelsea. All three, though buildings of considerable architectural merit, differ very widely from the ordinary arrangements of conventual churches, while they do not exactly recall the common type of parochial edifices. They consist of a long aisleless choir, like a very fine parochial chancel of unusual extent, and a nave, but apparently without regular aisles, without transepts, or tower, certainly without central towers. Brecon assuredly had no tower at all; the other two may possibly have had western ones. In all cases the nave has been

⁵ 1853. In *this* summer (1854) I have seen two still more remarkable specimens of Friars' churches. At Norwich is one whose nave with aisles now forms what is called St. Andrew's Hall, and its choir the workhouse chapel. Between the nave and choir is a bay belonging to neither, which supported a hexagonal tower. At Lynn the tower only stands, but the arrangement is clearly the same. I can find no trace of such a one at Brecon; Winchelsea and Chichester I have not revisited. It should be remembered that the style of the tower at least,—at Norwich of the nave also,—is Perpendicular; still this form seems a modification of my other kind.

destroyed or nearly so, while the choir has been preserved, at Winchelsea indeed in a ruined, at Chichester in a desecrated state, at Brecon in one for which I do not feel it my business to devise an epithet. This preservation of the choir and not of the nave is contrary to the rule commonly followed when a monastic church was partially destroyed,⁶ as we have ourselves seen at Leominster and Monkton, where the nave is the portion retained. But the reverse appears to be the rule in Sussex, as, besides the two buildings I have mentioned, appears from the cases of Boxgrove and New Shoreham, where the choirs are still used for divine service, the naves being ruined. The present triad of churches seem to suggest as their leading notion, a sort of college chapel with a preaching-place annexed, a description which may not ill express the leading objects of a society of Friars. Between Chichester and Brecon the resemblance is most striking, Winchelsea derives a somewhat different effect from the termination of its east end in a three-sided apse.

The original church at Brecon consisted of a nave and choir, with a small chapel attached to the north-eastern portion of the former. This was erected during the thirteenth century in the purest and best style of *common* Lancet or Early English. I say *common*, because in neither of the Brecon churches, nor at Hereford, nor Leominster, did I observe any sign whatever of that peculiar style which I have so often spoken of as pervading the Norman and Early English architecture of Somersetshire, and of the coast of South Wales from Chepstow to St. David's. This style reaches inland as far as Llanthony, but it seems not to extend farther northward. Gloucester, Worcester, and Hereford, would doubtless be the great architectural centres of the midland district of Wales and the adjoining parts of England, just as Bristol, Wells, and Glastonbury were of the other region. Now Gloucester and Hereford have nothing of

⁶ In the present instance it would be accounted for by the fact that the church was connected, after the Dissolution, with a capitular body, and had no parochial use.—EDD. ARCH. CAMB.

the kind ; Worcester presents a slight approximation in its Transitional work at the west end of the nave, but none at all in the fully developed Lancet of the choir. Consequently, the Brecon churches, though exhibiting most beautiful specimens of the Lancet style, exhibit it in its usual form familiar in other parts of England, without any of the peculiarities which might have been expected in a Somersetshire, Monmouthshire, Glamorgan-shire or Pembrokeshire building.

The north side of the choir, that namely which was exposed to view, the conventual buildings lying to the south, presents a series of lancets, which are divided externally into couplets by the buttresses, the east bay alone containing three. Internally they form a continuous range of eleven arches, being, though not very rich, one of the finest compositions of the kind with which I am acquainted. On the south side are only four lancets in its eastern portion, the remainder being all blank wall. The string beneath stops just west of the windows. There is a good double trefoiled piscina, and there has been a range of sedilia to match, but only one and part of another remain, the rest being blocked by a strange modern monument.⁷ To the south there is no sign of a chancel arch, a feature which must have been very conspicuous both at Chichester and Winchelsea.

The nave has at present a north aisle, but a little examination will show that such was not the case originally. A blank wall divides the eastern portion of the nave from what now seems to be a kind of vestry to the north of it. In this wall on the nave side is a corbel, possibly connected with the roodloft. On the other side is an Early English piscina, double and trefoil, but plainer than that in the choir, clearly *in situ*. An Early English

⁷ Strange indeed it is ; a gentleman in a large wig appears to be addressing a discourse with some oratorical gesture to a couple in bed, who however take no heed to him whatever. The gentleman in bed appears to be himself lecturing out of a book, while his lady lifts up her hand in a silencing and reproving manner. Surely a famous series in *Punch* must have been derived from this grand work of art.

string runs along the north wall of this building, and some little way down the aisle. It then suddenly stops at a great break in the masonry, and suddenly reappears at the west end of the nave, under the great west window, of which only the lower part of the jambs remain, but not at the west end of the aisle. On the other hand, the arcade which stood between the nave and the north aisle was certainly Decorated. This arcade has been destroyed, but two of its responds remain, one at the east end, the other built up again in the wall, removed probably from the west end, whither its place is distinctly visible. These are of the common octagonal form with moulded capitals. Of the same style is the large doorway, or rather gateway, on the north side, which, as there was no doorway in the west front, must always have been the principal entrance. It is round-headed with the wave-moulding, reminding one of the outer arch added to the famous Norman porch at Malmesbury. On the north side are two doorways, the signs of one or two windows, and a singular oblong opening which clearly went through the wall. Whether a cloister joined the church here is not quite clear, as the monastery seems to have contained another away from the church, but some portions of the building seem to have joined the choir.

The inference from these appearances is that the piscina marks the site, and the Early English string on the north wall the extent westward, of a small chapel, contemporary with the original nave and choir, which in the fourteenth century was carried out westward so as to form a regular north aisle to the nave. At the same time, or possibly somewhat earlier, the present east window of five lights of simple Arch tracery must have been inserted. The general effect very much resembles that at Chichester, but there the lights are distinct lancets, and the outer one on each side is cinquefoiled. In the chapel or vestry now gabled to the north is one like that in the nave aisle of the Priory Church.

No other alteration of any consequence seems to have

taken place during any period of good architecture; but it may be worth while to point out the stalls in the choir. They are singularly poor in execution, but are evidently intended exactly to reproduce ancient models. They probably date from about the time of the Restoration.

Of the condition of the church I will only say that it is one singularly unpleasing and perplexing for the purposes of the antiquary, who is continually tempted to wish that it were either in habitable repair or else an entire ruin. At present it exhibits a strange combination of the two. The choir is roofed, doubly roofed, as its temporary adaptation as the parish church of Llanfaes appears to have brought upon it an inroad of pews and an additional plaster ceiling. The remainder is unroofed, except that a vestry has been constructed out of a portion of the small chapel at the north-east of the nave. As a respond and some other fragments have been built up, the appearances are at first sight somewhat puzzling. Indeed the general appearance of the whole nave is not a little so. It has not been fairly ruined; simply unroofed, and then left to take its chance; but a Procrustean process of pulling down walls and building up windows has reduced it to an uniform height all round. Entering an enclosure of this sort by a doorway, which, as I before intimated, is of unusual size, the feeling is by no means like that of entering a church or other building in an ordinary ruined state; it feels more like a sort of anomalous cloister attached to the choir. I feel sure that a good many of those who accompanied me round the building, learned then for the first time that it was really the nave of the church.

We must now make our way to the higher parts of the town to investigate the building which gives Brecon its chief claim to a high place among our archæological towns, and whose character and history will require it to be examined in as minute and technical a manner as possible.

§ III.—ST. JOHN'S PRIORY CHURCH.

Brecon Priory Church is the noblest example of a class of which a good many instances occur in Wales. The class I mean is one of massive cruciform churches with central towers, whose high roofs and gables invariably produce a picturesque external outline, but which are almost always lacking in external ornament, whatever they have bestowed on them in that way being reserved for the interior. Llanbadarn-fawr is the church which always occurs to me as the type of the class, as an aisleless building of considerable size, combining the two characteristics of an unsurpassed majesty of outline and a lack of ornament bordering upon rudeness. And the idea of Llanbadarn always suggests to me that of Leonard Stanley, in Gloucestershire, as essentially a kindred building, though it is somewhat less massive and by no means so devoid of ornament. But the same type occurs in buildings both of greater and of less pretensions than these two. Llanddew, in the immediate neighbourhood of Brecon, is at once felt as exhibiting the general conception of Llanbadarn on the very plainest and humblest scale, but with a justness of outline not surpassed by any church of the class. The Priors of St. Dogmael's and Haverfordwest, as far as can be made out from their scanty remains, must have been buildings of the same class, but with a far greater amount of internal ornament. The still scantier remains of Pill Priory,⁸ near Milford, may perhaps justify us in referring it to the same class. Of Ewenny, Coyty and Coychurch, I unfortunately cannot speak. At Crickhowel we find a church approaching to the same general notion, but of diminished massiveness, and modified by the addition of aisles; but at Brecon we find the genuine conception of Llanddew and Llanbadarn carried out on a scale of size and magnificence approaching to that of a cathedral or abbey church.

⁸ See *Archæologia Cambrensis*, 1852, p. 165.

I know of no building which more perfectly carries out its own leading idea than the church which we are now considering. This leading idea is that of simple bulk. Brecon Priory impresses us more strongly with the idea of general magnitude than many buildings of much greater positive dimensions. This is perhaps partly occasioned by its extreme simplicity of composition. It consists throughout of a few bold members, and everywhere rejects anything like complication of design or ornament. It thus loses somewhat in strictly artistic merit, but it gains immeasurably in the power of setting forth its own animating notion. This leading idea of bulk displays itself in almost contradictory ways. The breadth of the building is unusual, and in a cruciform church necessarily strikes the beholder from every point of view. Now nothing is generally more fatal to the effect of height than excess of breadth; yet the church is far from appearing low; a lofty clerestory crowned with a roof of tolerably high pitch is an arrangement which effectually excludes any deficiency in this respect. In a longer building this might not have been the case; but this church is just long enough for the dimension of length to take its share in the general expression of bulk, without at all diminishing the predominance of the other dimensions. Within, the enormous piers of the nave, their broad arches and simple clerestory, though very inferior as a work of art, carry out the general idea far better than would have been done by adopting the elaborate composition of Llanthony and St. David's. In the presbytery, with far greater richness of detail, the composition is hardly less simple. A triplet in each bay, with a vault which has never been finished, constitute the whole design.

In attempting a general criticism on the church, I have almost unavoidably forestalled in some degree the more detailed description on which I must now enter. Brecon Priory, as must have been inferred from what I have already said, is one of the churches which intermingle the distinguishing features of the minster and of

the parish church. Some intermingling of the latter character was necessary to carry out its peculiar character in its fullness. In this it affords a remarkable contrast to Llanthony, a church covering about the same amount of ground, but which is in almost every respect a miniature of a huge cathedral. Hence Llanthony, while infinitely superior as a mere work of art, has the appearance of being a model of a larger building; Brecon, at the expense of a certain rudeness and want of purely artistic beauty, acquires an air of dignity peculiarly its own.

The ground plan consists of a nave with aisles, the southern one not reaching quite to the west end, and a north porch; a central tower, or choir, with transepts, and an eastern limb, forming a large presbytery, without regular aisles, but with a remarkable arrangement of chapels on each side. Speaking generally, the eastern parts may be called Early English, the western Decorated; but this does not fully express the history of the building. The piers of the nave are Norman, and that portion of the church was only gradually remodelled into its present form. These piers are doubtless vestiges of the latest portion of the earliest church. The church was doubtless commenced not long after the foundation of the Priory by Bernard Newmarch at the close of the eleventh century; but probably the nave might not be completed till towards the middle of the twelfth. The choir, transepts, and presbytery, were rebuilt during the thirteenth; the fourteenth gradually transformed the Norman nave into a Decorated building, and made some alterations in the Early English eastern portions; there is no later work of any consequence. Having premised thus much, we may continue the description and the details of the architectural history together.

THE PRESBYTERY.—The eastern limb, which, at least in the original arrangements of the church, formed the presbytery, consists of four bays. As it originally stood, the two easternmost bays were free, while chapels were attached to the western pair, but on the north side later alterations have somewhat interfered with this arrange-

ment. The style is common Early English, extremely good, but not remarkable for richness; in the exterior, indeed, remarkably the reverse. A triplet occupies each bay except the western one, and a quintuplet fills the east end. Externally these windows are as plain as possible; within they have detached banded shafts and moulded jambs, but nothing conspicuous in the way of ornament. Those at the sides are singularly slender, and the centre light rises in an unusual degree above the side ones. The eastern quintuplet has broader lights and a more gradual rise, but the three central ones are larger and group more closely together than the external pair. The addition of the chapels only affected the design by externally shortening the windows in the two western bays, and converting them into a kind of clerestory.

The upper part of the east end has suffered a good deal from both mediæval and from more recent innovators. In the original design, the gable was of an enormous height; but, from the corbel-table still remaining on the east wall, it is plain that a battlement was carried round in front of it. This was no unusual arrangement in churches which, like Brecon, might not uncommonly be called upon to play the part of a fortress, and is but another instance of the same necessity which dictated the whole class of military church towers. At the east end of Abergavenny Church we have already seen an instance of this particular usage.⁹ Here, at Brecon, it seems to have been cloaked by two large angle-turrets,¹ now unfortunately broken off, which rise in a rather singular manner, from two buttresses continuing the east wall north and south. These turrets must have consisted of a central spire with four small pinnacles round it. Two others project from the front below the corbel-table, without any connexion with the turrets. The lateral

⁹ See *Archæologia Cambrensis*, 1854, p. 44.

¹ I ought to mention that these turrets were first pointed out to me by Mr. Basil Jones, who seems to have a calling that way. (See *Archæological Journal*, vol. ix. p. 266.) To the assistance of Messrs. Jones, Parker and Penson, my account of the Priory owes much.

arrangements allowed one buttress on each side, between the two bays which stood free. All these buttresses are of small projection, having only set-off below the windows. The present gable and external roof are modern, and cannot be positively relied on as representing their appearance at any period of good architecture; though we shall soon see reason for thinking that the pitch of the roof may not unfairly represent that of the fourteenth century.

The internal aspect of the presbytery is extremely noble, though the contemplated vaulting has never been added. Vaulting-shafts, corbelled off at the string below the windows, rise between each triplet, and a portion of the springers is attached to each. The arches traced out for the vaulting are unusually acute, in accordance with the design of the triplets which are adapted to them. This circumstance, I believe, more than anything else, gives this presbytery its peculiar beauty. I am not sure that the absence of the vault is altogether to be regretted. It certainly gives this part of the building a bare and unfinished appearance; but it gains in point of height, and allows the beautiful arrangement of the triplets to be more distinctly visible. In short, as so often happens in the case of ruined or unfinished buildings, a circumstance which diminishes the perfection of the whole as a work of art, allows a particular feature to display itself to greater advantage. The present internal roof is a low-pitched one of the common Perpendicular type with tie-beams, with only a moderate degree of ornament, but enough to show that when it was added, the notion of vaulting had been entirely given up. It is clearly designed as a substitute for the vault, and not as a mere temporary botch.

The only original connexion of the presbytery with the chapels was through a low arch, in the first bay on each side, which, in point of importance, is something between a pier-arch and a mere doorway. It has shafts and mouldings, arranged in a somewhat unconnected

way, the shafts seeming to be recessed in a single huge chamfer, while the mouldings are rather elaborate.

Of ecclesiological features in this presbytery I may mention the beautiful double trefoil piscina and two trefoil arches in the east wall.

LANTERN AND TRANSEPTS.—The arches of the lantern present nothing very remarkable; four not very elaborate arches rise from clustered and filleted shafts with moulded capitals. The inner order rises from a pair of shafts side by side, which present the appearance of a hollow between them, which is not the case. There are signs of a contemplated vaulting in the shape of corbels immediately above the capitals, showing that no portion of the height of the tower was designed to be open to the interior of the church. As the only tower in the building, it was doubtless required for the reception of bells from the very beginning. There is however a couplet of arches on each side just above the lantern arches which the vault would have concealed.

There can be no reasonable doubt that the space under the tower was, in this church also, as in so many others of early date, originally the choir occupied by the stalls of the monks, the eastern limb being merely the presbytery. When we come to describe the nave, we shall find certain evidence that the roodloft was originally placed across the western arch of the lantern. I would not however dogmatically assert that the choir may not have been removed into the eastern limb in later times. I am not however inclined to think that such was the case, and am consequently disposed to regard the screen which at present runs across the eastern arch, as another case of a screen dividing the choir from the presbytery, similar to that on which we have commented in the *History of St. David's*. The existing screen is certainly Perpendicular, and it might pass muster as the rood-screen of a small parish church, but hardly as that of a minster of this size, which must have had too in earlier times a solid screen and loft of much greater size. The inner pair of shafts in the eastern arch are corbelled off just

above the screen, which may incline one to the belief, though it hardly amounts to demonstrative evidence, that the present screen succeeded another of the thirteenth century.

The transepts, except so far as they are connected with the chapels, offer little worthy of notice. The north and south fronts have each a large triplet, set remarkably high in the wall. This in the case of the southern one may have been rendered necessary by the conventual buildings which joined the church at this point, and the north have been adapted to it from an unnecessary regard to uniformity which did occasionally, though rarely, animate the mediæval architects.² Below the triplet in the north front is a small and plain doorway of the same date, with mouldings in the arch, but without shafts. One would have almost expected that such an opportunity would have been gladly seized for the introduction of a magnificent portal, like those in the transepts of Lichfield and Stafford. But such a feature of external splendour would not have harmonized with the severe and massive character of this church, which reserves all its enrichment for the interior. The actual north front is somewhat bare, but the position of the window produces a striking and solemn effect. The transept walls are considerably lower than those of the nave and presbytery; the roofs are now of medium pitch, but the weather mouldings testify to a much greater elevation in their original state. The internal roofs are, allowing for the plastering to which they have been subjected, good examples of the coved form, but they cut off the top of the triplets in both transepts. In the south-west corner of the south transept is the passage to the tower, &c., approached by a contemporary doorway rather oddly managed.

CHAPELS.—The chapels in the angles of the transepts and presbytery, which externally form a sort of irregular

² I have mentioned a somewhat analogous case at Leonard Stanley. —*Archæological Journal*, vol. vii. p. 151.

aisles to the latter, are among the most remarkable features of the building. They have been subjected to a good deal of change and mutilation, but on the north side at least the original design can be made out to demonstration. At present a large chapel whose north wall nearly ranges with the transept front, occupies three bays of the presbytery, but the interior reveals that this is an alteration of the fourteenth century. The original chapels were attached to two bays only; this is very satisfactorily proved by the existence within of the original external buttress of the presbytery, against which the present eastern wall of the chapel has been built, and by the arrangement of the windows, as has been already described, these in the two western bays being high in the wall, like a quasi-clerestory, while the third comes down lower, having evidently been external. The chapel opens to the transept by two Early English arches not forming an arcade, over which is a lancet. On going into the chapel we perceive that the roof has originally been double, and that this lancet was external between the two roofs. Traces of preparation for vaulting may be very clearly discerned at the south-west angle of the chapel, and less distinctly, but quite sufficiently, on the pier between the two arches. From this it is pretty clear that the original design was for four bays of vaulting with a central pillar, exactly like the chapel at the east end of the south choir aisle at Dorchester,³ or the chapter-house of Llandaff Cathedral.⁴ This beautiful design was doubtless never carried out, and in the next century it was given up for that of a single large chapel.⁵ The present clumsy lean-to roof, entirely concealing the windows of the presbytery, is however quite a modern device; the original Decorated chapel had a

³ See *Archæological Journal*, vol. ix. p. 168.

⁴ See *Llandaff Cathedral*, p. 39.

⁵ About the same time an exactly similar change was effected in the chapels occupying an analogous position on the south side of the presbytery at Llanthony, but there in addition the two arches leading from the transept were thrown into one.

distinct gable, as may be clearly seen at the east end. The east window is of three lights, of a variety of Arch Tracery which has very much the look of a mutilated Perpendicular window, but which is a genuine Decorated form, occurring in other parts of this church, and very common in Herefordshire. It has banded shafts within. The windows on the north side have been modernized, and the whole effect very much injured.

Besides the original arch, the presbytery is now connected with the chapel by a four-centred doorway, with good panelling on the door itself: but on going into the chapel it appears that this door must have been cut through a very fine Decorated tomb, adorned with crockets, pinnacles, and ball-flower. Its wide arch however seems always to have had a more acute one under it, and in the passage through the wall there is a squint to the high altar.

The history of the chapels on the north side is open to no reasonable doubt; on the south the case is less clear, and it seems at least certain that the arrangement was not the same as on the other side. There are two arches from the transept, but not quite identical with the northern pair; and the chapel into which the extreme southern one opened has been destroyed. A double piscina however remains just under the arch, which has nothing answering to it on the other side. This would at once suggest an apse as the most probable form of the southern chapel.⁶ But the south wall of the chapel immediately south of the presbytery contains a triplet, which is said to have been not very long ago built up there, and from the appearances at the south-

⁶ My impression is that last year I saw some traces of vaulting on the east side of the wall blocking the arch of this chapel. If so, it is now (August, 1854) completely covered up with ivy. Could Pausanias visit Brecon, he might use the same language which he applies to the temple of Athena at Alalcomenæ. Τὸ δὲ ἱερόν ἐν ταῖς Ἀλαλκομεναῖς ἡμελήθη τὸ ἀπὸ τοῦδε . . . ἐγένετο δὲ καὶ ἄλλο ἐπ' ἐμοῦ τοιόνδε ἐς κατάλυσιν τοῦ ναοῦ, κισσός οἱ προσπεφυκώς μέγας καὶ ἰσχυρὸς διέλυσεν ἐκ τῶν ἁρμονιῶν καὶ διέσκα τοὺς λίθους ἀπ' ἀλλήλων. —*Bæot.* c. 33.

west angle of the chapel it seems not improbable that such may have been the case. Now this triplet cannot have been built up again from an apse. The whole appearances in this part are extremely perplexing.

In any case it is clear that the two chapels were not, as on the north side, of equal length, the inner one alone extending two bays. This inner chapel was apparently shortened during the Decorated alteration, and the outer bay converted into a sacristy. The change is a singular one, but the evidence seems convincing. That the chapels originally extended along two bays is shown by the arrangements of the presbytery windows. There are also traces of a double piscina, similar to that which I have mentioned in the outer chapel, which has been cut through by a Decorated string. Windows have also been inserted of a character rather domestic than ecclesiastical.⁷ This chapel or sacristy is now roofless.⁸

When these Decorated changes were made, a window of the same kind as that at the east end of the north chapel was also inserted in the western bay of the presbytery on the south side, cutting through the proposed vault-line. It is extremely plain within.

THE NAVE.—We here find the earliest remains in the whole church, but they exercise comparatively little influence on the general effect. It is essentially a Decorated building, for, though the Norman pillars remain, yet they support new arches, and are fitted with

⁷ I hope this description is tolerably accurate, but on coming to Brecon (August, 1854) to revise this account I found this sacristy defended by a padlock, the key of which I could find nowhere. In fact Brecon Priory labours under a grievous overabundance of keys. To see the interior of the church application has to be made to a clerk or sexton; to see the exterior of the south side to (I believe) a churchwarden; a third functionary keeps the key of the tower; if when you have ascended the tower, you wish to enjoy the prospect from the top, you are sent to Mr. Churchwarden again; finally, divers padlocks are scattered up and down the passages in the wall, the residence of whose keys I could ascertain from nobody.

⁸ On these chapels and similar arrangements elsewhere, see *Archæological Journal*, June, 1854.

new capitals. Like Dorchester, Llandaff, and St. David's, this part of the church has been gradually transformed into its present shape, and, as in the two former cases, we may perhaps discern three different stages of the reconstruction.⁹ Externally the nave is wholly in this style, and a noble massive outline it presents. One feature indeed it lacks which ordinarily contributes greatly to the splendour of our larger churches; it has nothing which can be called a west front. It has nothing in this respect to set against Tintern and Llanthony, or even against the indications of what has been at Chepstow.¹ The west end is quite irregular; the south aisle does not extend so far west as the nave, and the northern one has no west window. And the west end of the nave itself has nothing very remarkable about it. It has no western doorway, two small buttresses only occupying the space below the west window. Here also the parapet is advanced upon a corbel-table, just as at the east end. At present the roof is hipped; but even if, as is probable, there was anciently a gable, still this corbel-table projecting in front of it must have greatly injured the effect as an architectural composition. The west window of five lights is a good one to which I have called attention elsewhere.² On the south side, where the cloister stood, there is little to be made out, and that little is well nigh concealed by the ivy which terribly disfigures all this side of the church. But the aspect on the north side is exceedingly striking. An aisle with low walls, but with a roof of very steep pitch, its walls supported by low massive buttresses with one long steep set-off, a tall clerestory pierced by elegant windows at considerable distances, are further diversified by a high-pitched porch and a large dormer rising from the aisle roof. This latter forms as picturesque a feature as can be imagined, and is in fact the making of this part of the church as a matter of external effect. The aisle

⁹ Llandaff, p. 71.

¹ *Archæologia Cambrensis*, 1851, p. 6.

² *Essay on Window Tracery*, p. 121.

windows are of three lights, of the same meagre kind as those already mentioned. Those in the clerestory on the south side are of three lights with Intersecting tracery; on the north they are of two, with soffit cusps, the tracery alternately simple Arch, and a variety of Reticulated analogous to the skeleton of the west window.³ The window in the dormer is of three lights, and of extremely graceful proportions, those below it in the aisle being cut rather short; the tracery is of that elegant variety of Reticulated approaching slightly to Flamboyant; this also has soffit cusps.

Within we must say that the nave is of four bays on the north side and three on the south, such being the number of the arches; the southern aisle, as has been hinted, being a bay shorter than the rest. But to the east of the arcade, beyond its respond, is a blank wall almost equal to another bay. This was the space occupied by the roodloft, the corbels for the support of which still remain, making it demonstratively certain that the choir was originally, as stated above, under the central tower. At Leominster,⁴ too, it may be remembered, for the same reason, there is no pier-arch in the eastern bay of the nave; and this arrangement seems to me much more sensible than making an arch and concealing or mutilating it by the roodloft, as cannot fail to be the case whenever that feature is introduced on the scale to which it commonly swelled in cathedral and monastic churches.

The Norman pillars are octagonal, positively very massive, but appearing less so on account of the great width of the bays, in which Brecon resembles St. David's. They are fitted with plain moulded capitals of the same section, and support pointed arches, those on the south side quite plain, with mere chamfers, while those on the north have mouldings of an elaborate and somewhat unusual section. The general effect of the interior is

³ Essay on Window Tracery, p. 91.

⁴ Archæologia Cambrensis, 1853, p. 18.

that of great spaciousness, a little bare perhaps, and, as a work of art, very inferior to the perfect cathedral effect produced on a not greater scale at Leominster and Llanthony; but still exceedingly striking from the thorough carrying out of its own idea.

The work of transforming this nave into its present appearance must have been commenced on the south side. The aisle wall there, from its thickness, may very probably be the original Norman wall; this also appears from the fact that the Early English arch from the south aisle into the south transept is partly blocked, as if it were designed for a wider aisle, which had never been erected. When the disfiguring and endangering ivy is got rid off,⁵ some additional external evidence may be looked for. One might even suppose, from the similar thickness of the clerestory wall that the arches and windows were merely inserted; were it not that the necessary underpinning would appear in such a case to have been undertaken without advantage proportionate to the labour. But in any case the work on this side is clearly distinct, and somewhat plainer throughout than that on the other side, the arches having mere chamfers, and the windows being also wider and plainer.

The next stage entirely rebuilt the north aisle, erected the northern arcade, and lengthened the church a bay to the west. These two last portions necessarily hang together; and as the mouldings of the arcades resemble those of the aisle windows, we may fairly set them down as belonging to one period.

The resemblance in the tracery enables us to fix the few Decorated insertions in the eastern parts of the church as contemporary with this stage of the reconstruction.

The northern clerestory and the dormer window closely resemble each other and have quite different

⁵ This happy day seems to get continually more and more distant. The south side of the church is converted into a shapeless bush, probably from some ridiculous idea of picturesque effect, which, where the ivy is allowed to grow to such an absurd extreme, ceases to apply.

details from the aisle windows. The window in the dormer must be an afterthought; had it been designed from the first, one would conceive that the architect would rather have employed a single longer window, as at Kingsland, in Herefordshire, than have thus put one window over another. I have already treated of windows thus set in dormers at Malmesbury⁶ and Leominster;⁷ but this Brecon case differs from both of those in not being over a cloister. I think, however, that a reason may be easily given for the arrangement in this case. There was a chapel in the east end of this aisle, attached to a fine Decorated tomb which still remains, showing that it existed from the first. Traces of the screens which surrounded this chapel may be observed against the pillars; these screens must have rendered the window in this part of the aisle almost useless for the general lighting of the church, and, as there is so much dead wall close by, the deficiency of light may have been practically felt and corrected by this ingenious device of the dormer window.

The resemblance between the clerestory and this window, and their dissimilarity to the work below, almost entitle us to rank them as a third distinct stage in the reconstruction. Æsthetically they certainly are; if we suppose them to have been so chronologically, we must suppose some time to have elapsed between the erection of the arcades and the addition of the clerestory. There is no difficulty in supposing this, if some temporary roofing were inserted. Possibly the actual finish of the west end was not effected till this stage, as the west window resembles the clerestory more than those in the aisles. One of the buttresses projecting westward from the west end contains a graceful cinquefoiled arch.

The very elegant window at the west end of the south aisle is quite unlike anything else in the church, and we may fairly set it down as a direct imitation of

⁶ *Ecclesiologist*, vol. xiii. p. 161.

⁷ *Archæologia Cambrensis*, 1851, p. 20.

some individual window elsewhere. Its tracery is of a rather peculiar character, with spiked foliations.⁶

The porch has a fine effect in the general view, but it is a strange piece of patch-work; the inner door is Early English, the outer seems Decorated, above it is a pointed arch between two square ones, and over that a couplet of lancets.

THE TOWER.—The enormously massive central tower is one of the most striking and characteristic features of the building, and one in which it is most distinctly felt that Brecon is but a magnified Llanbadarn. Its lower portions, as we have seen, are Early English, but the greater portion of the mass which rises above the roof of the church is Decorated with Perpendicular alterations. A distinctly Decorated string cuts through the original extremely high roof-line of the presbytery, showing that the latter must have been much lowered, probably to about its present height, during the Decorated reconstruction. The windows on all sides but the east are portions of the Decorated ones, mutilated or built up again when the present battlement was added; the eastern one is an entirely Debased insertion. The whole tower is singularly plain, but so much the grander for its plainness; the square turret at the north-west angle adds much to its effect.

ECCLESIOLOGY, &c.—There is a fine Norman font, with an inscription which, I believe, nobody has yet been able to decipher, and which certainly is quite beyond my powers.

Many of the sites of altars have already been mentioned incidentally. There appears from a bracket to have been another near the end of the south arch in a very inconvenient place. A bracket is attached to the west face of the eastern respond of the lantern arches, but as the stalls would doubtless come inside the arches, this proves nothing against the position of the choir argued for above.

⁶ See *Essay on Window Tracery*, p. 79.

There are several ancient tombs, including floor-crosses, some of the latter, as was pointed out by Mr. Basil Jones at the Brecon Meeting, as late as the end of the seventeenth century. I know few churches where the modern monuments are so well worth studying; if not better, in point of design, than in other places, they are at least not worse, but they surpass every necropolis I have yet seen in the average length and average absurdity of their inscriptions. Whenever the happy day comes which shall clear Brecon, and Bath, and Westminster, after the admirable example of the Temple Church, three of the Brecon tablets ought to be sent to the British Museum as national curiosities. The fortunate three are those which commemorate respectively a Bailiff, who was "a strenuous supporter of the rights of the inhabiting Burgesses against Foreigners;" an Apothecary, "whose great medical knowledge was well known in this county, so that very rarely did any one under his care employ a physician;" and a Marquis, who "contributed by voluntary donations" £366,000, with some odd pounds, shillings, and pence, "towards the exigencies of his country!"

CONVENTUAL BUILDINGS.—The remains of the domestic buildings of the Priory are not very extensive. The external wall remains, for a considerable extent, together with two plain gateways, one of them near the west end of the church. There is also a small building external to it lying diagonally to the church, containing a broad lancet window and a low projecting buttress like those in the north aisle.

The principal buildings of the monastery, as we learn, joined the church on the south side. The cloister is demolished, and, owing to the plague of ivy, but few traces can be made out. A long range forming its western side joins the western end of the south aisle. At the other extremity signs may be made out of the passage from the dormitory to the church, but the whole of this part is so patched that it is impossible to describe it in detail.

§ IV.—NEIGHBOURING CHURCHES.

I will, as usual, conclude with a few remarks on the churches which I have seen in the neighbourhood of Brecon. Llanfaes, in a suburb of Brecon, is an ordinary Welsh church, of tolerable character, having a centre tower with a pyramidal capping, and several lancets and apparently Decorated windows chiefly blocked. There was, before the late catastrophe, an excellent little bit of timber work in the porch. Of churches at a greater distance, the two chief are the cross-churches at Llanddew and Crickhowel, to which I have already alluded. The former ought to be well known, as an engraving, with a short description, has been given by Mr. Petit.⁹ The chancel and transept are in fair preservation, but the nave is modern, or completely modernized, and the tower was rebuilt, though quite in the old spirit, in 1620. The large chancel, with its three lancets on each side, its eastern triplet, its trefoil-headed priests' door, is unsurpassed for the combination of perfect plainness with perfect excellence. The transepts are chiefly remarkable for an exceedingly slender lancet in the east wall of each, set in a tall altar recess.

Crickhowel is a much larger building, and must, I suppose, rank, though certainly *longo proxima intervallo*, next after the Priory itself, among the churches of Brecknockshire. It is a large and well-proportioned cruciform building, with a central tower and broach spire, a most unusual feature, I need hardly say, in the Principality. It is, however, much disfigured by a recent enlargement of the nave aisles. The presbytery, transepts, and tower are all of a piece, and a very elegant example of transition from Lancet to Geometrical. The side windows in the presbytery and transepts are trefoil-headed lancets, those in the transept fronts couplets with circles in the head. The lantern arches are discontinuous impost, and there are signs that the screen

⁹ Church Architecture, vol. ii. p. 38.

was placed across the western one, so that the choir was under the tower, just as at Brecon. I have no note of the nave piers. There is a good series of tombs, though in a shameful condition, in the presbytery.

The excursions of the Association from Brecon enabled me to visit several other churches and other ancient buildings. In castles, this district seems less rich than others; the chief are the fine fragment at Brecon, and the round towers at Brynlllys and Tretower, where the "Phœnician" architects so singularly forestalled the forms of English Gothic of the thirteenth century, A.D., especially in the beautiful fire-places of the latter. The most noteworthy of the churches and other buildings have been already alluded to in the reports of the excursions in the October Number. The churches have less distinctive and picturesque character than those of Pembrokeshire, perhaps than those of Glamorgan, but they struck me as more interesting than the last batch which I visited in Monmouthshire. With tolerable work in other respects they are remarkably rich in good woodwork. Thus Llanfillo, a church than which none appears at first sight more unpromising, with an utterly shapeless tower and hardly a decent external detail, contains a roodloft of great splendour. There is an inferior one at Brynlllys; and a good deal in the way of roofing, after the pattern of Tretower Court.¹ At Llanfihangel tal-y-llyn I must not omit to mention an elegant little piece of ancient iron-work on the door. Talgarth and Llangorse have aisles with decent arcades and good examples of the coved roof. Talgarth has also a singular transept as well as Cathedin. In fact in Brecknockshire, as everywhere else, every old church, whilst it is necessary to except Llanywern, is sure to contain something either of outline or detail, to repay the trouble of an examination.

EDWARD A. FREEMAN.

¹ *Archæologia Cambrensis*, 1853, p. 324.

LATIN ORATION, DELIVERED IN COWBRIDGE
SCHOOL, BEFORE SIR JOHN STRADLING,

SEPTEMBER 23, 1618,

BY EVAN SEYS, A SCHOLAR.

(Communicated by the Rev. J. M. Traherne.)

Hæc oratio habita est 23^o Sept. 1618 a Discipulo meo Evano Seys.¹

Si quantum animo Lætitiæ Voluptatisque non solum nos hujus Scholæ Alumni, sed tota etiam hujusce Urbeculæ Civium Multitudo ex hodierno Adventu vestro, Eques Auratissime, præstantissimæque Heroinæ, percipimus, tantum Eloquentiæ dicendique Facultate ego Infans præstarem; efficerem profecto ut nullius linguam Hominis Orationem vel fæcundio rem vel facundio rem vel vobis jucundio rem et gratio rem fuisse judicetis. Incredibile enim dictu est, quam immenso nostri omnium Animi cumulentur gaudio, quantis incedant Lætitiis, quam magnâ Voluptate ex vestrâ exoptatissimâ Præsentîâ jucundissimoque Conspectu perfruantur. Sed omninò vereor, ne id fortasse mihi in dicendo accidat, quod iis qui sæpenumero præ nimiâ Lætitiâ sic auferuntur, ut vel tanquam attoniti, quasi alienatâ mente penitus obmutescant, vel supra modum exultante Animo, quicquid in buccam venerit, rudi atque incomposito Sermone balbutiant. Sed unde potissimum exordium Orationis meæ sumam! Quid primum aut quid postremum dicam? Dum enim tria tantum esse videantur, quibus in hoc dicendi genere, cum Fundatores in Scholas et Collegia, quæ struxerunt, recipimus, uti possimus: primum ut eos pro dignitate suâ laudemus; alterum, ut brevem aliquam Beneficiorum suorum Commemorationem faciamus; tertium, ut pro acceptis Beneficiis Gratias illis agamus; omnia hæc tria fere me hoc tempore aut deficiunt, aut ita se habent, ut non mediocriter verear, si iis uti velim, ne rem perabsurdam videar inchoare. Quid enim? Laudemne ego Puer te, Honoratissime Fundator noster, Virum, in quo omnia Naturæ, Artis, Virtutisque adeo splendide relucunt Ornamenta, ut nullius tantum sit Flumen Ingenii, nulla dicendi tanta Copia, quæ minimam tui partem exornare satis pro Dignitate posse videatur. Vereor equidem faciamne Beneficiorum tuorum Commemorationem? Sum-

¹ Query Evan Seys of Boverton—afterwards Sergeant Seys. The oration is in the hand-writing of Richards of Coity, the Lexicographer.—J. M. T.

mopere, inquam, vereor, ne, si hanc rem aggredior, Oratio mea tibi, qui laudes tuas invitissimus audis, vehementer displiceret. Agamusne tibi Gratias pro Beneficiis tuis, nos hujus Scholæ tuæ Alumni, hique quos astare vides Urbeculæ hujus Cives præcipui? Illud est pro rebus Verba dare: At quid hoc est? Nihil; Nihil? imo sane minus nihilo. Quænam igitur mihi reliqua est Oratio? Nulla; hercle nulla. At ne in ipso Oratiunculæ meæ Principio sit statim finis, nos te, dignissime Baronette, omnibus Precibus oramus et obtestamur, ut quamvis verissimis tuis laudibus non faveas, quamvis immortalium Virtutum tuarum enumeratione nec movearis nec delecteris, per te tamen liceat, tua saltem in nos commemorare Beneficia, ne si illorum nulla omnino fiat Commemoratio, non solum nos, sed Patria etiam tua, cui in dies illa plurimum proficiunt, Ingratitudinis subire Notam videatur. Placetne tibi igitur, nostras exaudire Preces, et petita nobis quam humillime supplicantibus concedere? Concedis, video, sed ut facile ex Vultu colligatur, iniquo Animo concedis, atque ideo jam mihi constitutum est, quæ modo mecum paulo fusius pertractare cogitaveram, illa leviter tantummodo attingere et perquam leviter perstringere.

Decimus jam Annus agitur, ex quo tempore beatæ Memoræ Vir Edvardus Stradlingus Eques, Avunculus tuus, Scholam municipalem et stipendiariam quo melius Juvenes Grammaticæ Rudimentis instruerentur, instructi facilius bonis Moribus informarentur, informati fælicius Sacræ Religionis Præcepta imbiberent, ex singulari in Patriam Pietate, ex Amore non mediocri in bonarum Literarum Studia, et ex incredibili in Literatos omnes Benevolentia, in hoc ipso oppido extruere constituerat. Priusquam vero constituto Operi postremam manum adjecisset, non sine magno, ita ut fit, hujus Scholæ Beneficio, Vitam cum morte commutavit. Nam cum multis ante Annis prudentissimus ille Senex totius Rei suæ familiaris suarumque omnium Possessionum amplissimarum Hæredem te Testamento creavisset, et nisi paucis ante Obitum Diebus, cum Lecto decumbebat, hujus tam sancti et religioni Operis Consummationem tuæ Curæ tuæque Fidei verbis solummodo commendasset, Tu, qui tuus est Animus, quæ tua est Conscientia, quod tuum est Ingenium, majore Curâ, Studio et Diligentia, quam si Autoramentis, Chirographis, Obligationibus, quam si omnibus Instrumentorum Generibus firmiter fuisses astrictus et obligatus, Opus illud inchoatum et imperfectum laudabiliter et ad sempiternam tui Nominis Gloriam consummâsti et perfecisti. Statuerat Avunculus tuus in ipsa hujus Urbeculæ fronte Vultuque, hoc est, in Turre illa sublimi, quæ pœne in Foro medio, et quasi in ipso Transitu omnium ad Mercatum huc advenientium constituta est, hunc Ludum Literarium collocasse.

Quis Strepitus inter nocturnos atq; diurnos
 Discere Discipulus potuitve docere Magister?
 Sed tu, qui te totum in Castalio Fonte dermerseris, et proinde
 probè nôsti hæc Poetarum Dicta.

Carmina Secessum Scribentis et Otia quærunt.

Scriptorum Chorus omnis amat Nemus et fugit Urbes,
 non minus vera esse, quam si essent Oraculi Responsa, Tu in-
 quam, qui præ tua singulari Literarum Cognitione et Doctrinâ (ut-
 pote in ea parte ipsissima tua opera testantur; primum Epigram-
 mata tua Festi vitate, Urbanitate, Lepore, Sale et Facietis referta:
 deinde Libellus ille tuus de Vita et Morte contemnenda, Enchi-
 ridion sane dignum ab omnibus in Sinu semper portari et circum-
 ferri, et omnes probos Christianos, quibus Animæ Salus curæ
 est, tum decet, tum oportet, Nocturnâ versare manu, versare
 diurnâ. Postremò Justi Lepsii Constantia, a te intra Spatium
 35 Dierum a Lingua Latina in Anglicam et artificiose translata;) Tu,
 inquam, qui præ egregiâ tua in omnium Liberalium Artium
 Studiis Scientia, Musas non amare sed odisse Celebritatem,
 Scholas a Cætu et Frequentia Hominum non solum abhorre-
 re, sed etiam Recessum et Solitudinem quærere, tanquam unguiculos
 tuos cognovisti, Scholam hanc nostram a medio Foro, in hunc
 tam idoneum et opportunum Locum, ubi nos, hinc a Dei Opt:
 Max: Sanctuario, illinc a mœnibus Urbis, undique propemodum
 circumclusi esse videamur, non modo transtulisti et fundâsti, sed
 etiam Rebus omnibus ad Studia nostra necessariis, nempe mensis,
 libris, Dictionariis Latino-Græcis, Lexicis Græco-Latinis, per-
 amplo etiam Campo quadrangulato, ut defessi Studiis Animi,
 honestâ Corporis Exercitatione refocillentur, quam elegantissimè
 exornâsti et decorâsti, atque insuper annuo 20^{lb} Salario, et per-
 amcenis adjunctis Ædibus Magistro hujus Scholæ destinatis,
 locupletasti et donasti. Unum pæne prætermiseram, quod ex-
 tremæ Dementiæ et Ingratitudinis fuisset scilicet, Te, postquam
 intellexeras Præceptorem nostrum suscepisse Caii Julii Cæsaris
 de Bello Gallico Commentarios, nobis in prima Classe præ-
 legendos, ex Bibliothecâ tuâ huc ad nos ultro misisse, Thea-
 trum Orbis Terrarum, hoc est, Abrahami Ortelii Fabulas Geo-
 graphicas, Librum sane rarissimum et decem Librarum precio
 vix et ne vix quidem emendum: Quas Ortelii Fabulas nisi nos
 habuissemus ante Oculos, ut tanquam in Speculo videremus
 Locorum Spatia et Intervals, Urbium, Montium, Fluviorum,
 aliarumque Rerum quarum passim in Historia fit mentio, situs
 et positiones, verum Historiæ Sensum et Intelligentiam, vel
 curiosissimum Interpretem nacti, nunquam percipere potuissemus.
 Nunc vero proposito ante Oculos Ortelio tripartitam Cæsaris
 Galliam Belgicam, Celticam, Aquitanicam, earumque singulas

Fines et Divisiones, necnon omnes ipsius Cæsaris res gestas, uno Aspectu quasi præsentem videmus et intuemur.

Hæc sunt ex infinitis tuis Beneficiis aliqua, quæ si singula recensere non supersedeam,

Ante Diem clauso componet Vesper Olympo,
quam finem faciam.

Quare ne tuus Loquacitatis meæ Tædio commoveatur Stomachus, reliqua Silentio præterire sum constitutus.

Jam ad Vos, Selectissimæ Heroinæ, necnon ad Te, Armiger generosissime, ad tuamque Conjugem Heroida perfectissimam, mea aliquantisper convertatur Oratio. Quid autem Excellentia vestra dignum mea potest excogitare Infantia?

Dicamne de singulari et eximiâ vestra Virtute? Nunquam sane mihi quamvis puero, de hac re dicenti deesse Verba possent, sed Orationis hujus difficilius esset exitum quam principium in venire. Sunt enim Virtutes vestræ tantæ, tales, tot, quantæ, quales, quot, non in omnibus magnis Personis, nec in pluribus, sed in admodum paucioribus eisque vestri simillimis, inveniuntur. Sed quid ago, præclarissimæ Indolis et Ingenii vestri oblitus? Non enim vos ad audiendas Virtutem et Laudum vestrarum Prædicationes, sed ut quemadmodum Fautrices et Adjutrices Gymnasii hujus extruendi semper fuistis, sic etiam extracti Benefactrices etiam hodierno Die essetis, huc accessistis. Atque hoc quidem nemo non agnosceret abunde factum esse in eo quod vos Auditorii hujus nostri Spatia Excellentiae vestræ cohonestare, Parietes hosce splendore vestræ Dignitatis illuminare, atque hæc Subsella Incessione vestra honorare et nobilitare non dedignemini. Cæterum vester hic adventus tanquam hortator quidam atque impulsor Ingenia nostra expergefecit, Studium excitavit, Industriam exacuit, Calcarea, Stimulos, Faces tardioribus nobis admovit sic, ut in singulis reviviscente discendi Cupiditate, ipsi in nobis ipsis brevi visuri simus increscentem Eruditionem, et Parentes nostri fructus dulcissimos maturissimosque sint propediem gustaturi. O mirificam in nos omnes Voluntatem vestram! O summam illustrium Dominorum Benignitatem! O generosæ mentis vestræ ad conferenda Beneficia vim properissimam! Nunc vero Oratio mea revertetur ad Te, Primâ dicte mihi summâ dicende Camæna, Fundator atavis edite Equitibus, quam tandem Gratiam pro infinitis tuis Donis tibi referemus? Quænam observantiæ magnitudo Beneficiis tuis respondeat? Quid est quod a Paupertate nostrâ possit meritis tuis æquale, tuâque dignum Amplitudine proficisci? Quid, inquam, tibi reddemus? Num Memoriam Beneficii. Non fugit nos, puerulos licet, Gratias a priscis Sapientibus juvenes fingi, quod nequam debeat Beneficiorum acceptorum Memoria consenescere. Quamobrem hunc esse

omnium Sociorum qui circumstant Sensem existima, quem hæc mea Vox significat. Hæc, inquam, est omnium Sodalium et Condiscipulorum meorum Vox, et Sententia. Tamesti nostra Tenuitas, Amplissime Fundator, referendæ Gratia præcidit facultatem, paræ tamen reddendæ Voluntatem maximam habemus, neque unquam sinemus, ut vel hujus Diei recens Recordatio nostris in mentibus extinguetur, vel cæterorum Beneficiorum inveterata nobis Memoria oblitteretur. Sed quid ego de nobis. Audi Præceptorem ipsum tibi Gratias agentem. Hæc enim quæ sequuntur sunt Verba Præceptoris nostri, qui per me Dignitatem tuam sic alloquitur.

Quantas debet agere Famulus Hero, Servus Domino, Cliens Patrono, tantas pro tot et tantis Beneficiis tuis Ego Famulus tuus, Servus tuus, Cliens tuus, Gratias ago tibi, Eques doctissime, imo Equitum et Doctrinæ Decus et Ornamentum, Hero meo humanissimo, Domino meo benefico, Patrono meo indulgentissimo, Quod vero Auditorio huic me præfecisti, et hujus Scholæ non ita pridem a Te fundatæ Magisterium in me contulisti, et quod Tu tum nobilissimo Comitatu cinctus hanc Scholam tuam hodierno Die adire et invisere volueris.

ROMAN REMAINS IN WALES.

No. II.

BEFORE continuing this sketch it may be well to record that offers of assistance, information, and actual personal survey, have been made by several members of the Association since the appearance of the first article on this subject in our last Number. It is to be hoped that other members will also come forward; and, if observations be made with a view to accuracy rather than extent, in the course of a few years sufficient facts will have been acquired to enable us to deduce from them, by careful comparison, a much more complete and satisfactory idea of what Wales was in Roman times, than it is now in the power of any person to form.

As far as North Wales and the adjoining counties are concerned, it is important to observe that very little has

been *positively* determined about Roman stations, camps, roads, &c. All that we do actually know amounts to about the following, viz. :—

I.—The positions of

SEGONTIUM (Caernarvon),
HERIRI MONS (Tomen y Mur),
CONOVIUM (Caerhun),
DEVA (Chester),
BOVIUM (Bangor-is-coed),
RUTUNIUM (Rowton),
URICONIUM (Wroxeter).

II.—The traces of Roman roads from

HERIRI MONS by Beddgelert towards SEGONTIUM,
HERIRI MONS by Dolwyddelan towards CONOVIUM,
CONOVIUM by Aber towards SEGONTIUM,
HERIRI MONS to Dolmelynllyn,
Dolgelley by Bwlch Goch towards Penal,
Caersws in four or five different directions.

III.—Roman coins have been found in many places as well as these stations, or along the lines of road named above; in British camps, and in the open country, as well as in what appear to have been sepulchral remains.

IV.—Roman mining operations have been observed in several spots, such as the copper mines at Llanymynach, Llandudno, &c.

V.—Roman inscribed stones have been found at various places besides the stations, (where indeed there is no lack of them,) such as Llanrug, near Caernarvon, Ty Coch, near Bangor, &c.

This is about all that is *positively known* for North Wales; though in South Wales the list may be considered as more ample. Its scanty nature shows how much remains to be done; and yet, if even thus much could be recorded upon the face of the Ordnance maps, or some other good map of the country, such as Walker's very useful and accurate one,—observers would find that they possessed a rough preliminary sketch such as they might well hope hereafter to fill up. A complete map

will perhaps elude all efforts to make it for several long years; still it is what should be kept in view, and should be constantly aimed at.

A few more preliminary observations must be made before the examination of any particular portion of the country is entered upon.

First.—We must assume a Base or line of operations for the whole of Wales; for in setting foot within her valleys, or upon her moors, to look for the traces of our mighty, and on the whole beneficent, conquerors, we must be guided by the combined lights of accurate observation and scientific induction. We are going into an antiquarian wilderness; we know of a few certain and determined points; and, like the officers who conducted the Ordnance Survey, we must make use of them for the archæologic triangularization of the district; they will serve as our points of departure and verification; but we must have a preliminary Base-line, from which to commence our series of observations. This line may be considered as one, not rectilinear, commencing at DEVA (Chester), and ending at ISCA SILURUM (Caerleon), passing through various stations, and keeping a direction nearly north and south throughout the districts, since termed the Marches of Wales. The two great stations, or cities, at its extreme points are so well defined and positive, in all that refers to this subject, that we may adopt them, with archæological security, as two starting points. From the southern extremity of this *base-line* another important line may be drawn, with almost equal certainty, commencing at ISCA SILURUM (Caerleon), and ending at MENAPIA (St. David's);¹ not rectilinear, any more than the former, but passing through several important stations, and serving from its well ascertained nature (it was the VIA JULIA) as a base for the Roman survey of all the southern coasts of Wales. From the northern point, DEVA (Chester), we can draw a third

¹ It must be remembered, however, that the existence of MENAPIA is as yet uncertified.—EDD. ARCH. CAMB.

base-line along the northern coasts of Wales, though not with the same degree of exactness. It ends at **SEGONTIUM** (Caernarvon), or it may be considered as prolonged to the extreme point of **MONA**, at Holyhead. All that portion of this line, which lies between **DEVA** and **CONOVIVM** (Caerhun), is not yet fixed; and a small portion towards **SEGONTIUM** is also undetermined; but upon the whole it may be taken as a third base-line for the survey.

The country, after settling upon these lines and points, must then be covered with intermediate and intersecting lines of road, linking one station with another, and, like an open network, spreading over the surface of the Roman province. In the determining of these lines, these internal roads and stations, the principal difficulty of the survey will consist.

The necessity of thus adopting certain determined lines and points will become apparent to all, who may be induced to enter seriously into the matter. For the moment that any arguments come to be adduced for or against the *probability* of any unexplored or doubtful line of road, or concerning the identification of any station, reference will unavoidably be made to the greater stations or cities, which were the military and political keys of the province. Before we can argue upon the probability of any line passing through Flintshire, for example,—a county where all trace of Roman road is unknown,—we must refer to **DEVA** (Chester), and to the other stations, according to their bearings, or geographical positions, with regard to this starting point. If the relative positions of **DEVA** and **CONOVIVM** were unknown,—if only their traditional names remained to us,—our inquiry would be crippled, or nullified at the very outset.

It would be well, therefore, if those members of the Association, who are disposed to unite together for the survey of Roman Wales, were to bear in mind the importance of completing all our information concerning the three main base-lines enumerated above, while they might be prosecuting their inquiries in the interior of the country; for there are several *lacunæ* to be regretted

in these lines, and it will still require much diligence to make them in all respects complete.

Another line is still wanting, and that is one all along the western parts of Wales, perhaps along the sea coast. There are traces of a line from MARIDUNUM (Caermarthen) to Penal on the Dovey, and thence to HERIRI MONS (Tomen y Mur), but this rarely passes in sight of the sea; and it is almost impossible to conceive that the Romans had not some line of litoral communication along so wide an extent of country. It is, however, very difficult to predicate anything upon this the most obscure part of the subject; it must be left to future examiners; nevertheless its importance ought to be pointed out.

Second.—It may not have struck all observers, but it is a point not without some degree of interest, that until proper museums, and receptacles of discovered antiquities, are established and recognized, the finding of Roman coins, tiles, stones, &c., will not advance our knowledge much. Things of this kind placed in private collections, where they are soon forgotten, and are almost inaccessible, do not serve as materials for study and comparison. If a hoard of coins becomes dispersed as soon as it is found, its historical value is indefinitely diminished. The superscription of a coin may be of great importance in determining the negative or positive date of the station or building, wherein it may be found; but, if its locality be lost or forgotten (as is the case in most private collections, *even supposing them to be accessible*), the archæological value of the coin is lost also. It then represents merely an object of Roman numismatic art; but otherwise it would have formed part of a vast series of national and historical proofs and monuments. It would therefore be very advisable for all members wishing to prosecute the Roman survey, to devise a plan either for placing all objects discovered in certain local museums, (few in number unfortunately), or else in some central national collection, such as that of the British Museum. In the latter it might be feared that they would be overlooked, so that they would not become available for public study under

many years; rather would we recommend that they should be forwarded to one or other of the following museums, all of which belong to Wales or the Marches, and are carefully attended to, viz.:—

Caernarvon,	Caerleon,
Shrewsbury,	Neath,
Ludlow,	Swansea.

In each of these towns good museums of national and local antiquities exist; and, from the care and courtesy of their curators, we may reasonably infer that such contributions would not only be valued, but would be made available to the public. We earnestly hope that similar museums may be established at Dolgelley, Aberystwyth, Haverfordwest, Caermarthen, Brecon, and Newtown or Welshpool; but, unless some care and discretion be used on the part of those who make discoveries of Roman (and indeed of other) remains, it may be feared that their discovery will be only equivalent to their destruction.

Third.—The first and probably the easiest task of observers will be the verification of stations and forts. Upon these points, and indeed upon all others connected with this survey, we would beg to refer them to the instructions and questions published in the First Series of the *Archæologia Cambrensis*, for hints how to proceed, and what to look for. We will only here remind them that a careful comparison of many concomitant circumstances is to be used, before any decision is come to. Thus to an observer, who had not seen Caersws, the Roman station at Caer Flos might well be taken for the more important station of the two; and in a similar way, whenever the claims of Caerwys and Pont Rhuffydd, as the Roman VARIS, come into competition, many extraneous, as well as collateral, circumstances and probabilities, will have to be taken into consideration. We must expect to find many smaller fortified posts or resting places; and, as the Itineraries seem to be incomplete, it would appear that we should not be too strictly tied down to their indications. Over and above what they contain, we may expect to find much, to which they

would not allude; cross roads and temporary camps, mining stations, detached houses or villas, and many other indications of Roman presence. Thus the traditional appellation of "the Roman Road," given to the rough rock-laid road and steps through the Bwlch Drws Ardudwy, in Merioneth, is not to be hastily rejected. We do not know the names of the Roman camps or forts in Anglesey, still there is the tradition of the country in favour of their existence, and recommending them to our examination and respect.

Fourth.—It will be highly desirable for every member of this Association, who intends to survey any district in his own neighbourhood, however small, to provide himself with the local sheet of the Ordnance map; not only for his own more accurate information, but also for the sake of the whole survey being conducted on an uniform scale, so as to admit more readily of the several districts being joined on and compared. If all the *positive verifications* could be marked on each sheet in *vermilion*, and the doubtful portions in *bright blue*, the eye and the memory of the observer would be equally benefited, and at the end of a certain number of years, some portions of the whole Roman map of Wales might be terminated and published.

Fifth.—In this survey, more perhaps than in almost any other, excavations will be found necessary. The footsteps of the Romans are now no longer on, but under, the earth; and, to tell whether a road or trackway be Roman or British, nothing but actual cross-section and trenching will sometimes avail. These operations are more or less costly, and therefore slow, but they are often really indispensable. The presence of Roman bricks, if observers know how to identify a Roman brick when they see it, goes far to settle the question of permanent habitation; but other signs must be looked for as well, and no decision, nor even plausible induction, should be adopted hastily. We shall probably have much to pull down, as well as to build up, before we finish the *CAMBRIA ROMANA*.

H. L. J.

STATUTES OF LLANDAFF CATHEDRAL, WITH A
SPEECH OF BISHOP BLETHIN, 1575.

(From a MS. in the possession of the Rev. J. M. Traherne.)

CONSUETUDINES

ET

ORDINATIONES

ECCLESIAE LANDAVEN'.

ORATIO Reñdi in Christo Patris ac Dñi
Dñi WILLI BLETHIN perñie Diã LAN-
DAVEN' EPI Prebendarijs suis in Caplo Länd.
Congregat. ꝑnunciata,

CUM dudum vobiscum (Fratres in Xto Charissimi) paucis agerem adhortaõne prius prælibatã, huncq; in finem quodammodo excogitate, ut Libri nonnulli, tunc non Extantes quibus Monumenta & Statuta hujus antiquissime Ecclie dextralis Britannie Prædecessoris nri Scripta reliquere, ad nos et successores nros necnon ad vos ipsos et hoc nrum Caplum Spectantes Nobis Exhiberent? Qui diu latebris delitessentes, pulverib' (proh Dolor) obsiti, et cooperti, Nobis et Vobis hactenus incogniti in publicum tandem prodire. Quos cum perlegissem ac Vobis omnibus et singulis maxime necessarios esse animadvertissem, ut Vobis õibus innotesseret Efflagitabam Quod ut expeditius fieret, sic procedendum fore in animum induxi. Cum in libro qui Ecclie Textus inscribitur omnes hujus Capli Ordinaões et Statuta ab Epi hujus Ecclie Existentibus Stabilita, Sigillisq; tam ipsorum quam Capli corroborata (ut luculenter õibus appareat) per õia Secula exprimerentur, hinc quæ nobis juxta temporis exigentiam sunt perscrutanda consulto selegi: selecta in Articulis compendium (ut citius ab õibus intelligant?) redegi. Quibus autem cum (secundem Juris regulam) novis emergentibus nova remedia sunt perquirenda, illa, quæ Prædecessores nri aũtate fecere, non solum quæ Ecclie nre Decora, sed quæ maximè utilia nonnulla Addidi, quæ cum cæteris hoc in loco enucleanda esse decrevi. Eamq; ob rem hodie huc aggressi sumus, quod jamjam expedire non dedignabor, dummodo uti rei ratio postulat, prius de unanimi vno Consensu paucis vos præsentibus non modo oratos sed exoratos velim Cum hæc nra Cath Ecclia dudem esset derelicta Solatioq; Pastoralis destituta omniscio et õmpotente Dno per Dñam nram

ELIZABETHĀ (subditos suos juste ac pie Gubernantem quam diutissime Gubernator oīum incolumem Servet) Serenissimam hujus Brittanici Regni Reginam ut non solum adsim sed Vobis omnino Præsim, etsi nonnulli non infimi generis homines, alij ætatis maturitate alij Morum Gravitate, alij Doctrinæ Excellentia, alij Rerum Experientia, alij Divitiarum affluentia p̄ponenda essent, me tamen nec injuriose placuit Eligisse. Quis enim horum omnium (si secundem insipientiam ut Sanctus Paulus se fecisse tradidit Vobis loqui liceat) plus quam Nos ipsi in propaganda X^{ti} Evangelio, in extirpando Romani Antich^{ri} Regno, inter hujus partis Patriæ Christicolas (quibusc̄ Cohabitantibus Cohabitavi) bene meritus est? Anno deceñio horsum deorsum Cursitando, juxta necessitatem mihi Incumbentem ut Evangelizarem plus cæteris oībus elaboravi, sudavi & alsī. Quare si quis laboris, sudoris, algorisq; n̄ri Fructus Congregasse vellet, Nonne Injuria nobis quodammodo intulisse Existimetis? Sed quid ultra? Ne nos colandasse ipsi videamur, de Fabula manum, ne preter casam. Si quid autem eo feci, q^d faciendum fuit, non aliud quam inutilem servum me esse reputo. Nihil enim boni post Prævaricationem primi Prothoplastri Parentis n̄ri Adami, sed omne quod malum est ab ipsa natura insitum Nobis Superesse constat. Unde adeo corrupti et infelices, filij Iræ et Indignationis facti, ut non sumus Idonei ex Nobis ipsis aliquid Boni excogitare. Si quid autem virtutis, Si quid Consolationis, Si quid Bonitatis, non aliundè quam à Patre Luminis è Superius derivatur, qui tanta et ineffabili Ptâte p̄ditus, ut hos ipsos lapides, in ipsius Abrahami filios converti jubeat: mirabiles autem Elationes maris, sed mirabilior in altis Dñus, qui Mosem Orrium Pastorem, Strenuum Israelitarum Ducem constituit; Davidem è Campis sui Patris oves pascentem in Regem inungi jussit: Matthæum publicanum è telonio vocatum in Apostolum et Evangelistam Assignavit: Saulum Persecutorem in Paulum egregium Doctorem Gentium conversum elegit: Latronem in Cruce pendentem sua ipsius sententia cum primis cælicolam post passionem Ejus Decrevit: Quid horum non admirabile? Quid non incomparabile? Quid non singulare? Quid majori dignius admiratione? Pauperes in Duces: Pauperes in Reges: Pauperes in Apostolos: Pauperes in Cælicolas Misericors Deus elegisse, non est Dedignatus. Hos autem sui Gregis Pastores & P̄positos esse voluit. Quibus omnes animas providentia sua divina Subditus esse p̄cepit. Unde quanta illis Verbi ministris ab oībus X^{ti} oviculis quibus nos p̄posit Deus debitam esse, quis non ignorat? quibus nos p̄esse sed solícite prodesse studeamus, hic labor hoc opus est, cum spartam nacti sumus hanc (quantum in Nobis est) Ornemus. Cum nobis hæc ruinosa Landaveñ Ecclia

obtruditur, omnem volvendo lapidem prospicere ac curare non Desinamus. Sed quomodo? cum æs alienum non sit solvendo huic Oppitulemur. Quam adeo contemptam hactenus habuistis ut non tantilli æstimetis. Hæc dum mecum recolo, Domiq; nræ revolvo, tot mihi impedimenta occurrere videantur, quæ meum animum nonnunquam divorse trahant. Ecclîæ ruina, debitum alienum, Exilitas Reddituum, Vestiumq; Contemptus, O si hanc tempore Dubricij condam Achiepi (qui Daniele primum Bangoriensem Epum consecravit) Metropolitanam Landavensi Ecclesiam virtuosa Liberalitate Principum sumptuose edificatam, magna Librorum, Vestimentorum, Vasorum Argenti et Auri, Copia ditatam. edificiis perpolitam, multis P'ebendariorum Domibus circumdatam magnis ac Vicariorum Curia adornatam, illac Archidiaconi Ædibus decoratam in memoriam Revocares? Quibus omnibus aut demptis, aut prostratis soloq; adequatis, hanc solam Eccliam, incomptam pulverulentam peneq; irreparabilem cerneret, quem non anxietas animi prorsus deprimeret? Hanc igitur qualem et quantam ne tempore nro funditus pereat, manu teneamus, quod certius et facilius perfici possit dummodo loca ejusd' ruitura quotidie resartiendo, nervos nobiscum extendatis vestros, donec suum cuiq; sero tribuatur. Quod ut citius peragamus Vicarios Chorales Annuellarios & Choristas (modo interim aliquem Residensarium semper habeamus Concionatorem) pauciores Conducamus: Hac si non successerit, alia quacunq; nobis comprobata aggrediamur via. Qua rerum Inopia laboratis, non Ignoramus. Maneria magna, Dominia multa, firmas nonnullas quibus non dedistis? Ut non abs re, nomine, Domini sine re vos appellandi estis, omnia Consumpsistis, Libros suaviloquos, Vestimenta pretiosa, Vasa aurea, Thesaurum incognitum, ad nihilum oia sunt redacta Videte, Circumspicite, nihil enim hic reliquum est ut certo certius dici possit, Campus ubi Troja fuit. Quænam huc redeundi consolatio, Cum nos ipsi hunc locum adeo contemptum habeatis? Cui non nisi Succintis Pallijs, Ocreis, ac calcaribus, indutis, urgente necessitate, Adesse Velitis. Vos cum Vestram hanc Eccliam, ac loca circumjacentia sic abhorreatis, quis magni referat? Nullam (ut dudum ad nras pervenit Aures) huic Ecclîæ adjunctam remanendi Domum reliquistis: in Ædibus Deo quondam dicatis (quas amplius ad alios usus humanos transferre Vobis non licuisset) quibus X^{ti} Ministri, ac Dispensatores Dei semper Cohabitarant: pascuntur Equi, Saginantur vri, proh Dolor! porci. Si secundem antiquas Ordinações & Laudabiles hujus Ecclîæ Consuetudines (quibus per Sancta Dei Evangelia obstricti et adjurati estis) hactenus illam gubernassetis ruinis, debitis, exilitatibus & contemptibus obvenire, quam facillimè potuissemus. Quæ restat (his autem omnibus repugnantibus) una

hæc spes est : si omnia ad nram Eccliam pertinentia, contra hujus Capli Statuta Alij sint concessa, pristinum Statum reparare et restitutum, quid non posse dubitemus? Quandoquidem eam ipsam ob rem Urbanus (Vicessimus hujus Ecclie Landaveß Epus) Supplicatione, Honorio, hujus nomine Secundo, PONTIFICI Rom^o prius oblata, privilegio ab ipso decreto, Geſtntiq, Consilio Stabilit Jurisdictione usurpata, Terras ereptas vrasq, Pendas ab alijs occupat cæteraq, oia ablata, huic Ecclie adunavit & restituit. Oia hæc Vobis perpendenda et æqua lance pensitanda relinquimus. Quid hesitetis! Quid Stupescitis? presto est Urbanus, nec deest Honorius, cuius Honorio omni honore pferendus. Aderit enim ecce ELIZABETHA REGINA benignissima (Cujus Beneficentiam primos nobis Fructus condonando expti sumus) et Viri illustrissimi Macænates optimi, omni Virtute pediti, Prudentia, Fortitudine, Tempantia et Justitia, qui Ejus Maj^u semper à Consilijs adsunt. Proinde Expergiscamur: Tempus enim est a Somno surgere. Nox processit, appropinquat autem dies Salutis, et hæc illa dies est, quam fecit Dominus, Exultemus & Lætetur in ea. Quapropter Arma lucis Induamus tenebrarum opera abjicientes, Erravimus enim omnes, inique egimus. Quam primum igitur convertamur ad Dñum, et ad vos Convertet Vitæ priores pœnitentiam Agamus & Confiteamur Dño, qui adeo misericors est, ut dimittat Nobis oia Peccata nra cujus deinceps fideles Dispensatores simus, hujus calamitosæ et miseræ Landaveß Ecclie semper memores. Agite, Satagite, remis incumbite vris; ac quantum humeri sustinere valeant, æquo animo Vobiscum psetis. Quod si pspexero oibus Conventiculis Iniquorum nefarijs et Superstitiosis Papistarum Dogmatibus rejectis, vos vraq, oia quoad posse nrum idq, lubenter Defendemus Alioquin Vos omnes annuente Deo radicitus extirpabimus, hæc autem navis fluctuosa scilicet Ecclia vna nobis cum sit commissa, Cujus me Gubernatorem ultro Elegistis, vela eid pernecessaria parata accipite: Ordinações autem vras ab antiquo usitatas vobis adduxi, quibus nonnullas æque peritiles annexi, quas cum cæteris, in bonam accipiatis partem, Sigilloq, vno Caplari nobiscum una Confirmetis, Expectamus. Deinde vela patentia ventis Susurrantibus si dederitis bono infractq, animo sitis, in portu Navigabitis. Ne vos diutius detineam, ad Articulos procedamus, nam quæ habui pdicenda, Dixi. ~

CONSUETUDINES & ORDINAÇÕES ECCLEIÆ LANDAV :

Nos GULIELMUS—pmie Diæ Epus Landav et Capitulum Ecclie Cath : Landav : vocatis in hac parte vocandis et observatis solempnijs quæ in hac parte requiruntur STATUTIMUS et ORDINAMUS. IN PRIMIS q^d ois Epus Landav. post quam in-

grediatur Eccliam die Inthronizaçōnis suæ Juret in hæc verba quæ Sequuntur.

FORMA JURTI EP̄I LANDAVENŒ

Ego : N. p̄mie Dñi Ep̄us Landav : Eccliam LandaveŒ : Jura et Libertates ejusd̄ universas prout scivero et potero juxta Vires meas contra quoscq̄ mortales quotiens opus fuerit mantenendo¹ pariter et defendam, ac etiam consuetudines laudabiles in Statuta dictæ Ecclie Landav. editas et approbatas ab antiquo hactenus usitatas, tam circa statum Ejusdem quam etiam Cançorum cæterorumque Ministrorum ejus quantum in me est inviolabiliter Servabo,

Sicut me DEUS adjuvet.

FORMA JURTI EP̄I in Domo Caḡlari.

Item q^d in hæc quæ sequuntur verba juret in Domo Caḡlari antequam assignetur ei Locus in Caḡlo.

Ego : N. p̄mie Dñi Ep̄us Landav : in eo tū quod Canonicus Ecclie Landav̄ : sum fideliter promitto q^d quantum in me est inviolabilite conservabo òes Consuetudines laudabiles Ecclie Landav̄ : per ipsum et Caḡlum approbatas—necnon Statuta super Statum ejusd̄ Ecclie facta & facienda—Sicut me Deus adjuvet, et hæc Sancta Dei Evangelia.—Item q^d Consilia sp̄ialia et secreta Ecclie Landav : & Caḡli ad Dampnum eorum nemini revelabo. Item q^d fidele Consilium & Opem ad manutenendum & Sustentandum òes Libertates Ecclie Landav̄ : et omnia bona temporalia & sp̄ualia ad eandem spectantia prout commodè potero p̄stabo pariter ac impendam.

Forma Jurti Canonici.

Item q^d quilibet Canonicus Ep̄o LandaveŒ Jurabit modo quo sequitur.

Ego N. Cançus Land̄ : Dño N. Dei Gratia Ep̄o Land̄ et Ejus Successoribus et Ejus Offic : obedientiam debitam et Reverentiam promitto et q^d Statuta sua supra Statum Ecclie Land̄. et Ministror̄ Ejusd̄ pro possibilitate mea Servabo facta & facienda Jura etiam sua et Ecclie suæ defendam et in eorum defençōne fideliter Assistam fidem alienam fidei suæ non p̄feram, nec Inimicis suis sive adversarijs favebo. Sicut me Deus Adjuvet, et hæc Sancta Dei Evangelia.

Forma Jurti Cañci in Caḡlo.

Item Jurabit in Caḡlo hoc Verbor̄ tenore.

¹ Forsitan *manutenebo*.—EDD. ARCH. CAMB.

Ego: N. Observabo quantum in me est omnes Consuetudines Eccl̄iæ Land. p̄ Ep̄um Arch̄iñum & Cap̄lum approbatas & statuta super Statum Eccl̄iæ facta et faciendā, Consilia Sp̄r̄alia & Secreta Eccl̄iæ Cath̄ Land. Ep̄i Arch̄iñi & Cap̄li ad dampnum Eorum nemini revelabo—Item q^d fidele Consilium & Opem quatenus ipse potero p̄stabo ad manutenendum & sustenendum ões Libertates Eccl̄iæ Landav: & õia bona temporalia & Sp̄r̄ualia ad Eccl̄iam Landav: Spectas̄ quotiens fuerit p̄ Ep̄um Arch̄iñi & Cap̄lum sive p̄ Cap̄lum Sede vacas̄i congrue requisitus. Item q^d quilibet Cañcus in primo ingressu suo Vicarijs Choralibus & Alijs ibid Servientibus Sex Solidos & Octo Denarios inter illos dividendos Solvet.

Item Quod Ep̄us Land? qui residet in Diæel. sua sive in Manerijs proprijs sive alienis pro Cañco residente reputetur et habeatur Et Singulis Annis in Festo Apostolor? Petri & Pauli Comuñam suam sicut cæteri Cañci resideñs recipiat.

Item—Quod Ep̄us Land? annuales Reddit sibi debet & pençones consuet. pro diocesis Eccl̄ijs ab antiquo appropriat. percipiet.

Item—Quod Ep̄us Land. heatur ac semper sit, quasi Cap̄li Decanus quõquidem juxta Antiquas Ordinações & Laudabiles Consuetudines Cap̄li Eccl̄iæ Land?: ut Decanus oio heatur, qui tamen non debet dici Decanus sed Caput Cap̄li.

Item—Quod Alienações Dmõrum Terrar? Firmar? vel Aliar? quarumcunq; rerum vel jurium Ep̄i Land? minime fiant sine Consensu dicti Ep̄i et Sex ad minus Cañcorum Cap̄li Landaves̄i in Domo Cap̄lari congregator? qui in tractatu Alienaçõnis cujuslibet p̄sonaliter constituor? unanimiter propria nõia & Cognõia proprijs manibus Subscribend ac Sigillo communi Cap̄lari humõi Alienaçõnem Sigillando p̄fat. Alienaçõi consentiant.

Item—Quod ões & singulas humõi Alienaçõnes quarumcunq; rerum vel jurium Cap̄li Eccl̄iæ Land? invalidas ac illegitimas esse Decrevimus sine Consensu Ep̄i et Sex ad minus Canonicoꝝ concess. qui p̄sentes quamlibet Alienaçõnem dictæ Eccl̄iæ Land. utilem esse certo Sciant, ac nõia sua & Cognõia Subscribendo proprijsq; Singulis Sigillis Siffando approbent. Alijs õibus et singulis Solennijs Juris observatis, quæ in hac parte requiruntur.

Item—Quod Præbendæ dictæ Eccl̄iæ fructus sen obvenções earundem Extraneis ad firmam non tradantur nec alienentur. Si ipsius Eccl̄iæ Canonici p̄dict. firmas here vel hūmodi proventus emere quemadmodum dicti Extranei dare vel effectualiter offerre voluerint.

Item—Quod omnis Canonicus qui in Eccl̄ia Cath. Land: residere voluerit Residentiam suam in festo Petri & Pauli inchoaverit

per tresdecim Septimas^s continuas duraturam nisi vi compulsus vel metu mortis eandem vel Residentiam relinquere cogatur q^d si forte contingat pro Rata porcōis Residentiæ in festo p̄dicto porcōem percipiat. Ac etiam deinceps quotañis Residentiam suam facere per duodecim Septimanas vel continuas vel interpolatim tenebitur alioquin nullam Pecuniarum porcōnem hēat Residensario debitam.

Item—Quod cum secundum Consuetudinem Ecclesiæ Land. oīs Canōs Residensarius unam Capam Choralem pretij quinq; Marcarⁱ emeret Statuimus et Ordinamus, Quod quilibet Residensarius Ecclæ Cath. Landⁱ easd̄ quinq; Marcas aut vivens Solvat aut moriens relinquat, aut illius defunct. bonorⁱ Exōrⁱ sive Admōrⁱ vel ad ornamenta vel ad ipsius Ecclesiæ fabricam secundam Ordinaçōnem et Arbitrium Ep̄i & Capli reddere compellatur.

Item—Quod Ep̄us Ejusve in absentia Ep̄i Vicarⁱ et Sex ad minus Cañci vel Eorum nōie Procūrerⁱ Genlis pro tempore existens quemlibet Vicarium vel aliumq; in Ecclesia Landⁱ Servientem adtendi ac etiam cum visum fuerit amovendi p̄tatem hēant.

Item—Quod Procūrerⁱ Capli oēs redditus fructus ac oīa alia et sing^a Emolumenta quæc; ad Caplum Landⁱ p̄tinen^t quotannis colligat ac recipiat. Ac pençōnes Salaria, Stipendia Ep̄o Præbendarⁱ Vicarijs annuellarijs Choristis oibusq; alijs et singulis juxta antiquas ordinaçōes approbat^a annuatim Solvet Compotumq; oīum et sing^a Crastino Petri et Pauli coram Ep̄o Ejusve Assignat quoc; idoneo, et sex ad minus Cañcis quolibet anno faciat in Domo Caplari vel in alio Loco idoneo infra Civit. Land. quem tunc et ibm annuatim aut approbant aut rejiciant ac illius loco aliquem alium Cañcorum quemc; magis idoneum Procūrem Eligant.

Item—Cum nuper Laici Procūres fuerinte lecti quorⁱ feoda in magnum Ecclesiæ detrimentum adhuc sunt persolvenda Statuimus et Ordinamus Quod nullus Laicus quisquis vel qualisc; sit Capli Ecclesiæ Cath. Land. Procūror in posterum esse possit.

Item—Quod oīs Vicarij & Anuellarij in Domo Vicariorum ex Dono Phē Vaglin Dñi quondam de lanavorⁱ in hunc finem concess: semper Cohabitent quibus oibus et singulis cameras cum Gardinis in Clausura juxta Domum p̄d̄ adjacente Capli Procurorⁱ ordinet ac Constituat Unde oīo non discedant neq; pernotent sine Lñia Ep̄i Ejusve Vçij et Prōuris Capli pro tempore existens.

Item—Quod Archinus sede vacante quasi Decanus hēatur qui Singulas Ecclesias sing^a Annis Eccliatim p̄ se vel Procūrem suum Itimum visitet, cujus racōne aīnuæ Procuracōnes sibi debeantur Quarum oīñum et singularum Eccliarum & poachianor. ibm delin-

queſſi excessus et defectus infra totam Dioc. Landav. Eſpo quotannis in Scriptis exhibeat.

Item—Quod Thesaurarius Ecclie Land. duas heat Claves, unam ostij Domus Capitularis cujus Procuror Capituli alteram heat : aliam Ciste in qua commune Caplare sigillum positum est cujus aliam Epus, aliam Archidius Quartam Ecclie Land. Cancellarius clavem heat.

Item—Quod alia Cista duas heat Seras Quarum alteram Clavem Archidius alteram Capituli Praeceptor semper Custodiat, ubi Liber qui Textus Ecclie Land. inscribitur Statuta Ordinationes Rotuli redditus anni computus caeteraque omnia alia Ecclie Land. Munimenta reponantur et custodiantur.

Item—Quod Praeceptor Ecclie Land. Vicarios Chorales annuallarios ac Choristas ut rite sua semper pagant officia per se vel per suum subpraecentorem dno Curet, et Chorum ut ad suum Spectet officium semper dirigat.

Item—Quod nullus Vicarius Annuellaris nec Chorista Ecclie Landav. aliquo tempore dummodo sanus sit a Choro se absentet Dum ibi Divina celebrantur officia sine Licentia prius petita & obtenta a Vicario Dni Epi Quod si secus factum fuerit tum taliter se absentans a matutinis vel vespertinis Precibus, vel tarde veniens post primum Psalmum per Vicarium Dni Epi vel per aliquem Inscriptorum per dictum Vicarium Epi Deputatum notetur et punctetur. Et si dies sit ferialis pro quolibet Vicario Denarius perdat sed si Dominicus sit vel festivus duos Denarios amittat, quam denarius Summam a Stipendio Delinquentium deductam Capituli Procuror in manibus suis Custodiat donec per Discretionem Dni Epi et Capituli aut Procuratoris Ejusdem vel alij Vicarii : et alijs Servientibus Divina Service diligenter & rite peragentibus vel alijs Ecclie usibus necessariis distribuantur ac deputentur. Item—Quod nullus Vicarius Annuellarius vel Chorista nisi unius diei Spatio quoties hebdomade et una Septimana quoties anni quartio ab Epi Vicario absentandi Lnam possit obtinere.

Item—Quod omnia et Singula Instrumenta Suppliciorum exemplificata Rotuli Redditi Indenturata ac Testamentorum Copiae et Caetera monumenta & munimenta quaecumque ad Eccliam & Caplum Landav. pertinet ab omnibus Ecclie Praebendarijs quibuscumque ac etiam ab eisdem Servientibus in Domum Caplare afferantur ac Eſpo et Caplo reddantur.

Item—Quod Regius Capituli librum heat scriptum quo non solummodo Acta in Domo Caplari hnta sed etiam omnia & singula Scriptoria ab Eſpo & Caplo confirmata Copia semper conscribantur ac deponantur.

Item—Quod omnis Residensarius linteam illam Vestem Regiam autate comprobat cum longa Toga Pilio quadrato caeterisque orna-

mentis decentibus hēat quibus non ornatus inter Divinorum solemniam nec Choro adesse nec ad Eccliam Land. accedere p̄sumat nec non Scholasticum Epomdu? dūmodo aliquo Gradu sit insigni? ad beneplacitum suum induatur.

Item—Quod oēs et singuli P?bendarij oīa sua Script quæcq, a Ca?lo Land. concess. sive confirmat. Sigillo Ca?lari Sigillat. in Domo Ca?lari Ep̄o & Ca?lo o?rdant. Quorum oīum & singz Copias exemplificat dict. Ep̄o & Ca?lo exhibeant ibiq, relinquunt.

Item—Quod nullus quicq, sit qui aliqui alij servit nisi tantum Ep̄i servus sit, in Vicarior? Choralium Annuellarior? vel Chorisitarum numerum in Ecclia Cath Land. deinceps Eligatur.

Item—Cum ex antiquis Constituōnibus luculenter appareat Dñum Ep̄um Land. semper quasdam firmas a Ca?lo Land. hūisse Ideo ex Sp̄iali Gratia Statutum est et communi consensu et assensu tam Ca?li q^m Ep̄i q^d Willus p̄mie Dia nunc Land. Ep̄us firmam Ecclie Theodori Martiris als de Matharum durante Termino Viginti et Unius Annorum hēat, Solvend annuatim Ca?lo Land? decem Libras ad duos Anni Terminos usuales vel si Ca?lo visum fuerit ex Redditibus et Pençōibus Ep̄o p̄dict. debit p̄dict. decem Libras quatenus Procurator Ca?li deducat.

Item—Cum Decimæ & Oblacōes ac alia Emolumenta quæcq, Poçhiæ & Civitat. Landaveñ contra antiquas et laudabiles Consuetudines dudum Laicis dimitterent? Statuimus et Ordinamus q^d nulli in posterum Laico concedantur sed ad usum Vicarior? Choralium et Alior? in Ecclia Cath. Land Servientium ab Ep̄o & Ca?lo deinceps deputentur et reserventur.

Item—Quod Ludov. Baker LL.B. Archidiaconus Ecclie Land. in festo Nativ^s Dñi nr̄i Jesu Ch^{ri} die Doñco tertio post Pascha Decimo Septimo Die Doñco post Trin^{tem} et in festo S^{te} Michis Archangeli.

Withimus Evans LL.B. Thesaurarius Ecclie Land? in die Resurecōnis Dñi Die Doñco 2^{do} post Pascha, die Doñco septimo die Doñco Vicesimo post Festum Trinitatis. Thomas Williams Canc? Ecclie Land? 14^o die Doñco post festum Trin^s et in Festo S^{ti} Johannis Baptistæ, et in Festo S^{ti} Andreæ. Morganus Nicholas Præcentor Ecclie Land. primo die Doñco Adventus, in Septuagesima et in 3^{io} die Doñco Quadragesimæ. Willimus Thomas Præbend. Land. Præbendæ de Langovin in Festo Phi. et Jacobi in Festo Johannis Baptistæ & in Festo Bartholomei. Robtus Johnes A.M. Præbend. Land. in Die Doñco primo Quadragesimæ die Doñco primo post Pascha et in Festo Sti. Petri. Johnes Evans A.M. Præbend. Land. Præbendæ de Warthacombe in festo Johis Evangelistæ in festo Purif. Beatæ Mariæ Virg. et in die Doñco quinto Quadragesimæ. Andreas Veyne Theol? Professor Præbend. Land. Præbend. S^{mo} Crucis, in Vicesimo

primo die Doñico post Trin^m in festo öium Störum et in festo Sⁱⁱ Stephani. Tho. Pñes Præbend. Land Præbendæ vulgariter voc[?] Farewell Præbend. in festo Epiphaniæ, die Martis post Pascha et in die Pentecostes. Joñes Willinus Præbend[?] Land. Præbendæ Sⁱ Dubricij in Die Lunæ et in die Martis post festum Pentecostes. Hugo Lewis Præbend. Land. in festo S^{tas} Trinitatis et in Die Doñico 5^{to} post festum p[?]d. Joñes Powell Præbend. Land. Præbendæ de Cayre in die Circumciöis Dñi. Rowlandus Morgan Præbend. Land. Præbendæ de Baschurche in Festo Annunciaöonis Beatæ Mariæ Virg. et Eorum öium et singz Successores in perpetuum vel aliqui alij Prædicatores eorum Nöibus Itimè Authorizati quotannis in Ecclia Cath. Land[?] Concionabuntur. Item q^d omnes et singuli Ecclie Land[?] Prædarii quibus Divinum Prædicandi Donum non sit a Deo datum alijs ejusd^e Ecclie Præbendarijs Prædicantibus Si qui illorum Nöie Concionari voluerint alioquin quibusq[;] Prædicatoribus Regia Aütate Comprobat[?] pro quolibet Concione quinq[;] Solidos legalis Monetæ Angliæ Solvendos esse procurabunt.

Item quod quicunq[;] Custodi[?]it hæc Custodiat Illum D^eus Deprecamur, qui autem Violaverit, unanimi n^{ro} Consensu ipso facto sit Excommunicatus.

In Quorum öium & Singulorum Præmissor[?] Fidem ac Testimonium Nos Willimus Epus Antedict. & Ca[?]plum p^d Sigilla n^{ra} pntibus apponi fecimus.

Dat. in Dño n^{ro} Ca[?]pl. penultimo die Jan. Anno Mil[?]imo Quingentesimo Septuagesimo quinto Annoq[;] Regni Illustrissimæ Dñæ n^{re} Elizabethæ Dei Gratia Angliæ Franc[?] & Hibniæ Regi^{næ} Fidei Defensoris &c. Decimo Octavo.

Hæc est vera Copia scã fidei
Collaöone cum Originali Libro
Statut[?] &c. Penes Regum Ca[?]pli
Landav. remaneⁿ p DAN: GELL.
Dioc Landav: Reg[?]ium Pri[?]lem.

LIST OF THE EARLY OR PRE-HISTORIC REMAINS
OF WALES,

ARRANGED ACCORDING TO COUNTIES.

No. II.

ANGLESEY.

WE divide Mona into two portions, viz.,—all that which lies to the eastward of the great natural depression, called the Malltraeth, prolonged in the Traeth Coch, at Pentraeth; and that other portion which comprises the remainder of the island westward of this line. The former is called, according to tradition, Little Mona, and is said to have been once a separate island, as indeed is by no means improbable. The remains of unknown date termed Early, or Pre-historic, (which abound in this, as indeed in the other part of the island,) are alone included in the present paper.¹

I.—CAMPS and CASTLES (CESTYLL).

Bwrdd Arthur.—This is a vast camp covering the oblong sloping table-land of the extremity of a limestone ridge in the parish of Llanfihangel Tyn Sylwy. It rises in fact immediately above the church to the west, and formed a place of refuge, not only for men, but probably for cattle. Towards the south and west there is a fence of upright thin slabs of stone, and other stones standing close together, such as would prevent the passage of any sheep, cow or horse, though not of men.

A small circular Camp.—Perhaps Danish, or Irish, exists between Llanfihangel Tyn Sylwy and Llanddona.

Bryn y Castell.—A small eminence, probably once fortified, near Llwydiarth, in Llanddona parish.

(The battle field between Tre'r Castell, and the Friars at Llanfaes, where numerous skulls, &c., are still found, and Castell Lleiniog, with its outlying mound, on the sea shore, have their history—of the Saxon period—well

¹ An important letter referring to this subject will be found in the Correspondence.

known, and do not therefore come within the present list of Pre-historic remains.)

Square Camp, Bryn Briton.—At Beaumaris, on a small rill of water at the south-west end of the town. This is most probably a Roman camp, intended to defend the landing place for persons passing over from Caernarvonshire to Anglesey.

Dinas.—Near Cadnant, to the west on the hill above Cadnant House.

Castell Faban.—On the road between Llandyssilio and Penmynydd.

Camp.—At Porthamel, in Llanedwen parish. It was close to this spot where the Romans first crossed the Menai into Anglesey; and where Edward I. constructed a bridge of boats.

Castell Edris.—Some semicircular entrenchments on the edge of a limestone cliff, on the high road north of Llanidan Old Church.

Castell.—On the road from the Menai Bridge to Llangefni, south side, due south from Penmynydd Church.

Caerwen, or *Y Gaerwen*.—This name of a village in the parish of Llanfihangel Yscefiog, on an eminence looking over the Malltraeth, and a considerable extent of country, would seem to indicate the former highly probable existence of a fortified post at this spot.

Caerleb.—A small square camp in a low marshy ground, near Llanidan. It is called *Roman*, but there is nothing else than the shape to warrant this title.—(See Rowlands' *Mona Antiqua*.)

Castell.—A small circular entrenchment giving its name to a farm near Llanidan, on the ground celebrated by Rowlands in his *Mona Antiqua*.

II.—TUMULI OR CARNEDDAU, and BEDDAU (GRAVES).

Tumulus.—In the park at Plas Newydd, covering a cromlech, or stone chamber.

At Treferwydd, near Llangaffo, there are six small rounded eminences, placed regularly three and three in parallel rows, which have the appearance of ancient tumuli, or carneddau.

Bryn Beddau,—Near Porthamel; the landing place of the Romans.

Beddau Gaerwen,—Near the church of Llanfair yn y Cwmmwd.

III.—ERECT STONES and MEINI HIRION.

Erect Stone, or *Maen Hir*,—Close to Felin bach, in Llangoed parish.

Two Erect Stones,—Close to Cremlyn, to the north.

Erect Stone,—Close to Cremlyn, to the south-west.

Erect Stone,—Near Hafodty towards Llyn Llwydiarth.

Erect Stone,—Near Cyndal, Llaniestyn.

Erect Stone,—On the hill above Cadnant, to the west, the traditional site of a battle.

Two Erect Stones,—On a farm called Castell, near Llanidan, forming the two gate-posts to a field; they are *Meini Hirion*, and are mentioned by Rowlands in his *Mona Antiqua*.

IV.—CROMLECHAU.

A double Cromlech,—Close to the house of Trefor, on the road from Beaumaris to Pentraeth, in a field on the south side of the road. They were erect not many years since, but were then thrown down by the tenant, *because they were superstitious*. (For “*they were*,” read, “*he was*.”)

A double Cromlech,—In the park of Plas Newydd. This has been often engraved and described. (See Pen-nants' *Tour in Wales; Journal of the Archæological Institute*, &c.) Traces of the carnedd of stones which once covered it are still visible.

Cromlech,—With passage of stones covered over, at Bryn Celli du, near Plas Newydd. This has been fully described and illustrated in the *Archæologia Cambrensis*.² It is styled *Yr Ogof*, or the Cave, on the Ordnance map, from its having been always considered so until the super-incumbent carnedd was removed. It is now securely fenced off, and preserved from future injury, by the care of C. Evans, Esq., of Plas Gwyn, acting on behalf of the

² First Series, vol. II. p. 1.

Marquis of Anglesey. This is almost an unique instance of the kind in Wales.

Cromlech.—Near Llanidan Old Church, to the south-west; it is partly thrown down.

Cromlech.—At Bodowyr, near Llangaffo. This is one of the smallest cromlechau known, and is in admirable preservation. (See *Journal of the British Archæological Association*.)

V.—EARLY BUILDINGS and CYTTIAU.

Traces of Cyttiau.—and early habitations, in the south-west corner of Penmon Park, at the upper end.

Tref drew.—and other remains, now almost entirely destroyed, near Llanidan, mentioned by Rowlands in his *Mona Antiqua*. A few remains may be still discovered.

Crochon Llanddwyn.—On the sands between Newborough and Llanddwyn Island.

VI.—ANCIENT ROADS (SARNAU).

Ancient Road.—Near Castellor, in Llandegfan parish, said to extend from the shore of the Menai in a north-westerly direction; few traces, if any, are now visible, but a farm road or path indicates the traditional site and direction.

Ancient Road (called *Roman*), near *Caer Leb* (a reputed Roman Camp).—In the parish of Llanidan, running north-west from Bryn Siencyn towards Llangaffo. It was laid open some few years since, and was stated to be paved or covered with blocks of stone.

Sarn.—Stretching out from the south-west extremity of Ynys Seiriol (Puffin Island), towards the shore of Caernarvonshire. Reputed to be of artificial construction, but apparently a ledge of limestone rocks covered with loose debris and shingle. It is of great magnitude, and worthy of examination at low spring tides.

Sarn Faban.—On the road between Llandyssilio and Penmynydd.

VII.—CIRCLES.

Crwn.—A small circular enclosure (uncertain) on an eminence near Llangoed, to the south-west of Penmon Park.

Summary for Anglesey east of the Malltraeth:—

Camps and Castles (<i>Cestyll</i>),	12
Tumuli, <i>Carneddau</i> and <i>Beddau</i> ,	9
Erect Stones (<i>Meini Hirion</i>),	9
Cromlechau,	5
Early Buildings (<i>Cyttiau</i>),	3
Ancient Roads (<i>Sarnau</i>),	4
Circles,	1

H. L. J.

LLANDOVERY.

[THE following extract from a MS. of George Owen, relating to Llandovery, has been communicated by Sir Thomas Phillipps, Bart., of Middle Hill.]

Llannvmdyfyry.

The Raves of Withgrig.

1 a Field A a fesse G on the chefe 3 pellets G

2 4 bars Verry G & O¹

The 3 as the 1 the 4 as the 2 [*sic*]

All in a Garter

Partye per pale G & Azure a chevarne between 3 leopard's hedges A the chevarne charged with 2 Ravens proper

The fild A a chevarne G 3 maydes hedges of the fild crined Ore, the here hanging downe.

All these armes were in the windowes of the Churche of Llanymddyfyry together with Sir Rees his arms in a Garter next the first gartered Cote in the same Windowe, *viz.* in the left side of the said window.

¹ G. Owen has drawn a bar apparently in Vaire, and says, "fourre barrs of the same."

Correspondence.

PRE-HISTORIC REMAINS OF WALES.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I am glad to find from the April Number that we are now likely to have an account of the real Monumenta Historica of Wales. The work hitherto done, whether in Wales or England, has been of a merely fragmentary character, and very unsatisfactory in its results. It is necessary that many should co-operate in the survey, and I venture to send you a few suggestions for the purpose of introducing a degree of uniformity into the contributions, so as, if possible, to make each one valuable in itself, as well as available for general history.

The first question which arises is, what is meant by *Pre-historic* in Welsh Archæology? Is it before the Romans, or Henry II., when the history truly commences? The term, which is at all times indefinite, is especially so in this instance, and, in the present state of our knowledge, a geographical seems preferable to a chronological distinction.

But the great point is to describe minutely and systematically whatever the archæologist meets with; and the chronological order may be elicited when sufficient materials have been got together upon which to establish it.

The two Dykes, for instance, should be examined in detail through their whole course. The depth and width of the ditch, the height and thickness of the vallum, and the relative thickness of the two must be particularly known. The construction of the vallum should be ascertained wherever it is possible, and the original extent of the ditch in places where it is more or less obliterated. In some parts it may have been cut through the rock; and in any case is the vallum more than the material which has been thrown out of it? Does the course run along the high ridge of country, as the Roman Wall, in Northumberland, or does it prefer the valleys? Does it form the territorial boundary anywhere, not of counties, but of townships or manors? or give names to places on its course? Is it named in ancient charters? These queries refer to both dykes, and it would be worth while to compare them with those in Cambridgeshire, Wiltshire, and elsewhere.

With reference to the roads which intersect them, the examination cannot be too minute; but, if they were made in the post-Roman period, it is clear that they would not be intended to preclude all intercourse between the two nations, and provision would be made to keep the way passable, and commercial relations open.

But to proceed to other portions of the subject; I trust that future investigations may throw light upon the origin of the numerous

fortresses in the Principality. There are hill forts on the tops of mountains, of irregular shape, and with more or less formidable defences,—the labour, evidently, of permanent possessors of the soil. Then there are equally laborious earthworks on lower eminences, placed, apparently, to guard a ford, or a pass in the hills. Now a strict examination of these structures may show points peculiar to certain eras; and this, after all, is the great want in Welsh archæology, as I am not aware of anything to distinguish a fort erected during the Roman contest from one of the twelfth century, or even later. Is there any Welsh masonry of either this century or the next? (Of course, I exclude ecclesiastical works.) Rhuddlan Castle is said to have been built on an earlier foundation, and so is Diganwy, as well as Diserth; but is there anything in any of these erections from which this earlier date can be obtained?

The Roman structures are evident enough, but the term *station* is a bad one, and ought to be disused. Tacitus tells us that *præsidia* and *castella* were built to defend the Roman conquests, the former being large, the latter small permanent fortresses, and round either of these settlers might gather and a town be formed. The *castra*, on the other hand, were simply encampments where the troops entrenched themselves each night when on march, and the two, on Trecastle mountain, described by Mr. Rees, are of this character. I should suppose that the large one was made on the advance of the troops and the smaller in their return; and, if General Roy's observations apply to Wales, another should be found ten or twelve miles off, and the object of the expedition would be probably ascertained.

As to the roads,—what constitutes a Roman road? Is it one used, or one constructed by that people? Is the Watling Street a Roman road? In Wales, where the possibility of a way is often a mere geological necessity, I should doubt whether the existing roads were not contemporary with Agricola, and it is likely enough that some of them may have been repaired and improved in later times, and have left traces which a diligent and experienced archæologist would detect; but plans, sections and structural details are absolutely necessary before we can come to any positive conclusion.

These things, as you have justly observed, can only be done by many parties joining in the work, and I trust that your invitation will be cordially and generally responded to. It will supply a sure foundation for Welsh history; and, by restraining that imaginative power which paints the white-robed Druid, in his circle of stones, performing wonderful rites and celebrating unheard-of sacrifices, where, in all probability, neither Druid rite nor sacrifice was ever seen, and confining it to realities which may be seen, measured, drawn and compared together, deductions may be formed, more or less certain, according to the perfectness of the remains, and the knowledge of the observer.—I remain, &c.,

JOHN ROBSON.

Warrington, August 17, 1854.

ROMAN ROADS IN CARDIGANSHIRE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The following observations, taken mainly from the Ordnance map, may assist inquirers in laying down the Roman road from Llanio (LOVENTIVM), in Cardiganshire, to Penal, in Merionethshire. The Sarn Elen runs from the former place for several miles in a nearly straight line northwards, and is still used as a parish road. Continuing further northwards, we have, near Lledrod, a tenement called *Ty-'n-y-clawdd*, which may possibly be on the old line of the road. A mile further in the same direction, a road bearing nearly due north runs up a hill, on the summit of which there is an object marked, apparently representing a small quadrangular entrenchment. This is marked *Sarn Elen*. It does not appear how the road would get down to the level of the Ystwyth, but Crosswood (*Trans-coed*) may perhaps mark the place where it crossed it. A tolerably direct line of road leads from Crosswood to *Sarnau*, and thence on to the sixth milestone on the Devil's Bridge road. Here the road, supposing it to have taken this line, must have descended a steep declivity to the Rheidiol. *Pen-rhin* and *Troed-rhin-felen* suggest its course. From this point we have a series of lanes in a nearly straight line, crossing the parallel ridges and vales to Talybont. *Maes-y-Bangor*, *Llwyn-Iorwerth*, *Cwrt* and *Cynullmawr* (the three last ancient mansions, and the first a name suggestive of antiquity), are all upon this line. There is also a strong entrenchment close to it, at Lletty Llwyd. From Talybont to Garreg, where the present ford of the Dovey is, the road may have followed the course of the present one, or a more direct and, in those days, probably an easier route, crossing the hills and falling into the turnpike-road at Furnace. On this line, still marked by a series of mountain lanes, we have the farm of *Pen-y-sarn*, close to which is a barrow and cist, commonly called *Bedd Taliesin*. Below this is an ancient arched bridge across the Clettwr, which appears to prove that the route in question was formerly much more frequented than at present. I strongly recommend any Cardiganshire antiquary, who has the leisure to do so, to gauge this line of country with the map in his hand.—I remain, &c.,

W. B. J.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The sun-dial exhibited by me, in the temporary Museum, at Ruthin, was found in the village of Clocaenog; and the date, although imperfect, is evidently 1604, the second year of James I.

Some years ago there stood in this village a large old building, called "*Ty-mawr*," which tradition says was a residence of the Bishops of Bangor, and built for their accommodation during their occasional visits to this part of their diocese.

The remains of this mansion are remembered by several of the present inhabitants of the village, and described by them as having been a very large quadrangular building, enclosing a small courtyard, in which it is probable the dial stood.

The Bishops of Bangor are lords of the manor,—which will account for the existence of the mansion.

The rooms of the house are said to have been wainscotted with panelled oak; which wainscot was removed when the house was taken down by the family of the present proprietor,—the Rev. John Roberts, of Denbigh.

On the site on which the mansion stood there now stands a smithy and cottage.—I remain, &c.,

ROBERT PIERCE.

School House, Clocaenog,
Sept. 11, 1854.

MACHYNLLETH.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—Can any of your readers give me the authority for the existence of a Roman station MAGLONA, or for its identification with *Machynlleth*? Further, has any satisfactory etymology been proposed for the latter name? The first syllable suggests the Gaelic *Magh*, equivalent to the Welsh *Maes*, or (according to the original orthography) *Mages*,—the *Magus* of Romano-Celtic names.

I remain, &c.,

YMOFYNWR.

TOMEN Y RHODWYDD.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In the *Brut*, opposite to the year 1148, we read:—“Owain ap Gruffydd ap Kynan King of Gwynedd erected a castle in Yale.” This, in the margin of Powel’s *History of Cambria*, is explained as “Castell y Rhodwydd.” And Carnhuanawc, in his *Hanes Cymru* (p. 619), says that it is now called “Tomen y Rhodwydd,” and adds, “no portion of the structure now remains; the only vestiges are the fosses, the ramparts, and the mounds, or earthen hillocks, on which stood the towers.”—I remain, &c.,

J. W. AB ITHEL.

Miscellaneous Notices.

CAREW CASTLE.—As the circumstance of the arms of Philip and Mary being found in this castle appears to have escaped the observation of previous visitors, it is important to notice it, as it is well known that the date of ancient structures and monuments is not unfrequently determined by such apparent trifles. In the present instance it unquestionably affords a clue to the period of the extensive alterations of the windows throughout the interior of the castle, usually attributed to the time of Henry VII., fixing it, moreover, within unusually narrow limits, as the reign of Mary extended only from 1553 to 1558. It is impossible to doubt that these arms and windows are of the same period, the table in which the former are found forming a part of the window over the grand entrance to the old banqueting hall, prior to the erection of the splendid suite of apartments which overlook the estuary, on the north side of the castle. There are three shields in the same entablature, all so much worn as to render them exceedingly difficult to be deciphered. The centre one, even with the aid of a good glass and a bright sunshine, I found impossible to make out, beyond the fact that it was a shield, with supporters a good deal resembling the Tudor griffins,¹ a circumstance which led me to suppose that it was intended for the arms of one of the sovereigns of the house of Tudor, though, had it not been for the side shields, it would have been impossible to have determined the point. Fortunately these were in a less dilapidated condition, which enabled me, after an attentive examination of them, to discover the charges on both; the dexter being France and England quartered in the manner usual subsequently to the Plantagenets, and the sinister, though a good deal more corroded by time and the perishable nature of the stone, exhibiting very unmistakably the arms of Spain, as borne by Philip II., a circumstance which, beyond all doubt, would fix the date of the alteration to that period.—R. B. P.

WIGMORE CASTLE.—We are sorry to hear from a correspondent that extensive dilapidations are taking place in this fine old castle. Much stone is removing from it to build up walls, &c. We do not know who may be the proprietor of this ancient edifice; but we hope that if this notice meets the eye of any one acquainted with the owner, he will call earnest attention to it. The evil should be stopped immediately.

KIDWELLY CHURCH.—It is with no small satisfaction we have learnt that this valuable church is going to be thoroughly restored, by the mutual consent and aid of all parties concerned in it. A committee has been formed; funds collected; and the management of the

¹ The supporters of Philip and Mary were, dexter, the Rouge Dragon, and sinister, the Black Eagle.—EDD. ARCH. CAMB.

whole matter has been judiciously placed in excellent hands, those of R. Goring Thomas, Esq., of Iscoed. This good example cannot be cited too widely.

CHRIST CHURCH, BRECON.—A rumour has reached us that the old Dominican priory of Christ Church, at Brecon, has been offered for sale by the Ecclesiastical Commissioners; that it has been refused by the parishioners of Llanfaes, whose church is now in ruins; and that it has since been offered to a community not in union with the Established Church. Can any gentleman at Brecon afford us a verification of this rumour?

DINAS BRAN, VALLE CRUCIS, &c.—A correspondent of the *Builder* writes as follows, speaking of the condition of Welsh castles and churches:—"Perhaps you will give me space for noticing a cause for their dilapidation, which I think is not generally known, and which cannot be guarded against by ordinary fences, such as are used for their preservation. My remarks apply more especially to the remains in the valley of Llangollen, though they are probably in a great measure applicable to other ruins. I have made many careful surveys of the ruins of Dinas Bran Castle, and I am fully persuaded that the common impression that it is a rudely-constructed building of the local slaty stone is incorrect; and that it has been a carefully-finished structure, with quoins, vaultings, string-courses, and windows of wrought freestone. This stone having been found by the peasantry useful in building ovens and chimneys, for which the local limestone and slate are unfit, they have quarried and mined out almost every fragment, and the result may be easily imagined. When base-tables, and set-offs, and string-courses (which, doubtless, were used of great depth, to serve as bonding to the rubble-work) have been torn out, and the quoins, window-jambes and groining dug out of the walls, and even steps broken short off in the walls, there can be little wonder that the ruin should have a rude and rugged appearance. Though the freestone is now easier to obtain than it was some years back, the work of destruction has by no means ceased; and, unless some means are taken to underpin the walls where they are mined, this picturesque ruin must very shortly cease to exist. Valle Crucis Abbey has not been subjected to the same undermining and sapping process, as the bulk of the work has been freestone, which had only to be picked up from the fallen walls, and carted away; and the small remains of a religious house at Penywern have been saved only because wanted for a barn. The church at Llangollen, which possesses a massive oak roof of Late Perpendicular date, almost covered with rude carved work, is also in a sad state of decay, and has suffered much by 'improvements.' A rich screen was cut down about fifteen years ago; and it is a remarkable fact that a very considerable number of the massive oak screens which formerly existed in the churches of North Wales have either been cut down to the level of the pews, or wholly destroyed within the last twenty years."

Reviews.

THE BOOK OF SOUTH WALES, THE BRISTOL CHANNEL, MONMOUTHSHIRE, AND THE WYE. A Guide for the Tourist and Antiquarian to the Southern Division of the Principality. By CHARLES FREDERICK CLIFFE. Third Edition. Edited and revised by the Rev. GEORGE ROBERTS. London. 1854.

We have so often borne testimony to the general merits of the Guide-Books published by the late Mr. Cliffe, that we have fairly earned a right to express our regret at the manner in which the earlier one of them has been re-edited. Mr. Cliffe's book, though absolutely necessary to the tourist in South Wales, had never any real pretensions to antiquarian precision, especially in the architectural department. Though undoubtedly very superior, even in this respect, to anything which had preceded it, it contained numerous errors, and its architectural nomenclature was singularly confused and misleading. For this we are not all inclined to bear hard upon the original author, since deceased; Mr. Cliffe could hardly be called a professed antiquarian, and, when he wrote, a large proportion of the architectural antiquities of Wales had never been scientifically examined, and very little indeed had been scientifically described. Mr. Cliffe did as well as any one was likely to do at the time who had no special vocation for architectural studies. His book was a great improvement on anything that went before, and we looked to some future edition to remove its blemishes altogether.

A new edition has just appeared, and we are sorry to say that this surely reasonable expectation of ours is very far from being accomplished. Since Mr. Cliffe wrote, a large portion of the antiquities of South Wales have been very carefully examined and described, as our own pages can testify; the new edition is revised by a professed antiquary, and assumes the more ambitious title of "Guide for the Tourist and Antiquarian." Mr. Roberts even tells us that he has to "express his acknowledgment to that most useful work, the *Archæologia Cambrensis*, for antiquarian assistance," and that "his thanks are also due to the Rev. H. Longueville Jones, Mr. Freeman, and other gentlemen, for kindly revising some of the sheets." Yet, after all this, very few indeed of Mr. Cliffe's errors have been corrected, and sometimes matters have been made worse instead of better. "That most useful work, the *Archæologia Cambrensis*," might have supplied a vast deal more "antiquarian assistance" than the editor has chosen to avail himself of; and we should think that the sheets which were revised by Mr. Longueville Jones or Mr. Freeman must form an infinitesimal portion of the whole. The latter gentleman especially, we conjecture, must be even less obliged to Mr. Roberts for the way in which his labours have been now and then laid under contribution, than for the far more numerous cases in which they have been ignored. Scraps of sentences, commonly without acknowledgment, and with

the point of the description almost invariably missed, are generally less acceptable to an author than total oblivion.

Let us take a few specimens, both of the way in which Mr. Roberts has allowed the old errors to remain unaltered, and of the way in which he has sometimes endeavoured to correct them.

Matherne Church (p. 41) is still announced to have "some portions *Saxon*"! That is, the Early English arcades happen to have round arches. After this, one is not surprized to hear that "St. Thomas' church, Over Monnow, is one of the most beautiful *Saxon* structures now in existence" (p. 45), or that "St. Wollos' church has a *Saxon* nave."—(p. 64.) Of the western doorway of the last named building, elaborately described and engraved in our own pages by Mr. Freeman and Mr. Jewitt, and which is one of the most extraordinary pieces of design in all England, we are still only told that it "is also Romanesque, highly enriched." This is followed by the astounding information that the late Perpendicular tower "was built by Henry III." All this was excusable in Mr. Cliffe; it is not so in Mr. Roberts, now that the building has been accurately described by an author whom he professes to have consulted, in a publication to which he professes to have referred.

Of Usk Church all we learn is that it is "a large structure." This is at least prudent, being accurate as far as it goes. It would have been well if Mr. Roberts had been contented to give a similar safe description of Llanthony, whose advanced Transition work, we are told, exhibits "some of the earliest—perhaps the earliest example of the pointed arch, *i.e.* of that form of construction as applied to ecclesiastical architecture."—(p. 52.) In the same page, it is implied that the existing structure dates "between 1108 and 1136." A little way on (p. 54), we find that Abergavenny Church contains "many curious monuments—*Norman* effigies."

Advancing into Glamorganshire, we find (p. 81) that St. John's at Cardiff has a "*Decorated* west window," which is Perpendicular. The architectural riches of Pembrokeshire, most of which Mr. Freeman has rather elaborately described, fare very badly. Not a word is there on the peculiar characteristics of Tenby church, which evaporates in a piece of fine writing; not a word of Hodgeston, Castlemartin, Llawhaden, Rhoscrowther, or Steynton. Llawhaden church is apparently overshadowed by the neighbouring castle, of which however we are only told that it possesses a "most majestic entrance;" of Carew we only learn that it possesses encaustic tiles and monumental effigies; Gumfreston is mentioned, perhaps discreetly, as possessing a "church," without further description; and the whole account of St. Florence consists in the insertion of its name as the possible object of a walk from Tenby. All this is bad enough, but it will hardly be credited that in 1854 the following sentence should be regarded as sufficient "guide for the tourist and antiquarian" to one of the most striking spots in the island;—

"In the suburb of Monkton are the remains of a Priory."

Nor do castles and palaces come off any better than churches. Lamphey, some of our readers may remember, was very carefully

examined and discussed at our Tenby Meeting, in 1851; but Mr. Roberts finds nothing to add to Mr. Cliffe's brief record of "the interesting ruins of one of Bishop Gower's palaces."—(p. 260.) Carew again has nothing more said of it than the account, at once diffuse and meagre, which appeared in the earlier editions.

Going to Cardigan, it might have been more to the purpose to tell us that, in its "fine old" church, the influence of Somersetshire models is still discernible, than that it "is capable of containing 1200 persons."—(p. 272.) Arrived at Llanbadarn-fawr, we still find Mr. Roberts, like his predecessor, attempting to play the Willis, informing us, on what grounds we are wholly unable to divine, that "the northern transept is the oldest portion of the structure," and that the church contains "an unusual number of small round-headed windows, the heads of some of which have been slightly altered." Now Llanbadarn church has been described and engraved by Mr. Petit, and very minutely described by Mr. Basil Jones, in the Proceedings of the Oxford Architectural Society; there is therefore no excuse for ignorance or random guessing, like the above.

Brecon, whose churches the Association examined somewhat minutely last year, is feebly, and sometimes inaccurately, described. For instance, we are told that in the nave of Christ's College "a Norman doorway remains," *i. e.* a Decorated one with a round arch. The minor remains in Brecknockshire are almost wholly forgotten, perhaps luckily, or we might have been guided to the Phœnician tower of Brynllys, or to the tomb of Brychan Brycheiniog. "There are, we are told, antiquities at Tretower Court." Had Mr. Roberts done us the honour to consult the account of our Brecon Meeting, he might have discovered their nature. Finally, we cross the border to learn that Hereford Cathedral "contains much Saxon work."

Thus far, we have had to do with Mr. Roberts' sins of omission, cases where he simply repeats the errors of his predecessor, without any attempt to avail himself of the light which has since been thrown upon the matter. But sometimes he turns reformer, widely alters Mr. Cliffe's statements, and even refers to our own pages, and those of our contributors. This is done rather extensively in some parts of Monmouth and Glamorgan, but the editor's patience seems to have failed him when he had to toil along the distant shores of Pembroke, and up the rugged mountains of Brecknock.

Let us begin again at Chepstow. Mr. Cliffe's account was very meagre. In the castle, he followed the old tradition which called the hall the chapel—"one," he tells us, "of the most elegant ever constructed within a house of defence." Mr. Freeman, in our own pages (vol. 1851, p. 203), pointed out that this building was essentially the hall. Mr. Parker, in his *Domestic Architecture*, has minutely described the whole castle, and supposes that the upper part of this hall was screened off to form the chapel. There are difficulties about this view, but it is well worthy of attention. Mr. Roberts, after all this, enlarges Mr. Cliffe's sentence in the following curious manner:—

"You enter that [court] which contains what is styled the chapel, one of the

most elegant ever constructed within a house of defence, if it be a chapel; but the probability is, on several accounts, against the supposition."—p. 96.

Mr. Roberts also still informs his readers that the "entrance" of the castle "is in the best style of Norman military architecture."

Turning to the church, Mr. Cliffe described it thus:—

"The Church, which is partly Anglo-Romanesque, was once attached to a Benedictine Priory. Additions have lately been made to it, of which we cannot speak warmly; the doorway at the west front is a very fine example of Florid Norman; the ancient structure, as a whole, has been greatly injured by the 'improvements' that have been effected from time to time. The original tower, which stood at the east end, was suffered to fall early in the last century."

Now Mr. Freeman, in our volume for 1851, gave a minute account of Chepstow church and its history; in one place he indulged in a little bit of rhetoric, saying, that "among the accumulations of successive periods of barbarism, there lay concealed the nearly perfect nave of no contemptible Norman minster." Now Mr. Roberts was unwilling or unable to analyze Mr. Freeman's history, which might have been done in half-a-dozen lines; but he caught at the pretty bit about the "Norman minster," and patched up Mr. Cliffe's sentence thus:—

"The church, which is partly Anglo-Romanesque, the remnant of a Norman minster, was once attached to a Benedictine Priory."

What distinction Mr. Roberts draws between "Norman" and "Anglo-Romanesque," and between the "minster" and the "Benedictine Priory," we are extremely anxious to learn.

Mr. Freeman again, arriving at Caldicott, found Mr. Cliffe's description not altogether conformable to Rickman's nomenclature, and wrote as follows, in our pages:—

"Caldicott Castle is described by Mr. Cliffe as a 'magnificent stronghold, chiefly Norman, but with some Saxon work.' From this I did expect to find some traces of a Romanesque building of some sort, but all I saw was good Gothic, mostly late Decorated."

Mr. Roberts apparently reads this, and doctors up poor Cliffe as follows:—

"Caldecot Castle is a magnificent stronghold, Gothic, late decorated."

If Mr. Roberts wants to know anything more of this castle, we would send him to school to Mr. Parker, who has seen and described it at length. We may add that the "Norman keep" of Caldicott, lately dreamed of by some of our friends, belongs wholly to the class of *châteaux en Espagne*, and has no existence in Gwent.

Gower Mr. Roberts has touched up more than any other part, and we at least congratulate him on rejecting the curious nomenclature of Mr. Cliffe, who called everything Norman which was built since 1066. He cuts out, rightly enough, Mr. Cliffe's general description of the Gower churches (p. 195, 2nd ed.), but hardly mends matters by putting a sentence or two from Mr. Freeman, not in their own place, but in the middle of his account of Pennard.—(p. 170.) Generally, however, the account of Gower is improved by Mr. Roberts' evident reference to Mr. Freeman's paper; but it is nonsense to talk about "Flemish architecture," and a "Flemish court of justice;" and we

must leave Dr. Guest and Dr. Latham to make out something as to Gowerian philology from the different statements of Cliffe and Roberts. The former tells us that the language of the peninsula is

“an English dialect, the prevailing radical of which is Saxon, although abounding with obsolete sometimes Flemish words.”—p. 199.

Mr. Roberts' correction is a

“language idiomatically Saxon, abounding with obsolete, perhaps Flemish words.”—p. 161.

Our editor, as we have said, has made less use of us in Pembrokeshire than in Gwent and Morganwg, and sometimes, when he has done us the honour of a reference, he has made rather a hash of it. We can hardly forgive him for eliminating our dear old joke about the “enormous tavern” under Pembroke Castle, but we are more closely concerned with his dealings with Manorbeer. If any one will take the trouble to compare the following passage with the original Cliffe (p. 270) and with our own pages (vol. 1851, p. 314; 1852, p. 189) he will fully appreciate the curious effect of the infusion of Freeman filtered by Roberts upon Fenton filtered by Cliffe.

“The village chiefly consists of decayed Flemish houses of great antiquity; and the castle is set in a framework of hills, overlooking a delicious little cool sandy haven, and a wild and broken coast terminated by St Gowan's Head. ‘The castle remains,’ accurately observes Mr. Fenton, ‘the most perfect model of an old Norman baron's residence, with all its appendages, church, mill, dove-house, ponds, park, and grove, still to be traced; and the houses of his vassals at such a distance as to be within call.’ The structure is the most entire in Wales, ‘for its fate has been singular, having never experienced the ravages of enemies,’ and it ‘ceased to be inhabited ere the feudal age was passed,’ and has, therefore, not suffered from innovations. The stone roofs of many of the buildings are perfect—a rare circumstance; and the chimneys and other features show that a Flemish architect must have been employed. ‘The castle, however,’ says the *Archæologia Cambrensis*, ‘contains work of various subsequent dates, and is especially remarkable for its close approximation to the domestic work of the district.’ The founder is believed to have been a follower of Arnulph de Montgomery, a Norman knight named William de Barri, who strengthened his position by an alliance with a Welsh princess. Here, in the year 1146, was born the eminent ecclesiastic Giraldus de Barri, surnamed Cambrensis, who accompanied Archbishop Baldwin round Wales to preach the Crusades, and whose Itinerary, which has been translated by Sir Richard Colt Hoare, forms a most valuable contribution to mediæval antiquities and history. He has given an interesting description of his birth-place, which he styles, ‘the most delightful part of Pembroke,’ and which was at that time full of orchards, vineyards, and hazel groves. Many of the architectural antiquaries who visited it from the Cambrian Archæological Association considered it exceedingly doubtful whether any portion of the present structure was as old as the time of Giraldus.”

From Manorbeer Castle let us go up to the church. All Mr. Cliffe could say was that it was “a rude and massive Norman church, with one of the graceful slender towers which distinguish many of the parish churches of Pembrokeshire.” Mr. Freeman described the building at length (1852, p. 177), and Mr. Roberts quotes divers of his sentences in a way which fully realizes one of Mr. Freeman's observations on the church itself, namely, that “the principal notion conveyed is one of the wildest irregularity and incoherency.” We must especially note that Mr. Freeman's remark that the tower “is one of the best in the district, and one of those which most [must,

Roberts] strongly recall their Anglo-Saxon brethren in England," is by Mr. Roberts transferred to the whole church.

We will close our criticisms with a notice of Mr. Roberts' treatment of the two great South-Welsh cathedrals. Mr. Cliffe's descriptions were inadequate rather than inaccurate, and in no way worse than might have been expected from a non-technical observer of what had never been scientifically illustrated. But since his time, as Mr. Roberts informs us, "an excellent architectural account of Llandaff Cathedral, with numerous illustrations, has been published by E. A. Freeman, Esq."—(p. 88). We should have thought that its perusal might have induced Mr. Roberts to make some more extensive modification in Mr. Cliffe's account than simply to erase a sentence which, by a pardonable blunder, attributed the round-headed western doorway to Urban. At St. David's our editor grows more rapturous over his new lights; he tells us "that no one should visit St. David's without carrying in his hand the elaborate account of its 'History and Antiquities' by Messrs. Basil Jones and E. A. Freeman." But Mr. Roberts has clearly not acted up to his own precept; possibly he broke down under the attempt to carry three large paper quarto parts in his hand. At all events he has done nothing but append to Mr. Cliffe's account of the monuments, a brief general description of the church, not from Messrs. Jones and Freeman's book, but from our review of it.

We have now done with our unpleasant task of exposing the countless errors and deficiencies of what ought to have been the authentic Guide-Book of South Wales. Against the original work we say not a word. The errors which are unpardonable in the Roberts of 1854 were quite venial in the Cliffe of 1848; and the book had quite enough general merit to have been made, by a careful improvement in detail, a thoroughly safe and useful handbook to the district described. But this must be done by some hand far more careful and accurate than Mr. Roberts. If that gentleman has any regard either to his own reputation, or to the promotion of the study of Welsh antiquities, he will withdraw this edition, which, with its increased pretensions, has become worse than worthless, and will not only ask "the Rev. H. Longueville Jones and Mr. Freeman" to "revise some of the sheets," but will resign the whole subject to some of the many persons who are now competent to deal with it.

GRAMMATICA CELTICA, è monumentis vetustis tam Hibernicæ linguæ, quam Britannicæ dialecti Cambricæ Cornicæ Armoricæ, nec non è Gallicæ prisicæ reliquiis. Construxit J. C. ZEUSS. 2 vols. Leipzig. 1853.

A Celtic Grammar: drawn from ancient monuments of the Irish and British Languages, together with vestiges of the old Gallic tongue. By J. C. ZEUSS. Leipsig. 2 vols., 8vo.

The infancy of philology has passed away. Time was when we might amuse the dreamy hours of our bantling science with the merry jingle of a fanciful etymology, or rouse our young ambition by faëry

tales of strange discoveries to be made in remote districts, where linger yet the sounds of patriarchal speech, and where the air teems with world-old derivations.

This good old time has passed away. We are now brought to book,—we are bid to observe rules,—we are under discipline,—we have our hours,—we have our bounds,—and all is dry, and flat, and business-like,—and nobody tells us any more golden legends about forests primæval, and the wonderful things to be discovered there.

What is more joyous than the free play of the fancy; and what more irksome than facts; what bondage can be compared to induction? And yet, my dear fellow-philologists, this is what we are brought to; nobody will listen to us any more unless we can show a scientific warrant for what we say,—unless we can exhibit our scaffolding of induction,—our historical fittings,—our logical dove-tailing and rabetting, and all the other pomp and paraphernalia of physical science!

Ever since Grimm wrote a Teutonic grammar, and Schneider wrote a Latin one—neither of them like your good old-fashioned easy-going grammars, which were content with showing you how to spell, decline, and mind the longs and shorts—ever since that time, or even a little earlier,—ever since an English Mr. Ruddiman set them the example,—our grammars are all going to be voluminous, ponderous, endless magazines of comparative philology. One might have imagined that the Celtic languages would have been allowed to retain that air of unexplored mystery for which they have so long been distinguished; but these busy Germans, having used up all the work at hand, are now roaming to the ends of the earth and foraging for new materials. We have now (*infundum dictu*) a comparative grammar of the Celtic languages. This open region, in which, erewhile, we rambled in all the luxury of freedom, is now measured, divided, enclosed; we cannot take a sudden dash into it, and feel ourselves out of the conventional world, and return home brim-full of adventure and discovery. If we go thither, we must needs travel along the high road straitened on the right and left by the formal props of restless ownership.

But as there is a compensation in most of the transitions of life, so here we may hope that what we lose in romance we shall gain in utility. We shall be honest enough, after all, to confess to one another that our boyish philology, though very pleasant, was rather barren, and that we sometimes felt impatient of a pursuit which was ever mocking us with airy phantoms of our own ambitious projects. The eagle will not be caught by a fly-net, chase as long as we may. We want a more elaborate mechanism,—a more far-fetched leverage,—a more comprehensive frame-work,—if we are really to subdue the potent mysteries of human language.

From each and every family of languages we must win a contribution to this grand result; we must wrest from each the key which shall solve the difficulties of its own phenomena; in plain words,

we must ascertain the definite laws which regulate its own internal economy, and fix the relative position which each member holds in the bosom of its own family.

Nothing in the world can present a more irregular surface than that which a group of languages offers to the passing glance. But to imagine that it is all a chaos whose composition is determined by chance, would be as great a mistake as a similar conclusion from the unclassified profusion of stars, plants or rocks.

The earlier attempts at philology laid the whole subject open to this imputation; many were frightened from it by despair of certainty, and that study which swarmed with facts was overlaid with probabilities till the life was well nigh pressed out of it. It must be confessed that the *terra incognita* of the Celtic languages was especially favourable to this desultory kind of work, and that it has yet wilds which need to be reclaimed. If a writer wants to make a show of extraordinary research, let him just buy or borrow a Welsh and Gaelic Vocabulary, and find some words that chime, in sound and sense, with some other words, English, Greek, Latin, Hebrew; then let him proclaim his discoveries with sufficient address and audacity, and his reputation is made. Everybody who has had a peep behind the scenes of the drama etymologic knows the potency of this spell. Who *ever was* at a loss for the derivation of a word, ay, or the extraction of any problematical language, after he had once adopted this comprehensive recipe. It was the one thing that Niebuhr wanted to complete his discoveries in Roman history. He did not keep a Welsh Dictionary, and he lived and died in unconscious ignorance of the Celtic origin of the Latin language!¹ *omnia fert etas!*

The Grammar before us is a serious attempt in the opposite direction. It promulges no discoveries,—it does not adopt the Celtic languages as the oldest in the world,—it offers little food for the imagination,—it just maps out the different Celtic dialects, and presents you with a simple unimaginative catalogue of authenticated facts. It is a dead flat, as unvaried and uncompromising as Euclid's Elements or a Treatise on Arithmetic.

The author has made it his business to collect the facts of the language, that is to say, words of all orders, sizes, and forms—the stray radical syllables too; every specimen of Celtic articulation that he could by any means become possessed of, and these he has sorted, classed, and arranged in a convenient order for sectional or transverse comparisons which shall cut across the girth of the whole body Celtic.

¹ We allude to Mr. Newman's *Regal Rome*, in which the author has given some parallel columns of Latin, Welsh and Gaelic words, hoping (as we understand it) to convince his readers that Gaelic (or a tongue best represented by present Gaelic) was the true base of the Latin language. The examples given prove that the languages in question were once embraced within a common original. A very different thing from the conclusion designed, and no more (now-a-days) than a philological truism.

Thus we are enabled without much ado to fix on any part of any one of the dialects, and to compare the corresponding member in the other dialects, and so to note the vestiges of original identity,—the marks of convergence towards an original type,—or the modifications which may have been wrought by external influences. This will apply not only to the form of individual words, but also to sets or systems of words; and the agreement or difference is by the extended comparison rendered cognizable, measurable, ponderable; it is reduced to a certain standard of value—not absolute indeed, but relative and proportional. But not to lose ourselves, or entangle our reader in the labyrinth of abstract phraseology, let us come to illustration. If we wish to take our example from the unstirred depths of antiquity, we shall be safe to turn to some deeply sheltered and vital part, such, for example, as the pronouns.

The PRONOUNS belong ever to the very inwards of language. But even here we must beware of precipitate conclusions. It would carry us but a very little way in our investigation of the relationship between two leading individuals of the Celtic family, to observe, that in Irish the first personal pronoun is *me*, and that in Welsh it is *mi*; that the plural, which is in Welsh, *ni*, is in Irish, *mi* or *ni*; that the second is, in Irish, *tu*, and in Welsh, *ti*.

All this would carry us to no safe conclusions about the relationship of the Irish and Welsh, except to the fact (which would be very safe indeed, but in the present state of philology only a truism) that the Irish and Welsh were more or less nearly allied. The Irish and Latin,—the Welsh and Saxon,—the Saxon and Sanscrit, are “more or less nearly allied.” The same may be asserted of almost any couple of languages picked up at random anywhere between Cloghnakilty and Calcutta. Examples just as much to the point could easily be collected from the vocabularies of these distant cousins.

In the three cases above cited, we have in Latin, *me, nos, tu*; in Greek, *με, υωις, ου* (Eolic *rv*); in German, *mich, uns, du*; and these instances of similarity are quite sufficient to show that a very wide-spread relationship exists between families of languages, but they do not imply any specially intimate connexion. Yet these same parts of speech, when thoroughly examined, appear qualified to establish the intimate relationship of the Irish and Welsh on the surest basis. This will be done, if we can exhibit the correspondency, not of select members or features, but of an entire mould or organization. The white dead-nettle which frequents our banks and hedges, has a leaf not unlike *the nettle proper* (*urtica*), and it is of similar figure and size with the *young* nettle. Hence superficial observers do not know the one from the other; whereas a comparison of one minute’s duration, calmly sustained, would lead them to see that they are quite distinct; and, if the investigation were followed up, they would find that one was akin to mint, and thyme, and ground-ivy; and that the other was first cousin to the elm-trees. This is not an unsuitable example of the hasty way in which languages have

sometimes been classified, but we may now hope that something more like a *secure method* is winning its way to popularity. We must no more trust to the similarity of two or three words in philology, than to a mere superficial likeness in botany. But when we have a certain degree of agreement in words, which, under varying circumstances, become subject in each language to a mutually corresponding metamorphosis,—when parallel members, in different languages, have the same general cast or mould, so that there is an analogous symmetry of relations to be traced between the several parts,—then we begin to be pretty sure that we have discovered an affinity which can be relied upon. Sometimes we may be staggered by the discovery that the two languages under comparison present two dissimilar words in some vital position where kith is generally wont to make itself seen. Such a check in the career of harmonizing two sister dialects will often be only momentary, or indeed, will soon be transformed into a powerful proof of consanguinity. We *may* find that, although the words are different, the mould in which they are cast is the same, and this is, after all, of more worth in philology.

Or the difficulty may be cleared up with still more triumphant effect. It may be found that the diversity of the forms under comparison is only superficial, and that it is strictly in accordance with some ascertained law of the mutations of sounds. In this case, the proofs of congeniality are not obscured, or rendered dubious by the disturbing law, but, on the contrary, their force is multiplied, and certainty is increased. But the annexed table of the first and second personal pronouns, in Irish and Welsh, will illustrate our meaning better than description :—

IRISH PRONOUN.					WELSH PRONOUN.			
					1	2	3	4
1st Person.	Single.	Double.	Mid.	End.	Single.	Double.	Mid.	End.
	me	messe	-om	-um	mi	my fi (i. e. MIMI) minnau	m	(ohim -m) now-f
	sni ni	sniani	n	-un	ni	nyni ninnau	n	m
2nd Person.	tu	tussu	t	-ut	ti	tydi tithau	th	t
	sib si	sisl	b	-uib	Chwi	chwychwi chwithau	ch	ch

Now here the close affinity of these two dialects is not so much

manifested by the harmony which exists between *mi*, (*s*)*ni*, *tu* on the one side, and *mi*, *ni*, *ti* on the other side of the channel of demarcation; as rather the agreement which is here exhibited between the whole system on the left, and the whole system on the right. It is along the several horizontal lines that the intimate concord of the dialects is to be discerned, rather than by comparing a couple of the vertical. By looking along the horizontal line we perceive that each pronoun has three or four forms, and that there is a striking correspondence in these forms as they appear in the Irish and Welsh respectively. In each there is the simple or single form,—in each there is the habit of lengthening or doubling the pronoun,—each has the use of inserting a characteristic consonant of the pronoun between the verbal particle and the verb,—and each has the habit of attaching a similar letter to the end of a preposition, which becomes thus invested with a personal relation. Hence there are in each language four forms of the personal pronoun,—1. The *simple*; 2. The *double* form; 3. That in the *middle* position; 4. That in a *final* position.

We may add a few examples of each. They are in archaic forms, being chiefly drawn from the old Laws and the *Mabinogion*.

I.—The simple pronoun.

Mi a wnaf—I will do.

eryfassam *ny*—we have enumerated.

peí caffwn dewis ar holl wraged, mae *ti* a dewisw'n—if I had choice of all women, thee would I choose.

ewch *chwi* drachefyn—go ye back.

II.—The double pronoun.

Myvi a rannaf—I will divide.

yr ymdidan goreu a w'pwm *ninneu*—the best tale we know.

agwedy na welont hwy *dydi*—and since they have not seen thee.

weithon *chwithheu* bieu talu—now ye ought to pay.

III.—The inserted or middle pronoun.

peí nam goganewch *mi* a gyskwn—if ye did not disturb me I should sleep.

myawn heb y gweisson mynn a gwr a'n gwnaeth—we wish it, said the boys, by the man who made us.

mi a'h amdiffynaf os gallaf—I will set thee at liberty, if I can.

mi ach differaf—I will defend you.

Zeuss has given this phase of the pronoun the name of *infixad*, because in the Irish the verbal particle and the pronoun and verb are written as *one word*.

IV.—The pronoun in the final position.

amdanaf—about me.

genhym—with us.

ragof—before thee.

wrthych—with you.

Now every feature of this diversified pronoun is found to have its

counterpart in the Irish, as any one may see by the examples given in the work before us. Finding, then, minute correspondencies in all the parts and relations of such a complex system as this, we must recognize the operation of identical or kindred minds, and we must conclude that it was not such a very remote era (comparatively speaking) when these peoples and tongues, who are now two, were still living as a single undispersed and unsevered human family.

The above table of pronouns supplies the eye with a rapid proof of the harmony which exists between the two branches of the Celtic; but it also ministers a proof of a different kind to the same effect, a proof which, though not so rapidly scanned by the eye, is equally palpable and full of conviction for the mind. The pronouns under comparison in the table are so manifestly identical in three out of the four cases, that the mind is taken by surprise when it comes to *sib*, and finds it offered as the counterpart of *chwi*. It looks as if one or other of the Celtic sisters had, since their estrangement, adopted a new word into the place of that which they brought from their common home. But even if the parallelism of the pronominal systems were at fault in this particular, we should not be at a loss to justify the preservation of *sib* and *chwi* on the comparative table. When our attention is no longer occupied by the identity of the material before us, we are more open to attend to that identity of mould in which the two have so obviously been cast.

Whatever quarter of the world *sib* may have brought its strange face from, it has so completely adapted itself to its position, that it is as much at home as *chwi* itself, and you might question which of the two were the interloper, did not both the minor dialects give their voice for the aboriginal claims of *chwi*. *Sib* displays itself in all the required variety of form,—single, double, middle, and final; so that as far as its relation to the pronominal system is concerned, nothing can be more accommodating and faultless. So that if *sib* be an adventitious word, our proof sustains indeed a loss in regard to the radical identity of the Irish and Welsh pronouns, but it is more than made up by such an exhibition of force as that which would compel a foreign element to adapt itself to so intricate a form. This so tenacious and so strongly marked a form being common to the Irish, with the Welsh, can be explained only on the supposition that they both drew life from the same spring.

And the evolution of this agreement in form, with difference of material, is so important that we shall not consider we have wasted words about it, even if our particular example should prove unsubstantial. The thing itself is very real, and, in languages which have been much subjected to foreign influences, very common. Languages so pure as the Celtic family do not so readily offer good illustrations of this action, as those which underwent the confusions and intermixtures of the middle ages. So that we have been fain to shut our eyes for a while to an oversight that might very naturally be imagined

to take place, in order to avail ourselves thereby of hypothetical illustration.

The truth is, *si* and *chwi* are identical, and their wide apparent difference dwindles down to a mere variety of phase when we recognize the law under which it falls. It is not a peculiarity of the Celtic race, but a principle admitting of examples within the circle of most families of languages, that *ch* (*h*) and *s* are sounds produced by conterminous action of our organs, and therefore that they easily pass over one into the other. It often happens that where one dialect has a guttural, a sister dialect has a sibilant. The following examples may serve to demonstrate the mutation as a stated law between the Welsh and Irish:²—

<i>Welsh.</i>	<i>Irish.</i>
chwant	Saint
chwech	se
chwaer	siair
hen	sen
hir	sior
halen	salaun

It will easily be inferred that *si* and *chwi* are only two phases of the same word; and thus our table of pronouns turns out to be quite a microcosm of etymological concordances, its apparent default being not only no diminution, but acting really as a multiplier of its force. In the case which we have been examining, the Cornish and the Breton preserve the guttural.

Of these two minor Cambrian dialects, as they may be called, the Breton seems to come nearer to the Welsh than the Cornish. This may perhaps be partly due to the preservative influence of respectability and literature on a language, as we need scarcely be afraid to assert that there was less mental cultivation in the promontory of Cornubia than in that of Armorica. But it may also be owing to a disparity in regard to the era of severance from the common stock. If the Cornish language assumed a separate existence earlier than the Armorican, its greater divergence from the Welsh is fully accounted for. We may here call to mind the old tradition which said that when Arthur was defeated in his struggles against Saxon conquest, great numbers of the British fled back over the sea to the land from which their fathers had emigrated. The existence of such a tradition, and the fact of a language in Bretagne so nearly allied to the Cymraeg, are, moreover, great auxiliaries to the conclusion which our author has arrived at touching the dialectic position of the ancient language of Gaul.

² Analogous are the following examples, so familiar to the classical scholar, of dialectic varieties between the Greek and Latin:—*ὑπερ* = super: *ὑς* = sus: *ἔξ* = sex: *ἕπτ* = septem: *ὑλη* = silva.

Although we cannot put implicit confidence in the story of a counter-emigration from Britain to Bretagne, yet we may rely pretty securely on the consciousness of natural affinity which such a tradition manifests. The vagueness of oral tradition is not without its limit; its combinations are often fanciful, but they are never unnatural; that which began in fact, grows into seeming fiction by an incongruous chronological position, relation and sequence; sometimes unappropriated, it oscillates or circulates in such a manner as to confuse the seeker who is bent on determining where is the beginning, middle, and end of the tale, or what is that point in external history on which he ought to bely it. Guided by this view, we venture to attach credit to the tradition in question, so far as it is an indication that the British, who were invaded by the Saxons, were at that period sensible of their unity of race and language with the Gauls of the continent. This is quite in accordance with the results of Professor Zeuss, derived from an etymological comparison of the remains of the ancient Gallic language with the Celtic of Britain. He concludes that the Gauls of the Roman period spoke the language now represented by the Welsh, rather than a dialect akin to the Irish, from the following observations:—

Gallic words have frequently the initial P, which in Irish is very rare. This branch of the Celts seems to have rejected the letter when it stood at the beginning of words, or to have adopted the guttural *c* in the place of it. Examples of the former case are *athir* (=pater), *iasg* (*piscis*, Welsh *pysg*); of the latter, *cia*, *ce*, *cid* (= Welsh *pa*, *pe*, *pui*, Lat. *quis*, *quæ*, *quid*); *cethir* (W. *petuar*); *coic* (W. *pimp*); *cenn* (W. *pen*); *cland* (W. *plant*); *craun* (W. *pren*); *each* (Old Welsh, *paup*). This being the genius of the Irish, Professor Zeuss contends that such words as *Petuaria*, *petorritum*, *pempedula*, *Penninum jugum*, and others, which the classics have preserved to us bearing a P in an initial or prominent position, are more probably of the Welsh than of the Irish stock. On this we may remark that the only consideration which forbids us to pronounce such evidence quite conclusive, is the limited period to which our retrospective view of these languages is confined. We know not at what epoch the Irish aversion to be letter P became so pronounced. We know that languages are apt in their career to adopt arbitrary likings and dislikings, and it is from the combined effect of these that dialects of a common parentage acquire individual characters. But it is of vital importance for the objects of comparative philology, that the dates, or at least the comparative antiquity, of such divergence, should, as far as possible, be ascertained, for otherwise we are in the dark, and dare not base arguments upon such peculiarities.

If we compare the present Welsh name of the Severn, *Hafren*, with the genuine old form which the Latin name, *Sabrina*, has preserved, we see clearly that the Cymru have within historic time dropped the initial sibilant, and have taken the guttural (or aspirate) in its place. Numerous examples of this change are exhibited in p. 144 (vol. i.),

and such as can hardly fail to convince the reader. The Welsh *hwyl* (=sail) is in Irish *seol*; *hen* (Lat. *senex*); *hir* (Irish *sir*=long); *haul* (Lat. *sol*). But as this point has already been touched above, in the comparison of *chwi* and *si*, we will only add one remarkable example. That very active prefix of the present Welsh *Hy*, so extensively used in the sense of the English suffix,—*able*, (*e. g.* *hygar* =amiable, *hygof*=memorable), is believed by our author to be modernized from an ancient *Su*, which we find in the Gallic names *Suessiones*, *Suanetes*, *Sucarus*, and others. Other innovations of equal significance might be quoted (*e. g.* the well known one of *m* into *f*) which have occurred within our historical knowledge.

Now the oldest extant monument of the Irish language is a Latin Priscian in the Monastery of St. Gall, with interlinear Irish glosses. This appears to be of the eighth or ninth century, and accordingly it can afford us no positive evidence of the state of the language in the classical age. We do not pretend to combat the conclusions of Professor Zeuss, as to the Cambrian classification of the ancient Gallic, but we observe, that the argument from the P can only amount to a certain degree of probability; it cannot be pronounced decisive. Not only within our own era, but within half the extent which it has now run, we find that the Welsh dialect had changed the S-initial into H; that, further, within the range of extant Welsh literature, internal and final M's have shrivelled up into P's—we cannot therefore help reflecting that the change which has come over the Irish dialect with regard to the P, may have had its rise within the historical period, and so may have had no existence at the time when the words *Petuaría*, *Penninum*, &c., were committed to writing. Still, all allowances made for this possibility, we allow that the *presumption* remains in favour of our author's view.

His other reasons for considering the Gallic to be Cambrian may be briefly summed up. Both the Gallic and the British have a liking for the *gw*; the prefixing a vowel before *sp*, *st*, *sc*; for the plural formation in *et* (modern *ed*, as in *merched*); the singular termination *en*, (as in *afallen*); and especially the syllable *Gwer*, which is not found in Irish, and which we are so familiar with in the British *Vortigern*, (written by Nennius, *Guerthigernus*), and in the Gallic *Veragri*, *Vergasillaunus*, *Vercingetorix*, and others, preserved to us in Cæsar.

In the work which we have been reviewing, the Manks and the Highland Gaelic, which are the lesser branches of the Irish family, are scarcely noticed, not so much (we imagine) for lack of material available for the purposes of a Comparative Grammar, as from the scarcity of books in which their ancient forms are registered.

Our author says in his Preface that the Manks is a more strongly marked dialect than the Highland Gaelic, and we should have been curious to see some of its forms ranged beside those of the more important sister-dialect. Spoken by a smaller population, and not enjoying the same advantages of literature, we might naturally expect

to see it show signs of degeneracy, probably in the way of curtailing and de-characterization. Something of this kind has been the lot of the Cornubian.

We cannot help feeling that the omission of these parts of the subject leaves the work in some measure imperfect, and that there were some highly interesting observations which ought not to have been excluded from a Celtic Grammar of so high a character and pretensions. We will just instance one or two points which are not found in the work, but which merit attention as much perhaps as any that are there. The Gaelic branch of these languages is nowhere more boldly distinguished from the Cymric branch than in the multiform and highly characteristic *definite article* of the former. The Irish affords the most conspicuous example. The Irish definite article is as different from the Welsh as the same organ in Greek differs from its representative in English. The Irish, like the Greek, rejoices in all the luxuriance of numbers, cases, and genders; whereas the Welsh, like the English, has but a single form. Thus, in Welsh, the definite article is equally *yr* (or *y* before a consonant) whether it be prefixed to a masculine or a feminine noun, and whether it represent (what in other languages would be called) genitive, or dative, or nominative case. Thus, *y tad* = *the father*; *y fam* = *the mother*; while, "of the father," "to the father," "from the father," &c., &c., are either expressed by means of collocation, or else by prepositions, *Ty y frenines* = *the house of the queen*; *tad y bachgen* = *the father of the boy*. In these two examples the genitival character of *y frenines* and *y bachgen*, is indicated by the position they hold after the governing substantives *ty* and *tad*. Neither the substantive, as in Latin, nor the article, as in Greek, is capable of such modification of form as to signify that it is in the genitive case.

All this is very different both in the Erse and in the Gaelic. In the former dialect the article declines as in the Greek. You have all three genders in singular and plural, and these varied throughout the four chief cases. In the Highland Gaelic this rich development has been a good deal curtailed, but you have still the *two* genders, masculine and feminine, and certain distinctions of cases, as the genitive of both numbers, in a perfect state of preservation. We should have been glad to have seen what relation to the other members of its family is borne by the Manks, in regard to this very interesting feature. Such an article is certainly a very sensitive piece of linguistic mechanism, and it argues a considerable cultivation at some past time of the people who are in possession of such an ingenious piece of mental workmanship. Every one who is familiar with the Greek language, would allow us to speak in these terms of the Greek article, and the parallelism between the Greek and the Gaelic in this particular is very striking. For example, in the first chapter of Genesis, where the LXX. has *ἐάνω τῆς ἀβύσσου*, the Highland Gaelic has *aghaidh na doimhne*, and here the *na* is precisely = *τῆς*, the definite article of the genitive feminine.

It will be felt at once what a contrast this presents to the inflexible Welsh *wynneb y dyfnoder*.

There is another curious particular in connexion with the Gaelic division, in which the Highland dialect not merely exhibits divergence from the Irish, but a new and independent characteristic of its own. The Highland Gaelic has no form for the superlative degree of adjectives, and, in order to express that idea, it is obliged to have recourse to a curious circumlocution. There is a grammatical form for the comparative,—thus (to take an example known to all the world) the word *Ard*, which begins so many names in Scotland, is the adjective meaning “high.” *Beinn ard*=*a lofty hill*. The comparative is *airde*: *Beinn airde*=*a higher hill*. But in order to express *the highest*,—there being no form in itself equivalent,—the comparative is fortified by an introductory *a’s*, a rapid expression of the relative pronoun, and the word which by a curious coincidence is the same in Gaelic and English, “*is*.” The adjective then expresses the gradations required thus: *high, higher*, [the thing] *which is higher*—*ard, airde, a’s airde*. E. g. *S i beinn Nibheis a’s airde ’n Albainn*=*Ben Nevis is the highest mountain in Scotland*. Not unlike this is the French treatment of the comparative *meilleur*, when they make a superlative out of it by merely prefixing the definite article. *Il est le meilleur homme du monde*=*He is the best man in the world*. Or it may be compared to certain peculiar superlatives in the Greek of the New Testament, where we find *ὁ μέγιστος*=*the greatest*; and *ὁ μικρότερος*=*the least*.

This peculiarity assumes more marked importance when we observe that the Irish does not share it, but in this point runs very near to the Cambrian family, and has regular forms for comparative and superlative, as is usual with most languages. We may not now go minutely into the history of this remarkable divergence; suffice it to say, the change has been the work of the Highlander, and that his language was once in harmony with the rest of his family in this particular, and with the type most prevalent in the languages of Europe. It is valuable as an example of the endless resources which language has at its command, for repairing its own wear and tear. The old termination losing its boldness, having shrunk into insignificance through gradual neglect, it became necessary to supply its place, and we cannot help admiring, not merely the ready ingenuity of the work, but also its combination of simplicity with logical truth.

While we cannot but regret that these subjects have not found a place in the book before us, we ought rather to be grateful for the progress it has ensured, than reproach it with the work left undone. We own to having profited much by Professor Zeuss’ labours, and it is with regret that we now take leave of a work which has advanced the light of science to those uttermost members of the Indo-European family, which dwell by the verge of the ocean where the sun goeth down.

THE FAUSSETT COLLECTION OF ANGLO-SAXON ANTIQUITIES. From the "Collectanea Antiqua," Vol. III.

A vigorous attack on the present constitution of the British Museum Trust. Until we have heard both sides of the question, we do not feel ourselves called upon to criticize the rejection, by the Trustees, of Dr. Faussett's collection, although we deeply regret its loss to the country. But the following remarks are worthy of the best attention of our readers :—

"The public voice had long been raised against the unaccountable absence of National Antiquities in the National Museum. Foreigners had long reproached us for the neglect with which we treated the valuable remains of ancient art illustrative of our own history, and the regard shown to matters of minor importance. They asked, when they visited the British Museum, for the halls and chambers consecrated to British, to Romano-British, to Saxon, to Norman, and to English Antiquities; and were astounded when told that such apartments existed not. In their own countries they had with pride conducted Englishmen over their museums, and shown them the monuments of their ancestors chronologically classified and arranged. Whether they came from Denmark, from Austria, from Prussia, from France, or from Italy, they felt that the chief business of the curators of a Museum of Antiquities, and especially of a National one, was to gather and preserve the antiquities of the locality. They could not understand why funds given by the country should be devoted wholly to remotely foreign remains; why Egypt, Babylon, China, and the South Sea Islands, should take precedence of and wholly supplant Britain, Rome, Germany, Denmark, and Gaul. Their patriotism and common sense were shocked at this repudiation, and they asked if the people of England was so destitute of memorials of the races from whom they descended, that even their chief Museum could not afford examples?"

The fact is that in John Bull's estimation *omne ignotum pro mirifico*. Our countrymen have little taste for scientific research, but a huge one for outlandish sight-seeing. "When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian."

NEW GUIDE TO ABERDOVEY AND ITS NEIGHBOURHOOD; with some Account of Towyn, Machynlleth, and the Vales of Dovey and Dysynwy. By THOMAS OWEN MORGAN, Esq. Aberystwyth: J. Cox. 1854.

This is an admirable guide-book, well written and well arranged, an excellent *pendant* to the author's *Aberystwyth Guide*, and a work of which it would be no praise to say that it is far superior to most compositions of the same kind. The writer's name is a guarantee for the concession to objects of antiquity, of a greater share of consideration than is usually allotted to them. Yet we confess that in one or two instances we should have been glad of a more minute and technical description of such objects. We may mention by way of example

the extremely curious church of Towyn, which is, we venture to think, treated somewhat scurvily :—

“The church is a cruciform structure : the spacious nave, supported by massive round pillars, and separated by them from the side aisles and transepts, marks it as the work of the early part of the twelfth century. The original tower sprang from the central cross.”

The rest of Mr. Morgan's description has nothing to do with the architecture of the church. He has not told us whether the chancel has or ever had aisles, whether the lantern arches remain, whether the arches which the “massive round pillars” of the nave support are round or pointed,—or, indeed, whether they support any arches at all,—whether there is a clerestory, or what kind of one there is,—and whether there is any sort of ornamental detail,—all of which are very important points. But he *has* told us that the structure belongs to the early part of the twelfth century, a conclusion which could only be drawn from some of the very data which he has omitted, and at which we profess ourselves unable to arrive even with the light of them.

These deficiencies, however, which we hope will be corrected in a second edition, do not prevent our cordially recommending the *New Guide to Aberdovey*.

A GENEALOGICAL CHART OF WELSH HISTORY. By J. J. HARRIES HARRIS, of St. John's College, Cambridge, and of the College of Preceptors; Author of “The Schoolroom,” “Birmingham Ecclesiastical & Scholastic,” and other works. Second Edition.

We have no doubt that this will be a highly popular work in the Principality, especially among the country gentlemen, as it undertakes to celebrate the ancestors of those who have any, and to find them for those who have not. We have not discovered anything like antiquarian research in this Chart; and an occasional reference to Burke's *Landed Gentry*, has helped us to most of the sources from whence the author derived his information. We do not know what may be the merits of Mr. Harries Harris in “The Schoolroom,” but to his “Birmingham Ecclesiastical & Scholastic” he has added an extraordinary specimen of Birmingham Genealogical & Historical.

Archæologia Cambrensis.

NEW SERIES, No. XX.—OCTOBER, 1854.

Cambrian Archæological Association.

THE Eighth Annual Meeting of the Association, which was held at Ruthin, commenced on Wednesday, September 13th. Active preparations for receiving the Society had been made by a Local Committee, consisting of the following gentlemen:—

The Ven. Archdeacon NEWCOME, *Chairman.*

The Worshipful the Mayor of Ruthin,
The Rev. the Warden of Ruthin,
W. W. E. Wynne, Esq., M.P.,
Shipley Conway, Esq.,
Townshend Mainwaring, Esq.,
Henry Sandbach, Esq.,
George Johnson, Esq.,
Arthur Turnour, Esq., M.D.,
Robert Ellis, Esq.,
John Price, Esq., Llanhaladr Hall,

W. Owen, Esq., Denbigh,
O. Owen, Esq.,
Thomas Mousley, Esq.,
Rev. Dr. Jones, Beaumaris,
Rev. J. Jones, Rector of Llanfwrog,
Rev. W. Hughes, Rector of Bettws,
Rev. R. Hughes, Ruthin School,
Rev. E. Owen, Vicar of Llanfair,
Rev. Ed. Thelwall, Llanbedr,

F. W. SMITH, Esq., *Treasurer.*

Rev. E. L. BARNWELL, }
THOMAS TURNOR, Esq., } *Secretaries.*

WEDNESDAY, SEPTEMBER 13TH.

In the absence of Sir Joseph Bailey, Bart., M.P., the chair was taken by W. W. E. Wynne, Esq., M.P., who resigned it to the President elect, F. R. West, Esq., M.P.

Mr. West, on taking the chair, announced that he had received a letter from Sir Joseph Bailey, intimating that it would not be in his power to attend the meeting at Ruthin, and expressing his regret at his inability to do so. Sir Joseph was also desirous of becoming a Life Member of the Association. For himself, Mr. West observed that he did not profess to be an archæologist, and must therefore claim the indulgence of the Society, while he endeavoured to perform the

duties of an office which he assumed with no small diffidence. But although he was not an archæologist himself, he was fully able to appreciate the labours of archæologists and archæological societies. He was aware that they had been of incalculable advantage to the country, not only theoretically,—as they looked into the records of all that had gone before, and consequently cleared up many historical doubts,—but practically; for when a number of intellectual and educated men were collected in one place from all quarters, it was evident that others would to a certain extent imbibe a spirit of scientific research, while they would see and hear much conducive to the enlargement of the mind. He had reason to believe that what was true of archæological societies generally, was altogether true of the Cambrian Archæological Association, to which he was anxious, in common with his neighbours, to give a hearty welcome. With regard to the spot which they had chosen as the scene of their labours, its extreme beauty would strike every stranger who approached it. He would, with the leave of the Society, read a description of the Vale of Clwyd, by an archæologist of the reign of James I.:—

“This Vale, for wholesomeness, fruitfulness, and pleasantness, excelleth. The colour and complexion of the inhabitants is healthy, their heads are sound and of a firm constitution, their eyesight continuing, and never dim, and their age long-lasting and very cheerful. The vale itself, with his green meadows, yellow corn-fields, villages and fair houses, standing thick, and many beautiful churches, giveth wonderful great contentment to such as behold it from above. The river Cluid increased with beckes and brooks resorting unto it from the hills on each side, doth from the very spring-head part it in twain running through the midst of it, whence, in ancient times, it was named Strat Cluid. For Marianus maketh mention of a king of the Strat-Cluid^{of} the Welsh; and at this day, it is commonly called Deffryn Cluid, that is the Vale of Cluid: wherein, as some have recorded, certain Britons which came out of Scotland after they had driven forth the English, erected a petty kingdom.”

These were the words of Camden, who also said, “There are divers old forts and entrenchments in the county.” Camden evidently alluded to that magnificent series of camps which crowns the summits of the Clwydian hills. Nor was the district without fortresses of a later date. It contained not less than five mediæval castles, namely, Denbigh, Ruthin, Rhuddlan, Holt, and Chirk; of which the last alone was preserved in its original condition.

Sir Watkin Williams Wynn added the name of Castell Dinas Bran.

The President thanked him for the addition, and proceeded to enumerate some of the more interesting ecclesiastical structures in the vicinity, of which the most important was the abbey of Valle Crucis, which had of late been carefully examined by Viscount Dungannon and Mr. Wynne. With regard to the castles of which he had just spoken, he would read an extract from a letter of the late Dr. Ingram, President of Trinity College, Oxford, and Professor of Anglo-Saxon, with regard to Ruthin Castle, in which he (Mr. West) was naturally most interested:—

“It is, I believe, a fruitless attempt to trace the town or castle beyond the reign of Edward I. There is a tradition indeed of a ‘Castle Coch,’ or ‘Red Castle,’ on

the same spot, before that time, but this is only another name for Ruthin, which also signifies *red*, unless it be compounded of *rhudd*, *red*, and *din*, a *city*; a name probably given to the place, when it became enlarged, and fortified with walls. For, whatever may be the present state of Ruthin, we find a patent for a muragium, or toll, to be collected, like the *Octroi* at the entrance into towns in France, from all who entered within its *walls*. It must, therefore, have been a place of considerable strength and dimensions in the Norman period of its history. But, whatever was the era of its foundation, its documentary evidence begins in the reign of Edward I. Before this period, the attention paid by the kings of England to the Principality was of so desultory a nature, that in the 'Testa de Nevill,' a valuable survey of property in the reign of Henry III., we find the following remark:—'Terra ejus est in *Wallia*; et *ideo nescitur quid valet.*' But in the Charter Rolls of the 10th Ed. I. (1282), we find an important document, a grant of the Castle of Ruthin, with the whole Cantred of Deffrenclut (Dyffrin-clwyd) and Englefield to Reginald de Grey, for himself and his *heirs*; whence the title of Lord Grey de Ruthin, to distinguish that branch of the family from the Greys, lords of Rotherfield, for they were all descended from Walter de Gray, who was chancellor in the reign of King John, before he became Archbishop of York. It is probable that the *old* castle, which must have been in existence before the time of Reginald de Grey, suffered much in the wars of Edward I.; for among other properties in the possession of Gilbert de Clare, Earl of Gloucester and Hertford, at the time of his death, 24th Ed. I. (1296), lands in *Ruthine* and *Glingor* are mentioned; and a little below, *new* Granges are noticed, together with Granges at *Rotheline*, which were destroyed by the war. Though the latter may relate to Rhudlan in Flintshire, generally written *Rothelan* in the Norman documents, yet the destruction occasioned by the war of Edward I. must have been general. Reginald, however, above mentioned, died 1st Ed. II. (1307) possessed of the *Castle* of Ruthin, with the Cantred of Diffirin-clwyd, (and three *vills* or villages in the *Cantred of Englefield*, which are called in the *Inquisitio post Mortem*, *Pembedue*, *Maysmaynan* and *Blewite*) the latter, if not all, subject to the Castle. John de Grey, the son and successor of Reginald, obtained from the Crown in the 8th Ed. II. (1315), an ample confirmation of the charter granted to his father, who is there called lord of the Cantred of Diffring-cloyd; and in this document we find some interesting particulars relative to the College or Hospital founded at Ruthin, by the aforesaid Reginald. Tanner says that John de Grey made the chapel of St. Peter here collegiate, A. D. 1310, but he does not quote his authority. He refers to Leland's *Itinerary* about a cell of Bonhommes here, afterwards translated into a parish church, and we can readily believe on the same authority that there were once *White Friars* (perhaps *Black* also) 'at Ruthin in Diffirin Cluit.' Tanner refers to the Monasticon for the charter of confirmation above mentioned, but the reference makes *John de Grey* the founder. The manor of Ruthyn is included in the possession of another Gilbert de Clare, who died seized of it, 8th Ed. II. (1315). He was also Earl of Gloucester and Hertford. It is remarkable that in this very year John de Grey obtained the confirmation of his father's charter before-mentioned, and yet Reginald de Grey died in 1307; so that it is probable that Gilbert de Clare possessed this manor during the intervening period. It continued, however, in the family of the Lords Grey de Ruthin ever afterwards, for so late as 1st Hen. V. (1413), a Patent issued for hearing an appeal of arms between Reginald, Lord Grey, or de Gray, de Ruthin, and Sir Edward *Hastings*; and whatever was the immediate result of that appeal, it is a coincidence not a little singular and interesting, that the titles of Ruthyn, *Hastings*, *Weyford* and *Valance* should be continued in the modern representatives of those families."

Mr. Wynne said, that by permission of Sir Robert Williames Vaughan, Bart., he had brought a chalice and paten of the fifteenth century, belonging to the domestic chapel at Rûg, to be exhibited in the Museum. With these were what were called the "Brogyntyn" cups, with the dagger of Owain Brogyntyn. Sir Robert Vaughan would also be happy to welcome the members of the Association at

Rûg, on Tuesday. Near the house, and giving name to it, there was a tumulus called the Crûg, which he would gladly permit the Society to open, if it was thought desirable.

The Secretary then read the

REPORT OF THE COMMITTEE FOR THE YEAR 1853-4.

“It is the duty of the Committee to congratulate the Association on assembling, for the first time since its establishment seven years ago, in the north-eastern portion of the Principality. Meetings have already been held in every quarter of Wales with this exception, as well as in the Marches, and all have been more or less fraught with important results. The Committee have reason to believe that the fruits of the Ruthin meeting will be no less satisfactory. In adverting to the official changes which have taken place in the Society since the last meeting, the Committee are bound in the first instance to notice the resignation of the presidential chair by Sir Joseph Bailey, Bart., M.P.—for whose acceptance of it the Society will doubtless express its gratitude, to Frederick Richard West, Esq., M.P., of Ruthin Castle. It is with deep regret that the Committee records the vacancies which have taken place by death in the list of the Vice-Presidents. The Hon. Robert H. Clive, M.P., under whose kind and efficient presidency the Society held a prosperous meeting at Ludlow, the Deans of St. Asaph and Windsor, and Colonel Powell, M.P., Lord-Lieutenant of Cardiganshire, are among the losses which the Society has sustained during the past year. The Committee recommend that the following Members be elected Vice-Presidents:—Sir Joseph Bailey, Bart., M.P.; and the Very Rev. C. B. Clough, Dean of St. Asaph. The following Members of the Committee will retire this year:—The Rev. Rowland Williams, Canon of St. Asaph; Howell Gwyn, Esq., M.P.; and the Rev. Edmund Melvill, M.A., Chancellor of St. David’s. The Committee recommend the following members to succeed them:—The Rev. C. H. Hartshorne, M.A.; Hugh Powell Price, Esq.; and the Rev. W. Reed, M.A., Principal of the Training College, Caermarthen. The Rev. John Williams, M.A., Rector of Llanymowddwy, who had held the offices of General Secretary, and Editor of the *Archæologia Cambrensis*, since the foundation of the Society, and the establishment of the Journal, has resigned both since the Brecon Meeting. The Committee have elected Mr. Williams to a vacant place in their own body, and have no doubt that the Association will find an opportunity of expressing its gratitude to Mr. Williams for his important services. Mr. Williams having resigned the Editorship at the close of the year 1853, when it was impossible to summon the Committee for the purpose of nominating a successor, the General Secretaries undertook the office provisionally, and have now resigned it into the hands of the General Committee. The Committee have now before them a scheme for the improvement of the editorial system, which will be laid before the Society in the course of the meeting.

“The present prospects of the Association are very far from being discouraging, although it cannot be denied that it has reached a very critical period of its existence. The number of Subscribing Members is probably larger than at any previous time, and the amount of the subscriptions thus placed at the disposal of the Committee ought to be quite sufficient to maintain the Journal in a manner worthy of the Association; but the very small number of the Members who manifest any amount of activity, together with the great difficulty of collecting the subscriptions of a large proportion, render it equally difficult to supply the Journal with matter and illustrations. Several motions, designed to increase the efficiency of the Association, will be promulgated, after they have been considered by the Committee. The most important, namely, the adoption of the Report framed by the Special Committee, which was appointed at Brecon, to consider the extension of the Association, will, with them, be discussed and voted on, at the last evening meeting, on Tuesday, September 19th.”

The adoption of the Report having been moved and carried *pro forma*, the meeting was dissolved.

THURSDAY, SEPTEMBER 14TH.

PERAMBULATION OF THE TOWN, &c.

The General Committee met at the County Hall at ten A.M. Soon after noon the archæologists commenced their perambulation of the town with the mill which stands near the bridge over the Clwyd. This is an oblong building standing north and south, and containing on its north front two doorways with pointed arches, plain chamfered, together with one or two square windows now blocked. At the east end the original gable has been built upon, and the cross which originally surmounted it has been worked into the wall. Beneath this is a window of a single light, cinquefoiled. The building is of the first half of the fourteenth century, and has evidently always served its present purpose. The designation of a chapel, which is commonly applied to it, is the result of a conjecture and not of a tradition. In a house close by a curious stone mantle-piece was exhibited, bearing the following in *alto relievo* :—“16 P.M. M.M. 55,” together with a shield and armorial bearings. The initials are those of Peter Moyle, the castle miller at that period.

The party then proceeded to the church, where Mr. Freeman pointed out the leading features of the fabric, illustrative of the main changes which had taken place in it. Afterwards, by the kindness of the Warden, the residence attached to the church, and commonly known as the Cloisters, were examined. The results of Mr. Freeman’s researches will be found in another place.

At three o’clock the Association were hospitably received by the President at the Castle, where a large party of the neighbouring gentry had been invited to meet them. The existing house was erected by the present proprietor, on the site of the ancient structure,

of whose ruins however there are still considerable remains. The outer walls, on the side towards the Clwyd, are tolerably perfect, and the line of the rest, with the situations of the hall, chapel, gate-house, &c., can still be traced. The rest of the ruins consist chiefly of the bases of a few towers, and the vaults beneath them.

EVENING MEETING.

The Association met at half-past seven. The Reverend Rowland Williams, B.D., Fellow of King's College, Cambridge, and Vice-Principal of St. David's College, Lampeter, made some remarks on the history of Geraint ab Erbin, prince of Devon, or of Cornwall. The object of Mr. Williams' address was to point out a method by which the antiquity of Welsh traditions might be tested, and of which the instance of Geraint ab Erbin was a valuable illustration. When a traditionary personage appeared in writers of various ages in various characters, it might be inferred that his history had received gradual additions and developments, and that the more extended form of the legend was of later date than the original. Geraint, for example, who appears in an undoubtedly genuine poem of Llywarch Hen, as a contemporary, a youth slain at the battle of Llongborth, is swelled by later writers,—as for example in the *Mabinogion*,—into a great warrior, a prince of Dyfnaint, or of Cornwall. Later still, the religious spirit of the middle ages had converted him into a saint, and there was a church dedicated to him in Cornwall. Mr. Williams gave other important illustrations of the same principle.

The Rev. David Davies, of Llanwnnog, Montgomeryshire, read a paper on the "Roman Remains at Caer Sws." He exhibited some fragments of Roman pottery discovered there, which were deposited in the temporary Museum.

Mr. Wynne detailed the circumstances connected with the opening of a tumulus at Orsedd, and the discovery of an urn now exhibited in the Museum.

Mr. Rowland Williams asked whether in the various tumuli which he had opened, Mr. Wynne had ever discovered a cromlech covered by the soil. He said that the question was an important one, as the answer might contribute to the solution of the disputed problem, whether the cromlech was an altar, or a place of sepulture.

Mr. Basil Jones also asked whether in those cromlechs which Mr. Wynne had observed, the upper or the under side of the cap-stone were generally the more even; adding that in those which he had himself seen, the latter was generally the case.

Mr. Wynne said that with regard to the latter point he was uncertain, although he thought that on the whole his experience coincided with that of Mr. Jones. In answer to Mr. Williams' question, he stated that although he had never positively exhumed a cromlech, he had seen many which bore unquestionable marks of having formerly been covered with soil and stones.

Mr. Freeman called the attention of the meeting to the very re-

markable tumulus at Uleybury, in Gloucestershire, which had been recently re-opened by Dr. Thurnam and himself, and of which a minute account will probably be supplied by the former gentlemen to the *Archæological Journal*. Could any additional evidence be required to demonstrate the purely sepulchral character of the cromlechs, in which all rational antiquaries were now agreed, this one example was sufficient to set the question at rest. Here a large chambered cromlech, differing only in size from the common sort, was discovered within the tumulus, and skeletons were discovered within the chamber. It would really seem that no further argument could be needed.

The Rev. H. Longueville Jones read a paper on the "State of certain Welsh Castles."

Mr. Wynne observed with regard to his paper on the creation of Edward II. as Prince of Wales, referred to by Mr. Longueville Jones,¹ that subsequent researches had proved beyond doubt that the event in question took place in the 21 Ed. I. (1301), when the prince was about seventeen years of age. The letters patent, conferring on him the Principality of Wales, with the exception of certain lordships forming a portion of the Queen's jointure, were still extant. The old story of his having been presented, while an infant, to the Welsh chiefs as their prince, was therefore completely disproved. He had mentioned this to a popular authoress (Miss Strickland) who nevertheless persisted in retaining the old romantic account in her "Life of Queen Eleanor."

FRIDAY, SEPTEMBER 15TH.

EXCURSION.

The first object marked for this day's excursion was the small church of Efenechtyd, an extremely small and plain structure, remarkable chiefly for its wooden font, a cylindrical basin of oak lined with lead, and adorned with a sort of cable moulding,—and for a rather elaborate roodloft, which had been removed to the western end of the church to serve as a singing gallery, with its show-front turned towards the wall. It is worthy of observation that the current legend of the translation of rood-screens, &c., from adjoining religious houses, was here out-heroded by the audacious assertion of the parish-clerk, the official expositor of local antiquities, that the object in question had been originally removed from the centre of Ruthin, where it had borne the title of *Groes y dref* (the Town Cross).

From Efenechtyd the party proceeded to Pool Park, the seat of Lord Bagot, to inspect two objects which had been unfortunately removed from their original site. One of these was a stone pillar, which had formerly stood upon a barrow known popularly as "Bedd Emlyn." It bore the following inscription, as it was read:—

*MILINI
IOVISAC

¹ *Archæologia Cambrensis*, 1846, p. 143; 1847, p. 243.

The letter denoted by the asterisk is uncertain, but was supposed to represent an Æ, and the name of Æmilinus was conceived to have given rise to the traditional designation of the locality. Mr. Rowland Williams objected to this reading on the ground that *Æmiliani* and not *Æmilini* would have been the true form, and it appeared to others that the first letter did not represent an Æ. The second line was also variously read. As it stands above it was supposed to mean *Iovi sacrauit*, or something to that effect. But here again the first letter was doubtful, and was read by Welsh scholars as a T, producing the word *Tovisac*, i. e. *Tymysog*. Mr. Basil Jones thought that the old orthography of this word would have been *Tegvesavc*, or something like it, but the objection did not appear to others to possess sufficient weight.

The other object was designated the "Queen's Chair," being an indubitable chair of stone, removed from an earthwork called *Llys y frenhines*, subsequently visited by the Society. Of its purpose no satisfactory conjecture was made.

The excursionists then proceeded in the direction of Corwen. At the distance of five or six miles from Ruthin they quitted their carriages, and proceeded on horseback and on foot across the heathy moor over which the turnpike road leads. Here they found stone circles, *cytiau* and barrows, strewn about in utter confusion, and in every direction. The first important point was the object of the last mentioned class, already alluded to, and known as Bedd Emlyn. Here some excavations were commenced, but without any sort of success. After a welcome refreshment, provided by the forethought of Mr. Turnor, of Pool Park, the party tried another barrow considerably further to the westward, but with a similar result. Still further in the same direction they were directed to the supporting stones of a cromlech, the cap-stone of which had been removed within the memory of man. The latter must have been of enormous size, but the supports were unusually low. Near this there was a well defined stone circle, which was described by some of the archaeologists as a "Bardic Circle," although others present were ignorant what a Bardic Circle was.

At this point, however, Mr. Babington observed something like a raised road running across the moor for a considerable distance, with a general bearing east and west. It formed the boundary between the two adjacent lordships, but it seemed quite as probable that it preceded the division as that it was designed to mark it. Further east, it ran for a short distance as the *Clawdd Mynydd*, or boundary between the enclosed land and the waste, and still further it ran into the cultivated land, and its situation was distinctly marked by a long line of fences. The party in returning examined the quadrangular entrenchment called *Llys y frenhines*. It was placed on an elevated part of the moor, commanding a magnificent view of the Vale of Clwyd and Clwydian hills on the east, and of the Merionethshire and Caernarvonshire mountains on the west.

A small detachment of the excursionists, headed by the Rev. Dr. Jones, of Beaumaris, rode for four or five miles in a westerly direction, in search of an object believed to have been the site of an ancient church. He discovered the foundations distinctly marked, the walls three feet thick, and the space within the walls, twenty-seven yards east and west, by three yards north and south. Grave doubts were expressed at the evening meeting whether an object so monstrously disproportioned could really have been a church, but no more satisfactory conjecture was elicited. They also found a large number and variety of primeval antiquities.

Llanfwrog Church had been included in the programme of to-day's excursion, but, owing to the lateness of the hour, and its proximity to Ruthin, it was thought better to pass it by and leave it for members to visit separately, as they felt disposed, which several did at a later stage of the meeting. In its general arrangement, it is one of the ordinary double-bodied churches of the district; but it has some remarkable details peculiar to itself. Its arcades may perhaps be most safely referred to that class of anomalous arcades of which a good many occur in various Welsh churches, and to which it is very difficult dogmatically to assign any date. The pillars alone, from their section and an infinitesimal approach to the cushion form in what must by courtesy be called their capitals, might be Norman, but they carry stilts, from which rise slightly segmental pointed arches. The south body contains some specimens (one mutilated) of the true Welsh trefoil-headed window. The tower, at the west end of the northern body, is a massive structure, with hardly any architectural character, and there is a south porch of timber.

EVENING MEETING.

In the absence of the President, the chair was taken by the Rev. H. Jones, D.D., Rector of Beaumaris.

E. A. Freeman, Esq., read a paper on "St. Asaph Cathedral." He also gave some account of the parish churches of St. Asaph and Llanrhaidr, together with the castle and churches of Denbigh, all of which were to be visited on the following day.

Mr. Longueville Jones observed, with reference to the story of the removal of the Jesse window, at Llanrhaidr, from Basingwerk Abbey, that he had carefully surveyed the remains of that place, as well as its records, together with the Rev. John Williams, of Llany-mowddwy, and that all the existing remains of the church were of the Early English period, while it did not appear from the records that any extensive repairs had taken place during the Perpendicular period. It was therefore improbable that there could have been a window in the church to which the glass in question belonged.

Mr. Basil Jones asked whether, the church being in so imperfect a state, the records were so perfect as to enable him to prove a negative.

Mr. Longueville Jones replied that they were not.

The Rev. E. L. Barnwell said that the question had been set at

rest by an accurate investigation which the window had undergone. There was an inscription and date upon it at present, but singularly enough there was another inscription, with an earlier date, nearly effaced, which stated that the glass had been inserted by Robert Jones, a rector of the parish.

The Secretary read a letter from the Bishop of Llandaff, enclosing a letter from one of his predecessors to an unknown person, in reference to the repairs in that Cathedral in the last century.

A paper was afterwards read by Mr. Basil Jones, communicated by Mr. William Owen, illustrative of an urn now placed in the Museum, and discovered in one of the six tumuli opened by some quarrymen on Moel Hiraethawg.

Mr. Jones observed that the writer was probably in error in supposing that the small stone cist had *contained* an urn. Such cists were, he believed, very commonly found *in the place of* urns.

Mr. Fenton remarked that he had found an urn in a cist merely large enough to contain it, and gave one or two instances illustrating the point at issue.

At the request of the Chairman, Mr. Babington gave an account of the morning's excursion. After the conversation arising out of it had ceased, the meeting separated.

SATURDAY, SEPTEMBER 16TH.

EXCURSION.

The excursion of Saturday substituted architectural for primeval antiquities as the chief objects of examination, and Mr. Freeman for Mr. Babington as their principal expounder. The most important objects of this class along the Vale of Clwyd, within accessible distance from Ruthin, were carefully surveyed. The first point reached was Llanrhaiadr Church, to which allusion had been made on the preceding evening, where Mr. Barnwell renewed his demonstration that the stained glass in the east windows was made for the church, and not brought from Basingwerk. The church itself is a good one of the local type, containing portions of both Perpendicular and earlier date. Besides the east windows, the great objects of interest are the timber roofs, which, as is usual in the district, are very fine, and in good preservation. The western part of the northern body has one of the genuine Welsh type with the bold open foliations; in those over the eastern part of this body and the western part of the southern one, this form is intermingled with the East-Anglian construction of hammer-beams—an intermixture characteristic of this immediate district—while over the high altar, in the southern body, there is a very rich coved and panelled ceiling. The roodloft also remains, but, as at Efenechtyd, thrust westward to form a singing gallery. From the glimpse, which is all that can be obtained, its western face must have been elaborately panelled with foliations of a character quite analagous to those in the roofs. There is also a small piece of stone barrel vaulting, Pembrokeshire fashion, under the tower.

The next stage was Denbigh. The exploration of the numerous antiquities of this place commenced with the deserted parish church of Whitchurch, or St. Marcellus, which stands at a considerable distance out of the town. In form this church is of the local type, but its details are of an unusually elaborate description, being, internally at least, a rather enriched specimen of late Perpendicular. Well-moulded four-centred arches rise from octagonal pillars; above them is a cornice filled with a great variety of sculptured detail, and a hammer-beam roof with hardly any local character about it, and rising from very large corbels. The tower, in marked contrast to the internal architecture, is quite of the military class, and faintly recalls its Pembrokeshire variety.

On reaching the town of Denbigh, the party was increased by several of its inhabitants, including Mr. Williams, the local historian. The castle of Denbigh, in its present state, belongs rather to the purely military than to the architectural antiquary; so very little of the detail is preserved, and so little of the ground plan is intelligible to an untechnical eye. But the small portion still remaining, a fragment of the gateway, shows that Denbigh must, when perfect, have been one of the castles richest in strictly architectural magnificence. It is a noble structure in the Decorated style, placed between two octagonal flanking-towers. Over the opening was, apparently, a row of enriched niches, containing statues, of which one still remains. Immediately inside the gateway is an octagonal building, which has been vaulted, apparently from a central pillar, like the dodecagon at Morlais Castle, near Merthyr Tydfil; in another part the hall and kitchen may be traced, the latter assuming the form of one of the external towers.

The great gateway is at present in a very dangerous state, which was pointed out by Mr. Longueville Jones, who expressed a hope that something would shortly be done to ensure its preservation.

Within the precincts of the castle is St. Hilary's Church, which, assiduously barbarized as it has been, attracted perhaps less attention than it deserved. Its position, on ground sloping rapidly to the east, gives it a very singular effect, and affords space for a large school-room to be constructed underneath the chancel. Internally it has an arcade of five elliptic arches, a chancel arch with a continuous wave-moulding, an aperture on each side, in the Gower fashion, and a fine communion-table, bearing date 1628. The western tower is a plain military structure.

In the immediate neighbourhood of this church is another object of far greater interest, which was examined as minutely as was permitted by the violent rain which came on just at this point. This is the unfinished church commenced by Robert Dudley, Earl of Leicester, the famous favourite of Elizabeth. This building, which was designed on a very large scale, in the mixed style of the time, would, if completed, certainly have been one of the greatest architectural curiosities in England, where we have hardly anything of the kind, nothing

analogous, for instance, to St. Eustache at Paris. A large portion of the walls is standing, and the arrangement of the pillars can be made out, but the ashlar is generally picked away, though a few fragments remain, sufficiently to show the mixed character of the details, the main design being thoroughly Gothic. The church consists of a central body with aisles prolonged to the east end. Of the piers only the bases and a single respond remain, which show them to have been square; the arches would probably have been round. But the windows are well-proportioned enough, with four-centred arches. The same is also the form of the single remaining doorway, with a keystone. Whether the church was designed for a western tower seems uncertain.

The next object visited was the Burgesses' Tower, a noble military gateway, with two round towers, and good examples of the spur-buttress. The party then proceeded to the Town-Hall, where the very important collection of ancient Charters was obligingly displayed by the Corporation.

The perambulation of Denbigh was concluded by an inspection of the desecrated church, near the outskirts of the town, locally known as the Abbey, but which really belonged to a house of Carmelite Friars. This church is a simple parallelogram, which has extended further to the west than it does at present. It retains its sedilia and piscina, a large Perpendicular east window, and a group on each side of five of the Welsh trefoil headed lights, whose details are worth examining.

The last point of the journey was St. Asaph. It had been originally intended to visit Rhuddlan, and some other places, but, after having arrived at St. Asaph, partaken of the hospitality kindly provided by the Bishop, attended evening service in the Cathedral, and listened to Mr. Freeman's discourses on that building and on the parish church, it was found that no time remained for any more distant investigations, but that it was desirable to return to Ruthin forthwith, for the ordinary and the Evening Meeting.

EVENING MEETING.

Mr. T. O. Morgan read a paper on the "History of Maelgwyn Fychan."

In reference to an expression made use of in Mr. Morgan's paper, Mr. Longueville Jones asked what were the true limits of "West Wales," and whether it was an original Welsh expression, or one introduced by the English. He was also anxious to know whether any satisfactory etymology had been proposed for the name of Haverfordwest.

Mr. Morgan conceived that West Wales was co-extensive with the counties of Cardigan, Caermarthen and Pembroke; a view in which he was supported by the Rev. John Williams, of Llanymowddwy. He also stated that it was an English and not a Welsh division.

In answer to Mr. Longueville Jones' other question, Mr. Fenton

said that he believed the true etymology of Haverfordwest to be *Havre-ford-west*, a name derived from the position of the town, relatively to a branch of Milford Haven. It was spelt so in old documents.

Mr. Turnor objected to Mr. Fenton's etymology that it was made up of two different languages. He wished however to call the attention of the Society to another important and more practical topic which had been alluded to in Mr. Morgan's paper. This was the subject of Welsh tenures. Were there any feudal rights in Wales proper before the conquest of Edward I.? Could the crown claim any seigniorage over wastes in the six original counties of Wales?

Mr. Morgan answered that it had been held that no *manorial* rights (properly so called) could exist in those counties, as there were no copyholds there.

A long and animated discussion succeeded, in which Mr. Turnor, Mr. Morgan, and Mr. Longueville Jones took the principal part. The gentleman last named proposed a vote of thanks to Mr. Morgan for his paper, and suggested that he would be doing good-service to the Association, and to the country, by thoroughly investigating the subject of Welsh tenures, and presenting the fruits of his researches to the next meeting.

Mr. Basil Jones then read a supplemental paper on the "Vestiges of the Gael."

The Chairman complained that Mr. Jones' mode of reasoning was, after all, one from exceptional cases. The names of places containing the word *Gwyddel*, were merely exceptions, and it was not fair to argue from them, to establish a general rule.

Mr. William Owen thought that the existence of so many names in Wales containing the element *Gwyddel*, proved that the Gwyddyl were interlopers.

In answer to Mr. Owen, Mr. Basil Jones observed, that the fact was capable of either interpretation. It might prove that they were interlopers, or it might prove that they were the previous inhabitants, as in the parallel case of names in England containing the element *Wal*. Which inference was to be drawn depended on external evidence and on intrinsic probability, and he had shown elsewhere that both were in his favour. He did not altogether appreciate the objection raised by the Chairman. It was true that the instances he had cited were exceptions. But what were exceptional instances? Any number, he presumed, less than half. If less than half the names of places in Wales bore the title of the Gwyddyl, they would be exceptional cases. Still they might form a very long and formidable list, and he contended that the number which he had adduced were quite sufficient to found an argument upon.

Mr. Turnor said that in all these investigations we should lay down the principle *Amica Cambria, amica Archæologia; sed magis amica Veritas*. Nor should we confine our researches to the phenomena exhibited by the Principality, but take in those of the whole of Britain. Now whence had come the tide of emigration? It had

set in from the east, and had spread westwards over the whole of Europe. Gaul and Britain had been occupied by one race; there was no essential difference between Gael and Cymry, they were cognate races and spoke the same language, the differences having been developed subsequently to their arrival in these islands. As to the language of the people of Man, referred to by Mr. Jones in his paper, he admitted that it was not akin to the Welsh, being Scandinavian.

Mr. Babington said that Mr. Turnor was under a considerable misapprehension as regarded Celtic ethnology. It was true that the Gael and Cymry were cognate races, but they were not the same race, they did not speak the same language, nor were their differences such as could have been developed after their arrival in the island, or in Western Europe. These were the conclusions at which all ethnologists had arrived, and which were now patent to all. Mr. Turnor had also misconceived the state of things in the Isle of Man. There were two languages spoken in that island. One was English, and as the island had been subjected to a great amount of Scandinavian influence, it was possible that it might retain some traces of a Scandinavian vocabulary. The other was the true Manx, a Gaelic language, closely akin to Erse and Irish, and much more remotely to Welsh.

Mr. Freeman said that it had now been his lot for three years past to blow Mr. Basil Jones' trumpet on behalf of these *Vestiges of the Gael*, and he was proportionably rejoiced to find that on this occasion Mr. Jones had himself come forward with a blast to which it would not be very easy to supply a counterblast. Nothing could be sounder than the two principles laid down by Mr. Turnor; that the question should be viewed, simply and abstractedly with a desire to ascertain truth, without reference to national prejudices on either side; and that it could not be adequately examined with a reference to Wales only, but must take in the whole of Britain. He would go still farther, and say that it was impossible rightly to examine it without taking in a general view of the ethnology of Europe and civilized Asia. It was from such a general view, fortified by various special arguments, that he was induced to accept the theory revived by Mr. Jones, that the Cymry had been preceded in the occupation of this island by the Gael, and the Gael themselves, he would add, by one, probably two, Allophylian races. What were the phenomena? We find the nations of the great Arian or Indo-European family pressing eastward and westward from their original central home. In distant and inaccessible corners of the territories occupied by them, we find vestiges of the earlier Allophylian races which they subdued. The barbarian nations of southern India, the Fins of northern Europe, the wonderful Basque or Euskarian race, are remnants of this primæval population. Some of these nations undoubtedly once occupied a much larger extent of territory than at present. The Fins, now confined to the northern extremity of Europe, and to the eastern side of the

Baltic, occupied, almost within historic memory, the greater part of the Scandinavian peninsula. The Basques, within historic times, were spread over a large portion of Spain and southern France, and the existence of names of places in Italy, intelligible in Basque only, proves their existence in that country in some pre-historic period. Finally, the researches of M. Worsaae, Dr. Wilson, and others, have proved almost to demonstration that the cromlechs and other antiquities of the stone period, in our own and other countries, are the works of an ante-Celtic people. Upon these Allophylian races came the successive waves of Arian migration, of which the Celtic was, in western Europe, undoubtedly the first. The Celtic race, once spread over a large portion of Europe, is now, in its pure form, confined to the British Isles and a small part of France. And in France and Britain it is found only in the western portions, those most removed from the original seats of the Arian nations. But more than this, of the two great divisions of the Celtic race, the Gael occupy to the Cymry precisely the same geographical relation which the Cymry do to the subsequent English invaders, and the English themselves in their turn to the Scandinavian. The Gael remain only in the most remote and inaccessible districts of all; from the continent they have completely vanished, and in Britain they are found only in the districts beyond the Cymry, in Ireland and the Scottish Highlands. Now though the Gael and the Cymry have enough in common to be ranked together under the general head of the Celtic race, their difference is far too marked to be considered as a merely subordinate one which has arisen since their arrival in Britain. They must be regarded as distinct waves in the general progress of westward migration. The broad phenomena of European ethnology are enough to show that the Gael were to the Cymry what the Cymry were to the English, and what some Allophylian people had been to the Gael themselves,—an earlier race, exterminated or expelled from the countries seized by the new occupants, and compelled to take refuge in the more distant regions beyond. But it might be argued that this broad view of ethnology was perfectly consistent with the theory that the recorded occupation of Gwynedd by the Gael was a mere external conquest long after the days of primæval migration. In itself it is so; the Gael, after their expulsion, may have turned back upon the Cymry as conquerors, just as the general law that the Allophylian races in Europe have been expelled or conquered by the Arian, meets with a remarkable exception in Hungary and Turkey, where Allophylian intruders have been dominant for some centuries. That an Irish immigration may have occupied Anglesey is in itself just as probable as that a Flemish immigration occupied Pembrokeshire; it is purely a question of historical evidence. But no such occupation can possibly account for the vestiges of the Gael scattered throughout Wales. Very many of them can only be explained on the theory of an earlier occupation, and it is far more natural to attribute all to the same cause.

From Monmouth to Anglesey the name "Gwyddel," in some form or other, is applied to a vast number of localities, many of which cannot possibly have derived their designations from any mere passing occupancy of external conquerors or plunderers. Many of them point incontestably to an earlier Gaelic occupation of the whole country. Marauders or temporary conquerors from Ireland might give their name to convenient harbours or fertile maritime plains; but the name of Gwyddel is applied with no less frequency to barren and remote headlands, to inaccessible fastnesses in inland districts, in short, to the very places which no passing conqueror ever occupied, but which are the very spots where an earlier race, driven out by a succeeding wave of population, would make the last desperate stand for liberty and existence. One such place Mr. Jones had cited in the heart of Snowdon; another the speaker had seen with his own eyes in the wild inland mountains of Llanthony. These are not the places where a passing marauder from Ireland would leave his memory. No man, Gaelic or otherwise, ever conquered the Vale of Ewias, unless he was previously in full possession of the plains of Monmouth and Hereford. But the Vale of Ewias is precisely the spot where a people driven out of those plains would naturally wage their last desperate struggle. That dark ravine which overlooks the comparatively modern ruins of Llanthony Priory derives its name of Nant-y-Gwyddel, not from recorded Gaelic immigrants into a Cymrian land, but from Gaelic defenders of the soil against primæval Cymrian aggression. It may have witnessed scenes of as devoted heroism as was ever displayed by Welsh against English, or by English against Dane, only they have had bards and gleemen and chroniclers to hand down their exploits, while the exterminated Gwyddel has left merely his name behind him. This conclusion is that to which we are drawn alike by the general laws of ethnological science, and by the special phænomena of the particular case. No feeling of national prejudice should be allowed to interfere with the honest search after truth. As for the speaker himself, he, as an unmitigated Saxon, could have no special interest in believing either that the Gael conquered the Cymry, or that the Cymry conquered the Gael; he might add that, now that Gael, Cymry, Saxon and Dane were alike brethren and countrymen, no national honour could really be at stake either way. But, on his showing, if the Cymry were deprived of the supposed honour of being the primitive inhabitants of the land, they got in return what many look upon as the honour of having won the land from its earlier possessors with their own good swords. Many people rejoice in the pedigrees, real or fictitious, which connect them with the Norman intruders of a later period; it is equally open to any man of Welsh blood to boast himself, if he will, as a descendant of the conquerors of the Gael.

MONDAY, SEPTEMBER 18TH.

EXCURSION.

The first point to-day was the church of Llanfair Dyffryn Clwyd, a fine specimen of the local type, consisting of a double nave and chancel with a western tower. The roof is unfortunately ceiled, a rare circumstance in this district.

From hence the excursionists proceeded to the small chapel in the parish of Llanfair, called Jesus' Chapel, erected and endowed in the early part of the seventeenth century, and now used as a school-room. It is built in the form of an L, the foot being towards the east, and the entrance near the north-western angle. It contains no detail of any importance, but presents a curious appearance at present, the result of a combination of its former with its present use. A font, pulpit, and gallery, associate rather strangely with the National Society's maps, and instruments of corporal chastisement.

The next point was a remarkable earthwork, on the watershed between the Clwyd and the Dee, called Tomen y Rhodwydd. A letter relating to it will be found above, p. 211.

The great object of this day's excursion was the Abbey of Valle Crucis, beautifully situated in the vale of Llanegwast. Both this important ruin, and the neighbouring Pillar of Eliseg, have been minutely described in our pages, and some additional remarks made by Mr. Freeman on the former, as well as on the church of Llangollen, the last object visited, will be found below.

EVENING MEETING.

The President took the chair at eight o'clock.

Mr. Longueville Jones read a paper on the "Roman Roads in certain counties in Wales."

Dr. Jones asked whether it was ascertained by which way the Roman road passed out of the Vale of Clwyd in the direction of Conovium.

Mr. Longueville Jones replied that no traces of it existed.

Mr. Barnwell said that there were between Ruthin and Rhuddlan several places called *Pen y Palmant* (Pavement).

Mr. Turnor said that the roads were not always of masonry, but sometimes even of concrete.

Mr. L. Jones observed that the best test of the road's being of Roman construction was to make a section of it.

Mr. Babington doubted the invariable success of a section. He had himself examined roads in the fens of Lincolnshire and Cambridgeshire where no sort of pavement or masonry had been found. They consisted merely of gravel laid upon the peat. Moreover the roads were very far from being straight, but although they ran in straight lines, they continually changed the direction in order to avoid difficult places. Mr. Babington gave as an instance the Roman road running through the town of Cambridge.

Mr. Freeman, at the request of the President, made some remarks on the architectural objects visited in the day's excursion, the principal of which was the Abbey of Valle Crucis. He regretted that a combination of circumstances had quite disabled him from getting up as minutely as he could have wished, either the church itself, or the very remarkable and perplexing domestic buildings attached to it. He could however observe that the very extraordinary arrangement of the east end was, as far as his experience went, unique, and he had observed some peculiarities of detail which had a wider interest. Valle Crucis was evidently an example of that distinctively Welsh variety of Transition and Lancet architecture, which had been more than once alluded to in the proceedings of the Association.² It at once connected itself with the architecture of Llanaber, Llanbadarn-fawr, Cymmer, and Strata Florida, all, he believed, distinctively Welsh foundations, and was at once distinguishable from that of the buildings of Norman origin, whether in the common Early English form, as at Brecon, or in the peculiar style, evidently of Somersetshire origin, which appears at St. David's, Llanthony, and Llandaff. From both of these the strictly Welsh churches are widely different, and, as he had before suggested, appeared to approximate to Irish buildings. Mr. Babington, who had the advantage of having seen the Irish buildings with his own eyes, had remarked that one of the doorways at Valle Crucis very closely resembled them. There was certainly no improbability in supposing that Dublin was the great architectural centre for the native princes of North Wales, just as Bristol clearly was for the Norman settlers in the south.³ Llangollen Church, Mr. Freeman observed, was remarkable for several points. In its arrangements it agreed with the Clwydian churches; but it had a south doorway precisely of the native Welsh type just alluded to, and which immediately suggested the remembrance of those at Llanaber and Llanbadarn. The roof is said to have been brought from Valle Crucis, but it was clear from its whole design and proportion that it was originally intended for the place which it now occupies. The notion of its removal was simply a case of the almost superstitious notion about similar removals, the strongest case of which was the legend of the translation of the arcade at Llanidloes from Abbey Cwm Hir, a process amounting very nearly to a physical impossibility. Another was that relating to the east window at Llanrhaiadr, lately refuted by Mr. Barnwell. The roof at Cilcain he

² *Archæologia Cambrensis*, New Series, i. pp. 53, 329.

³ I hope, some time or other, to work out this very curious subject more minutely and connectedly. The South Welsh and Somersetshire style reaches inland to Llanthony, but not to Brecon, whose architecture stands quite isolated between the two types. I do not remember anything like it in Hereford Cathedral, nor does it occur in the confirmed Lancet work at Worcester, but the Transitional parts of that Cathedral approximate to it, as do the remains of the destroyed Lady Chapel of Malvern Priory.

On the other hand, I have found indications in Norman work, in several parts of Shropshire and Hereford, which struck me as making a slight approach to the native North Welsh style.—E. A. F.

had not seen, but he did not expect to find the idea that it had been transported from Basingwerk any better founded than the other instances.⁴

Mr. Longueville Jones then delivered a popular lecture, illustrated by several well-executed drawings, on the various classes of Primeval Antiquities. The object of this address was to teach people what to look for in the examination of cromlechs, circles, meini-hirion, &c.

The following votes of thanks having been moved and carried by acclamation, the meeting dispersed:—

1. To the Gentlemen of the Local Committee, for their kind assistance.
2. To the Corporations, Societies, and individuals who have contributed to the Temporary Museum.
3. To the Magistrates of the County of Denbigh, for permitting the Society to make use of the County Hall.
4. To Sir Joseph Bailey, Bart., M.P., for having undertaken the office of President of the Association for the year which has just expired.

TUESDAY, SEPTEMBER 19TH.

Sir Robert Williams Vaughan, Bart., having kindly invited the Association to inspect the domestic chapel at Rûg, and the Hengwrt Library, now removed to that place, a portion of the members availed themselves of the opportunity, and made an excursion to Rûg, where they were hospitably entertained, and had an opportunity of inspecting the curiosities of the place. The remainder devoted the morning to an examination of the Temporary Museum, which had been formed in the Grand Jury Room. We have endeavoured to present our readers with a complete catalogue of the articles exhibited.

PRIMEVAL.

(Stone.)

Stone knife, found at Moel Fenlli (See *Archæologia Cambrensis*, 1850, p. 88).—F. R. West, Esq., M.P.

Two flint arrow heads from the same place.—The same.

Stone axe, found at Llwynyn.—Caernarvon Museum.

Two stone axes.—The same.

Two stone rings.—The same.

Two stone beads.—The same.

Stone hammer, found at Llanbedr, 1846.

(Bronze Period.)

Gold Torc, found in 1829, in Fridd Gilfachwydd, near Cader Idris.—Sir Watkin Williams Wynn, Bart.

⁴ Another case is the story of the roodloft of Llanegryn having been brought from Cymmer, refuted by Mr. Wynne, *Archæologia Cambrensis*, New Series, i. p. 229. See also about Cwm Hir, iv. pp. 234, 5, and the remarks on Newtown Church, in this volume, whence it appears that *two* screens profess to have come from that abbey. The devisers of these legends forgot that the screens of an abbey and a parish church are generally quite different kind of things, and that the preservation of the roodloft, even in very small and mean churches, is one of the most distinctive characteristics of Welsh ecclesiology.

- Bronze dagger, found at Cyfylliog, in 1847.—Mr. James Jones.
 Bronze pealstaab with loop, found at Moel-y-Gaer.—J. S. Hughes, Esq.,
 Llanrwst.
 Bronze pealstaab without loop.—The same.
 Bronze axe, from Moel-y-Gaer.—The same.
 Two pealstaabs from Ireland.
 Bronze celt, found at Coedmarchan.—Rev. E. L. Barnwell.
 Bronze celt, found at the foot of the Berwyn, near the Corwen road.
 Bronze pealstaab, Bryn Hywel, at the foot of the Berwyn.
 Bronze pealstaab, Rhos-y-gâd, near Llanfair Station, Anglesey. Found in 1854.
 Rev. H. Jones, D.D.
 Bronze pealstaab, found at Coedmarchan.
 Two bronze pealstaabs.
 Bronze pealstaab, found near the old house at Castellmai.—Caernarvon Museum.
 Bronze pealstaab.—The same.
 Glain Neidr (glass bead).—The same.
 Sepulchral urn, found at Nantglyn, 1852.—Mr. Hughes, Ystrad.
 Cinerary urn, found in 1852, in a tumulus called Bryn-bugellyn, Llangollen.—
 W. Ormsby Gore, Esq., M.P.
 Fragments from a tumulus at Orsodd.—The same.
 Bronze dagger, from the same place.—The same.

(Iron.)

- Iron celt, with part of the wooden handle, found on the Berwyn.—F. R. West,
 Esq., M.P.

ROMAN.

- A collection of Roman pottery and glass recently found at Caersws, Montgomery-
 shire.—Rev. David Davies.
 Pottery found in the camp on Moel Fenlli.—F. R. West, Esq., M.P.
 Roman lamp, Segontium.—Caernarvon Museum.
 Small Roman lamp.—The same.
 Vase and patera, Bala.—F. R. West, Esq., M.P.

MEDIÆVAL AND MODERN.

(Arms and Armour.)

- Sword, found under the soil at Moel-y-Gaer.—J. Denman, Esq.
 Sword, *temp.* Car. I. Moel-gyman, near Bala.—Mr. Morgan.
 Dagger of Owain Brogyntyn.—W. Ormsby Gore, Esq., M.P.
 Arrow head, found in Ruthin Castle.—F. R. West, Esq., M.P.
 Spurs from the same.—The same.
 Sword, *temp.* Car. I., from Pentre Bettwa.—P. Roberts, Esq.
 Sword, found at Pont Petruâl.—T. Turnor, Esq.
 Pair of pistols; German or Dutch work.—F. R. West, Esq., M.P.
 Two models in armour, and a collection of halberts.—The same.
 Cannon balls found in Ruthin Castle.—The same.
 Cannon ball found at Cors y Saeson.—The same.
 Cannon balls from Flodden Field.—The same.

PLATE, JEWELLERY, &c.

- Brass chandelier; Llanarmon in Yale; said to have come from Valle Crucis.
 Silver flagon and paten, from Ruthin Church.
 Flagon, silver gilt; chalice and paten of silver, the chalice parcel-gilt: 15th
 century. Belonging to the domestic chapel at Rûg.—Sir R. W. Vaughan, Bart.
 Mazer, belonging to Christ's Hospital, Ruthin; the gift of the founder.
 Two chalices, and a paten of silver.—Ruthin Church.
 Two standing cups of silver.—Corporation of Ruthin.
 Silver cups.—The same.
 Silver snuff-box.—Miss Graeme.
 Five Apostle spoons.—The same.

- Cameo brooch.—Mrs. Hughes, Manor House.
 Intaglio ring.—The same.
 Medal of Charles I.—Mrs. Goodman Roberts.
 Medal of Charles II.—The same.
 Gold fibula, found near Nannau, Merionethshire.—Caernarvon Museum.
 Seal of Christ's Hospital, Ruthin.
 Thin plate of gold, inscribed; said to be a Basilidian talisman. Found at Llanbeblig, 1828.—Caernarvon Museum.
 Ruthin Corporation plate.

IMPRESSIONS OF SEALS.

- | | | |
|---|---|------------------------|
| Edward the Confessor. | } | F. R. West, Esq., M.P. |
| William Rufus. | | |
| Richard I. | | |
| Henry III. | | |
| Edward I. | | |
| Edward II. | | |
| Edward III. | | |
| Mary Queen of Scots. | | |
| The Commonwealth of England. | | |
| James Duke of York, Lord High Admiral. | | |
| William IV. | | |
| Order of the Garter. | | |
| Owen Glyndwr. | | |
| Louis de Bourbon, Count of Clermont. | | |
| Napoleon I. | | |
| Seal found at Pennnant Melangell. | | |
| Great seal of Edward I.—Sir R. W. Vaughan, Bart. | | |
| Seal found at Pennant Melangell, Montgomeryshire. | | |
| Seal of the Archdeacon of Merioneth. | | |

NEEDLEWORK AND EMBROIDERY.

Altar cloth from Denbigh. "Spes mea in Deo est. 1530."

COINS.

A considerable collection of coins was exhibited, among which we wish to specify the following token, as possessing local interest. It was exhibited by T. O. Morgan, Esq., of Aberystwyth:—

Obverse,—DAVID VAUGHAN. 1668. In the field the mercer's arms.

Reverse,—OF . RVTHIN MERCH. In the field D. V.

The arms on this token are, on a shield, the Queen's bend.

This token was illustrated by another in the possession of Mr. W. Williams, of Ruthin. The arms were the same as on the former one.

Obverse,—RICHARD COOPER . IN . NEW. In field the mercer's arms.

Reverse,—CASTEL . VNDER . LINE. 65. In the field, HIS HALF PENNY.

ORIGINAL DOCUMENTS.

Collection of charters relating to the Lordship of Ruthin.—F. R. West, Esq., M.P.
 Grant of a moiety of the tithes to the Warden of Ruthin, and conveyance of the site of Christ's Hospital, in Ruthin, to the Bishop of Bangor, and the Warden of Ruthin.—The Rev. the Warden.

MSS.

Illuminated Latin Psalter. Membr. Sæc. XV. French.

Register of the parishes of Cyffylliog (1636) and Clocaenog (1672.)

Proceedings before the Commissioners appointed by the Lords of the Lordship of Burfield and Yale. Copy. The original is in the possession of Sir S. R. Glynne, Bart.

Lewys Dwnn's Visitation.—Sir R. W. Vaughan, Bart.

Brut y Tywysogion. Transcribed 1560.—Rev. J. Jones, Llanfwrog

Poetical Works of Rice Jones, of Blaenau, commenced in 1736.
 Heraldic MS. Chart. Sæc. XVII.—W. Owen, Esq.
 MS. Membr. Sæc. XV.—Ven. Archdeacon Newcome.
 Extracts relating to the Salusbury family.
 Collection of Welsh MSS.—Ven. Archdeacon Newcome.
 Welsh Almanac, &c., Chart. Sæc. XVI.

PRINTED BOOKS.

Rhees' Welsh Grammar: Lond. 1692.—W. Owen, Esq.
 Welsh Version of the Psalms, by Ed. Kyffin and Wm. Middleton; Black Letter :
 Lond. 1608.—Mr. W. Lloyd.
 Do. do. W. Owen, Esq.
 Fasciculus Temporum : Argentorati. 1488.
 Declaration of Sir Thomas Middleton : Lond. 1644.
 Galfr. Monemut. Britanniae utriusq; Regū ac Origo : Argentorati. 1515.—
 Ven. Archdeacon Newcome.
 Davies' Welsh Dictionary : Lond. 1692.—W. Owen, Esq.
 Drayton's Polyolbion, &c.—The same.
 Dean Goodman's Fall of Man. N.D.
 Work upon Husbandry.—Mr. Edward Jones.
 Köller's Atlas.—W. Owen, Esq.
 Salisbury's New Testament; Welsh : 1620.—The same.
 Tyndal's New Testament : 1527.—Miss Cordelia Jones.
 Ciceroni Rhetorica : 1497.—Rev. E. L. Barnwell.

DRAWINGS.

Collection of architectural drawings, Brecknockshire and Monmouthshire.—E.
 A. Freemam, Esq.
 Collection of drawings of Celtic antiquities.—W. Owen, Esq.
 The old entrance of Gwydir house.—Mr. Edwards.

ENGRAVINGS.

Engravings of Chirk Castle, and of Ruthin Castle, before and after the rebuilding.
 —F. R. West, Esq., M.P.

RUBBINGS OF BRASSES.

A Collection of Rubbings.—Rev. H. Jones, D.D.

RUBBINGS OF STONES.

Rim of Font; Brecon Priory.—Rev. H. Longueville Jones.
 Stone at Llanrug Vicarage, Caernarvon.—The same.
 Stone with Oghams, Cilgeran, Pembrokeshire.—The same.
 Lintel of Llanfaglan Church, Caernarvonshire.—The same.

POTTERY.

Vase found in 1834, at Stansty, near Brynhyfryd Bridge.
 The "Blessed Bear of Bradwardine."—Robert Ellis, Esq.
 Three delft dishes.

MISCELLANEOUS.

The keys of Ruthin Castle.—F. R. West, Esq., M.P.
 Various articles found in Ruthin Castle.—The same.
 Eserutoire, "R. I. 1669."—Mr. Roberts, Clwyd Street.
 Small casket.
 Sun-dial from Clocaenog. "THOM.....SAND : SIXE : HUNDRED :
 FOU..."—Mr. Robert Pierce. (See above, p. 210.)
 Iron Box, found in a dungeon under the present kitchen at Llysmeirchion, lying
 beside a human skeleton, and containing papers too old to be deciphered.—Mrs.
 Chambers, Llysmeirchion.

Fetters upon the limbs of the skeleton just mentioned.—Mrs. Chambres, Llys-meirchion.

Model of the temple at Pæstum.

Key from Rhuddlan Castle.—Mrs. Goodman Roberts.

Two early Italian pictures; Gold ground: Orgagna of Pisa.—F. R. West, Esq.

Base of screen from Bettws Church.

Two misereres from Beaumaris Church.—Rev. Dr. Jones.

TUESDAY, SEPTEMBER 19TH.

SPECIAL EVENING MEETING.

The Rev. Dr. Jones took the chair at half-past seven o'clock: none but subscribing members were present.

The following gentlemen were elected Vice-Presidents:—

Sir Watkin Williams Wynn, Bart., M.P.,

Sir Joseph Bailey, Bart., M.P.,

The Very Rev. the Dean of St. Asaph;

And these gentlemen were elected to fill the places vacant on the Committee:—

Rev. C. H. Hartshorne, M.A.,

Hugh Powell Price, Esq.,

Rev. W. Reed, M.A.

The Secretary made the following announcements on the part of the Committee:—

The Rev. David Davies, of Llanwnnog, had been elected a Local Secretary for Montgomeryshire;

The Rev. W. Basil Jones had resigned the office of General Secretary, and the Rev. E. Lowry Barnwell, Head Master of Ruthin School, had been elected to succeed him.

A Sub-Committee, consisting of the following gentlemen, had been appointed to superintend the publications of the Association:—

C. C. Babington, Esq.,

E. A. Freeman, Esq.,

Rev. W. Basil Jones,

Rev. H. Longueville Jones,

Rev. John Williams (of Llanymowddwy).

The Annual Meeting of the Association for 1855 will be held at Llandilo-fawr.

The Secretary then read the Report of the Special Committee appointed at Brecon to consider the extension of the Association, which was divided into two votes, and considered in the order indicated by the numerals in brackets:—

At a meeting held on the 29th May, 1854, and by adjournment on the following day, at the Treasurer's rooms, 4, Elm Court, Temple,—the Earl of Cawdor in the chair,—it was resolved by the Sub-Committee appointed at Brecon to consider as to the extension of the Cambrian Archæological Association to recommend as follows:—

(2.) That the Association be styled "The Cambrian Association of Archæology and Natural History," on which subjects papers shall be received.

That papers which in the opinion of the Committee shall be of sufficient *local* interest may be read at the General Meetings, although not upon subjects of Archæology or Natural History.

That the several subjects at the General Meetings may be allotted to different sections.

(1.) That members of the Association may in future be allowed to compound for all subscriptions by a payment of £10.; and that all members shall be allowed, on payment of the composition, to deduct half the amount of the subscriptions previously paid by them.

Both motions were negatived by large majorities. Mr. Freeman and Mr. Basil Jones spoke in favour of both; among those who spoke in opposition were Mr. Babington, Mr. T. Wright, Mr. Longueville Jones, Mr. Turnor, and Mr. Barnwell.

At the conclusion of the proceedings, Mr. James Allen moved and Mr. Longueville Jones seconded a vote of thanks to Mr. Basil Jones for having conducted the business of the Association, as its Secretary, for the last six years.

Mr. Jones having returned thanks, the meeting broke up.

The Right Hon. the Lord Dynevor will be President for the year 1855-6.

Since the close of the meeting, Matthew Moggridge, Esq., has accepted the office of Local Secretary for Glamorganshire, and Hugh Powell Price, Esq., has declined the place on the Committee to which he was elected. The two vacancies thus caused have been filled by the election of the Rev. W. Basil Jones, and Frederick L. Lloyd Philipps, Esq.

J Jones, Esq., of Cefn-faes, has accepted the office of Local Secretary for Radnorshire.

VESTIGES OF THE GAEL IN GWYNEDD.

SUPPLEMENTAL SECTION.

(Read at Ruthin.)

SOME two or three of my hearers may remember,—I am not so sanguine as to hope that many do,—a paper which I read at Dolgelley four years ago, and which was afterwards expanded into something which I may venture to call a volume, under the title of *Vestiges of the Gael in Gwynedd*.¹ Its main object was pretty accurately expressed by that title; as it undertook to show from a comparison of existing traditions with the present local nomenclature, that a large part of Wales, and especially of its northern division, had been in early times in the occupation of a Gaelic tribe, a race, that is, remotely akin to the Welsh, but more nearly to the inhabitants of Ireland, Man, and the Scottish Islands. The fact of such an occupation is admitted by all Welsh archæologists, and all that my paper can be said to have proved with any degree of certainty, or indeed to have proved at all, was the extent and the importance of that occupation. It had, however, a further object to indicate, namely, the probability, or (to say the least) the possibility, that the Gaelic inhabitants of North Wales were not, as represented by tradition, invaders of that country, but the elder occupants of the soil, who were gradually dispossessed, and either exterminated or absorbed, by the victorious Cymry. I do not expect the latter theory to command the assent of all who hear me, as the weight of tradition is decidedly against it; but I venture to think that it is worthy of consideration, and deserves to be ventilated and discussed.

My present object in recapitulating the contents of my former essay, is to bring the subject once more before a competent tribunal, fortified with such arguments as have

¹ *Archæologia Cambrensis*, New Series, vol i., Supplement, p. 1.

occurred to me subsequently to its original publication. The most prominent of those which I advanced in favour of my view,—one of which, I believe, no previous use had been made,—was the occurrence in various parts of Wales,—and, as I then believed, more particularly in North Wales,—of the names of places containing the word “Gwyddel” (“Gael”). Of these I gave not less than five-and-twenty instances; and contended that so large a number could not be accidental, but must point to some very extensive Gaelic influence in the country, and in all probability to the occupation faintly recorded by tradition. Even if we had no certain evidence of the English conquest of South-eastern Britain, and the expulsion of its previous inhabitants,—it would be rendered, to say the least, extremely probable by the occurrence, in several parts of the country, of local names containing the element “Wal,” “Wale,” or “Walling.” “Walton,” “Walney,” “Walewood,” and “Wallingford,” distinctly prove Welsh influence, and go very far towards proving a Welsh occupation, in that part of Britain which is now called England. The case of names containing the element “Gwyddel,” and scattered up and down the Principality, is, I conceive, completely parallel.

Subsequent examination has nearly doubled my list; and although I hold it better, as a general rule, to withdraw dry details and statistics from a paper designed to be delivered orally—regarding them among the things which

*“Segnius irritant animum demissa per aures
Quam quæ sunt ocalis subjecta fidelibus”*—

I have judged it better in the present instance not to withhold them; partly because, in an assembly of archæologists convened from various parts of Wales, I may have the good fortune to swell my catalogue:—partly because, if I omit this, I shall have very little left.

I proceed, therefore, to give a complete list of those which I have been able to discover, arranged according to counties:—

Anglesey :—

Cerrig y Gwyddel, Llan y Gwyddel, or Capel y Gwyddel, the ancient name of Holyhead.

Porth y Gwyddel, and
Pentre Gwyddel, in Holyhead Island.

Cytiau 'r Gwydd'lod, in the same neighbourhood, and elsewhere in Wales.

*Gwyddelwyn, near Llanfechell.²

Caernarvon :—

Pentre Gwyddel, near Abergele.

Bwlch y Gwyddel, between Llanberis and Capel Curig.

Mynydd y Gwyddel, and

Trwyn y Gwyddel, at the extremity of Llyn.

*Tymawr Gwyddel, close to the last-mentioned.

*Bryniau Gwyddelod, near the Penrhyn slate-quarries.³

Denbigh :—

*Pont y Gwyddel, near Llanfair Talhaiarn.

Merioneth :—

Muriau 'r Gwyddelod, an old camp near Harlech.

Muriau 'r Gwyddel, an old camp near Maentwrog.

Gwyddelwern

Gwyddel-fynydd, near Towyn.

*Eglwys y Gwyddel, also near Towyn, apparently the foundations of an extremely small chapel.⁴

Montgomery :—

Dol y Gwyddel, between Machynlleth and Llanidloes.⁵

Radnor :—

Crugyn Gwyddel, in the mountains west of Rhayader.

*Cwm Gwyddel, near Nantmel.

*Pen y Gwyddel, near Newchurch, between Kington and Hay.

² The names distinguished by an asterisk are those which I have discovered since the publication of the original paper.

³ *Qu.* Dolwyddelan ?

⁴ For this instance I am indebted to Mr. T. O. Morgan. If it be really a chapel, it is doubly important. I may add that Mr. Wynne Ffoulkes and myself, in 1850, discovered the foundations of a similar structure on the mountains above Tre'rddol, in Cardiganshire. I am not aware that it has a name, or that any legend is attached to it.

⁵ *Qu.* Llanwyddelan ?

Cardigan :—

- Waun y Gwyddel, and
 Nant y Gwyddel, in the parish of Llanfihangel Geneu 'r glyn.
 Wern y Gwyddel, near Tregaron.
 Cefn Gwyddel (near which is Lletty 'r Cymro), near New Quay.
 Pant yr Wyddeles, near the last.
 Llwyn y Gwyddel, near Strata Florida.
 *Cwm Gwyddel, near the last-mentioned.
 *Wig y Gwyddel, at Aberystwyth.
 *Craig y Gwyddel, in Cwm Wyrri.⁶

Pembroke :—

- Trewyddel, near Newport.
 Llwyn Gwyddel, and
 Pant Gwyddel, to the south of Preseley.
 *Twill y Gwyddel, on Ramsay Island.

Caermarthen :—

- *Pant y Gwyddel, and
 *Bach y Gwyddel, near Penboyr.
 *Cwm Gwyddel, near Llanpumpsaint.⁷
 *A stream called the Gwyddel falls into the Tafwili, a tributary
 of the Teifi.
 *Cwm Gwyddel, near Llangyndeyrn.

Glamorgan :—

- Twill y Gwyddel, between the Tawe and Llychwr.
 *Blaen-nant-Gwyddel, near Pont-nedd-fechan.⁸

Monmouth :—

- Pentre Gwyddel, below Abergavenny, near which are Tresae-
 son and Pentre-brython.
 *Nant y Gwyddel, near Llanthony Abbey.⁹

⁶ Added by Mr. Frederick Lloyd Philipps, at the Ruthin Meeting.

⁷ In relation to this and the following instance, compare the state-
 ment of Mr. Jelinger Symons with regard to the inhabitants of Caio,
 in this district. See above, p. 121. I am informed, moreover, that
 the population of Llanwenog, on the other side of the Teifi, is ascribed
 traditionally to a Gwyddelian origin.

⁸ Mr. T. Stephens mentioned another Glamorganshire instance, I
 think *Carn y Gwyddel*, at the Brecon Meeting. I have not em-
 bodied it in the text, as I am not sure of the name.

⁹ For this instance I am indebted to Mr. E. A. Freeman.

A word or two of comment upon this list, which, I fear, has wearied you. To a certain extent it makes in favour of my theory, and to a certain extent it militates against it. It is against it, because the local distribution of the names does not coincide, so nearly as at first, with the traditional limits of the Gaelic dominion. They are now shown to be diffused pretty generally over the whole Principality. In particular, I have discovered a large number in Caermarthenshire, which is not recorded to have been subject to the Gwyddyl. Still, I am disposed to think, and I suppose that any unprejudiced person would agree, that the existence of forty-three places, in various parts of Wales, bearing this name, may be regarded in itself as clear evidence of Gaelic influence in this country,—and that to a very great extent,—at some time or other. And if it cannot be shown that such an influence existed to any considerable degree in later times, it must of course belong to the very early period of which I speak. When this fact is taken in connexion with the existence of Gaelic words in our local nomenclature, pointed out a century and a half ago by Edward Lhuyd, and with the inherent probabilities arising from geographical considerations, it supplies an argument for the occupation of Britain previously by the Gael, and subsequently by the Cymry, which nothing but the weightiest counterpoise of tradition can overbalance.

I must, however, take notice of a passage in Dr. Owen Pughe's *Welsh Dictionary*, which shows that the writer took the opposite view, or perhaps had never considered the one of which I speak. He says (*sub voce* Gwyddel) that—

“There is a tradition of Wales's being once inhabited by the Gwythelians; or more properly its first inhabitants were so called; and the common people in speaking of it ascribe some ruins about the country, under the name of *Cytiau y Gyddelod*, to them; and the foxes are said to have been their dogs; and the pole-cats their domestic cats, and the like.”

Now, really, this passage, which contains a very inte-

resting and (for my purpose) important tradition, looks very much like an attempt to get out of its obvious inferences, and to make it minister to a foregone conclusion. You will admit the "tradition of Wales being inhabited once by the Gwythelians," to be a very strong point in my favour. The grotesque fancy which connected the race with the wild animals of the country, shows that the Cymry looked upon the Gwyddyl as a savage and inferior tribe, fit only to be hunted and baited like vermin; just as the Teutonic mythology seems to have preserved a distorted portrait of the northern aborigines, under the mask of Elves and Ogres. I may add that the feeling of hatred and contempt still attached in many parts of Wales to the name of "Gwyddel," affords a strong confirmation of this view.

But let us see how Dr. Pughe deals with it. Like a more eminent lexicographer, insinuating his own sentiments through the vehicle of a verbal definition, he tells us that "more properly the first inhabitants of the country were so called." This, please to observe, is purely a gloss of Dr. Owen Pughe's. Coming from him, it doubtless deserves our best attention; but still it is a gloss, and we must take care lest, like other glosses, it slip into the text, and come to be regarded as an integral part of the orthodox tradition. Now what does tradition say upon the subject? Does it tell us that "the first inhabitants of the country,"—meaning, as Dr. Pughe's "more properly" would endeavour to make it mean, the original progenitors of the present race,—were called Gwythelians? No; tradition tells us nothing of the kind. Tradition speaks ambiguously on many points, but uniformly and distinctly enough on this; it invariably speaks of the Gwythelians as an alien and a hostile race. Whoever the Gwyddyl were, who built the *Cytiau* and tamed the foxes,—it is clear that they were not the Cymry, so far as tradition has a voice in the matter.

But it may be said, and the objection is one worthy of consideration, that tradition may be wrong in this point. I am always ready to admit the fallibility of tradition,

and shall be happy to meet the imaginary objector on his own ground. It may be said that these Gwyddyl, of whom the story speaks, may have been after all identical with the Cymry, being merely another national appellation by which they were known either to themselves or to others in past ages; that the original application of the name was forgotten, while the name itself lingered in connexion with dim and vague recollections; that the Cymry, under the high and progressive civilization of the Druidic era, failed to recognize their own lineal ancestors in the painted savages who hunted their deer with foxes, and their smaller deer with pole-cats,—and accordingly imagined or invented a race upon which they bestowed their cast-off designation, and of which they conceived as distinct from, and exercising hostility against, their own. This view, which appears to have been hovering before the mind's eye of the Welsh lexicographer, is not deficient in intrinsic plausibility, and may not be without the additional support of a historical parallel. Every student of Grecian history has had his brains puzzled by the Pelasgi. Every student of Roman history recollects Niebuhr's emphatic denunciation of the whole subject. The view maintained by one of our two great historians of Greece, that the Pelasgi, namely, represent, not an earlier race in Greece, but an earlier stage in the career of the great nation which occupied it in the historical age, is precisely in accordance with the theory just advanced, of the substantial identity of the traditional Gwyddyl and the historical Cymry. But there were Pelasgi to be found side by side with the Hellenes in the historical age; and the force of Bishop Thirlwall's argument is partly affected by the question whether the historical Pelasgi were altogether or nearly identical with, or altogether different from, the historical Hellenes,—a question, the solution of which depends mainly upon the interpretation of a single ambiguous passage.¹ Here, again, the parallel holds: there are historical Gwyddyl

¹ Herod. I. 57.

side by side with the historical Cymry, not left, as the Pelasgi were, in two or three obscure corners, but spread over a large part of the British Isles. But we are not left, in this case, to a doubtful passage of an ancient writer, to decide between the identity and the diversity of the two races. It is a plain fact of present experience, that the Gwyddyl, although a kindred people, are not the same people with the Cymry. Nor is the name "Gwyddyl" a mere nickname imposed by the latter tribe, and therefore perhaps applied by them in former ages to different races. For it is the name by which they call themselves, and it is therefore hardly conceivable that they could have borrowed it from their neighbours. Moreover, the traditions of the Cymry speak of the Gwyddyl not merely as a race distinct from themselves, but as occupying those very parts of the British Isles which are occupied by them at the present day. The fact, that the Gwyddyl continue to exist in our immediate neighbourhood, is totally ignored by Dr. Owen Pughe.

If it be said that I rest too much upon traditional evidence; I answer, that I am ready to eliminate traditional evidence from both sides of the equation. There will remain, on my side, the evidence of local nomenclature *plus* intrinsic probability, and on the other side, *nothing*.

I must notice one or two minor points, confirmatory of the view advanced in my former paper. In p. 18 I cited from a document, the authority of which I will not undertake to discuss, the genealogy of the Gaelic chiefs of Gwynedd. Among them occur the names, "Cathal" and "Cathbalug," which afford at least a colour of probability to the document. For the Irish word Cath, identical with the Welsh Cad, enters very extensively into the composition of Irish names, as Cad does into Welsh names. But the evidence in favour of the document, and of its genuine Gaelic origin, is considerably increased by a curious tradition which evidently grew out of a misinterpretation

of the name. "Cath," I say, in Irish, is identical with the Welsh "Cad;" but in Welsh it means neither more nor less than a "cat." Accordingly, the chieftain Cathbalug, figures in Welsh mythology as a cat, the Palug Cat, as he is called, and is described as the progeny of the sow of Coll ab Collfrewi. This Cathbalug "became ultimately one of the three oppressors of Mona that were reared in it." Another member of the triad, Daronwy, was also one of the Gael of Mona, who after the final conquest of the island by Caswallawn Law Hîr, raised an insurrection, and recovered temporary possession of the country.

In p. 56 I attempted to show that South Wales was settled, and in a certain sense civilized, earlier than North Wales; and that the latter country was regarded as a sort of fairy-land by the inhabitants of the former.

"It is clear that, to the inhabitants of the south, Gwynedd was at this time an unknown land. Their imagination filled it with giants, fairies, monsters, and magicians. The inhabitants exercised strange arts: they had cauldrons of like virtue with that which renewed the youth of Æson: a red dragon and a white were buried as the palladium of their metropolis. Among their monarchs was a veritable cat, the offspring of a wandering sow. Their chief philosopher was of gigantic stature, and sat on a mountain-peak to watch the stars. Their wizard-monarch, Gwydion, had the power of effecting the strangest metamorphoses. The simple peasant, dwelling on the shore of Dyfed, beheld across the sea those shadowy mountain summits pierce the air, guardians as it seemed of some unearthly region. Thence came the mist and storm; thence flashed aloft the northern streamers; thence rose through the silent sky the starry path of Gwydion."

Now these representations are entirely founded upon passages in the *Mabinogion*; and I have since observed that Mr. Stephens (an admirable authority on the subject) is of opinion that all the *Mabinogion* in which those passages occur were written in Dyfed.²

Before I conclude this desultory and supplemental

² Stephens' *Literature of the Kymry*, p. 424.

paper, I will venture to repeat a remark which fell from me last year at Brecon. The Gwyddyl are placed by tradition in various parts of Wales. The great body extended to Anglesey, Caernarvonshire, Merioneth, and Cardiganshire, with the adjoining parts of Denbighshire, Montgomeryshire, and Radnorshire. Another detachment occupied the western headland of Pembrokeshire, —another the district between the Towy and the Tawe, namely, Gower and the adjacent commots, —another the present county of Brecknock. What does this leave in the possession of the Cymry? The comparatively plain and fertile districts of Powys on the north-east, Gwent and Morganwg on the south-east, and Dyfed on the south-west. Here, then, we have two races, one in possession of the less accessible and less eligible region, the other occupying the rich plains and valleys! Which are the aborigines, and which are the invaders? Which are the assailants, and which are the defenders? I think there can be but one answer.

The Gael, then, upon my view, were assailed on three sides; and the Cymry must have radiated subsequently from three points; namely, the north-east, the south-east, and the south-west. The conquerors of the south-western region probably came by sea, and their name, the Demetæ, the people of Dyfed, seems to point to a connexion with the Dumnonii, the people of Dyfnaint, on the opposite shore of the Bristol Channel, as well as with an invading race who appear under a similar name in the annals of Ireland. And here we may have the true historical origin of the three tribes, distinguished by three distinct dialects, which occupy the Principality at present, the people of Gwynedd in the north, those of Gwent and Morganwg in the south-east, and those of Dyfed in the south-west.

W. BASIL JONES.

ROMAN REMAINS IN WALES.

No. III.

ALTHOUGH after the interval of so many centuries it may seem futile to argue concerning antecedent probabilities and improbabilities connected with the Roman occupation of Britain,—and particularly of BRITANNIA SECUNDA, the province to which the researches of our Association are more immediately confined,—yet considerations of this kind can hardly be eliminated from the pure archæological analysis to which we wish to submit the subject we treat of. Where much uncertainty prevails, speculation and antecedent argument will always find a place.

Thus it would not be at all a loss of time if some antiquary would endeavour to discover what was *probably* the geographical condition of BRITANNIA SECUNDA. (1.) at the first ingress of the Romans into it; (2.) at the period of their finally quitting it. Some light has been thrown already on this part of the subject by the Rev. John Jones, of Llanllyfni, in the pages of our Journal, when he treated of the Segontiaci;¹ and afterwards of the agricultural state of Britain, in what is commonly termed the Druidic period.² If any one would see what a brilliant chapter of national history may be written upon such a portion of it, he has only to refer to the introductory part of Stuart's *Caledonia Romana*, where, what we could wish to see done for Wales, has been so for Scotland, with rare eloquence and acuteness. It is a task which must be attempted before the *Cambria Romana* can be called complete; but it is sufficient here to remind members of its importance, and to encourage them to turn their attention towards it. The use which we would make of it at this outset of our inquiry, refers to the probability of this or that direction of any given line of Roman road; the eligibility of this or that site of any supposed Roman station.

¹ Vol. ii. p. 90.

² Vol. i. New Series, Supplement, p. 89.

For instance, it is impossible to discuss the probability of the fourth Base-line, which is one of our archæological desiderata,—that which we would wish to extend all along the western coast from SEGONTIUM to MENAPIA,—without taking into account the traditional and historical changes which have taken place along that deeply indented line of shores. If it be asked why did the Romans, when they set out from SEGONTIUM (Caernarvon), plunge into the most difficult and dangerous passes of the country, going by the base of Snowdon, the real *Mons Eryri* (not to be confounded with the thence derived name of HERIRI MONS), instead of keeping outside those mountains, still to the south-east, and coming down upon what is now called Tremadoc? We must remember that in those days the Great Æstuary,—the Traeth Mawr,—extended right up to the southern opening of the Pass of Pont Aberglaslyn; and being full of wide and highly dangerous sandbanks and quicksands,—as the Traeth Bach, a little further on, still is,—offered an insurmountable obstacle to all speedy passage.

Again, when the question is raised, how did the Romans cross into Mona?—can the statement of Tacitus be true that they, the *pedites*, partly swam across the Menai Strait? Any person, looking merely at the actual condition of that strait, would pronounce the traject impossible without the aid of boats. But then we should on the other hand remember the shifting nature of the sandbanks at and below Moel y Don, the traditionary place of the passage for the Romans, (the certain one for the Anglo-Normans under Edward I.), which would render a swimming over by no means improbable. At that period too, if there be any truth in old British tradition, the wide æstuary between Beaumaris and Aber, now the Lafan sands, was dry and most probably cultivated ground. Bearing this circumstance in mind we are able immediately to understand the nature of the encampment of *Bryn Briton*, at the south-west end of the town of Beaumaris, which bears all the appearance of a Roman fortification, and whence there is reason to believe that a

paved road stretched across the island of Mona, straight for the Roman station, the remains of which are in the churchyard of Holyhead.

The exit of the roads from DEVA (Chester) cannot be determined without adverting to the probable condition of the æstury of the Dee, and the great marsh of Saltney (*Salt Island?*) lying at its head, during part of the middle ages. We shall have to revert to this particular locality by and by; we here adduce it as an instance of the necessity of taking natural and geographical circumstances, and even probabilities, into account in many epochs of our survey.

From what we know of the geographical configuration, the geological formation, and the natural features of Wales, we may conclude, without any great improbability, that when this part of the island was formed into the Roman province of BRITANNIA SECUNDA, the valleys and river courses, in the more level portions of the country, were almost impracticable marshes and forests. The vale of the Severn, for instance, was mostly blocked up with bogs and woods, though the existence of two large Roman camps or stations, at *Caer-flos*, near Montgomery, and *Caersws*, near Newton, shows that open cultivable land, probably rich meadows as they now are, extended in those spots along Sabrina's course. The Vale of Clwyd must have had a dense jungle running all down the middle, while the Morfa Rhuddlan, at its northern extremity, was, like the wild marsh beyond Marathon, in old Hellas, impassable to an invading army. A retrospective glance at the vales of the Conwy and the Dyfi (Llanrwst and Machynlleth), will aid greatly in sketching out the lines where researches for Roman roads may be most successfully carried on.

The South Sea islander who, two thousand years hence, is to come to Britain and hunt up the traces of long forgotten and only traditional railroads, will, if he is a good archæologist, go upon the dead-level principle. Whereas we, at the present day, who are thus trying to discover the vestiges of our Roman conquerors, should

certainly adopt the principle of open and dry land, rather than that of the mere "*linea recta tutissima*."

So again with Roman stations and forts. Many an antiquary of former days has lost much time in trying to assign a Roman origin for what was in reality a British hill-fort; and even at the present moment too much uncertainty prevails as to the probable characteristics of Roman sites, among no small number of otherwise intelligent and discriminating observers.

It is very allowable to speculate upon the causes which may have induced the Romans to choose such and such sites for their roads and stations; though speculations must never be mistaken for facts, nor ought to be considered more than as aids to positive observation. There is no archæological absurdity in raising, for example, the questions whether at DEVA and SEGONTIUM British towns and ports existed before the Romans came? and whether their previous occupation, as well as natural advantages, did not invite the settlement and determine the choice of the invaders. It is a fair question, though perhaps almost hopelessly obscure.

Whether DEVA were or were not a British station before the ingress of the great conquerors, we may be sure of this fact, viz., that as there is little or no water at Chester, except what is supplied by the Dee, (the modern canals of course being out of the question), and as the tide makes the water brackish not far below the city, the Romans, when they fixed themselves at DEVA, found some means of utilizing the fresh water of the Dee, and not improbably dammed up the stream where the mills now exist, and have existed beyond all record.

At SEGONTIUM, the Romans had the double advantage of a good port for vessels of small draught, and of a dashing mountain stream bringing an over abundant supply of that element which they knew so well how to appreciate, though modern civic corporations seem to omit it from the list of the indispensable necessities of existence.

The natural advantages of each of these localities, the extreme points of our northern or third Base-line of the

survey, could not be overlooked by any people, whether British or Roman.

DEVA TO SEGONTIUM.

To commence then with the determination of the northern line of road in *Britannia Secunda*, that from DEVA to SEGONTIUM: we observe at once upon the map that between CONOVIVM (Caerhun) and DEVA the line of road—whereon the disputed station of VARIS or VARÆ may have been situated—must have passed first over the high lands of Denbighshire, and then over the Clwydian range, or round their northern end. We can perhaps at once eliminate this latter supposition from our inquiry by considering that the road from CONOVIVM, if it went round the northern end of the range, where Prestatyn is situated, must have crossed what was then a dreary marsh below St. Asaph and Rhuddlan; and that its length, caused by such a circuit, will by no means tally with any of the distances marked in the *Iter Antonini*. It is by no means improbable that the Romans had good lines of passage over and among most of the Flintshire hills,—they were established on the opposite, or Cheshire, shore of the Dee, close to its very mouth; and it is likely that they ferried themselves across, though the actual course of the river, now much altered in its channel, deprives us of the means of conjecturing the spot. The learned and accurate Pennant was misled into the error of considering a tower of the sixteenth century, just above Whitford, to have been a Roman Pharos; in the same way as other towers near Diganwy have been erroneously assigned to a similar origin. On the other hand it is stated that traces of the Romans have been found in the Flintshire lead mines; and we see no improbability in assigning the Sarn Hwlcin or Sarn Wilkin (leading in a direction from the Dee to the Clwyd, not quite parallel to Offa's Dyke) to that people, merely because the name *Sarn* commonly refers to a road constructed with more than ordinary care.

Flint, from being a quadrangular town, built on a geometrical model, with a fosse and agger all round it,—and from Roman coins having been found within its area,—has been by some set down as a Roman station. It is however of mediæval,—that is to say of Edwardian origin,—and like all the new towns built by that great monarch, was traced upon a strictly geometrical plan. The presence of Roman coins is not conclusive, for probably the Roman coinage circulated among the inhabitants of these islands long after the Roman power had been totally forgotten. Though therefore it is by no means improbable,—we would rather suppose it very much the contrary,—that the Romans had good communications along both banks of the æstuary of the Dee, we do not think that the line of the Iter of Antoninus is to be found so near the coast. On the contrary, we think that it may be fairly looked for as crossing by one or other of the Clwydian passes, and then ranging through the upper lands till it rounded or crossed the marsh land at the head of the æstuary, and finally entered the walls of DEVA.

Upon this subject we subjoin the conjectures and opinions of one of our members Mr. W. Wynne Ffoulkes, who we hope will make the verification of this portion of the line his own special study.

“The course of the Roman road from Chester to Bodfari has often occupied my thoughts, and, in the localities intervening, I have *in vain* sought for its trace; I say *in vain*, for I have found nothing positive among them. The first difficulty that presents itself is the loss of its egress from Chester.³ I can find nothing which gives any clue to this; and next, we are not yet quite sure as to the site of *Varis*; though, if we can verify what the late Mr. Aneurin Owen has advanced, viz., that its traces are to be found near Pontruffydd, that settles the question at once. A third difficulty exists in the absence of those local *indicia* which so frequently commemorate the line of a Roman road. I, there-

³ We have observed something very like the traces of a Roman road crossing the Mold branch line near its point of divergence from the Chester and Holyhead Railway. Have any of our readers noticed this?—EDD. ARCH. CAMB.

fore, am induced to think that, as far as our present data go, the course of the road in question must be left principally to conjecture; and, as we are now systematically studying the subject, even conjectures may be useful. I always looked for the Roman road between Bodfari Northop and Hawarden, until I found all those vestiges of Roman habitation on the top of Moel Fenlli (described in the *Archæologia Cambrensis*, vol. I. New Series). They suggested to my mind a route by Buckley and Mold to Moel Fenlli, by the present course of the road in that direction, assuming that the Saltney Marsh must have been crossed by a causeway and bridges, in the manner said to have been adopted by Severus. From Moel Fenlli I am unable to suggest the line taken to Bodfari; I see nothing to betoken it now. The distance would suit the Itinerary: Chester to Mold, eleven miles; Mold to Moel Fenlli, six; from thence to Bodfari might be accomplished in seven, I should think; making a total of twenty-three. Horsley would correct it to twenty-two. On Buckley Mountain is a small hill, adjacent to the road, called the *Knowl*, which is a term not uncommonly given to a fortified post, like the Welsh *Gop* or *Cop*, and Mold looks very much like a town built on the model of a Roman station, with its castle mound at its head, the whole town lying on the slope of the hill, a position so much sought after by the Romans. But, further than these slight *indicia*, I see nothing in local names, or in the antiquities of the places themselves, to induce us to look for the Roman road there.

“On the other side of the country, between Bodfari and Northop, there are several remains which induce me to think that the road passed along that line. And I will begin first with a conjecture which, I think, is not unreasonable, considering the state of the country between Chester and Bodfari, and the object the Romans would evidently have in invading it. They did so, no doubt, for the purpose of subduing it (not merely for the sake of conquest) for the security of their conquests already made. This, I think, seems evident from Tacitus. Having conquered so far, they found it *necessary* to reduce the Ordovices and Silures also; and a terrible country they had to invade, the general features and character of which were mountains intersected by marshes. In Domesday Book it is said that Rhos and Rhuvonioc were so marshy as to be wholly unfit for the plough. I, therefore, am inclined to think that, in their invasion, they would have followed a known route, rather than have made one of their own; and that, having done so, the route might eventually have become a road. Now I think there are traces of an ancient British route, by Hawarden, Moel y Gaer, and Moel Crio, lead-

ing on towards Caerwys; and at the same time there are traces, along that line, of Roman occupation. Hawarden is spelt in Doomsday, Haordine, and seems to be Caerdin. Near Moel y Gaer, you have *Croesstreet*, the only name I can find at all *significative* of a Roman way. Between there and Northop is Castell; between Northop and Haordine is Ewloe Castle. To the north-west of Moel Crio you come (on the Ordnance map) upon a straight piece of road, which seems to begin from nowhere, if I may so say, passing between Craig Madog and Pwll Melyn; the eastern termination of the road seems to lead off the mountain, from the direction of Moel Crio; by this you may pass, leaving Ys Keiviog to the right, down into the present Mold and Denbigh road, near Maes Mynnan, leaving Caerwys high up on the right, and so on to Bodfari, Pontryffydd, and Denbigh; from whence it might proceed through Henllan, to Llanefydd, passing there a large encampment on Mynydd y Gaer, and on to Bettws and Conway. I admit this is not a line the Romans would have chosen for a road, perhaps. Some parts lie too much in the valleys; still, if they found a route that way, I think they would use it. Such I conceive to be the case with Sarn Helen, which, as far as I have seen it, I cannot think was originally contrived by the Romans. I may mention, as some way giving probability to the conjecture, that, in an old edition of Ogilby's *Road Book*, now before me, dated 1720, I find the great Irish road from Chester taking pretty nearly this route, viz., Chester to Bretton (a village in Saltney); thence to Broughton; through Haordine, to Northop; from there over "*Lagin Haggin Hill*," (which I cannot identify, except it be part of Halkin Mountain,) leaving Ysceifiog on the left, and Maes Mynan on the right, to Denbigh; thence through Henllan and Llanefydd, to Bettws and Conway. But this mere conjecture of the line of the Roman road is not confirmed by any discoveries on it; and I merely throw it out to call your attention to that line of country."

H. L. J.

NEWTOWN CHURCH, MONTGOMERYSHIRE.

As the old parish church of Newtown will, in all probability, have ceased to exist before the Association has had an opportunity of inspecting the antiquities of Montgomeryshire, I think it advisable, before it is too late, to leave a record of its existence in the pages of the *Archæologia Cambrensis*.

NAVE, CHANCEL, AND AISLE.—The church belongs to a type common in the border counties of Wales, consisting of a nave and chancel, each with an aisle of equal or but little inferior breadth, or, if you please, a double nave and chancel, each with a compass roof. The real nave, which is on the north side, is distinguished in this instance by being somewhat broader than the aisle, by having the tower at the west end of it, and by the panelled roof of the chancel, which lies to the east. The aisle is divided from the main body of the church by a *wooden* arcade, of eight narrow bays. Octagonal pillars of oak, whose diameter east and west is somewhat greater than that from north to south, carry obtusely pointed arches of timber cut out of the solid. These support a wall-plate (if it is not a misnomer) from which spring the roofs of both the chancels and naves. At the centres of the arches there are pendants, and the capitals of the pillars exhibit a tendency to cinque-cento. Three bays are assigned to the chancel, and these are distinguished by a trifling change of detail. There is no chancel arch of any kind. The roofs (except that of the chancel) probably belonged to the class which the Association had an opportunity of observing in the Vale of Clwyd, viz., those which combine the hammer-beam with the forms so common in central Wales; but, as the churchwardens of past ages have amused themselves by ceiling the roof between the timbers, the design is at present obscured. Hammer-beams there certainly are, and those in the south chancel are decorated with angels of remarkable

size and rubicundity; those of the two naves have either lost them, or have never possessed them, although they were clearly designed to have them. The roof of the true nave has, in addition, tie-beams at intervals, a difference probably necessitated by its greater breadth. The chancel roof is, as usual, panelled; but the arch of the principals does not coincide with the section of the panneling; and they have hammer-beams, also adorned with angels. There is a south door and porch of no assignable date. The nave has two windows on the north side, in the second and fourth bays, and there is one in the fourth bay of the south aisle. These, with one in the second bay of the chancel, and one in the easternmost bay of the south chancel, are Late Perpendicular, square-headed, of two cinquefoiled lights; their rear-arches are segmental pointed. In the westernmost bay of the south chancel there is a Decorated window of two lights, whose head coincides with its own rear-arch, and corresponds in form to those of the others. The wood-moulding is rather curiously returned, in a manner that reminds one rather of the German stump-tracery. There is an extremely pretty little Decorated window, square-headed, of two ogee lights, placed high in the north wall, between the nave and chancel, evidently to light the roodloft. The east window of the chancel is round-headed, of three lights, without foliations, the mullions running straight up into the head, apparently the work of the seventeenth century. That of the south chancel is also of three lights, each trefoiled, and having two fenestellæ. The arch is obtusely pointed. The aisle has a west window, which has neither tracery nor any detail to enable us to determine its date.

THE TOWER stands at the west end of the nave, and occupies the full width of it. It is of a form extremely common in this part of Wales. The tower itself is extremely bulky, and rises but little above the ridge of the roof. Upon the top of it is placed a low wooden belfry, with a pyramidal capping. As this is only as wide as the *interior* of the tower, and the thick walls of

the latter are sloped away and slated, it has the appearance of standing upon a truncated pyramid.

THE FONT consists of an octagonal basin, having its sides adorned with rudely executed quatrefoils, and standing on a slender shaft which appears to have supplanted the original support.

ROOD-SCREEN.—This is an extremely elaborate specimen of its class, rich with carving and with gold and colour. It runs across both nave and aisle, and is divided into two compartments by one of the wooden piers. The projecting arched canopy, which formed the roodloft, is not so divided, but forms a single piece. It is now set upright on the top of the screen, and the open parapet, which originally surmounted it, is now fixed behind and concealed by it. The whole is of the latest Perpendicular, but bears no marks of cinque-cento.

It is commonly believed at Newtown that this screen was removed from Abbey Cwm Hîr, in Radnorshire. I do not know that any one has ever taken the pains to test the tradition by the simple process of measurement. Whether it fits the church at Abbey Cwm Hîr or not, there can be no doubt that it perfectly fits its present position, and that it was originally constructed either for it, or for another building of equal dimensions. Possibly another church of the same size may be found within twenty miles of Newtown, but it is on the whole easier to suppose that the screen was originally set up where we now find it. In all probability the Abbey Church of Cwm Hîr possessed a heavy stone screen, but, to judge from the parallel legend current at Llanidloes, its weight must have been enormous to have prevented tradition from transporting it, like the Santa Casa of Loretto, over the mountains into Montgomeryshire.

However, where it came from is just at present a less practical question than where it is to go to. The old church is condemned. In fact it is already executed, and is only waiting to be buried. Never was such a "slovenly unhandsome corse" of a building. One would

most of all desire to see it well repaired, and restored to its proper use. But it appears that the good people of Newtown have enough and to spare of church accommodation, and are not likely to require a second church for some centuries to come. Besides, it is said that Sabrina occasionally retaliates the cruelty of her "enraged step-mother" upon the unoffending parishioners, by completely deluging the old church and the adjoining houses. It is an awkward alternative, but if the church cannot be restored, the sooner it is destroyed the better, for a more deplorable appearance than it now presents it is impossible to conceive.

But then there is the rood-screen. I am glad to find that it retains the affection of some of the parishioners so far that they are desirous to preserve it in some shape or other. It is proposed to transfer it to the new church; but what part it is to play—when it has got there, I do not exactly see. These are not altogether days for screens and roodlofts, and although one would gladly see so beautiful a structure preserved in a proper place, the satisfaction would be considerably diminished if it should prove impossible to do so without interfering with the exigencies of Divine worship. In the meantime, I must put in one last appeal for the old church. Highly as the parishioners value their roodloft, they appear to set too little store by what, though less beautiful, is much more curious. I mean the extraordinary wooden arcade. Mr. Freeman has pointed out a parallel, though not altogether similar, instance, at Llandeilo Bertholey, in Monmouthshire, and I have no doubt that others are to be found in the eastern counties of the Principality, rich as they invariably are in timber work. The people of Newtown, as usual, undervalue their church: can no means be devised for its preservation?

W. BASIL JONES.

Gwynfryn, Oct. 10, 1854.

ST. ASAPH'S CATHEDRAL.

(Read at Ruthin.)

THE Cathedral Church of St. Asaph is the smallest in the whole range of English and Welsh episcopal churches; it is indeed, I imagine, the smallest in the whole of Great Britain.¹ Yet, if we consider it apart from the unfair comparisons which its technical rank at first suggests, it will be found to contain several points of some architectural value. Compared, not only with the great English cathedrals, but even with St. David's and Llandaff, Brecon and Llanthony, it at once sinks into insignificance; but, regarded as an ordinary parish church, it would at once be recognized as presenting a remarkable majesty of outline, on which, far more than on any special point of detail, its claim to attention is founded.

GENERAL CHARACTER.—The church is cruciform, with a central tower, whereby, although smaller, it approaches nearer to the usual type of a cathedral than Bangor, which has, at present at least, its only tower at the west end. But in no other respect does it exhibit any of the characteristics of a minster, less so by far than Brecon, and, I should be inclined to say, less so even than Llanbadarn. The remarkable, almost excessive, state of neatness which at present distinguishes it, has something to do with this; but the difference lies deeper in the original architecture. It is essentially a church of the Llanbadarn and Brecon type, with the same grand simplicity of outline, and especially the same enormous massiveness of the central tower. With the arrangements actually employed, the presence of aisles makes St. Asaph look more, instead of less, parochial than Llanbadarn.

Leaving then quite aside all comparisons with churches of the first or even the second order, with its neighbours

¹ St. German's in the Isle of Man is smaller, and so I believe are some in Ireland, but certainly none in England or Wales, nor I imagine in Scotland.

at Chester no less than with Ely and Winchester, the cathedral of St. Asaph, viewed as a large and rather plain cruciform parish church, is very far from being devoid of merit. As seen from the west, the high roofs of the nave and transepts joining against the massive tower, produce an excellent outline, and the proportions are for the most part very good. The modern choir is certainly an eyesore, and there is a general air of over-trimness, which offends the antiquarian eye; but, to judge from my own experience, when this feeling, and that of involuntary disappointment at a cathedral church being so small and plain, has once been got over, the result of an examination of the building is decidedly one of satisfaction. It is vastly inferior to Brecon Priory in every respect, but it shares in a great degree its characteristics of bulk and simplicity. A few bold and simple members form the system of composition throughout, both in general design and in detail.

As neither the architecture nor the history of this cathedral is very complicated, there is no need of any formal division, but I shall be able to carry on the description and the history together. The few dates preserved by Browne Willis, compared with the existing appearances of the building, will enable me to do this with ease.

The cathedral consists of a nave and aisles of five bays, transepts and choir, without any aisles or chapels of any kind attached. The choir is modern, but the old choir was also without aisles, though it had attached to its north side a chapter-house in a position much more usual for a sacristy. It may be remembered that both Brecon and Llanthony are without regular aisles to the choir; but it is perhaps in this part more than any other that we feel the wide difference between their arrangements and those of St. Asaph. The choir of the latter is most conspicuously felt to be, and always must have been, identical with the chancel of a good sized parish church. To the great massiveness and consequent majestic effect of the tower I have already called attention. The other

points most worthy of notice in a first hasty sketch are the clerestory of foliated squares, now existing only on the south side of the nave, and the west front, which, although a good deal disfigured by the poorly restored pinnacles,² is a fair specimen of a simple unadorned front, the proportion and composition being both of a very respectable order. In this respect St. Asaph excels Brecon, which, it may be remembered, has nothing which can be called a west front at all. St. Asaph again, with its gables of the ordinary kind, has, as an ecclesiastical building, an advantage over Brecon and Abergavenny, where a military parapet is carried in front of the gables.

THE ORIGINAL CHURCH.—The present cathedral was commenced in the thirteenth century, and its building must have extended over the greater portion of the fourteenth. The former structure, or at least the greater portion of it, was burnt to the ground in 1282, in the Welsh wars of Edward I., during the time of Bishop Anian the Second. This prelate then contemplated removing the see to Rhuddlan, a design which must have been soon relinquished, as the church of St. Asaph began to be rebuilt in 1284.³ Of the former choir a tolerable idea may be formed from Browne Willis' view, and a still better from a drawing preserved in the Palace, for a sight of which I am indebted to the kindness of the Bishop. Its south side was of three bays, the two easternmost of which contained each a couplet of lancets, and the westernmost an equal triplet. They appear to have been excellent specimens of Early English work, of very good proportions, and furnished with elegant banded shafts. Now although Welsh architecture is commonly a little less advanced than English, of which we have seen such notable instances at St. David's, yet this choir appears too unmistakeable an example of the distinctive Lancet style to be regarded as a part of the reparation under Bishop Anian; it is impossible to doubt the fact that the destruction of 1282 was, as is often found to be

² They succeeded earlier ones.

³ Browne Willis, p. 48.

the case on such occasions, less complete than the words in which it is described would, at first sight, have led us to imagine. The walls at least of the choir must have remained in a state capable of reparation, destruction by fire not necessarily implying more than the loss of the roof and furniture.

The choir then, which existed till the latter part of the last century, was the most ancient portion of the cathedral, and must have been a vestige of the church which preceded the conflagration of 1282. It would be a most interesting question, had we any data to resolve it, whether this choir presented any of the characteristics of the native Welsh style, such as is seen at Llanbadarn, Llanaber, Cymmer, and Valle Crucis, and which is so easily distinguished alike from the common Early English of Brecon and from the Somersetshire style of St. David's, Llanthony, and Llandaff. We should expect *à priori* that such would be the case, but the drawing which forms our chief authority is not on a scale sufficiently large to settle the point.

The chapter-house was probably contemporary, but we only know its character from Browne Willis' account.⁴ It had a vaulted roof and a room over it. Its dimensions were sixteen feet by nineteen. It was not rebuilt in any form, the south transept now serving as both chapter-house and library.

DECORATED RECONSTRUCTION.—The oldest portion now remaining consists of the aisles of the nave, which we cannot doubt were commenced by Anian in 1284. Both windows and doorways have been tampered with in more recent times, but it is easy to see, by comparing them with the old drawings, that they fairly represent the general effect of their predecessors. The windows are early Geometrical, of two lights, with foliated circles in the head, and the doorways are of the same character, with shafts and capitals.⁵

⁴ Page 7.

⁵ That this was the case, that the aisles therefore were the work of Anian, and the former choir most probably earlier than his time, was

Bishop Anian died in 1293, and the work of rebuilding the cathedral must have been actively continued under his successors Llwyn de Bromfield (1292-1313) and Dafydd ap Bleddyn, who was consecrated in 1314, and died between 1346 and 1352. Browne Willis mentions the former as making various "orders for singing and other services of the church," and as bequeathing "much goods and ornaments to his church, canons, and chaplains." Bishop Dafydd "obtained a confirmation of the impropriation of the church of Nantclyn to the vicars-choral of his church, for saying mass in St. Mary's Chapel, which," he adds, "as I judge, was built in his time." This St. Mary's Chapel, as appears from Browne Willis' ground-plan, was no other than the south transept, there being no architectural Lady Chapel. The two transepts, the nave, and the lantern-arches are clearly

the conclusion to which I was led by the appearance of the building, compared with the dates preserved by Browne Willis, and the drawings of the church in its former state. But it will be observed that my argument rests solely on the hypothesis that these aisle windows (dating 1830 on the north and 1844 on the south side) fairly represent the general character of their predecessors, however much tampered with in detail. This was the conclusion at which I arrived on an inspection of the view in Browne Willis and that preserved in the palace. But since my last visit to St. Asaph, I have been informed by Mr. Scott, who visited the cathedral while the repairs were going on, that his impression is that the former windows in the aisles were of a later character, more resembling those in the west front, and that the present ones are as mere innovations in the main lines of their tracery as in their minuter details. If this be the case, we must conceive the aisles to be a part of the same work of which the south transept was the completion, and we are almost irresistibly led to the conclusion that the Early English choir was the work of Anian. But as Mr. Scott was not positive on the point, and had no drawings or notes of the former windows, I deemed it my duty to make every possible inquiry as to their character. I have to thank the Rev. W. H. Owen, and Thomas Jones, Esq., of Chester, for taking a good deal of trouble on my behalf, and to the latter gentleman for several dates of the modern repairs; but it seems passing strange that, as yet, I have not been able to obtain any positive information as to the main question. I must therefore be content to leave my readers with two hypotheses, the one to be ultimately adopted depending on any information which may turn up as to the former windows in the aisles.

all of one design, and agree very well with the date of Bishop Dafydd, the transepts being probably finished last, shortly before 1336, when the charter of Edward III.,⁶ confirming the appropriation of Nantclyn, speaks of "nova capella ex parte australi constructa." Their chief characteristic is extreme plainness and simplicity, but not at all amounting to rudeness. This is most strikingly shown in the entire absence of capitals throughout this portion of the church. The nave has five arches, the western pair being narrower than the rest. The pillars are moulded with two orders of wave-moulding, which run uninterruptedly round the arches. The arches from the aisles into the transepts, the lantern-arches, and the great western doorway, all exhibit the same peculiarity; the latter is of six orders, all stopped chamfers. This entire absence of capitals is occasionally found at all ages, but more commonly during the Decorated period than any other. Charwelton Church, Northamptonshire, has arcades a good deal like those of St. Asaph; there is also an example in the eastern bay of the nave of Chester Cathedral.

A triforium was hardly to be expected in so small a building; but the absence of a clerestory, which at present causes such an effect of lowness and disproportion in the nave, was no fault of Bishop Llwyn or Bishop Dafydd. The original elevation, though extremely plain, was well proportioned, and in very good taste. The arcades supported a clerestory of five small windows, octofoiled squares, a far from ungraceful form; and a cradle roof of timber crowned the whole. But "the barbarous and doltish peevishness of somebody," as Bishop Godwin says on a similar occasion elsewhere, destroyed this simple and graceful arrangement about the year 1815. The clerestory windows on the north side were entirely destroyed; on the south they were allowed to remain without, so that they still enter into the external view, but within they are concealed by a hideous

⁶ Browne Willis, p. 190.

ceiling, in bungling imitation of a vault. Above the clerestory windows externally is a corbel-table, possibly a slight sign of military character.

Among the windows of this date, the great west window is a somewhat remarkable one. It is of six lights, the primary pattern describing a triplet, each of whose members is filled in with a two-light Divergent design. The west windows of the aisles are of two lights with a large quatrefoiled space in the head, without any containing figure.⁷ The transept fronts have five-light windows with Ogee tracery; to the east the south transept has two windows, the north only one; all these exhibit a modification of the Reticulated form. The difference in the number of windows has probably reference to the number of altars, which was certainly two in the south transept.

TOWER.—The central tower would naturally be the last part finished. Its large transomed belfry-windows, of three lights, have also Ogee tracery, but with a manifest inclination to Perpendicular. In the want of more certain evidence, I am inclined to connect it with a bequest to the fabric in the will of Bishop Llwelyn ap Madoc, dated 1373, two years before his death.⁸ The battlement was rebuilt after it had been damaged by a storm in 1714,⁹ and the change in the masonry induces the belief that the whole upper portion of the tower was rebuilt at the same time. But if so, it is clear that the original stone-work of the windows was replaced with great care, so that they may safely be referred to as genuine specimens. I cannot however but think that much smaller windows would have been more in character with the bold and massive character of this tower. Such is very markedly the case in the analogous examples of Llanbadarn, Brecon, and Leonard Stanley. In the latter, the two lancets, of Perpendicular date and detail, but having quite the effect of Early English or even Norman lights,

⁷ See *Essay on Window Tracery*, p. 61.

⁸ *Browne Willis*, p. 241.

⁹ The battlement actually existing dates only from 1810, and the western window in the tower was reconstructed within a few years.

afford one of the best examples of the occasional sacrifice of the fashion of the age to the appropriate requirements of a particular position. The tower has a square staircase turret at the north-east angle, but it does not rise sufficiently above the battlement to produce the same picturesque effect as at Brecon and Stanley. Nevertheless, the tower of St. Asaph's Cathedral, and the whole church, as completed in the latter half of the fourteenth century, possesses, on the whole, a decided character of excellence in point of outline, and, while the ancient choir stood, and the nave and aisles remained unaltered, it must have been far from exhibiting its present poverty even in point of detail.

DESTRUCTION BY OWEN GLYNDWR AND PERPENDICULAR REPAIRS.—The cathedral could not have been completed very many years before it had to undergo a similar calamity to its predecessor. In 1402, during the episcopacy of John Trevaur, Owen Glyndwr "burnt down his Cathedral Church, Episcopal Palace, and Canons houses to the ground." But this statement, as the existing condition of the church also shows us, must be taken *cum grano salis*. Browne Willis himself, in his previous account under Anian and in his subsequent one under Bishop Redman, (who succeeded in 1471, and repaired the damage inflicted by Owen,) admits the very important exception to the entire destruction of the cathedral, that the walls were left standing. Again, it is worth noticing that the writ of Henry VI. in 1442, quoted by Browne Willis in his Appendix,¹ relates indeed that the "Church Cathedral, of Saint Assaph, with the Steple, Bells, Quere, Porch, and Vestiary, with all other Contentis, Bokes, Chaliz, Vestimentis and other Ornaments, as the Bokes, Stalls, Deskes, Altres, and all the Aparail longging to the said Church, was brent and utterly destroyed, and his other three Mannoires no styk laft in the last werre tyme of Wales," but afterwards goes on to enlarge on the necessity of rebuilding the palace, while it is entirely

¹ Page 229.

silent as to any such need with regard to the cathedral. Again Brownie Willis, describing the performances of Bishop Redman, only tells us that "he became a most munificent benefactor, by rebuilding his Cathedral, after it had lain near eighty years in ruins, with only the walls standing, which he set about repairing, and having carried them up the present heighth, he placed thereon a new roof, and made the east window and stalls in the choir."²

The fact is, that, as we have already seen, and as this last extract very plainly shows, such terms as "destroyed," "rebuilt," and the like, are to be taken with very considerable laxity. The evidence of the building itself shows that Owen did no important damage to the essential fabric of the cathedral. He probably spoiled it of all its "contentis, bokes, chaliz, vestimentis, stalles, deskes, and altres," and did whatever injury fire could effect, that is, destroyed the roofs. Of the "Porch and Vestiary" I cannot speak, but the "Steeple and Quere," though the former doubtless lost its bells, certainly lived through this conflagration, as the "Quere" had done through the previous one. The palace was probably more effectually destroyed, as, till it was rebuilt about 1503 by Bishop David ab Owen, the Bishops of St. Asaph were non-resident, holding some commendam elsewhere. During their absence, the cathedral probably remained in a very desolate state, and with divine service intermitted, but is clear that all that Bishop Redman had to do in the way of material restoration, was to give the church new roofs and new furniture. His east window was a very large Perpendicular one, as appears from the drawing already referred to. The expression that he "carried the walls up to the present heighth" is not very intelligible.³ The first impres-

² Page 70.

³ This question was raised by Mr. Basil Jones at the Ruthin Meeting, who suggested that Bishop Redman, according to a common practice of the Perpendicular builders, raised the walls of the choir and lowered the roof. This would be a very natural interpretation of the expression, but from the evidence of the drawing, the former part

sion would be that he added the clerestory, but this clearly belongs to an earlier period.

The cathedral went through the usual desecrations and renovations during the seventeenth century, but these appear to have affected only the furniture of the church and not the essence of the fabric. Since then we have to record the rebuilding the upper part of the tower in 1714, and the far more destructive rebuilding of the choir later in the same century.

PRESENT CONDITION.—The condition of St. Asaph's Cathedral in point of neatness and cleanliness might make it the model church of Christendom. Indeed some querulous persons have ventured to hint that a good thing may be overdone, that the church is too nice and trim, that a more equal distribution of things is desirable, and that some of the dirt of St. David's might be advantageously translated to St. Asaph. At any rate it is impossible not to regret its internal arrangements. In such gigantic piles as Winchester and St. Alban's, it is probably necessary to cut the church in two, and to leave a portion bare and unoccupied. No such necessity can exist in so diminutive a building as St. Asaph. It is really a ludicrous aping of greater things, to see the nave wholly unoccupied, the western lantern arch blocked up with a solid screen and organ, and, by consequence, the whole choir choked with seats up to the east end. If the *Archæologia Cambrensis* may for once assume the functions of the *Ecclesiologist*, I would say:—keep the stalls as they are, under the tower, separated from the nave by a light open screen, according to the successful precedent of Ely; retain the eastern limb—better still, rebuild it after the old model—as a presbytery, perhaps with the altar moved somewhat westward; fill the nave with open benches, and the cathedral will become a reality, to say nothing of the marvellous improvement in its appearance, which would be the natural result.

at least of the process does not appear to have taken place. Probably he merely raised the walls by the addition of a battlement, or the like.

ARCHÆOLOGY, &c.—In this department I have nothing to mention but the tomb of a bishop, apparently of the time of Edward I., and therefore, probably that of Bishop Anian, the founder of the existing church.

PARISH CHURCH.—St. Asaph, unlike the other Welsh cathedrals, is not also parochial. There is a distinct parish church in the lower part of the city. It is a late Perpendicular structure, unless a single light window on the south side, and an odd little double piscina are vestiges of anything earlier. It is a tolerable church of the same type, except in the lack of a tower, as most of those in the Vale of Clwyd; that is, it consists of two equal bodies, without a chancel arch, and with nothing strictly architectural, unless it be the position of the tower, to determine which contains the nave and choir, and which is to be regarded as the aisle or subordinate chapel. This church has five arches; the sections both of the pillars and capitals are curious. The roof of the nave—the southern body—is a good specimen of a sort common in the vale, where a roof of the Llanaber and Tretower fashion⁴ rises from something like Norfolk hammer-beams, a rather unpleasant confusion. The northern body has a much plainer one of the same kind. Unfortunately—that is for the antiquary, perhaps not for the congregation—the church of Llanelwy does not, like so many of its meanest Welsh brethren, retain its screen and loft, not even thrust westward to make a singing gallery, as at Llanrhaiadr and Efenechtyd.

EDWARD A. FREEMAN.

⁴ Archæologia Cambrensis, 1851, p. 324.

ON THE SUBJUGATION OF WALES BY EDWARD I.,
AND THE INSURRECTIONS CONSEQUENT
THEREON, PARTICULARLY THAT OF
MAELGWN VYCHAN.

(*Read at Ruthin.*)

FROM the spirit and tenacity with which the Britons defended their liberties, or from the inaccessible nature of the country they inhabited, or from those and other causes combined, Wales, the last portion of the territories left in possession of the ancient Britons in this island, preserved its independence nearly to the end of the thirteenth century, though their powerful neighbours the Saxons, and afterwards the Normans, each in turn assailed and exerted themselves to subdue it. Llewelyn ap Gruffydd was the last reigning prince of Wales of British blood. On his death, and the subsequent ignominious execution of his brother David, the Welsh were subdued by Edward I., and the line of their ancient princes abolished. To incorporate the victors with the vanquished, Edward granted lands in Wales to his followers, and as it was impossible otherwise to keep permanent possession of such a country as Wales, he caused roads to be made therein, and destroyed the woods in which many parts of the country then abounded, and that had often afforded shelter and security to the natives; and, the more effectually to keep in subjection the Principality, castles were erected in commanding positions, which he took especial care to garrison: then it was that the castles of Rhuddlan, Conway, Beaumaris, Caernarvon, and Harlech, in North Wales, and of Aberystwyth, Kidwelly, and Cardiff, in South Wales, were built, or efficiently repaired; all which are known from history or records to have been more or less royal works of that reign. However politic such measures, surely they must have been executed with harshness and severity, or the brave Llewelyn would not have complained thus bitterly but feelingly:—

“Nam nos et omnes Wallenses adeo oppressi et suppeditati et spoliati eramus immo in servitutum redacti per regales justiciarios et ballivos contra formam pacis et omnem justiciam amplius quam si Saraceni essemus vel Judæi sicut credimus et sæpe denunciavimus Domino Regi nec aliquam emendam habere potuimus sed semper mittebantur justiciarii et ballivi ferociores et crudeliores et quando illi erant saturati per suas injustas exactiones alii de novo mittebantur ad populum excoriandum in tantum quod populus malebat mori quam vivere.”

This extract, from the justification of Llewelyn to the Archbishop of Canterbury, addressed to that prelate indeed before the final rupture with the English king, exhibits the provocations by which the Welsh were goaded and driven into opposition to the English government, in the abuse of authority by the king's justiciaries and stewards. --(Appendix to Wynne's *History of Wales*.)

In furtherance of his design to blend together the people of the two countries, Edward was desirous of having the laws and customs peculiar to Wales not only reviewed, but also compared with, and if possible rendered consonant to, those of England; to accomplish which end he directed inquiries to be made before certain commissioners, over whom the Bishop of St. David's was appointed to preside. The certificates and other returns of those commissioners are extant, and published in the Appendix to Wotton's edition of the *Laws of Hywel Dda*, or *the Good*, and contain many interesting and curious particulars. In consequence of these inquiries an enactment was made in the twelfth year of the reign of Edward I., A.D. 1284, bearing date “apud Rothelanum,” at Rhuddlan, in Flintshire, “Die dominico quadragesimæ anno regni nostri duodecimo.”

Barrington observes upon this enactment that it is no more than an ordinance or a series of regulations made by the king in council for the government of Wales, which, if the preamble is to be credited, was then totally subdued:—

“Edwardus Dei gratia Angliæ Rex Dominus Hiberniæ et Dux Aquitaniæ omnibus fidelibus suis de terrâ suâ de Snodon et aliis terris in Wallia salutem in Domino. Divina providentia

quæ in sua dispositione non fallitur inter alia suæ dispensationis munera quibus nos et regnum nostrum Angliæ decorare dignata est terram Walliæ cum incolis suis prius nobis jure feudali subjectam jam sui gratia in proprietatis nostræ dominium obstaculis quibuscunque cessantibus totaliter et cum integritate convertit et coronæ Regni prædicti tanquam partem corporis ejusdem annexuit et univit nos," &c.

This enactment, though little attended to by antiquaries, historians, or lawyers, merits their particular attention; because it not only makes known what were at that time the laws and customs of Wales, but, by its remedial provisions, discovers likewise what were at the same period the laws of England. The expression in the preamble to the statute, that Wales had been, before its acquisition by Edward, *jure feudali subjecta* to the crown of England, is remarkable, and very questionable; as it is believed no traces can be found of a *jus feudale*, or a system of feudal law prevailing in Wales, according to which that country could be said to be holden in fee or in chief of the crown of England; for Wales had not always been the feudal territory or dependance of England, but was a separate dominion, governed by princes of its own. In corroboration of which view it may be remarked that there are not, at present, in the four original counties of North Wales, nor, it is believed, in the two counties of Cardigan and Caermarthen, in South Wales, any copyhold tenures, nor scarcely an instance of manorial rights, the property being conceived to be alodial, or altogether free from tenure. And such is stated to have been the opinion of the Lord Keeper Williams Archbishop of York, the Honourable Daines Barrington, Lord Kenyon, and the late Chief Baron Richards. Edward, however, was a conqueror, and on this occasion used a conqueror's license in speaking of his acquisitions. He afterwards claimed the same feudal sovereignty over Scotland, as he had thus done over Wales, which has been strenuously controverted. By the statute of Rhuddlan, material alterations were made in many parts of the laws of Wales, so as to reduce them nearer to the standard of those of England, particularly

in the forms of judicial proceedings. A right of dower or thirds was also given to widows out of lands of their husbands; but the Welsh laws still retained very much of their original policy, and in particular their rule of inheritance by gavelkind, whereby sovereignties and principalities, as well as private estates, were divisible amongst all the male issue, and that whether legitimate or not. Though Edward, from motives of policy, retained this law, which, with some modifications, was continued till the time of Henry VIII., it has been doubted whether he conferred any boon upon the Principality thereby, as it was thought by some that such custom had fomented feuds, not only in families, but amongst the princes and rulers, by the incessant subdivision of property and power. The equal partition of private estates among the male issue may tend to the increase and prosperity of a population, and to the cultivation of the land; and, in a government founded on principles of equality and liberty, is a means of preventing the undue accumulation of wealth and power in the hands of individuals, and serves to reduce and keep mankind in a state of social as well as of natural equality. The preference given to the eldest son is artificial, and introduced by laws, not by nature. The custom of lands or other tenements descending to the youngest son, in preference to the elder and all other sons, which is termed in the law of England Borough English, seems to have a stronger foundation in reason than that exclusive descent to the eldest, which takes place by primogeniture, the elder being supposed, and not very unreasonably, more capable of maintaining himself than the youngest, who might by possibility be of such tender years at the decease of his parent as to be altogether incapable of providing for himself. Yet, however specious this reasoning in favour of the distribution of the inheritance equally, by the custom of gavelkind, if applied to private property, nothing can tend more to weaken the resources of a principality or state, and render it unable to repel its foreign foes than that custom applied to a sovereignty or government. Upon the death of a

prince, all the sons, by gavelkind, claimed a right to share in the territories of their deceased parent, and, if they disagreed in the distribution, the sword was too often called in to decide betwixt the competitors, and this was a fertile source of civil war and commotion amongst the Britons.

The injurious effects of this partible principle of an inheritance may be traced in the history of South Wales, the sovereignty of which was vested in the descendants of Rhys ap Tewdwr, and constituted them one of the royal tribes. Upon the death of the Lord Rhys of Dinefor, A.D. 1197, though Gruffydd ap Rhys, his eldest son, succeeded to the dominion of the territories held by his father, yet his brother Maelgwn, assisted by Gwenwynwyn, Lord of Powis, attacked him by surprize in his castle of Aberystwyth, and took him prisoner, and then, proceeding against other of his fortresses, made himself master of the whole county of Cardigan; and though Gruffydd was soon released by the English lords, into whose custody he had been delivered, and recovered his territories, yet, through the restlessness and ambition of his brother Maelgwn, he was embroiled in difficulties till the time of his death, in 1202. By his wife Matilda, or Maud, daughter of William de Breos, of Brecknock, he left two sons, Rhys and Owen, the former of whom succeeded him in his dominions. Young Rhys is stated to have taken the castle of Llandoverly, in 1204, which, on his father's death, had fallen into the hands of his uncle Maelgwn. He afterwards took and fortified Llangadoc Castle, shortly after he gained possession of Dinefor, the royal residence of his ancestors.

Rhys Grug, brother of Maelgwn, who had hitherto been on friendly terms with his nephews, now turned his arms against them, and took from them the castle of Llangadoc; and such was the effect of these commotions, that in a few years these young lords were deprived of nearly their whole estates by their uncles; whereupon they appealed to King John of England, who ordered Fulk, Viscount Cardiff, Warden of the Marches, to assist them in regaining their territories; and an adjust-

ment of the disputes was subsequently effected through the mediation of Llewelyn ap Iorwerth, by division of the territories of the house of Dinefor, in which division Llewelyn assigned to Maelgwn three cantrefs in Dyfed, with the district of Emlyn; to young Rhys two cantrefs in Ystrad Tywi, and the castle of Llandovery, and two cantrefs in Cardigan; to Owen the castles of Aberteifi and Nantarian, with three cantrefs in Cardigan; and to Rhys Grug Dinefor Castle, with most part of Cantref-mawr, and of Cantref Bychan; according to which division the territories of Dinefor, or South Wales, appear to have been held by the representatives of those parties till the reign of Edward I., when, as most of those territories came into possession of the crown by attainder and forfeiture, he, by the statute of Rhuddlan, constituted out of them the present two counties of Cardigan and Caermarthen. In order to put in force the regulations of that statute, Edward himself continued his residence in the castle of Rhuddlan, where he spent his Christmas, whence, after having settled affairs in North Wales, he made a progress through South Wales, passing through Cardiganshire, where he stayed some weeks, Pembrokeshire and Caermarthenshire, into Glamorganshire, and returned into England through Bristol, after an absence of nearly three years, and was received with great state and ceremony on his return and entry into London by the citizens.

The affairs of the Principality were reduced into a peaceable state for a time, yet, notwithstanding the policy and seemingly good intentions of Edward, he failed to conciliate the confidence and regards of his new subjects. The same system of severity and extortion, set forth in the complaints of Llewelyn, continued; and the Welsh experienced the rapacity and oppression of English officials even in an increased degree, so that they conceived a rooted antipathy against their rulers.

During the absence of King Edward in France, Rhys ap Meredydd appeared foremost amongst the malcontents in Wales. He was the son of Meredydd ap Rhys Grug. This Meredydd, violating his solemn compact to defend

his country to the last extremity, mutually entered into by the Welsh princes, had afterwards deserted them, and put himself in the service of Henry, King of England; and his son Rhys, after his father's death, had aided Edward in the subjugation of South Wales, and more than any other individual contributed to the downfall of the independence of his native country. The defection of this partizan was the occasion that detached Prince Llewelyn from the main body of his forces, with a view to reconnoitre the territories and punish the defection of Rhys, and resulted in the accidental death of that prince near Builth, on his return to his own forces. After the overthrow of Llewelyn, Rhys had been knighted by the king of England for his services, and expected still more substantial marks of royal gratitude, but, instead, had been left in that neglect which is frequently the lot of selfish and designing men when their services are no longer required.

In this state of discontent, about the year 1287, Robert de Tibetot, justiciary of South Wales, and governor of several castles adjoining the territory of Sir Rhys, and Alan Plucnet, the king's steward in Wales, had cited him, together with other Welsh lords, to the king's courts. Incensed at the summons, Sir Rhys refused compliance, alleging his ancient privileges, according to the laws and customs of Wales, and in particular those of the county of Caermarthen, as well as the king's promises to himself; but, as legal measures were resorted to by the king's officers to compel his attendance, he drew together some of his tenants and countrymen, and flew to arms. Several skirmishes took place between his troops and those of the justiciary, and several men were slain on both sides, till the disturbances arose at length to such a height as to render it necessary for the English king, who was himself at that time in Arragon, to order the Earl of Cornwall, the regent, to proceed in person with an army into Wales, and endeavour to check the insurrection. Edward himself at the same time wrote to Sir Rhys, desiring him to desist from hostilities, assuring him at the same time that,

on his return, the grievances he complained of should be redressed, and everything adjusted to his satisfaction. But Sir Rhys, wearied already with waiting upon the king's promises, and finding himself in condition to cope with his adversaries, marched his forces into their territories, burnt several towns in the occupation of the English, and took the castles of Llandovery and Dinefor.

The Earl of Cornwall summoned the military tenants of the crown to rendezvous at Gloucester, Llanbadarnfawr, and Monmouth, ready to march under his own command, or that of the Earl of Gloucester, who was appointed general in the expedition. That appointment was superseded by Cornwall himself, who, marching into Wales, obliged Sir Rhys and his followers to retire into the fastnesses of the country. From this position, unable to force Rhys, and the season of the year advancing towards winter, the Earl of Cornwall was obliged to relinquish the enterprize, and to grant a truce. The regent had no sooner arrived at Westminster than the Welsh chieftain, early in November, renewed hostilities, and laid siege to the castle of Emlyn. On this breach of the truce the justiciary proclaimed him a traitor, and also set a price on his head. Summonses, likewise, were issued by the Earl of Gloucester to the English nobility in the Marches to take up arms against the insurgents. The Mortimers, Edmund and Roger, and other lords, taking arms under Robert de Tibetot, gained possession of a strong fortress belonging to Sir Rhys, and so effectually checked his designs, that, having no security in his own territories, he took refuge in those of the Earl of Gloucester, by whose connivance, it is said, he afterwards escaped into Ireland. Having remained inactive in that retreat three years, Sir Rhys came again into South Wales, in 1290, and on raising an insurrection anew, the justiciary opposed him with the forces he was able to raise on the moment. Sir Rhys with great confidence marched to give them the meeting. But the levies he brought into the field were young and raw soldiers, unaccustomed to discipline, who becoming con-

fused, gave way, and were beaten down in every direction, and 4000 of them slain. Their leader, Sir Rhys, was taken prisoner, and soon after executed at York as a traitor, and a grant made of his estates to Robert de Tibetot for a term.

The death of Sir Rhys did not put an end to the discontent and murmuring in Wales against English government. About the year 1293, the king of England being at open war with France, wanted a liberal supply for his forces; this was levied with great reluctance in many parts of the kingdom. He then attempted the experiment of taxing his new subjects the Welsh, and Roger de Pulesdon, a man of great eminence and high in the king's favour, was appointed to collect one-fifteenth of their moveables in Wales. This proportion bore heavily on a people much of whose wealth consisted in their flocks and herds, and other personal property. The Welsh, therefore, as yet uninured to foreign rule, and unaccustomed to so large and arbitrary contributions, exclaimed against the tax, and, wherever it was enforced, rose against the collectors. Three insurrections sprung up in different parts of Wales simultaneously, but apparently without concert, one in North Wales, another in Glamorganshire, and a third in West Wales. In the latter district, the people having chosen Maelgwn Vychan for their captain, overran Cardiganshire, and entering Pembrokeshire and Caermarthenshire, attacked and harassed the lands in the occupation of the English vassals in those parts. During this insurrection in West Wales, Walter de Poderton and Geoffrey Clement, who jointly held the office of justiciary of South Wales, as deputies to Robert de Tibetot, were slain by the insurgents, (*Ayloffie's Calendar of the Welsh and Scotch Rolls* in the Tower of London), and the two counties of Cardigan and Caermarthen in consequence placed under martial law, and committed to the custody of William de Caumville, (*Welsh Rolls*, 22, Edward I. A.D. 1294). By the same *Rolls* it likewise appears that writs were at the same time directed to several powerful Anglo-Norman barons in the disturbed districts, as William Martin, Thomas De la

Roche, Robert Duval, Nicholas Carry, in Pembrokeshire; Guy de Brienne, who held Llacharn or Laugharne Castle, and Geoffrey de Caumville, enjoining them to aid the said William de Caumville in preserving the king's peace; the outbreak however was not put down till the king himself in person marched against the insurgents, during which expedition the abbey of Strata Florida, in Cardiganshire, was burnt down by the king's forces, some say accidentally, others maintain by design.

In Wharton's *Anglia Sacra* (vol. I. p. 516, in the chronicle anno 1295) the following passage occurs:—

“Abbas de Strat flur stulte promisit regi quod certo die et loco comitatum de Cardigan adduceret ad pacem Regis sed rege cum exercitu armato diutissime expectante ibidem de Wallensibus nullus venit ideo iratus dixit accendite et sic ignis quæ nunquam dicit ‘sufficit’ similiter abbatiam et patriam involvebat.”

The inhabitants of Cardigan and Caermarthen were subsequently exonerated from the operation of martial law on submitting themselves to the king's authority, (Ayloffé's *Calendars*, 1294–5,) but this did not occur before the unfortunate leader in the insurrection was taken, and, together with two of his companions and accomplices, executed at Hereford, according to the mode of punishment for treason then newly introduced, being drawn at the tails of horses, and afterwards hanged and quartered.

No further notice is taken of him in the history of Wales, and as the name of Maelgwn Vychan (the son of Maelgwn ap yr Arglwydd Rhys) frequently occurs in the transactions of the early part of the thirteenth century, most readers conclude him to be the same individual who reappears upon the scene towards the close of that century in 1293–5. Without further reflecting on or calculating the long intervening lapse of years amounting to two generations, one historian, the late Rev. Thomas Price,¹ however, struck by the length of time that elapsed between the first appearance of Maelgwn Vychan in history, who inherited his father's property in 1230, observes upon the great age he had attained in 1294, supposing him to be the same individual

¹ Hanes y Cymru, p. 747.

who was first called Maelgwn Vychan ; but, as he could find none other of the name, leaves the point as he found it. Yet independently of the little likelihood of a person upwards of ninety years of age being selected to head an insurrection, the death of Maelgwn Vychan, the son of Maelgwn Mawr, called also sometimes Maelgwn Ieuanc, is recorded in the *Brut y Tywysogion*, under the date 1255, and his son, Rhys ap Maelgwn Vychan, is stated to have attacked and taken the castle of Aberystwyth, in conjunction with his kinsman Gruffydd ap Meredith ap Owen, in 1272, a little before the subjugation of Wales. It appears more probable that the Maelgwn Vychan, who was leader in the insurrection in West Wales upwards of twenty years afterwards, was son of that Rhys ap Maelgwn, as shown in the annexed pedigree.

In contrasting the insurrections headed respectively by Sir Rhys ap Meredydd, and by Maelgwn Vychan, though their fate proved alike unfortunate to both, yet, in the case of the latter, the people had already risen when they chose him for their leader, influenced probably by the fact of his being descended from the ancient princes of the country, and he became complicated in their acts, at first indirectly, or only as an assenting party ; but in the case of Sir Rhys ap Meredydd, he was himself the instigator and prime mover in the insurrection, from the disappointment in his avarice and ambition. Pity may be felt for the fate of the one, which can in vain be challenged by the baseness and perfidy of the other. With Maelgwn Vychan ceased the efforts of the Cambro-Britons to resist the power of Edward.

PEDIGREE.

The Lord Rhys—of South Wales, died 1197.

Maelgwn—died at Llanerchaeron, buried at Strata Florida, 1230.

Maelgwn Vychan, otherwise Ieuanc—died 1255.

Rhys ap Maelgwn—in 1272, takes Aberystwyth Castle, in conjunction with Gruffydd ap Meredith ap Owen.

Maelgwn Vychan, executed at Hereford, 1294, with two companions, Conan, &c.

THOMAS OWEN MORGAN.

Correspondence.

LETTER OF JOHN HARRIS, BISHOP OF LLANDAFF,
1736.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I beg to send you for the *Archæologia Cambrensis*, if you think it worthy of publication, a copy of a letter of one of my predecessors, the Bishop of Llandaff in 1736, relating to the repairs in the Cathedral, which were then in progress. The original was kindly forwarded to me by Lady Rolle, who lately met with it amongst a quantity of letters. It was without the envelope, so that it is impossible to say to whom it was addressed, but Lady Rolle concludes it to have been to one of her late Lord's grandfathers. As we are now engaged in a similar work to that which the Bishop was so anxious to see accomplished,—though unfortunately a considerable portion of our task has been to undo what the bad taste of the last century had done,—the letter has at this time a peculiar interest. Happily the project for taking down the steeples, and finishing with a rustic porch, was not carried into effect. There is one part of the Bishop's letter which is applicable, I am sorry to say, to our present position. Having removed almost every vestige of the barbarisms of the eighteenth century, and restored the eastern chapel, the presbytery, and the covered portion of the nave, according to the original type, "we shall be obliged to put a stop to our work unless we may hope that God will enable us to proceed by disposing the hearts of charitable persons to favour our design, which is carried on with no other view than to promote the glory of God, and to restore the decency of a place which was set a part so early for his worship."

I remain, Gentlemen, yours faithfully,

A. LLANDAFF.

Bishop's Court, Llandaff,
Aug. 19, 1854.

Wells. Oct^r. 22^d. 1736.

Sir,

When I waited upon you in London about Six Years ago, you were pleased to encourage us to undertake the Repairs of the Church of Landaff, by expressing a kind Disposition towards the design, and by being pleased to say that you would be a Contributor, and desiring to have a sight of a Draught of the Church: the next Year when I came to London I took a Draught of the Church along with me, but I was told at your Lodgings that you were then in France.—I now take the liberty to trouble you with this account of our Proceedings in the Repair, hoping your affairs will admit you to honour us with your presence at Landaff, as you once propos'd, that we may be enabled to

justify ourselves in what we have done, by your approbation, or alter, as far as our Circumstances will admit, what you may disapprove. We have repair'd the walls within Sixty feet of the west door, and covered with new Timber the Choir, and carried a new Roof from the East End of the Choir to the above mention'd part of the Body of the Church, and cover'd it with mill'd Lead, and as we have a quarry of alabaster near the place, with other very good Materials for Stucco, we have employ'd a skilful Plaisterer to adorn the Inside in such a manner as decency requires, and we are enabled by our Stock to do. But when we shall get thus far we shall be oblig'd to put a stop to our work, unless we may hope that God will enable us to proceed by disposing the Hearts of charitable Persons to favour our Design, which is carryed on with no other view than to promote the Glory of God and to restore the Decency of a place which was set apart so early for his worship. The Sum that we had rais'd was near two Thousand pounds, and if I could think it would be any Satisfaction to you to see the List of the Contributors with the respective sums contributed, I should take care to send it to you forthwith, who am with my Prayers to God for your Health and Happiness and with great Respect

Sir

Your most obed^t. and most humble Serv^t.

J. LANDAFF.

We propose to take down the two Steeples, which at present serve as a Western front to the two Isles, for they are very ruinous, and to raise a tower over the front of the nave, and then to finish with a Rustick Porch.

P.S.

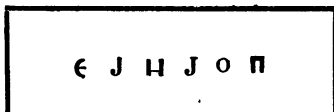
I take the Liberty to send you the following Paragraph, which I have caus'd to be transcrib'd out of a letter I send by this Post to M^r. Browne Willis.

I understand that M^r. Davies of Landaff has sent you an account of the Tomb that was found inclos'd in the wall of the Choir. I cannot tell what your Opinion was upon it, but I find by M^r. Wood that this Tomb was laid under a Roman Arch, which he says was no part of the Building of the present Church, but must have been an Arch of the Old Church, which was rebuilt by Bishop Urban; but whether the Mitre & Crosier & Patten and Chalice may not appear to you to bear a Date lower than the Architecture of the Arch is to me a Question, tho to you it may be none. The body was wrapt up in two very large Hydes inclos'd in a Stone Coffin, the Cover of which is carv'd into the Figure of a Man with the Episcopal Stole and the Head surrounded with a Mitre.

The Conclusion the Architect Draws from this Discovery of the Roman Arch, is that the Church must have been first built by the Romans.

Miscellaneous Notices.

INSCRIBED STONE IN CAERMARTHENSHIRE.—The following inscription exists on a highly ornamented stone, standing alone in a field on the farm of Glansanan, in the parish of Llanvynydd, near Llandeilo fawr, Caermarthenshire :—



The common people call the stone *Llech Eidon*; and the tradition is that a saint of that name lies buried underneath it.—*Communicated by the late Rev. J. Jones (Tegid).*

LLANDAFF.—The *Athenæum*, in a late number, giving a short description of the repairs of Llandaff Cathedral, adds the following curious *alias* for that building :—“The shrine of St. Taff.” “There is a river in Macedon and there is a river in Monmouth,” and the *Athenæum* might have learned from *Bradshaw*, to go no deeper, that there is one also in the adjoining county. Possibly St. Taff was conceived to be a Celtic Inachus or Achelous, the canonized genius of the stream. Seriously, without requiring every Englishman to be a Welsh scholar, people might learn something more of the local nomenclature of their own island. It is not very long since a distinguished preacher in London informed his congregation that “this country was once given up to the worship of idols, some of whom had left traces in the names of places, *London*, for instance, being *Llan-Diana*, the church or temple of *Diana*. But afterwards,” he went on to state, “certain holy came, and, having converted the idolaters, left their names also behind them, as we see at *Llandaff*, meaning in Welsh, *the church of St. David*.”—E. A. F.

LAMPETER.—A correspondent who is interested in tracing Roman roads in Cardiganshire, wishes for information concerning any traces of a Roman road from MARIDUNUM (Caermarthen) to LOVENTIUM (between Lampeter and Tregaron). Can any of the gentlemen resident at Lampeter, who have leisure at their disposal, undertake to give some information upon this subject?

ST. JOHN'S PRIORY CHURCH, BRECON.—Rubblings of *all* the mediæval incised stones in this church have been taken, and are in possession of G. G. Francis, Esq., F.S.A., Swansea, for the Museum of the Royal Institution of South Wales.

ADDENDUM.—To the list of names of places in Anglesey, containing the element *Gwyddel*, (p. 259,) I have to add *Ynys y Gwyddel*, near *Llanddwyn*.—W. B. J.

ERRATA.—Page 179, line 9 from the bottom, for “learn,” read “have seen.”—Page 180, line 5, for “centre,” read “western.”—Page 181, line 4 from the bottom, for “whilst,” read “unless.”

Reviews.

GOMER; or a brief Analysis of the Language and Knowledge of the Ancient Cymry. By JOHN WILLIAMS, A.M., Oxon., Archdeacon of Cardigan. London: Hughes and Butler. 1854.

In introducing to our readers' notice a new work by the Archdeacon of Cardigan, we feel that it cannot be necessary to say a word about the author. Wherever the Cymrian language is spoken, or Cymrian antiquities have met with any degree of attention, the name of Archdeacon Williams is familiarly known, while, from his intimate acquaintance with the former, he is regarded as the most respectable expositor of the latter. But it would be an injustice to lead the reader to suppose that either the author's acquirements or his reputation are confined within such narrow limits. He has earned for himself, as a scholar and as a historian, a far more lasting celebrity. While the memory of "the great Emathian conqueror" endures, the name of Archdeacon Williams will continue to exist beside it, enshrined, if not in his own pages, in the foot-notes and appendices of a more celebrated writer. Under these circumstances we do not think it necessary to apologize for noticing at length a work by the Archdeacon, professing to deal not merely with the structure of the Welsh language, but to a certain extent with the history of the Welsh nation. Indeed, we should be neglecting an obvious duty if we omitted to do so, or failed to apply to it the test of a searching criticism. A writer of the Archdeacon's calibre and character can have no desire to avoid such an ordeal; on the contrary, in announcing a new discovery in the following terms, he would seem implicitly to court it:—

"Should any one ask me the reason why a system so manifest as, when properly explained, it [viz., that which it is the object of the work to enunciate] must be to every man of common sense (for he carries the evidence of it in his own bosom), should so long be unknown, I can only answer that as without a teacher, master of his craft, a student cannot see in mere words or their context, any greater knowledge than he brings with him to the investigation; so also those who preceded me in the study of the Cymraeg were neither adequately prepared nor intellectually furnished for the work undertaken and partially performed by me. And, after all, the embers of the truth, faintly glowing within me, had been almost smothered by doubts and difficulties of a perplexing nature, until, owing to a lucky coincidence, they burst into a vivid flame which dispelled all doubts and removed all difficulties."—pp. 152, 153.

The perfect humility of the language in which this paragraph is couched, is barely sufficient to veil, for the mere purposes of decency, the consciousness of an important discovery. The Archdeacon, as he would have us believe, is neither greater nor wiser than his predecessors, and the transcendent superiority of his discoveries over theirs can only be accounted for by the proportionably superior character of his intellectual furniture. Still, he cannot deny,—

not even for the sake of modesty,—the immeasurable importance of the system which it is his mission to promulgate. No: it is due to the world, and he must speak out. A system whose advent is heralded in such terms, cannot be passed over in silence. We owe it to our readers to inform them both what the theory is, and to what extent the author may be thought to have established it. And we owe it to the Archdeacon himself to inquire how far he is justified in modestly transferring the credit of the discovery from himself to his learning, by applying the probe to such philosophical, philological, and historical knowledge, as he displays in the course of the work.

The general scope of the book may be described as an endeavour to demonstrate the philosophical structure of the Welsh language. But these words must be taken to express much more than their obvious meaning. The Archdeacon has found in the organization of that language the plainest evidence that the Cymry possessed, at some period of undefined antiquity, a fully developed system of mental philosophy. Nor is our author at a loss to determine the character of their speculations. Their metaphysical system was that which, long lost to the world, has at length been elaborated by Sir William Hamilton, and to which the Archdeacon gives the somewhat high-sounding designation of "the Hamiltonian philosophy." This system, so much of it at least as is necessary for the writer's purpose, is detailed in the Second and Third Chapters of *Gomer*, almost entirely in the words of Sir William Hamilton. Undeterred by the Archdeacon's considerate caution to his "dear Countrymen" to "judge of those parts of it which from want of habit [they] may not perfectly understand, by [the] plainer portions" of the work, we will cite at length the summary of these speculations which is appended to Chapter III. :—

"That the facts of consciousness which testify the existence both of the ego and the non-ego, that is, of the perceiving mind, and the external object perceived, are to be believed intuitively, and are prior to any possible demonstration.

"That man's power of thinking is limited by great laws which compel it to attach time and place to everything thinkable.

"That the ideas which we can form respecting time and place, clearly prove the imbecility of the human mind, because it fails to realize the truth or falsehood of two contradictory propositions.

"With respect to time the mind is compelled either that it had a commencement, or that it had not. But it cannot conceive or realize in thought, either the commencement or non-commencement of an infinite lapse of ages.

"With respect to space, the mind cannot conceive it as limited or unlimited; and granting that the universe occupies space, it cannot conceive either a limited or unlimited universe; so that, if with Aristotle we should conceive the visible creation to be a hollow sphere, of which the concave side is studded with fixed stars, we should be still be compelled to think of its convex side, and believe it to be embosomed in a wider space external to itself. Hence the mind cannot conceive any magnitude which may not be regarded as a portion of something still greater, nor conceive the smallest particle as not divisible into still smaller atoms."—p. 44.

No doubt, our readers will tell us that all this is very dry, but that is not our fault. We are bound to state the case fairly, and we feel

that this is best done in the author's own words. This then is the philosophy which the Archdeacon conceives to be embodied in the essential structure of his native tongue. He has devoted the four succeeding chapters, a matter of fourscore and odd pages, to a critical examination of that language, and has arrived without the slightest difficulty or hesitation at the desired conclusion. And in the Eighth Chapter he goes to the *Doethineb y Cymry* and the *Trioedd doethineb Beirdd Ynys Prydain*, and there reads the same doctrines emphatically delivered.

We deeply regret that we cannot follow him. This may be owing in part to the obscure, desultory, and spasmodic style and method of the entire treatise, but we cannot attribute it altogether to that cause. After a careful and repeated examination of the philological chapters, we are only able to say that they lead us to no results whatever. Never were we more startled than when, on arriving for the first time at p. 146, we found ourselves suddenly landed in a triumphant conclusion, for which not the slightest shadow of an intelligible argument had been adduced in the preceding pages. It is easy for the author to retort that he is not bound to "find us reason and understanding too." But we will follow his own example, and that of his teacher Sir William Hamilton, in appealing to the common consciousness of mankind. We challenge our readers to peruse the philological parts of *Gomer*, and to produce a single instance of connected reasoning, or anything beyond grandiloquent declamation and groundless dogmatism. The truth is that the Archdeacon has gone to his subject with his mind already made up. His citation from Aristotle may be retorted on himself:—

"Men listen to proofs according to previous habits, for we wish to hear men speak in accordance with our usual opinions."—p. viii.

Accordingly our author has found no difficulty in recognizing, in the rude lisings of a barbarous age, the metaphysical doctrines of his own day. Like the hero of *In Memoriam*:—

"He finds on misty mountain-ground
 "His own vast shadow glory-crown'd,
 "He sees himself in all he sees."

He has fallen into the trap into which so many scholars have fallen before him, "the Vanity of the Learned" (*la boria de' dotti*) as Vico has named it. The following extract from the *Scienza Nuova*, may prove useful to the Archdeacon in guiding and coercing his future speculations:—

"It is a further property of the human mind, that where men cannot form any idea of distant and unknown things, they measure them by what is known and present to themselves.

"This axiom indicates the unfailing source of all the errors entertained as well by entire nations as by all the learned concerning the primitive condition of humanity; since it is from the enlightened, civilized and magnificent age in which the former first began to notice, and the latter to reason upon, the original state of

man (which must necessarily have been petty, rude and obscure) that they have drawn their estimate of it."

"To the Vanity of Nations is added the Vanity of the Learned, who will have it that the knowledge which they themselves possess is as old as the world."

We must now redeem our promise of inquiring to what extent the Archdeacon is "adequately prepared or intellectually furnished" for the task which he has undertaken. This is a far more satisfactory labour than that in which we have just been engaged. To criticise the general scope of a philosophical treatise which cannot be said to contain a single argument, is a barren and hopeless undertaking: it is a much simpler process to bring its individual statements to the touchstone of facts, which will enable us to decide between their truth and falsehood, and between the knowledge and ignorance of the author.

In the first instance we must approach his philosophy, as it affects the foundation of the entire work. This, as we have stated, is mainly borrowed, and with due acknowledgments, from Sir William Hamilton. The summary which has been already quoted will give the reader a just idea of the extent of the author's obligations. But, in point of fact, he has more than repaid them, in attributing to his *Maitre de Philosophie* the elaboration of scientific positions, which are, in fact, of very much earlier date. Has Archdeacon Williams never heard of the *Kritik der reinen Vernunft* of Immanuel Kant? Is he in blissful ignorance that the "Antinomies of Reason" of the philosopher of Königsberg have quite anticipated all that appears in the Third Chapter of *Gomer* on the authority of Sir William Hamilton. We have no inclination to detract from the credit of that writer, when we assure Archdeacon Williams that in all places of learning, with the possible exceptions of Edinburgh and Llandoverly, the celebrity of the Critical is far greater than that of the "Hamiltonian" philosophy.

But we must follow the writer's philosophy into detail, and give our readers one or two specimens of it.

"It is well known that among the Greeks the first division of the 'Το ον,' our 'bod,' that which exists, was into the 'Το ἐν,' the one, and the 'Το ἄλλο,' the other,—that God and spirit was of the nature of 'Το ἐν,' and matter and body of the nature of 'Το ἄλλο' . . . The Cymraeg still retains vestiges which show that the division known to the Greeks had been familiar to our ancestors. The 'ἄλλο,' has still its counterpart in the Cymric 'arall,' another. . . So the 'ἄλλο,' was assigned to the outer or external world. Hence 'allan,' out, outside," &c.—pp. 114, 115.

With Τὸ εἶν, the Archdeacon ingeniously connects the hypothetical Latin form *ens*, as well as the Welsh *enaid* (soul) and *ennw* (name) and erects a marvellous piece of mysticism on the latter etymology:—

"Here, perhaps, it will not be improper for me to express my firm conviction that, intimately connected with 'en,' spiritual being, is that word which in the Cymraeg is 'enw,' connected with the idea of which, whether represented by the Greek 'ὄνομα,' or the Latin 'nomen,' we have some of the holiest and purest

feelings, which magicians and sorcerers in all ages, and in the western and eastern world, have abused for the purpose of deceiving and deluding mankind. To discover the 'enw' of a spiritual antagonist were to vanquish him and make him subservient to him who could rightly use it."—p. 118.

What does all this mean?

Lastly there is a little physical science, of a very odd kind:—

" 'Cre,' the root [of 'cread,' creation,] as explained by Pughe, is compounded of 'cyd' and 'rhe,' which according to analogy, would give 'cyre' contracted 'cre.' The root of the verb 'rhedeg,' to run, or flow, is 'rhe,' corresponding with the Greek 'ῥέω.' . . . The 'cyre' or 'cre' would, therefore, describe the *confluence of bodies, such as would necessarily precede the act of creation*, and from which time should be counted, corresponding with the beginning described in the first words of Genesis, and with the 'Ἀρχὴ κτισίως' of St. Peter."—p. 130.

We can only compare the passage in Italics to the celebrated Hibernian distich:—

"Had you seen but these roads before they were made,
"You would lift up your hands and bless General Wade."

The Archdeacon has learned his metaphysics from Sir William Hamilton; but we suspect that he has studied the "cosmogony, or creation of the world," in the school of Mr. Ephraim Jenkinson.

However, it is fair to say, that the Archdeacon does not pretend to be a philosopher. He has avowedly borrowed his metaphysics from Sir William Hamilton. But he does profess to be a "scholar and an archæologist." "I am ready," he says, in a letter appended to *Gomer* (one of our old friends, Number XVII. we think, in the *Cardiff and Merthyr Guardian*) and levelled against the archæological heresies of "the Honourable and Reverend Algernon Herbert" (who has received his ordination from the Archdeacon),—

"I am ready to peril my reputation as a scholar and an archæologist upon the final result of this discussion."—p. 165.

Mr. Archdeacon Williams, therefore, *has* a "reputation as a scholar and as an archæologist." Let us see what it is worth. And as we are officially bound to do, we will first try his knowledge of history and archæology.

"Pindar, the great lyric and religious poet, who was born according to some, B. C. 560, according to others 540."—p. 168.

There is a plausible but fallacious circumstantiality about this, as Pindar was born B. C. 518.

"The tragedian Æschylus . . . was, perhaps, some thirty years younger than Pindar, who died B. C. 480, the very year in which Æschylus fought so gallantly at Salamis."—p. 159.

Now Æschylus was so far from being "some thirty years younger" than Pindar, that he was some seven years older. The former was born B. C. 525, the latter, as we have seen, B. C. 518. Lastly, Pindar

did not die in the year of Salamis; he lived to celebrate that victory and the battle of Plataea, in the year 474,—

. . . . Ἀρόμαι
 πὰρ μὲν Σαλαμῖνος Ἀθαναίων χάριν
 μισθὸν, ἐν Σπάρτῃ δ' ἐρέων πρὸ Κιθαιρῶνος μάχαν
 ταῖσι Μήδαιοι κάμον ἀγκυλότοιοι,¹

—and died in a good old age, about B. C. 438, *eighteen* years after the the death of Æschylus. After this it excites our indignation to hear the author depreciate the historical merits of Herodotus and Thucydides, as he does, pp. 162, 183.

Perhaps our author may be stronger in modern history. Let us see.

“Johannes [Scotus Erigena], especially, seems to have been a wonderful man,—the miracle of his age, the friend and counsellor of Charles the Great of France, and of Alfred of England.”—p. xvii.

The connexion of Erigena with Alfred, although long believed, has been satisfactorily disproved. There is no doubt that the belief arose from a confusion between John Erigena, and John the Old-Saxon, mentioned by Asser. But who is “Charles the Great of France”? If the Archdeacon means Charlemagne, the expression strikes one as a rather inadequate account of the first Frank Emperor of the West. However, we suppose that this is his meaning. Charlemagne died in 814; Erigena was alive in 872, and can hardly have been his “friend and counsellor.” He was the friend, not of Charlemagne, but of Charles the Bald, as every school-boy can tell who knows the “difference between a Scot and a sot.”

“An Anglican monk named Beda.”—p. 1.

A strange way of introducing and describing the Venerable Bede. What is meant by “Anglican”? *Qu.* “Anglian”?

“In the year A. D. 736, all the inhabitants of Great Britain and Ireland were, at least nominally, Christian. . . . The people of Germanic origin owed their conversion in the South of England to a mission sent from Rome by Pope Gregory the Seventh, who imposed the creed of Papal Rome as then held, upon the first converts and their descendants.”—p. 5.

Our first impression, upon reading the last sentence, was that the Archdeacon believed that all the native monarchs of England had lived in heathenness, and the Conqueror himself had been converted by Archbishop Lanfranc. But the previous sentence clearly militates against that supposition. Accordingly we are reduced to the inference that he conceives Pope Gregory the Seventh to have been living in the year 596. The process by which he arrived at this conclusion is obvious. Pope Gregory the Seventh was a great man: *ergo*, he was Gregory the Great. But Gregory the Great sent missionaries to convert the English: *ergo*, Gregory the Seventh did so. Q. E. D.

¹ Pyth. I. 75

Finally, let us examine the Archdeacon in classical scholarship. A first-class man of Oxford, engaged for nearly forty years in the work of education, will hardly be expected to be grossly deficient in this respect. And yet what will our readers say to the following specimen?

"In a chorus of his [Æschylus'] 'Choephoræ,' (and young scholars should be reminded that in the earlier stage of the Athenian drama, nothing could be introduced into a chorus which was not familiar to the public mind,) the Coryphæus thus speaks:—

"O child, you speak of things more excellent and greater than the gold and great prosperity of the Hyperboreans."

"The wealth and supposed prosperity of the Hyperboreans must have been proverbial topics, before this allusion could have been made before the Athenian audience."—pp. 159, 160.

The parenthetic warning to "young scholars" is admirable: they must be very young scholars indeed who could tolerate such a translation as the Archdeacon has given. The lines run thus (*Cho.* 372–374):—

Ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,
μεγάλῃς δὲ τύχῃς καὶ ὑπερβορέου
μείζονα φωνεῖς—

"These things that thou speakest, O maiden, were better than gold,
"And greater than great and Hyperborean luck."

Not a word, please to observe, about the gold or wealth of the Hyperboreans, the existence of which, as the Archdeacon infers from this passage, must have been familiar to an Athenian audience.¹

This is a gross blunder, and we might give many instances of loose and unscholarlike translation, from which we forbear, out of compliment to our readers' patience. But we must notice the following passages:—

"A long hymn, which was evidently to be sung as a 'Prosedos' on approaching the holy spot in procession."—p. 11.

Πρόσοδος is not used in this sense: the word is *προσόδιον*.

"'Matter,' a name borrowed from the Greek 'Ματηρ,' through the Latin 'materia.' . . . This terminology belongs to the Italian school of philosophers."—p. 100.

Does the Archdeacon really suppose that the Italian school of philosophers introduced the word "materia" straight out of Greek into the Latin language? Why ignore the Latin "mater," which certainly is not *derived* from the Greek? and why spell the Greek word in other than the usual way?

Many of our readers may think it puerile to notice so small a matter as Greek accents. We know how hard it is to keep a printer in order

¹ This is not a casual slip, as the translation was published in 1850 in the *Cardiff and Merthyr Guardian*, and has been reprinted without alteration.

in this respect. Still a good scholar will try to do so. We could just forgive a man who dispensed with them altogether. Tom Warton, in the last century, published an edition of Theocritus without a single accent. But it is unpardonable to disfigure the pages of a book with such monstrous abortions as Τὸδὲ τ, which is repeated twice in the same page (137). And then, after every conceivable variety of false accentuation, or absolute omission of the accent, we find the following solitary *Erratum* :—

“ Page 49, line 5 from bottom, for ολος read ὀλος.” 1112

The Archdeacon does not shine in modern languages. In p. 9 we are told that Hercules is called “Ercolo” in Italian: it should be “Ercole.” And in p. 200 *Kirch* is said to signify a church in High Dutch: the word is *Kirche*. But, above all, in the very same place, we learn that the cognate word in “Helvetian and Swedish” is *Kilch*. What can the Archdeacon mean by “Helvetian”? The Helvetians were a Celtic race, who may possibly have spoken very good Welsh, and whose descendants at the present day certainly speak very bad French. A part of their territory is occupied by Swabians, who may perhaps say *Kilch*, but who are only Helvetians in the sense in which a Kentish man is a true Briton.

A word or two about our author's comparative philology, and we have done. And here it will be sufficient to transcribe two or three passages, and leave them, without comment, to the judgment of our readers, requesting them particularly to observe the logic of the last:—

“ We also find ‘Apis’ under the suggestive form of *Ap-Is, the son of Isis*.”—p. 9.

“ ‘Pwyaw,’ to beat. Greek ‘παιω.’ *English, ‘pay.’*”—p. 55.

“ ‘Frwyth,’ ‘fruit,’ ‘fructus’ . . . the English ‘fruit’ was derived immediately from the Cymric, not the Latin word.”—p. 57.

“ ‘Cant,’ a circle . . . Hence also a *round number, ‘centum.’*”—p. 63.

“ ‘Mâl,’ the old word for a mill, . . . *corresponding with the Latin ‘malæ,’ cheeks, where the molar teeth are set.*”—p. 64.

“ The more prevalent name for a star is ‘seren,’ singular,—‘sêr,’ plural. Star is the root form of the Greek ‘α-στειρ-ος,’ and of the Latin ‘a-str-um,’ better seen in the diminutive ‘stella.’ The Cymric tongue dropped the dental, as in many other cases, thus ‘saw’ for ‘stabit.’ . . . From ‘ser,’ came ‘seron’ . . . and ‘seronydd,’ an astronomer . . . whence the Greeks seem to have formed their ‘saronidæ.’ . . . We read in a triad . . . ‘The three happy ‘saronidæ’ of the Island Britain. Idris the Mighty * * * and so great was their knowledge concerning the stars . . . that they would foretell whatever men wished to know.’ It is worthy of observation that the Arab in the East, as well as the Cymro in the West recognized a great astronomer by the name ‘Idris’ . . . although the Arab would have him to be the Patriarch Enoch. . . . *The Homeric word ‘Ἰδρις’ is applied to a skilful sailor, whose vocation required a knowledge of the stars.*”—p. 109.

It is a grave moral delinquency, and one which deserves the sharpest censure of the critic, when an author gives the world the

2 Another of the Errata is remarkable,—“ Page 97, line 8 from top, for *undress*, read *undress.*”

benefit of his opinions without condescending to examine the best and latest authorities on the subject which he is treating. It is plain that Mr. Archdeacon Williams has not kept pace with his age in philology, in philology and in archæology; and yet he has ventured to publish a diatribe on an extremely difficult question, the discussion of which should involve a thorough acquaintance with the three, and with the present state of opinions on them all. For example, he has produced a very long letter, containing very confident expressions of opinion, concerning the original use of the Cromlech. In this he quotes a remark of "Worsæ" [*sic*] "from Wilson's *Prehistoric Annals of Scotland*, as accessible to the general reader." Before the publication of Dr. Wilson's work, a translation of that by M. Worsaae, a quarter the price, and a sixth of the size, of the former, was before the public. The Archdeacon had never taken the trouble to inquire about it. However, he had Dr. Wilson's work before him. Either he had read it, or he had not. If he had read it, he had no right to ignore the views so ably supported in it, in his discussion of the Cromlech question; if he had not read it, he had no right to discuss the Cromlech question at all. We give him the benefit of the alternative.

And now we hope the Archdeacon of Cardigan will hesitate a second time before he charges those who preceded him "in the study of the Cymraeg,"—meaning, as we infer from p. 45, Dr. John Davies and Dr. Owen Pughe,—with being "neither adequately prepared nor intellectually furnished for the work." The Archdeacon censures with justice the respective procedures of these two lexicographers; but whatever may have been the case with the latter, the former does not appear to have been at all in the rear of his age. Far less so was Edward Lhuyd, the greatest Celtic philologist before Professor Zeuss, and whom the Archdeacon absolutely ignores. Should the latter venture to accuse him of not having been "intellectually furnished" for his task, his *manes* might safely retort in the words of the Satirist,—

"*Tecum habita, noris quam sit tibi curta supellex.*"

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