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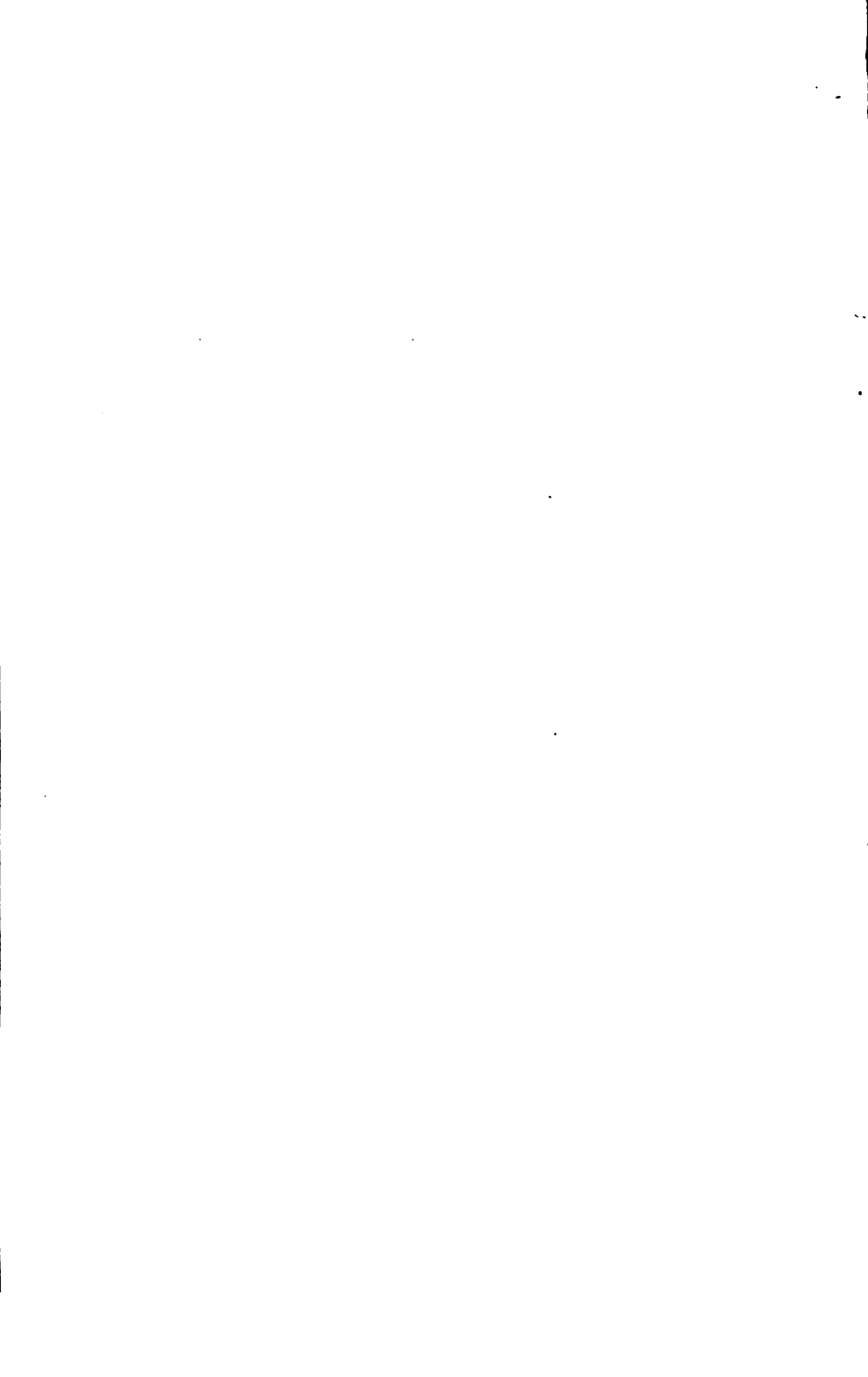


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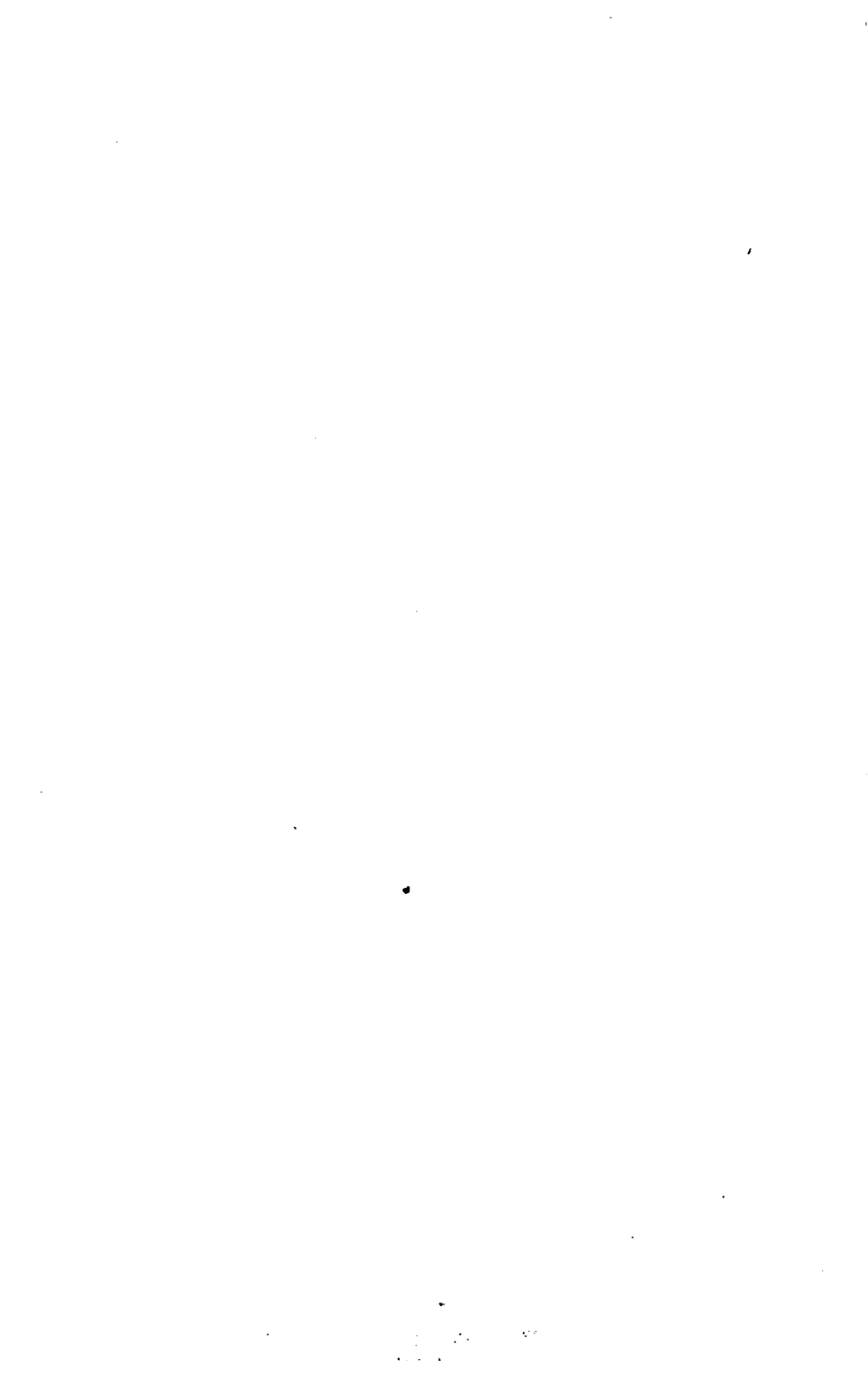


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# Archæologia Cambrensis,

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## PREFACE TO VOL. I.

### FOURTH SERIES.

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THIS first volume of a new series will be found, like many that have preceded it, to contain important additions to the history and archæology of Wales. Among these must be placed the description of the only crannog existing in the Principality, as far as is yet known; while Sir Gardner Wilkinson has directed attention to the avenue in Benton, in Pembrokeshire, with the illustration of which he has kindly presented the Association, which had up to that time escaped the notice of Welsh antiquaries. An exhaustive article on those hitherto unexplained bronze articles of spoon-like form, by Mr. Albert Way, will also be found; and if it does not determine their nature, at least tells all that is yet known about them up to the present time.

The new light thrown upon the coast castles of Brittany by M. Le Men, in his interesting account of Castel Coz, will assist researches into similar castles in Wales and Cornwall; while the results obtained by him from excavating into the interiors of dwellings seem to correspond with those which have been

obtained by Mr. W. O. Stanley from his labours among the ancient dwelling-places of those who once occupied the headland of Anglesey.

In the present volume also will be found important communications concerning cromlechs and chambered mounds, from the pens of Sir Gardner Wilkinson and Mr. Stanley, who has also generously presented the Association with the numerous illustrations which accompany his description of the well known remains at Plasnewydd in Anglesey. The thanks of the Association are also due to Mr. R. W. Banks for his additional present of illustrations.

The appropriation of a certain space of the Journal for the printing of deeds, rolls, records, etc., is a new feature in the *Archæologia Cambrensis*. Members are reminded that these are separately paged, so as to form a complete volume of itself, when required.

# Archæologia Cambrensis,

FOURTH SERIES.—No. I.

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JANUARY, 1870.

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## AN OUTLINE OF THE TOPOGRAPHY OF GLAMORGAN.

[Reprinted, by permission, from the *Gentleman's Magazine* for Jan. 1861.]

[We have to apologise to members for not having laid before them, at an earlier period, the following interesting and important paper.—Ed. *Arch. Camb.*]

It will be apparent to any one who inspects a map of South Wales upon which the mountains and rivers are strongly delineated, that the county of Glamorgan is but a part, though a very considerable part, of a great natural division of the country, portions of which are included within the adjacent shires of Monmouth, Brecknock, and Caermarthen.

The district thus defined by nature, is contained within the water-courses of the Usk and the Towy, whose waters, rising near Trecastle at a thousand feet above the sea level, flow, on the one hand towards the east, and on the other towards the west, to fall into the Bristol Channel at Newport, and in the Bay of Caermarthen.

Nor is the tract thus water-girdled less obviously defined by the lofty chain, which rises immediately within the rivers, and forms for the most part their southern boundary. Commencing above the Usk, near Newport and Pontypool, at an elevation of about 1,500 feet, the range trends by the north and west, including the

Blorunge of 1,800 feet, until it reaches the Brecon Beacon, the highest land in South Wales, where it rises to 2,862 feet.

From thence, passing westwards and towards the south, it contains the Caermarthen Vans of 2,598 feet, and finally sinks down to about 354 feet, where it terminates upon the Bay of Caermarthen, between the outlets of the Towy and the Gwendraeth.

The tract thus doubly defined by rivers and mountains, has yet a third and not less definite, if less apparent limit, for it is also the great mineral field of South Wales, to which the Principality owes its present, and its prospect of an increasing, prosperity for many centuries to come.

The county of Glamorgan is entirely contained within this mineral field, but does not occupy its whole extent, a moderate area being shared by Monmouth, and a still smaller one by Caermarthen.

Following the system of geography which has compared Italy with a boot and Oxfordshire with a seated old woman, Glamorgan may be likened, not inaptly, to a porpoise in the act of diving. Roath represents its mouth, Ruperra its prominent snout, Blaen-Rhymny and Waun-cae-Gerwin its dorsal fins, Gower its outstretched tail, and the Hundred of Dinas-Powis its protuberant belly. The likeness is sufficient to present to the memory the salient outlines of the county, and for that reason it is recorded here.

The river Rhymny, known anciently as the Elarch, forms the eastern boundary of Glamorgan, and divides it from Monmouth. In like manner the Llwchwr forms its western boundary, and divides it from Caermarthen. The intervening, or northern limit, is far less definitely marked, and being for the most part arbitrary, has been, at one point, disputed for centuries.

At Rhyd-y-Milwyr, 'the soldiers' ford,' near the sources of the Rhymny, is the junction point of Glamorgan, Monmouth, and Brecknock. Thence a vague and disputed line, contested with arms in the reign of Edward

I, and by law at this day, extends west by Castell-Nôs to the Taff Vachan, descending which, below Morlais, to its junction with the Taff Vawr above Merthyr, it stretches westwards, chiefly along certain water-courses, by Bryn-Cwrw to Blaen-nant-hir, and thence descends to the Aberdare valley at Gamlynganol.

Ascending the Cynon by Hirwaun, the boundary passes north and east with great irregularity by Pontnedd-Vachan, up the western of the streams which there unite, by the Gaer, whence it descends by the upper Dulais to Gwaum-jarll, and thence passes south-eastward, into the valley of the Tawe. This it crosses, and ascending the Twrch, ceases to be the limit of Brecknock, and divides Glamorgan from Caermarthen. The junction of the Twrch with its main tributary, the Llynfell, is the union point of three counties.

From the Twrch the line ascends this tributary, traverses Waun-cae-Gerwin, and descends the Amman to its confluence with the Gar, up which it passes to Nant-Melyn, and thence crossing westward to the Llŵchwr at its union with the Amman, it there completes the northern frontier of the county.

The greatest breadth of Glamorgan is from Castell-Nôs on the north to Breaksea point, about twenty-nine miles. Its greatest length is from the Rhymny below Ruperra to Wormshead in Gower, about fifty-three miles. These, however, are extreme points: the average dimensions of the county are materially less, and its area is about 792 square miles, or 506,880 statute acres.

The Llŵchwr and the Rhymny but half belong to the county. Though large rivers, their tributaries from Glamorgan are not considerable. The Llŵchwr receives the Cam-ffrwd from Cefn-Drim, the Dulais from Carnwen; and the double waters of the Lliw from Cefnlliw and Penllergare have a combined outlet into the sea just below the strait and tower of Llŵchwr. The Rhymny receives only the Bargoed from Gelligaer, and a few small brooks, the Cylla, the Gledyr, the On, the Brech-fa, and the Dulais, about and below Caerphilly.

Besides the border waters, the county contains five considerable rivers, the Taff, the Tawe, the Nedd, the Ely, and the Ogwr.

Of these, the Taff, rising in the Beacons by two heads, receives the Morlais, and its affluent the Dowlais, above Merthyr, and below it the Bargoed Taff, the Cayach from Llanvabon, the Cynon and its tributaries the Aman and the Dare, the Caeadwg, the Rhondda, the Corwg, the Ffrwd, and the Garw. It escapes from the mountains by the defile of the Garth, and flows with but little further increase into the sea at Cardiff.

The Tawe rises in Moel-feu-dy, among the Vans of Caermarthen, by very many considerable streams, of which the chief are the Haffys, the Giaidd, the Gwyseg, north of the county boundary, and upon or within it, the Twrch, the Clydach and the Ffyndrod. It is the river of Swansea, called by the Welsh Aber-Tawe; and it reaches the sea through a gorge of great boldness, and which, should the world survive the copper manufacture, may again be beautiful.

The Nedd rises between the Taff and the Tawe, in the same mountain range. Its heads, situate in the county of Brecon, are the Hepste and the Melte (celebrated for their falls), the Nedd Vachan, the Byrddyn, the Dringarth, the Llia, the Gwerlech, the Dulas, the Clydach, and the Cryddan. The main stream gives name to the town of Neath, below which, skirting the once celebrated grounds of Briton Ferry, it opens into the sea.

The Ogwr and the Ely are less important streams; they rise wholly within the county, and in the high ground south of the Rhondda. The Ogwr springs from four heads, the Ogwr-Vach and Vawr, the Garw and the Llyfnu, with their subordinatcs the Llechydd, and the Cydfyw, from Carn Celyn, Mynydd-Llangeinor, and Foel-Vawr. These combine shortly after emerging from the mountain tract, and, flowing past Bridgend, the main stream receives the Wenny from Mynydd-Portreff, and its tributary the Alun, and falls into the

sea between the sands of Newton and the high downs of Sutton.

The Ely, or Afon-lai, rises east of the sources of the Ogwr, under Pen-rhiw-fer, upon the south-western skirts of Mynydd Glyn. In the gorge of Mynydd Mailwg it receives the Mychydd from Gwaun-Castellau, and below the gorge the Dowlais from Foel-Ddyhewyd with the Nant-y-Cessan; after which it flows down a broad valley of great pastoral beauty and, swollen by several nameless brooks, turns the high escarpments of Rhiwau-Cochion and Caerau, winds in links across the alluvial moor of Leckwith, and finally falls into a bay or small estuary common to it with the Taff, beneath the protecting headland of Penarth.

Among the lesser but independent streamlets which drain the southern coast direct into the sea, may be mentioned the Cowbridge brook, which rises in Brigantia, flows past the old fortified town of Cowbridge, threads its way beneath the frowning ruins of Llanblethian and by the pleasant meads of Beauprè, and reaches the sea at Aberthaw, which thus preserves in composition the name of the stream of which Cowbridge is evidently an usurpation.

The country to the east of Aberthaw supplies two streams; of which one, sometimes called the Barry, from Dinas-Powis and the back of Caerau, joins the Barry estuary; and the other, from St. Lythan's and Bonvileston, fertilises the meadows of Penmark and Fonmon, receives the Golych from St. Nicholas, and as the Kenson, reinforced by the Brân and the Carvan brooklets, joins the Aberthaw water at Llancadle.

There are also brooks which reach the sea respectively, the Hodnant at Colhugh, and others at Marcross and Monknash.

These all belong to the county east of the Ogwr. West of that river, among the secondary streams, is the Pyle or Kenfig brook, which rises behind Mynydd-Margam, receives the Nant-y-Glo from the west, and flows into the sea past the solitary wall and across the fluctuating sands of Kenfig.



West again of this, the sands are traversed by a larger stream, the Avan, which rises under Crug-yr-Avan and Fachgen-Carn, in the dark recesses of Glyn-Corwg, and receives the Fedw, the Corwg from Foel-Chwerch, the Trafael, the Avan Vach or Gwen-ffrwd, and the Meiliad ; and passing and giving name to Aberafon, reaches the sea in union with the Ffrydwyllt, a rapid mountain-stream, subject, like the Avan, to sudden floods.

Gower gives rise to a few small streamlets, such as those from Mynydd-bach, Llanrhidian, and Cheriton along its western, and under Penmaen and Penard upon its southern shore.

Of these rivers none, excepting in a slight degree the Llwchwr, are either navigable by nature, or admit conveniently of being made so to any extent by art. Those which rise in the north of the county are rapid and uncertain, sometimes foaming torrents, more frequently nearly dry. They descend through those wild and rocky, but always verdant, valleys for which Glamorgan is justly celebrated ; and though their molten crystal be not unfrequently soiled with mineral stains, and their peaceful murmuring lost amidst the dissonance of the steam-engine, they still in their varying turns disclose those nooks and angles by which the Silurian race have ever been attracted to their native land.

The general surface of Glamorgan is exceedingly irregular ; but its leading irregularities, like its natural boundaries, may be most conveniently described by a reference to its geology.

The whole of the northern two-thirds of the county is occupied by its coal-field, and the southern edge of this basin is formed by the uplifting of the carboniferous limestone and the lower sandstone of the coal, which, dipping northwards, present towards the south an escarpment more or less bold, including elevations which at the Garth and Mynydd Maelog, attain nearly 1,000 feet, and which divide very definitely the hill-country, or Blaenau, from the Vale, or Bro. This distinction

subsists from the heights of Ruperra on the Rhymny to the Ogmore and the Kenfig Sands, where the southern edge of the coal-field is broken into by Swansea Bay, re-appearing on its western shore in the limestone of the Mumbles in Gower.

The Vale, called, under the old Welsh government, the 'Bro,' in distinction from 'the Blaenau,' though not without marked features and elevated downs, is rather undulating than hilly, being covered up for the most part by the later rocks, which are not, like those of the coal, more or less uplifted, but lie more or less nearly horizontal, the subordinate valleys having been scooped out by some gentle aqueous action. These rocks present lines of cliffs towards the sea, ranging from fifty to one hundred feet in height. The boldest elevations are from Penarth to Sully, Porthkerry to Fontegary, in the neighbourhood of St. Donat's and Dunraven, and in parts of Gower. The Vale is thickly studded with churches, country-seats, old manor-places absorbed by the larger proprietors, white farmhouses, and ruined castles. Its parishes are of moderate and convenient area. It is traversed by roads which, if not all excellent, are numerous; and having been in great part early enclosed and steadily inhabited by the English, its not inconsiderable natural advantages have been enhanced by seven centuries of continued, if not very scientific, cultivation.

The hill-district, forming two-thirds of the county, and composed entirely of rocks of the coal formation, is extremely irregular, and in parts very wild and mountainous. The parishes are large, the roads scarce, the soil poor; it contains but few country-seats, and its population is of modern growth, and confined to those valleys in which the minerals are worked and manufactured.

Taking its great natural divisions, the most eastward of these, between the Rhymny and the Taff, contains Mynydd Eglwysilan, which reaches 1,287 feet, Cefn Merthyr, 1,540 feet, and Dowlais Mountain, about

1,350 feet. Next, towards the west, the Taff and the Nedd enclose a triangle of country of which the Vale (commencing under the Garth, 981 feet) and the sea form the base, and which is again intersected by branches of the Taff, the Ely, and the Ogwr. A ridge which at one point attains a height of 1,750 feet, and is known as Mynydd Merthyr, intervenes between Merthyr on the Taff and Aberdare on the Cynon; and another ridge which includes the Gilwern and Cefn-Rhos-Gwawr, gives origin to the Aman and the Dare, and divides these streams from the Rhondda.

The Rhondda rises upon the upper slopes of Craig-y-llyn and Carn-Moysin, of which the latter is 2,000 feet above the sea, and the highest land in the county, being visible rather than conspicuous from nearly every part of it.

South of the Rhondda the sources of the Ogmore and the Avan lie in the wildest and least known tract in the county. This includes Mynydd Llangeinor, in height 1,859 feet; Moel Gilau, 1,191 feet; Mynydd Llandyfodwg, 1,485 feet; Caerau, 1,760 feet; and Mynydd Dinas, 1,087 feet. Bordering on this district are Margam Down, 1,096 feet, and Ogmore Down, 292 feet.

West of the Nedd, between that river and the Llwchwr, the country, though high, is scarcely to be called mountainous, and is bare and uninteresting. Above Swansea, Cilfae and the Town Hill rise to 600 feet and 570 feet, Mynydd Carn-Goch to 300 feet, and Mynydd Gwair to about 1000.

Gower has but little in common with Glamorgan. Its seignory was in former days annexed to the Honour of Caermarthen, and it is still, with its twenty-three parishes, included in the diocese of St. David's. It has, however, many charms of its own, and is especially remarkable for its deep and wooded valleys, and for the rocky beauty of its bays, of which those of the Mumbles, Caswall, Oxwich, Port-Eynon, and Rhosili are the most celebrated. It contains some high land, including the

rather bold ridge of Cefn Bryn, 583 feet, but nothing worthy of being called a mountain.

Glamorgan possesses about eighty-six miles of sea-coast, of which about fifty miles are more or less bold and bluff, and the remainder open, flat, and sandy, the sand having in modern times made considerable encroachments upon the land.

It can boast of no very excellent natural harbours; but at the mouths of the Taff and Ely, protected by the headland of Penarth, the roadstead has been connected with artificial docks, a process which has also been carried on at the mouth of the Tawe in Swansea Bay, and at Briton-Ferry on the Nedd. There are also smaller harbours at Porthcawl and Port-Talbot. Aberthaw, upon the mouth of the Cowbridge Tawe, though now of little account, was in the last century a favourite resort of the Bristol coasters, who by this channel carried on a considerable trade with Cowbridge and the central districts of the county. Colhugh also, an adjacent bay, was in some repute. East of Aberthaw, Barry Island, placed in a small bay, affords shelter for vessels of 100 tons burden, and would admit, at a moderate expense, of considerable improvement. Burry Bay, the estuary of the Llwchwr, is an old roadstead common to the two counties, but it suffers under the serious drawback of being open to the prevailing south-west winds, and has been but little used since the formation of the adjacent Caermarthenshire port of Llanelly.

It would be unjust, in any general outline of Glamorgan, to withhold the description of Speed, which gives a quaint, but clear and somewhat pleasant, account of the appearance presented by the county in the golden days of Elizabeth;—

“The air,” says the old and accurate topographer, “is temperate, and gives more content to the mind than the soil doth fruit or ease unto travellers; the hills being high and very many, which from the north, notwithstanding, are lessened as it were by degrees; and towards the sea-coasts the country becometh somewhat

plain ; which part is the best both for plenty of grain, and populous of inhabitants. The rest, all mountain, is replenished with cattle, which is the best means unto wealth that this shire doth afford, upon whose hills you may behold whole herds of them feeding : and from whose rocks most clear springing waters through the valleys trickling, which sportingly do pass with a most pleasant sound, and did not a little revive my wearied spirits amongst those vast mountains, employed in their search : whose infancy at first admitted an easie step over ; but grown unto strength, more boldly forbad me such passage, and with a more stern countenance held on their journey unto the British seas.”

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#### LEGAL DIVISIONS.

The boundaries of the present county of Glamorgan, though first acknowledged by statute only in the 27th Henry VIII, are, with the addition of the tract between Pwll-Cynan and the Llchwyr, those of the old Norman seignory, which was carved out of the older Welsh provinces of Morganwg and Glamorgan.

Morganwg, one of the six constituent parts of the principality or sub-kingdom of Dynevawr, and said by some writers to have been co-extensive with Gwent or Essylwy, or Siluria, was of considerable extent, and seems to have included parts of Gloucester, Hereford, Monmouth, Glamorgan, and Caermarthen ; whereas Glamorgan lay entirely within Morganwg, and, at least in the eleventh century, was confined, as its name is said to import, to the maritime or southern parts of the present county, and extended only from the Taff to the Ogwr. The distinction, though long but nominal, was retained in the style of the chief lord, and appears in the words “*Dominus Morganiaë et Glamorganiaë*” upon the great seals of the Despencers, Beauchamps, and Nevilles, and in frequent private deeds as late as the reign of Henry VIII.

The Glamorgan of the later Welsh seems to have extended a little further inland, and eastward. It was composed of four cantreds, or hundreds, which contained thirteen commotes; and of these, three cantreds and ten commotes were within the modern county, and extended from Pwll-Cynan to the Rhymny, and from the sea to the confines of Brecknock.<sup>1</sup>

These divisions and subdivisions were—

I. Cantred CRONEDD, including the commotes of

1. *Rhwngnedd* and *Avan*; 2. *Tir-y-Hundred*, possibly *Tir-yr-Allt* by *Glyn-Corwg*; 3. *Maenor-Glyn-Ogwr*.

Which three probably comprehended the present lordships of Nedde or Neath, Avan, and Coyty.

II. Cantred PENNYTHEN or Pennychen, mentioned in the *Liber Landavensis*, including the commotes of

1. *Miskin*; 2. *Glyn-Rhondda*; 3. *Maenor-Talavan*; 4. *Maenor-Ruthyn*. The cantred included, probably, the present lordships of Miskin, Glyn-Rhondda, Talavan, and Ruthyn.

III. Cantred BRENHINOL, so called because it included the royal residence of Cardiff, and possessed, in consequence, certain *jura regalia* which were confirmed to it by Fitzhamon.

Its commotes were,

1. *Kibbur*, answering to the modern hundred of the same name.

2. *Senghenydd-ucha-Caiach*, which included the present parishes of Gelligaer and Merthyr.

3. *Senghenydd-is-Caiach*, which probably was co-extensive with the parishes of Llanvabon and Eglwysilan, the hamlets, of Van and Rudry, and a strip of land including Whitchurch, at the southern foot of Caerphilly mountain.

These two tracts, north and south of the Caiach river, are usually regarded as two commotes, but in all pro-

<sup>1</sup> The *Liber Landavensis* describes the lordship of Glamorgan as composed of seven cantreds; but of these, three only, Gwyr or Gower, Gorfynydd, and Pennychen, relate to the modern county, and only the last two to the Norman seignory.

bability they were but parts of the great commote of Senghenydd.

It is remarkable that none of the names, either of the three cantreds or of the ten commotes, point to any part of the Vale, or tract south of the Ely, although they profess, with the cantreds and commotes of Gwent, to include the whole of Glamorgan. From this it would appear as if the distinction between Hill and Vale, which in its full strength has usually been attributed to the peopling of the latter by the Normans, not only existed, as is known to have been the case, previously, but was sufficiently strict to cause the exclusion of the Vale from the recognised divisions and subdivisions of the Glamorgan of the tenth and eleventh centuries. Nevertheless, this is a conclusion not lightly to be admitted; and it is, no doubt, possible that the original Kibbwr included all east of Thaw, or even the whole vale to the Ogwr; or that Miskin extended to the coast, between Thaw and Ogwr.

It will be observed, on reference to the present hundreds, that some of the names of the above divisions have disappeared; but this is by no means uncommon, and has occurred to a much greater extent in the more peaceable counties of England. In Warwickshire, for example, not one Hundred remains of the ten named in Domesday, and in Buckinghamshire but eight out of eighteen. The marvel rather is, that, in so turbulent a district, so many names and boundaries should have been retained.

Subordinate to the commotes in extent were the parochial divisions, the origin of which, uncertain in England, is altogether unknown in Wales.

In England, the parish, in its present acceptation, though a very old ecclesiastical division, was not found in the earliest centuries of the Church. It was, however, well established before A.D. 970, when the laws of Edgar were framed, and was possibly brought into partial use by Archbishop Honorius early in the seventh century. Its introduction was no doubt gradual. Each

parish was originally formed of one or more private estates or manors, and, in consequence, though parishes often include more than one manor, a manor does not very commonly embrace more than one parish. The churches were, it is supposed, built by the lords of private estates to accommodate their tenants.

Little is certainly known of the extent or tenure of private estates in Wales before the Norman invasion; but it cannot reasonably be doubted that there also manors—that is, private estates—preceded parishes; though not unfrequently, in Glamorgan, the Normans seem to have changed the names of the parishes, and to have created a considerable number of sub or mesne manors, corresponding to their new partition of the estates.

Manors in Glamorgan are very numerous and exceedingly complex, and in most of their tenures bear strong marks of having been remodelled to suit Norman institutions. Usually they are co-extensive with the parish, but they also not unfrequently include a part only of a parish, and sometimes parts of more than one. There are also outlying manors, parts or the whole of detached parishes appendant on, and paying service to, the principal manor. Thus Dinas-Powis, well known to have been a residence of the Welsh princes before the Conquest, and by no means a place of any particular consequence afterwards, has certain appendant manors, no doubt of Welsh constitution, though after the pattern of the feudal system. This is quite distinct from the knight-service and similar free tenures introduced by the Normans into the district, for the support and defence of the castle of Cardiff. Here, as in England and France, the manor seems to have been a private estate, originally kept in hand (*manendo*) by the lord, but after a time, and latterly to a great extent, subgranted to a mesne lord; under which process manors became so inconveniently multiplied, and the chief lords' rights so reduced, that the general practice of subinfeudation was checked by the charter of 9th Hen. III, and afterwards



forbidden to mesne lords by the statute *Quia Emptores* of 1290. The restriction was extended to lords paramount, or *in capite*, by the statutes *Prærogativa Regis*, 17 Edw. II, cap. 6, and 34 Edw. III, cap. 15, which last confirmed all subinfeudations down to the commencement of the reign of Edward II, but left them afterwards subject to the royal prerogative. As a rule, therefore, all manors, as Blackstone observes, are of earlier date than the accession of Edward I.

The population returns enumerate 125 parishes or parochial districts in the modern county of Glamorgan, and these contain about 170 reputed hamlets. Of the parishes, the names of about eighty-four are pure Welsh—such as Llandaff, Ystradyvodwg, Merthyr-Mawr, Llanmadoc; about seventeen may be English translations of earlier Welsh names—such as Whitchurch, Michaelston, St. George's, Bishopston; two, at least, are doubtful; and about twenty-two are pure English names, either for new parochial divisions, or, more probably, for places the Welsh name for which is lost or was superseded: such are Barry, Sully, Bonvilleston, Flemingston, Gileston, Laleston, Peterston, Nicholaston, Reynoldston, Walterston; and of the superseding class, Swansea for Abertawe.

Of the 170 hamlets, about 126 are pure Welsh, and 44 English; and an examination into the names of smaller places, as farms and fields, shews a still greater disproportion. The English names are almost all in the vale and towards the sea; the Welsh are general, but most frequent in the hilly and interior districts.

There is no list of the manors of the whole county, but they are in number at least 160; and of these about sixty-three bear English names and ninety-seven Welsh names, though many of the latter are probably of Norman institution.

Of extra-parochial districts Glamorgan is reputed to contain six—Highlight, Llanveithen, Monknash, Nash, Stembridge, and Sker. It is probable, having regard to the not inconsiderable possessions of the monastic

orders in this county, that the number was formerly greater ; but of this there is no certain evidence. In England, which contains only about a hundred of these divisions, they have commonly been the sites of royal residences, religious houses, or ancient castles. Possibly, in some cases, they were lands the lords of which, when the parishes were being framed, endowed chapels in their own residences, and did not think it necessary also to provide places of worship for their tenants, who were thus excluded from parochial rights. In England, extra-parochial lands paid tithe to the King, instead of to the Church.

The condition of the parish register forms, on the whole, a not unfair indication of the attention of the parson to his duties, and, consequently, of the religious state of the parish. Tried by this test, the condition of the national Church in Glamorgan, during the sixteenth, seventeenth, and eighteenth centuries, coincides with that recorded concerning it in history. The registers until recently reflect little credit either on the parochial clergy or on their bishops. The fees have been taken, but the records have been imperfectly kept, and even now, as regards the old books, are very carelessly preserved.

Of the 125 places keeping registers and entered in the Parliamentary Return, only eight possess books of earlier date than 1600 ; seven between 1600 and 1650 ; twenty between 1650 and 1700 ; fifty-one between 1700 and 1750 ; while thirty-nine are of still later date. The return, however, was made by many of the clergy without proper inquiry ; for many of the parishes still possess registers of a somewhat earlier date than is stated in the return.

The present condition of the older registers might easily be remedied. There are few parishes in which the churchwardens, if requested by the Bishop, would refuse to expend from £3 to £4 upon the registers, and for some such sum a skilful and judicious binder would mount the decayed leaves on net or crape, and place

each volume in a durable condition. In two parishes, Gelligaer and Llancarvan, this has recently been effected. Beyond question, however, these registers, being public documents, should be lodged with the records of the realm in London.

Parish registers, introduced by Thomas Cromwell in 1539, were for a time unpopular, being regarded, like the Ordnance Survey, with suspicion, as the basis of a possible taxation.

The conquerors of Glamorgan seem to have left absolutely untouched its ecclesiastical divisions, and to have altered its civil topography in name rather than in substance. The Welsh province was by William Rufus erected into a marcher lordship or seignory, and for its old divisions of "bro" and "blaenau" were substituted those of the "body" and "members" of the lordships.

The "body of the shire," as it was called, seems to have corresponded generally with the "bro." It extended from the Taff westwards about twenty-four miles, and from the shore about seven miles, more or less, inland. It was divided into an eastern and a western half by the river Tawe from Cowbridge, and again into a northern and a southern half by the Portway, which, says Meyric, ran along a dry vein of not very fertile land, connected Cardiff with the western towns, and divided the body of the shire into two pretty equal parts. He mentions also, incidentally, that it ran four miles from Barry.

It follows from this that the old Portway took the general course of, and in fact is represented by, the present turnpike-road along the mountain limestone to Cowbridge, between the Roman camps of Gaer and Liege Castle, and that the body of the shire extended, at least in parts, beyond the Ely to the foot of the hills.

The Body was also called the "Shire-fee," and was subjected in a peculiar manner to the English laws, and to the lords' court at Cardiff. It was also under the immediate supervision of two officers, one east and one west of Tawe, called "yeomen of the shire."

The remainder of the signory, north and west of the Body, excepting the lords' fee of Cardiff, was composed of the "members of the shire," called by the Welsh "bryche," and corresponding generally to the "blauenau." Though a part of the signory, it was permitted to retain descent by "bandyr," or partible land, answering to the English "gavelkind," together with the other Welsh customs known as "Moes-y-Devod." Under these two divisions of Body and Members, the signory contained the lords' general fee, the fees of the tenants *in capite*, their mesne fees, the borough towns, and the lands of the church of Llandaff. Besides his general rights over the whole, the lord seems to have reserved the castle and demesne of Cardiff, the manor and grange of Boverton-cum-Llantwit, the castle and borough town of Kenfig, perhaps the borough town of Cowbridge, certain manors, as Penlline and Newton-Nottage, and certain lordships, members of the shire, as Glyn-Rhondda and Tir-y-Jarll. The lords' private domains were, however, continually undergoing change, either by escheats of estates *in capite* on the failure of heirs male, or by exchange or purchase. Thus Wenvoe, St. George's, Sully, and other manors, appear to have been acquired by the lords; and, on the other hand, others were sold or granted away.

It is a moot point as to whether the lords' fees were included in the shire fee. The market towns of Cardiff, Cowbridge, and Kenfig, are spoken of as independent of it; but Cardiff, and no doubt Cowbridge, must have been locally within it. Cowbridge, however, either was within or belonged to the lordship of Llanblethian, the lord of which always appointed the Constable of St. Quintin's, who still appoints the mayor of the town. Cowbridge is ecclesiastically a chapelry in Llanbethian.

The holdings directly under the chief lord of the signory were numerous. In the Body of the shire they were wholly in the hands of the Normans, but in the Members the tenants were either Welsh allied to the English, or Normans like De Granville, Turberville, and

De Londres, men of sufficient means to hold their own even upon an exposed frontier, the inability to do which, a century later than the Conquest, was the reason assigned for an exchange between the Abbot of Neath and the Earl of Gloucester.

The see of Llandaff, in Glamorgan, under the Norman bishops, was probably of the same extent as at present; that is to say, it included the whole county east of Pwll-Cynan—that is, the whole modern county, excepting the lordships of Gower and Kilvey. It is clear, from the *Book of Llandaff*, that although, under pressure, the Welsh lords gave largely to the Church, they, or their successors, often resumed their gifts; and at the Conquest the lands of the Church do not appear to have been considerable in the county, or to have extended much beyond the manor of Llandaff. Those described in the *Liber Landavensis* are chiefly in Monmouthshire. The Glamorgan donations are about nine; three in Gower, one on the Ely, one near Llandaff, one at St. Lythian's, two at or near Merthyr Mawr, and one in Llanarvan; but most or all of these seem to have been resumed before the Norman Conquest. Unfortunately, although the boundaries are set down with great minuteness, the names are too completely changed to admit of identification. The Norman bishop, like the lord, was a lord marcher, with *jura regalia* within his own limited area of jurisdiction. The Norman lords seem to have attached the lands of the earlier foundations to their own favoured monasteries, as Gloucester, Tewkesbury, Margam, which had Llanarvan or Llanveithen; and Neath, which had West Llantwit and Monk Nash.

No authenticated record has been preserved of what took place on the settlement of the lordship at the Conquest; but in the Despenser Survey of 1325 it is stated that the Body of the shire contained 18 castles and about 34 manors, computed at  $36\frac{1}{6}$  knights' fees; or by another Survey,  $323\frac{1}{2}$  ploughlands, of which  $182\frac{1}{2}$  lay east and 141 west of the Tawe—estimates which would

give an average of  $8\frac{2}{3}$  of ploughlands to a fee: a small measure, the knight's fee, 3 Edw. III, being computed at 12 ploughlands, and its value during the reigns of Edw. I and II at £20 per annum.

The two Surveys do not, however, admit of close comparison, and the contents of several of the manors in fees differ so widely from their contents in ploughlands as to make it evident that the names cannot include the same lands. The estimate in fees is also exclusive of the lands of the lord, the bishop, and the monastic institutions in the Body of the shire.

The area of all the whole measures of land, as indeed of the later acre, was very ill defined. The hide was the usual Saxon measure: it occurs in Domesday, where, under Hereford, mention is made of a Welsh hide. The usual Norman measure was the caruca, carucate, or plough-land, being as much arable land as one plough could till in the year, with a proportion of pasture for the oxen and house-kept cattle. The hide and plough-land were often used indifferently, and varied from 60 to 100 acres, or even 150. The average has been taken at 96 acres. Four virgates went to the hide, and 24 acres to the virgate. The Welsh acre contains an acre and a half English.<sup>1</sup>

The following list is extracted from Meyric, the modern parochial acreage being in some cases added, but, excepting in the case of very compact and early cultivated lordships, the comparisons between the acres, fees, and plough-lands, are of little value, because the sub-manors are often omitted, and the progress of cultivation in the outlying lordships tended to add to their reputed area. Sully, St. Nicholas, St. Fagan's, Llanthrithyd, St. Hilary, Penlline, Llanvihangel, and St. Donat's have no sub-manors in their area, and were probably in full cultivation at an early period; but even from these the results are very contradictory. The annual values also do not preserve any proportion to the area.

<sup>1</sup> An acre of land in the manor of Caerphilly contains 192 perches of 22 feet to the perch.

Acres.	Knights' Fees.	Lordships.	Value.	Plough Lands.
2167	1	Sully - - - - -		8
	$\frac{1}{2}$	Wrinston - - - - -	10 marks.	4
9205	1	Coychurch - - - - -		
2955	2	Wenvoe - - - - -	10l.	6
2104	3	St. Nicholas - - - - -	30l.	
3395	4	Penmark - - - - -	60l.	22
2241	1	St. Fagan's - - - - -	20l.	3
1391	$\frac{1}{2}$	Llantithryd - - - - -	10l.	12
	$\frac{1}{2}$	Littlebone - - - - -	} 2l.	
	$\frac{1}{2}$	Llystalybont - - - - -		
1554	$\frac{1}{2}$	Llanharry - - - - -	2l.	
4500	$\frac{1}{2}$	In Llancofvan - - - - -	2l.	$1\frac{1}{2}$
1200	$\frac{1}{2}$	St. Hilary - - - - -	10l.	
	10 parts.	Newcastle - - - - -	2l.	
	$\frac{1}{2}$	Penline - - - - -		12
	1	Penline - - - - -		
586	1	Llanvihangel - - - - -		3
683	1	Llandoeh - - - - -	} 1l. 10s.	7
727		St. Mary Church - - - - -		
	2 parts.	In Llanvaes - - - - -	20l.	
	1	Llandoeh, or Llandue - - - - -	20l.	
	4	In Ogmoré - - - - -	60l.	10
2175	1	St. Donat's - - - - -	20l.	6
1041	$\frac{1}{2}$	Marcross - - - - -	} 10 marks.	6
2771	$3\frac{1}{2}$	St. Athan - - - - -		
	1	Llangwyth - - - - -	} 2l.	
		Llangewydd - - - - -		
	$\frac{1}{2}$	St. Athan - - - - -		
		John le Norres - - - - -		
		Ad. le Welsh - - - - -	} 40l.	
		Ph. le Fleming - - - - -		
		Jo. Jule [of Gileston] - - - - -		
897	1	Lesurth - - - - -	} 15l.	4
		Llysworney - - - - -		

Meyric, who wrote in the reign of Elizabeth, describes the lordship as composed of the body, members, boroughs, and the possessions of the Church of Llandaff.

The Body of the shire, *comitatus Glamorgan et Morganwg*, contained the lands which owed suit to the Shire Court, and in 1325 these, as stated, seem to have amounted to  $36\frac{1}{6}$  knights' fees or  $323\frac{1}{2}$  plough-lands, exclusive of the lords' private estates, the bishops' lands,

and those granted since the Conquest to monastic bodies.

The manors within the Body are thus enumerated:—

Sully	Llystalybont	Llandough
Wenvoe	Walterston	St. Marr Church
Cogan	Llancadle	Llanvaes
Coston	Molton	Ogmore
Dinas Powis	Lidmerstone	St. Donat's
Wrinston	Odynsfee	Marcross
Barry, East	Fonmon	Llangwyth
Cadoxton	Llancarvan	Llangewydd
Llandough	Liege Castle	Newton Nottage
Penarth	Llanbethery	Llandow
Leckwith	Llancovian	Picketston
Balowik	Brigan	Llanvaes
Beganston	Corrwg	Eglwys-Brewis
Hanghall Wold	Maylog	West Orchard
Samonston	Scurlage Castle	Gileston
Wallas	Tregoose	East Orchard
Bonvileston	Penon	Castleton
Merthyr Dovan	St. Athan's	Flemingston
St. Fagan's	Lesurth	Wallas
Michaelston	Llysworney	Cornelly
Peterston	Llanharry	Graynmoyrn
St. George	Whitchurch	Merthyr-Mawr
St. Nicholas	St. Hilary	Colneston
Penmark	Newcastle	Llampha
Llantrithyd	Penlline	Oldcastle
Littlebone	Llanvihangel	Corntown

A Survey of 1650 enumerates the parishes upon which was levied the impost known as "chence," or "towle"; and these, at that time, seem to have been regarded as composing the body of the shire. Of course, a list of parishes will not tally with a list of manors, but besides this are other discrepancies. The parishes named are

Bonvileston	Llantrillyd	Llanvihangel
Cadoxton	<i>Lavernock</i>	Marcross
Eglwys Brewis	Llandough by Cardiff	Michaelston
Flemmyston	Llanharry, part of	Merthyr Dovan
Gileston	<i>Llangan</i>	Penlline
<i>Llantwit-major</i>	Llandow	Penmark
Llanmaes	Llysworney	<i>Porth Kerry</i>
Llandough	<i>Llanvihangel</i>	Penarth
Llancarvan	Lechwith	Peterston



<i>Pendoylon South</i>	St. Nicholas	St. Georges
St. Donat's	<i>St. Andrews</i>	<i>St. Mary Hill</i>
St. Hilary	St. Fagans	Treoyoys
St. Mary-Church	Sully	Wenvoe
St. Athan		

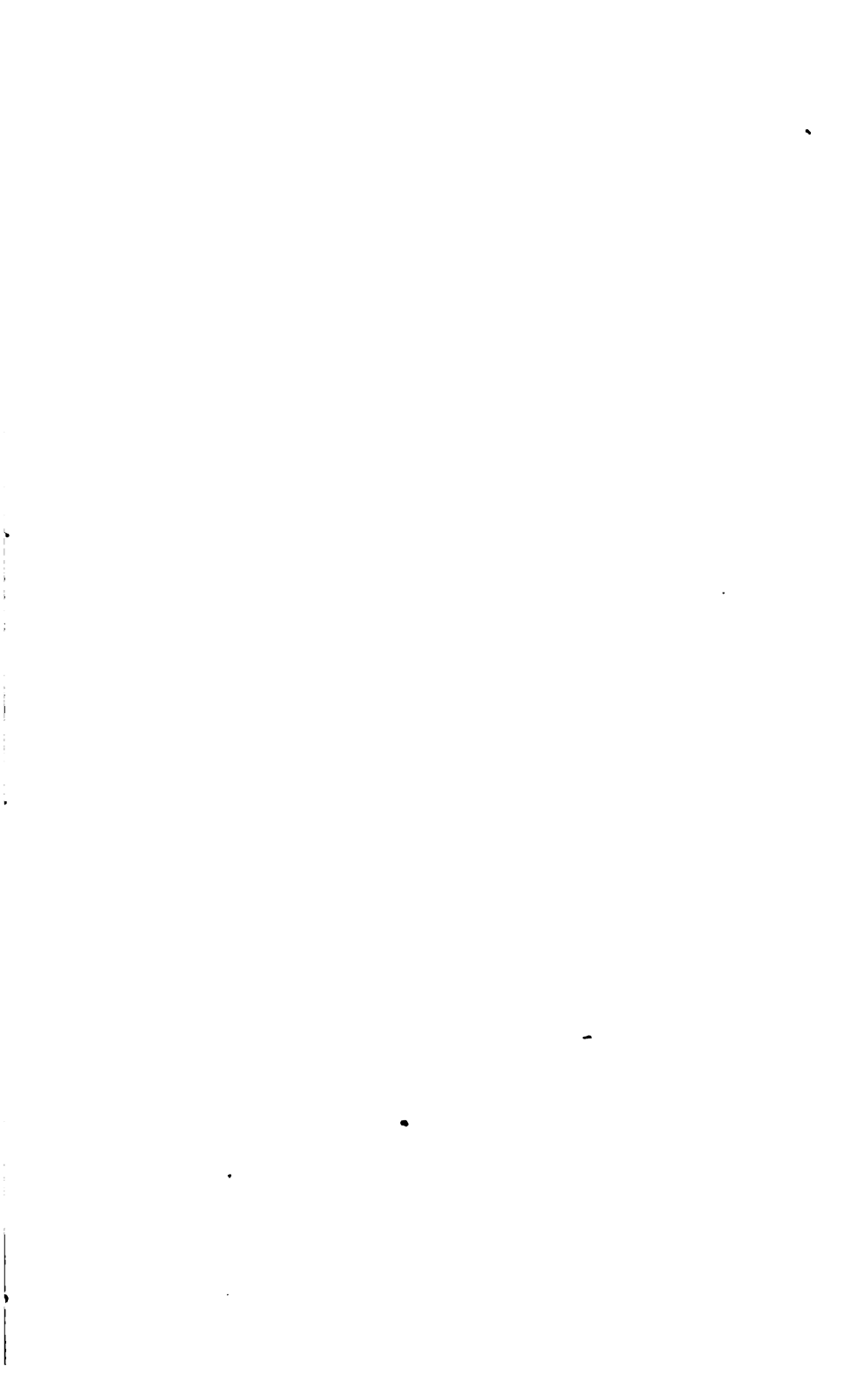
Those in italics do not appear in the manorial list, which, however, includes twelve names of parishes that do not appear in the parochial list.

On the whole, the Body of the shire may be shewn to have extended, generally, from the Taff to the Kenfig river, and from the sea to the Ely, the middle Ogwr, and Cefn-Cribbwr, including the modern hundreds of Dinas-Powis, the south parts of those of Cowbridge and Ogmore, and part of that of Newcastle, the excepted parts within these boundaries being the lordships of Talavan and Llanblethian, and the Abbey lands. Cantred Brenhinol or Kibbwr, seems to have been excluded as specially dependent upon the lord.

The Body was originally a county in itself, held *in capite* by the lord, who had *jura regalia*, pleas of actions real or personal, and pleas of the crown, with power to pardon all offences except treason.

Dowlais 1861.

G. T. C.





CAIRNS, ETC., ABOUT ARTHUR'S STONE.

- Cairns.
- Stones.
- | Roadway.
- A. Arthur's Stone.
- B. Great Carn.
- c. Pool of water.

- D, E, F, G, H. Stones N.E. side of Avenue.
- I, J. Supposed Circles.
- K, L. Long Cairns.
- L, M, N, O, P, Q. Houses and Hut Enclosures.
- R. Flat Stone.
- S. Large Stones.

AVENUE AND CARNS ABOUT ARTHUR'S STONE  
IN GOWER.

IF the Greeks recorded the "wonders of the world" in their time, under the mystical number seven, four of which might be claimed as their own, the Cymry<sup>1</sup> have also recorded the wonders and mighty labours of the Britons in one of their Triads, under their favourite, and equally mystical, number three; namely, 1, raising the Maen Cetti; 2, erecting the work of Émrys; and, 3, heaping the pile, or mound, of Cyvrangon. The first of these is the stone of Cetti, or "Arthur's Stone<sup>2</sup>;" the second, Stonehenge; and the third, apparently, the mound called Silbury Hill, near Abury. But as the first is the only one connected with the inquiry I propose to make, my remarks will be confined to it, and to the avenue and the carns in its immediate vicinity.

The great cromlech, called Arthur's stone, stands on that part of the hill called Cefn Bryn, in Gower, which is an outlying branch projecting from the north side of the main ridge (Cefn, or "backbone"); and the great number of carns in that locality show that it was selected as the most appropriate spot for the burial of the dead in early British times. For though several carns, or tumuli, are found on other parts of the hill, they are more scattered, and evidently occupy positions

<sup>1</sup> A question has lately been raised respecting this name by which the "Welsh" call themselves; but it is well known that *Cyniro* "Welshman", or properly *Cym-bro* (from *bro*, "native land") signifies "of the same country", a "fellow countryman", or "compatriot"; as *All-fro* (a mutation of *All-bro*) means "of another country", or "a foreigner": hence *Allobroges*. And Richard of Cirencester (b. i, c. 6, 12) says "all the Belgæ are *Allobroges*, or foreigners", which of course they were to the Britons. *All* is related to *αλλος*, and *alius*, of two cognate languages; as *Cym* answers to *cum*, *com*, or *con*. *Cymry* and *Cimbri* are the same word under different forms; and we may remember how often *m* and *mb* are interchanged. The words related to *Cymro*, as *Cymraig* and others, are well known.

<sup>2</sup> Not called "Arthur's Quoit" by the people of the country, as some suppose.

not so peculiarly chosen for the purpose. Near to the Great Cromlech is a line of four, or perhaps five, stones, standing at irregular distances from each other, and in a direction nearly east and west, which has every appearance of being the remains of an avenue. If so, it passed a little to the north of the cromlech; and though these stones only form a portion of one side, or of one row of that avenue, some of the corresponding stones may be traced on the other side, and give the avenue a breadth of about 49 ft. The five most conspicuous stones on the north side may be the isolated remains of a great number which once stood there, the intervals between them being respectively 165, 79, 149, and 107 ft.; and the whole length of the line, from the most easterly to the westernmost stone<sup>1</sup>, nearly opposite, or to the north of the cromlech, is 500 ft. These stones stand a little to the north of a drive, or grass road, apparently made there in later times, which passes to north of the cromlech; and as the stone opposite the cromlech (the westernmost of the five above mentioned) is distant from it about 60 ft., this alone suffices to show that the avenue did not run direct to that monument. It is difficult to determine whether a corresponding line of stones formerly stood on the opposite, or south, side, so as to form a real avenue; but even if this were so, the avenue would not, as we have already seen, lead *to*, but *past*, the cromlech, as the grass road does at the present day. It is also difficult to decide whether this road has taken the place of an older one, once the centre of the avenue, or is a drive of entirely recent origin, made for the purpose of passing near the cromlech, and round the great carn beyond it to the west; whence it continues over the adjoining part of the hill. It certainly has the usual appearance of old paths, such as we find in the vicinity

<sup>1</sup> I am not quite certain about this fifth stone; and if really one of the avenue, it is not quite in the same line as the other four, though the direction may have been slightly altered at that part to suit the curve of the avenue.

of ancient ruins, the grass being short and smooth; though this may have been caused by the removal of the fern and furze, and the constant use of the road after it was formed into a drive. It is, however, reasonable to suppose that the few stones, which stand here and there to the south of the grass road, constituted part of the corresponding side of the avenue, though the intervening distance of 49 ft. (6 ft. more than the width of the eastern avenue at Abury) may appear an unusual breadth for one, the stones of which do not exceed 3 to  $3\frac{1}{2}$  ft. in height. I may also state that other stones appear here and there, on both sides of the grass road, beyond the limits of the portion of the avenue marked by the five stones, which may be a continuation of the same double line to the east and west. They would not, however, be sufficiently conspicuous to suggest the existence of an avenue, if the five stones had not been present to prove it. Many also stand at the extreme end, to the south-east, where the first carns are met with on this part of the hill (*v. plan*). I need scarcely observe that it is by no means necessary that the avenue should lead direct to Arthur's Stone, and it is more usual to find a cromlech at one side of, and at a short distance from, it; that near Merivale Bridge, on Dartmoor, stands about 50 ft. to the south of the avenue, and the *Dolmens* in Brittany are, in like manner, placed outside the avenue. A carn also stands about 80 ft. south of the same avenue near Merivale Bridge; but about 560 ft. west of the cromlech, in the centre of the avenue, is a concentric carn, of which the diameter is about three times the breadth of the avenue. The position of Arthur's Stone, with respect to the avenue is, therefore, similar to that of some other cromlechs in this country and in Brittany; but while we see that the avenues of Merivale Bridge, and in some other places on Dartmoor, terminate in an upright stone, a carn, a concentric aisle, or some other sepulchral monument, we are unable to ascertain how the two ends of the Cefn Bryn avenue were closed, or to what

they led. We do, however, find two carns within the space of the 500 ft. occupied by the five stones; one between the fourth and fifth, the other close to the easternmost stone; beyond which the numerous carns are scattered over the surface of the hill, in various positions, and too irregularly placed to belong to any avenue. And it is certain that no long line of carns can be traced at regular intervals leading from or to Arthur's Stone. In fact the greatest number of carns lie towards the south-east end of the hill, which will at once be seen from the survey I have made of this portion of Cefn Bryn; and the carns, numbering upwards of eighty, are mostly distant from Arthur's Stone, in an entirely different direction from the avenue, and wholly independent of both of them. The hill has the appearance of a large cemetery, the tombs or carns of which are evidently of very great age. They are not remarkable for their size, being only from 12 to 15 ft. in diameter, and of inconsiderable height, though considerably reduced in size by time and accident, since they were put up; but the carn which stands about 355 ft. to the west of Arthur's Stone is of much greater size and importance than the rest, measuring about 68 ft. in diameter. Though it does not appear to contain a cromlech, like the neighbouring one which formerly covered Arthur's Stone, it is little inferior to it in size; and the excavations made in its centre, if persevered in, would probably have disclosed a carn, or indications of the spot where the body was burnt. A little below it, to the southward, is a hollow, evidently excavated for some purpose, about 165 ft. long by 68 ft., which is filled with water in the winter but dry in summer; and this I suppose to have been made in excavating the earth required to form the great tumulus, for it is a tumulus rather than a carn, the rain of ages having washed away the earth, leaving only the stones we now see there.<sup>1</sup> Another carn, or tumulus, about 560 ft. to

<sup>1</sup> In reality these were all tumuli of earth and stones, and not *carns* of heaped stones such as we find in some places.

the south, is the next in size to this, and has a diameter of twenty feet. I opened it lately, but found no signs of interment beneath it. In the mass of carns on the highest part of the hill to the south-south-east, and about one thousand feet from Arthur's Stone, is one about 30 ft. long by 12 ft., remarkable for being long instead of circular, like the rest; and another may be seen in the low ground, 450 ft. to the south-west of this, of the same shape, which is unusual in this district. A few more small carns may also be seen, from 750 to 800 ft. to the south-west of this, on the main ridge of Cefn Bryn, and others in various parts of the hill. Besides the numerous stones scattered about in the vicinity of Arthur's Stone, many single blocks are met with in various places, rarely of any great size, some of which may have been placed *in situ* by man, while others (and by far the greater number) occupy their present positions through mere accident.

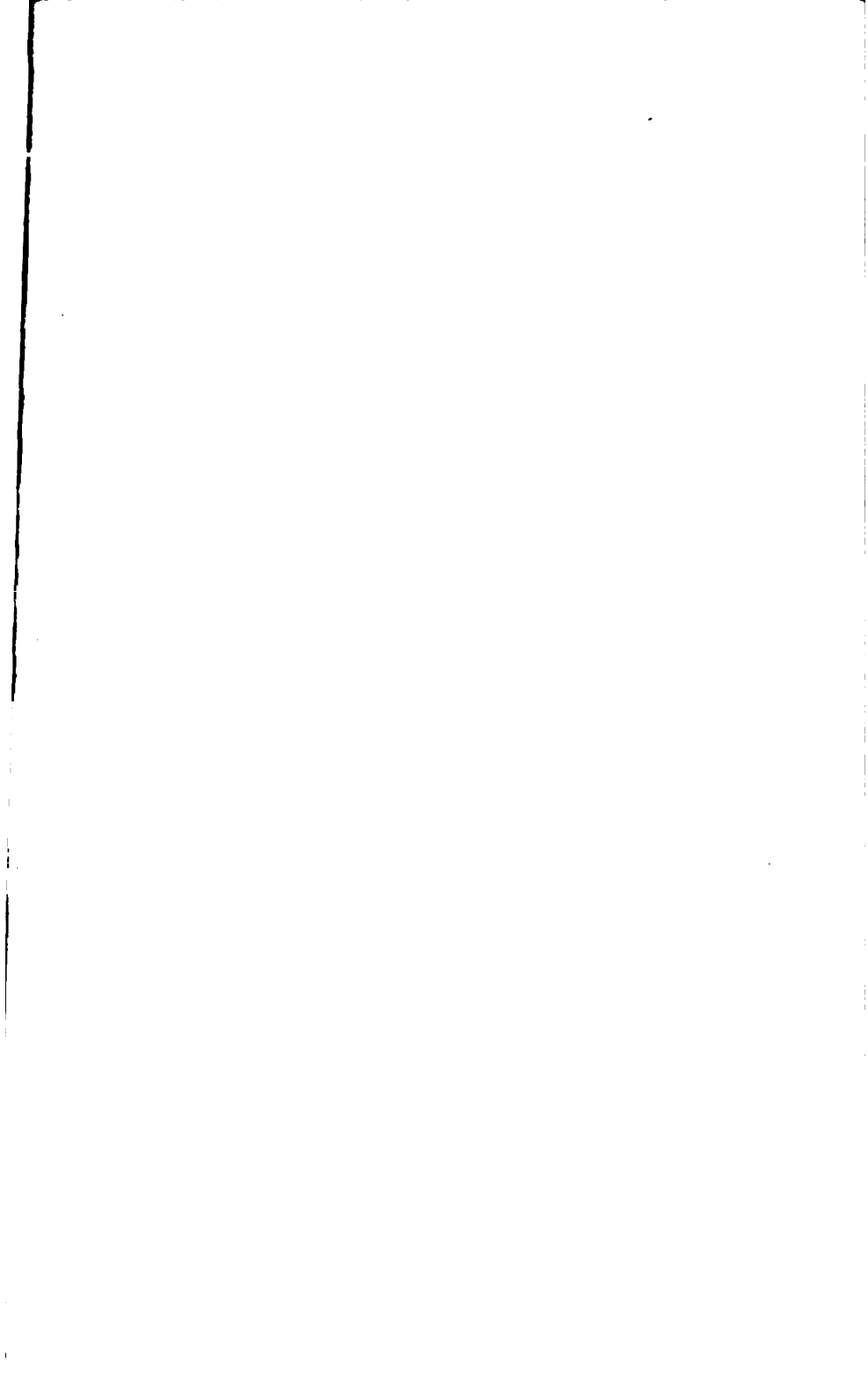
In the line of stones north of the drive before mentioned is a supposed circle, 170 ft. east of Arthur's Stone; but this is evidently of late time, and some of the stones have been placed there by accident, perhaps when the drive was cleared; and though another, 350 ft. south of Arthur's Stone, presents an approach to the circular arrangement, the stones are not sufficiently regular to allow us to consider it a real circle.

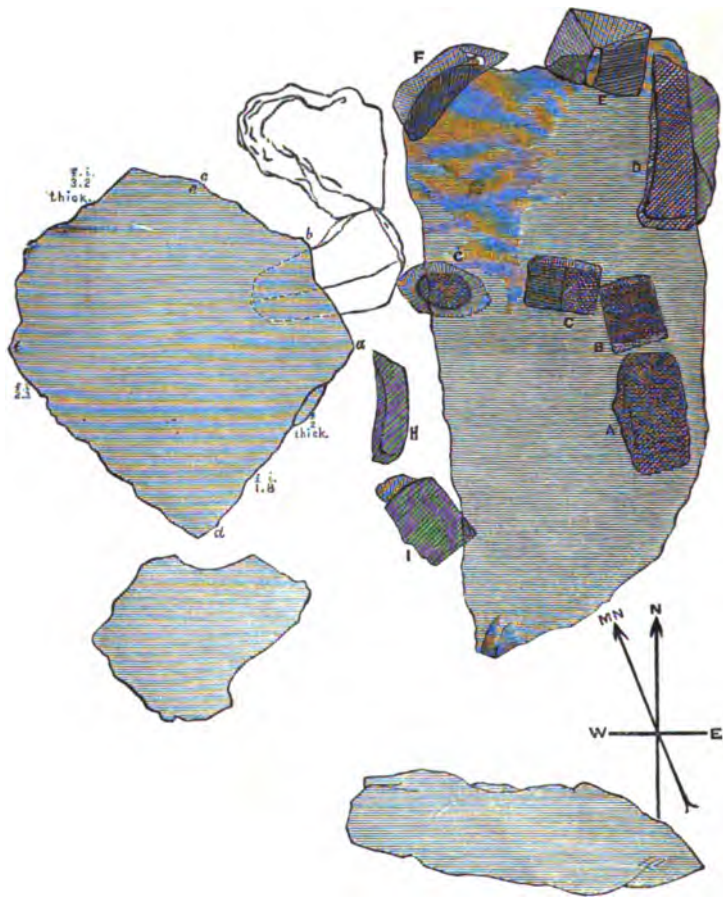
To the north-east of the Cromlech is a large slab, about 3 ft. 3 in. by 3 ft. 1 in. in thickness (once placed on four smaller stones), which may have covered a cist, though I could find no traces of interment beneath it. Immediately below the slab was a square block, placed there by man, but the clay beneath it appeared to have been disturbed.

About 1180 ft. south-south-east of Arthur's Stone is a similar enclosure (which on Dartmoor would be called a "pound"), once the abode of some of the ancient people who inhabited this wild district, and whose tombs occupy so large a portion of the hill. It is about 63 ft. in diameter, and within it are vestiges of small



circular huts, one side frequently resting against the wall of the enclosure, which, like the huts, was mostly built of small rough stones. Its entrance, as might be expected, was on the west, the side least exposed to cold winds; and this, as well as the selection of a low depression in the hill to the west of the great carn, where the remains of two huts may be traced, shows that these hardy people were not neglectful of precautions against the east wind. I observed two other hut-enclosures about 70 ft. apart, a little more than an eighth of a mile to the north-west of Arthur's Stone (once the abode of some of the same people, who built similar enclosures on Rhôssili Down, on Llanmadoc Hill, and in other parts of Southern Gower); another stands on a part of the same line of hill to the westward, from which it is separated by a ravine. It is about 1120 ft. west of Arthur's Stone. Here the huts that once stood within it are marked by heaps of small stones, and, judging from similar heaps in other enclosures, I believe they constituted the domed roofs of circular huts, constructed like the modern ovens of the country, with small stones, but cemented together with clay, in default of the mortar of later times. Wood was always less accessible than stone in this part of Gower, and hence the necessity of roofing huts in the manner I have mentioned; and the round form was adopted according to the custom of the old Britons, for whose houses, as well as villages and camps, it was preferred. This enclosure is 50 ft. in diameter, but its interest is increased by the "hollow way" which runs down the hill from it to the northward, and it soon afterwards deflected to the north-west, towards the valley, illustrating another British custom, showing the care with which the people on these hills secured themselves from observation on the approach of an enemy. The danger here expected was from the sea, by the estuary on that side. Similar "hollow ways" are traced in many other places, as approaches to British villages and camps. A path also led from the hut-enclosure to the brook in the ravine below.





PLAN OF ARTHUR'S STONE.

Several detached huts may be observed to the southwest of this, and others in various parts of the hill on its northern slope, evidently so placed, notwithstanding their exposure to the north wind, because the danger from attack was greater in that quarter, and greater watchfulness was required there than on the well-guarded southern face of Cefn Bryn.

These single huts, and small enclosures, scattered over the hill side, and often very distant from each other, fully exemplify the well known habits of the Celts to live apart from each other, which seems to be inherited by the English from their British ancestors.

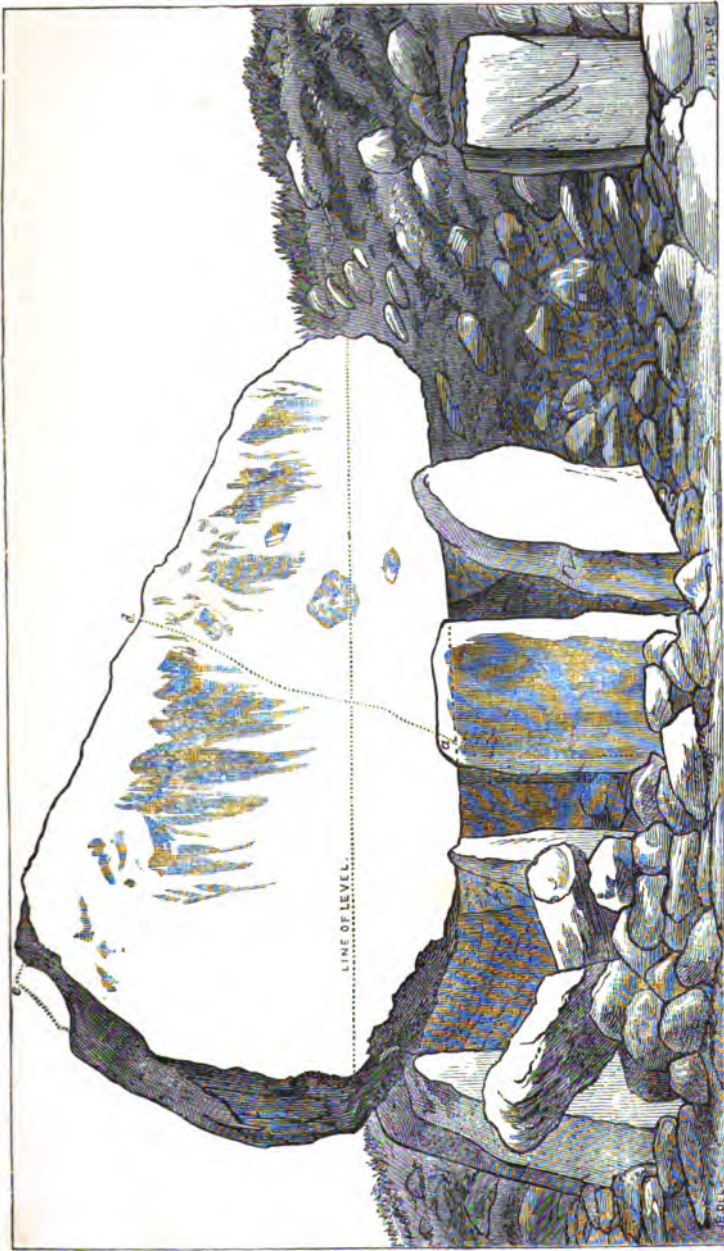
Though Arthur's Stone has been often described, it may not be irrelevant, in giving the plan I made of it, to state that the thickness of its massive capstone is very unusual, being 6 ft. 8 in. in breadth (varying at different parts), and 7 ft. 5 in. in height towards the north end, decreasing to 4 ft. 11 in., and 2 ft. 1 in. at the south, with a total length of from 13 ft. 9 in. to 14 ft. 6 in. It was once much larger, a considerable portion having fallen from its western side. This happened, not as some have supposed, at a late time, "thirty years ago"; for though the story of its having been split by St. David with a blow from his sword, related in the Iolo MSS., is fabulous, it shows that tradition attributes its fracture to a remote period; and whether Camden is correct or not, in stating that it was split for mill stones, his authority is a sufficient witness of its having been broken before he wrote. Besides the proof which St. David is said to have given of its not being holy, he is supposed to have commanded a spring of water to rise from beneath it, which was long believed to account for the water standing there, and only to become dry in the hottest summer; but, notwithstanding all St. David's admonitions and miracles, many superstitious practices were continued at this cromlech till within very recent times: honey cakes were offered upon it for good luck, and at certain periods of the moon, the credulous crawled round it

on their hands and feet in the hopes of seeing a lover, or for some equally silly reason, which many, even at the present day, may remember, though few would be willing to confess that they had given way to such credulity.

Another name of Arthur's Stone, *Maen Cetti*, has led to much discussion. Some have contended that it was derived from that of a tribe of Britons, who did, or did not, live in the neighbourhood. But its resemblance to a word signifying "habitation," "hut," or "cot," and the idea of habitation so often attached to such monuments, as to Kit's *Cotty* house, in Kent, and to Swine's *houses* on Rhôssili Down, seem to connect *Maen Cetti* with a stone hut.<sup>1</sup>

The capstone and its supporters are of the conglomerate of the old red stone, which is the formation of Cefn Bryn, as of all the highest hills in this extreme corner of Gower, and has been thrust upwards through the carboniferous (or mountain) limestone; and the numerous blocks of large size in various parts of this ridge, particularly towards its western extremity, might well serve to suggest to an ancient Briton the propriety of raising cromlechs in their vicinity, though the only one on this hill is Arthur's Stone. It has been suggested that this cromlech appears from its low position to have been formed by excavating beneath the block which now forms its massive capstone, and which was then lying on the surface; and that it was supported artificially during the process, until its future supporters were fixed in their places, thus accounting for four only out of nine bearing, or touching, the capstone, and for their bases being so far below the level of the ground. It may, however, be observed that of the four stones, the three at the north end may have been placed there after the interments had been made beneath the capstone, in order to close the chamber, or compartment,

<sup>1</sup> I have elsewhere had occasion to observe that the word *cwt* or *cyt* (pl. *cyttiau*) also signifies "roundness", which would apply very properly to the circular houses or hut-circles of the ancient Britons.



ARTHUR'S STONE, WEST SIDE.



at that end, for it consists of two parts separated by a rude partition of one central pillar, standing between the two outer ones, which was placed nearly in the centre, though it now inclines a little to the eastward, owing to the great pressure of the capstone. The other (southern) compartment may have been closed by other stones now removed, or possibly by the long stone lying about 3 ft. from the southern extremity of the cromlech. This stone measures 8 ft. 4 in. or 8 ft. 5 in. in length, by 2 in. in breadth, and is about 3 ft. 3 in. thick, which is certainly much less than the height of the other (upright) supporters of the capstone; and, indeed, it might, from its size and appearance, be taken for a *maen hir* ("longstone"), were it not that its position ill accords with that generally assigned to such monuments. It is rather longer than is necessary to fill the space between the other two southernmost supporters, but if its height is considered sufficient, an additional projection at each end of it, though it might disturb the regularity of the sides, would not interfere with the object of closing the chamber; and we find that one of the slabs forming the west side of the *Chûn cromlech* projects in like manner beyond its neighbours at the south end.

The open spaces left between the supporters, in this and other cromlechs, are supposed to have been filled up with smaller stones, or with rude dry masonry.

The position of the capstone of this cromlech presents to the eye a curious deception; the lower edge of it appearing to dip towards the south, while in reality it dips slightly towards the north. The deception is partly caused by the form of the stone in that part, which at its northern end rises suddenly at a considerable angle, while the rest is nearly level, having an incline of about  $6\frac{1}{4}$  ins. in 9 ft. from the south end.<sup>1</sup> The whole, however, does appear to lean over considerably to the west-

<sup>1</sup> I greatly fear for the safety of this interesting monument; and, indeed, some silly person has lately thrown down one of the four principal stones of the avenue above mentioned.



ward, from which side the portion above mentioned has fallen off; though in reality the upper edge overhangs the lower one only about 9 ins. But you perceive at once how nearly horizontal is the line of the bottom of the capstone, on standing opposite to, and at a little distance from, the west side (*v.* elevation in plate 3). Here, too, you perceive how the whole cromlech stands in relation to the bank, or slope of the hill, to the south of it; and its position, not immediately on the highest part, but a little below it, is in accordance with that of similar monuments in other places; the object being to profit by the higher ground on one side, and to save labour in raising the mound or carn over it. The ground, however, is here little above the level of the under part of the capstone, perhaps about 2 ft.; and it is possible that, when a capstone was as massive as this of Arthur's Stone, the upper part of it may not have been quite covered by the tumulus. Being immovable when thus partly exposed, it would answer the same purpose as the large stone rolled against the door of the sepulchre, according to the custom at Jerusalem; and this mode of partially covering large capstones was, if I mistake not, prevalent among the Scandinavians, in raising mounds over their tombs. It is difficult to determine whether it was at any time a custom in Britain, when such massive capstones were used. The dimensions of the southern compartment of Arthur's Stone are uncertain. It may have been about 6 ft. long by 4 ft. 10 ins.; and the northern one about 6 ft. broad and 3 ft. 9 ins. in length, varying in different parts.

The capstone I have already stated to be from 13 ft. 9 ins. to 14 ft. 6 ins. in length, by 6 ft. 8 ins. in breadth, and 7 ft. 5 ins. in thickness towards the north end; the southern end being considerably less, and tapering to a round point. It has beneath it nine upright pillars, of which four only touch or support it, marked in my plan B, C, G, and I; and two others, K and L, are fallen. One of its central supporters, on the east side, stands about 2 ft. 6 ins. above the present surface of the ground, or



ARTHUR'S STONE, NORTH END.



rather of the loose stones thrown or fallen around them, which render it difficult to fix this measurement very exactly; and the average height of the supporters above the original surface seems to have been about 3 ft. 9 ins., varying in different places. They stand in a hollow, and this is now filled with water, which is seldom dry even in the hottest summers. The three supporters at the north end are higher than at the east; and one stands 4 ft. 5 ins. above the present surface, or about 5 ft. 4 ins. above the original surface of the ground, in accordance with the truncated or bevelled shape of the capstone in that part, though this additional height does not enable them to touch it. That at the north-west corner is about 4 ft. 9 ins. above the original surface of the ground. The whole height of the cromlech may have been about 11 ft. at the highest part. Its weight was reckoned by Camden about twenty tons; and when the fallen block still formed part of it, between twenty-five and thirty; but I consider that it weighs much more. That the large flat block now lying on the ground at the west side, was once a portion of the capstone is evident from its dimensions, and from the appearance of its upper surface. It corresponds to rather more than half of the thickest part of the western face, from which it was detached, not, I imagine (as Camden was told), to make millstones, but more probably by the frost, after water had entered a fissure in that part, no mark of wedges being visible at the edges. The detached piece measures about 7 ft. 3 ins. by 6 ft. 9 ins.; and is 1 ft. 8 ins., or at the north and north-west ends 3 ft. 2 ins. in thickness; and its present shape and reduced size may possibly be owing to the southern portion (beyond the line marked *a, d*, in the plan and elevation<sup>1</sup>) having been broken off *after* its fall by those who intended to fashion it into a millstone, though it was not split off from the capstone for that purpose; and the trouble of cutting into a proper shape a block not very well adapted

<sup>1</sup> I have marked the corresponding points on the capstone and the fallen block, in the elevation.

for a millstone, may account for their desisting from the attempt after they had performed the rougher and easier work of breaking away with sledge-hammers some of its superfluous parts.<sup>1</sup> It will, however, be seen, on comparing it with the part from which it fell, that one end, corresponding to the top of the north-west corner of the capstone, projects 8 or 9 ins. (at *e*), the capstone having been broken away in that part since it was detached from it.

Two of the supporters of the detached block have been thrown down; evidently at the time of its fall, as one lies partly beneath it; and the other has been thrust aside from its original position at the north-west corner, where it closed the northern chamber in that part. The entire height of one of these is 4 ft. 11 ins.; of the other, 3 ft. 4 ins.; but some portion of the latter may have been broken off, and the other may have closed the chamber in that part, without performing the office of supporter to the block in its original position.

It has been said by some persons that Arthur's Stone (*i. e.* the cap) formerly rocked; and that it has changed its position at different times, bearing more or less on some of its supporters; but the truth of these statements cannot easily be ascertained. There is a slab of irregular shape, measuring about 4 ft. 10 ins. by 3 ft. 10 ins., which lies to the south-west of the cromlech, perhaps part of the fallen portion of the capstone; and as it rocks, this peculiarity may have been transferred, by imperfect recollection, from it to the capstone. The idea that massive stones of this kind rock is not unusual; nor is it unusual to find that many do so from natural causes. They have been noticed by ancient as well as by modern writers. Pliny (*N. H.*, ii, 96) describes one at Harpasa in Asia Minor, which might be rocked by one finger, but was immovable if pressed by the whole body; perfectly agreeing with the principle on which they move,—a too powerful thrust causing the

<sup>1</sup> On one of its sides are certain small holes which may have been made for introducing wedges into this part of the fallen block.

stone to be no longer balanced on its pivot, and making it touch the opposite side of the surrounding hollow.

In times of ignorance and superstition they were looked upon with great veneration; and there can be little doubt that the priests, in those days, availed themselves of the wonderful property of rocking stones to impose upon the credulous. Some are still found on Dartmoor and in other parts of England; but I can assert, from my own observation, that the immense block which till lately stood above the granite quarries of Constantine, in Cornwall, was not a rocking stone as some have asserted; nor do I know of any authority to shew that it rocked in ancient times. I can readily believe that the Druids<sup>1</sup> may have taken advantage of these and other natural phenomena to impose upon the ignorant Britons; perhaps occasionally imitating nature, which had given them a hint of the *modus operandi*, in order to produce similar miracles when required. And as the pagan priests of Italy, in old times, made frankincense to liquify at Egnatia, without fire ("flamma sine thure liquescere limine sacro"), so the hint has, in like manner, been taken in later times, and in the same country, to cause the liquefaction of another substance.

Arthur's Stone stands nearly north and south, or 195° by compass; and as the entrances to the two chambers were at the north and south ends, it may be supposed that they are at variance with usual custom, cromlechs being said to have their entrances on the east side.

<sup>1</sup> It seems to be a fashion with some persons, at the present day, to question the existence of the Druids, though Cæsar, Diodorus, Strabo, Cicero, Diogenes Laertius, Pomponius Mela, and others, better acquainted with the matter, were of a different opinion; and Cicero states that he was *personally acquainted* with a Druid. In i, 78, *De Divinatione*, he says: "Dryades sunt è quibus ipse Divitiacum Heduum hospitem tuum laudatoremque cognovi, qui et naturæ rationem quam physiologiam Græci appellant, notam esse sibi profitebatur." Their tenets are circumstantially set forth by other writers. They were proscribed by Claudius. Pliny (xxx, 4) says that Tiberius had before put down the Druids of the Gallic tribes; and they are mentioned by later, as well as by several other early, writers.

This was a favourite direction for those who prayed or offered sacrifice in ancient times.<sup>1</sup> The East was considered the commencement of the world; and not only sun-worshippers, but others in different ages, have had a superstitious fancy to direct their prayers towards sunrise.<sup>2</sup> In Greek temples (with numerous exceptions) that custom was followed,<sup>3</sup> and many people buried their dead towards the east; but I cannot discover any proof of a fixed rule in the cromlechs of Britain, some opening to the south-west, others to the north or to south-south-west, one to the south-west or to the north-east, and others to different points. But it is not always easy to ascertain on which side the entrance was, or which was the last closed; and even the sepulchral chambers with entrances at the end of a passage, as in our *tumps* at Stoney Littleton, Uley, and other places, do not solve the question, since the bodies might be placed in the lateral chambers in various positions, and at right angles with the passage. It is, however, very

<sup>1</sup> Vitruvius (iv, 5) says: "If possible, temples should be so placed that the statue may face to the west, so that those who offer sacrifice at the altar may look towards the east, and towards the statue..... But temples which stand in the public roads ought to be so placed that passers by may look in, and make their salutations (to the statue)." The entrance at the west end, through the tower of our old Saxon churches, and in our cathedrals, afforded the same opportunity of looking in direct to the east end; and advantage was taken of this long line for processions. The Jews were ordered to pray towards the Temple of Jerusalem when in foreign lands (I Kings, 8, 44; Dan. 6, 10); and to pray towards the east, and "worship the sun toward the east," was a heathen custom abhorred by them (Ezek. 8, 16).

<sup>2</sup> A direction variable, but not quite so much as that of Mekkeh, which may correspond to any point of the compass, according to the fixed or temporary place of the individual when he prays. Pompey observed to Sylla, that "the rising sun had more worshippers than the setting sun," the double meaning of which we have adopted.

<sup>3</sup> It was not adopted in primitive Christian churches, some of which were round, in imitation of the Holy Sepulchre; and even St. Peter's, like St. Maria Maggiore (erected in 300) and numerous early churches, is not directed to the east. Afterwards the entrance faced the west, and the so-called altar was placed at the east end, and the people prayed towards the east.

evident that the bodies found in our tumuli are not deposited there according to any fixed rule, two being often placed together, "each having the head in an opposite direction", and some in five different positions.<sup>1</sup> Yet, if we admit the authority of one of the Iolo MSS. respecting the orientation of British monuments (which says that it was a custom of the Britons to place in front of the entrance to their circles, at the distance of three or three times three fathoms, a stone to indicate the eastern cardinal point; and another to the north of it, to face the rising sun at the longest summer day; and an additional one to the south of it, pointing to the position of the rising sun at the shortest winter's day,—a line being drawn from these outer stones to one in the centre of the circle), we ought to suppose that the Britons had a particular veneration for sunrise and the east. But it is safer to be guided, in such matters, by facts obtained from the tombs themselves respecting the mode of depositing the bodies of the dead; and besides the evidence derived from the tumuli above mentioned, I may cite that of the *tump*, or chambered tomb, in Green Combe, near Park Mill, in Glamorgan, lately opened by Mr. Vivian, where the bodies were placed in various directions, and not uniformly towards the east. It is true that when three supporters of a cromlech alone remain, or when there are large openings between four or more of the supporters, it may be a doubtful question; but we have sufficient authority for concluding that it was not an invariable rule with the Britons to make their tombs face, or to place the bodies of the dead, in any particular direction.

With regard to the position of some tumuli and other sepulchral monuments on heights, it is quite consistent with the feeling which made the friends of the deceased raise such memorials in honour of those they esteemed and respected. It was natural that a distinguished individual should be buried on some elevated spot; his memory was honoured by the marked position

<sup>1</sup> See Bateman's *Ten Years' Diggings*, pp. 68, 73, 76.



they selected for his monument; and people in early ages generally adopted this custom. And while it recalled the memory of the deceased, it stimulated those who came after him to emulate his deeds, and to show themselves worthy of a similar honour.

Some tumuli had upright stones placed round them, which call to mind the large mounds of upper Ethiopia, called *Tarabéel*, as well as the smaller ones in the same country, surrounded at their base by rows of small pebbles, though the *Tarabéel* appear to have been once covered with a rude casing of flat stones, perhaps an imitation of the Pyramids which abound there, and which differ only from them in their circular form. The tumulus is the natural monument of the dead. We find it, on a grand scale, represented by the Pyramids of Egypt, of Ethiopia, and of Mexico, with the only difference that these were rectangular; the largest tombs of the Etruscans were a circular mound standing upon a raised basement of stone, from which the grand tomb of Augustus, and that of Adrian (now the Castle of St. Angelo), at Rome, were copied; the Greeks raised tumuli over the bodies of their distinguished heroes,<sup>1</sup> some of which remain to this day, and perfectly accord with the descriptions given of them by Homer, Apollonius Rhodius, and other ancient writers; those of the old Illyrians are seen in Dalmatia; and numerous tumuli in Europe, Asia, Africa, and America, bear witness to the universality of the custom of raising them in honour of the dead. Nor was the ancient pagan use of the tumulus and the carn at once discarded by the Britons on their conversion to Christianity, and carns have been found in Wales with christian interments; for, besides that of a certain "Carausius" (a namesake of the usurper), who "hic jacet in hoc congeries lapidum," bearing the monogram of Christ, there

<sup>1</sup> Pausanias (*Accad.*, c. 16) speaks of a tomb on a circular basement of stone in Greece also, "λίθου κρηπίδι εν κυκλή περιεχομενον." It was the tomb of Epytus, which he says was mentioned by Homer. Some other Greek tombs were of similar form.

is one in memory of David, beheaded in London by Edward 1st, and another of his brother Llewelyn, still called Carnedd Davydd and Carnedd Llewelyn. There are also Carn y Groes ("Carn of the Cross"), in Glamorgan, Ty Iltyd, in Breconshire, and several others of Christian times in North and South Wales; and a large tumulus stands in the churchyard of Ystrad Owen, near Cowbridge, said to be of Owen ab Morgan, King of Glamorgan.

The mound, or carn, which once covered Arthur's Stone may be traced here and there, showing that its diameter was from 73 to 74 ft. It consisted of earth as well as of stones, and on the higher ground, to the south-east and west, indications of the extent of the outer limit of the mound may be perceived.<sup>1</sup> For though I was at one time disposed to think that cromlechs were not covered by a mound, or a carn,<sup>2</sup> I have since found reason to alter that opinion; not from any conjecture, but from actual proof; and a visit to those at Marros, on the south-west border of Caermarthenshire, convinced me of the fact, and explained the presence of the remarkable masses of stone about the Rhôssili Cromlechs—the Swine's, or Swayne's, houses already mentioned—given in my plan (in Plate 5), from which

<sup>1</sup> Some stones, of greater size than the rest, appear to have been placed at the edge or on the circumference of the circular mound or carn raised over this cromlech.

<sup>2</sup> Many arguments might be, and have been, used in support of the opinion that they were so covered; among the most valid of which is this, that if not covered they would be the most exposed and the worst kind of burial-place for the dead. But another, which endeavours to prove it by stating that Anglo-Saxon MSS. do not mention cromlechs as visible structures, is fallacious, since circles are also unnoticed in those documents; and no one will suppose that they were also concealed under mounds in those days; the reason really being that people at that time were not in the habit of noticing such monuments, except when one happened to mark a boundary, like "the stone kist on Holcombe", and in other instances quoted from the *Codez Diplomaticus* by Mr. Kemble; all which show that some at least of these *hóran stanas* ("hoary-stones" as they are still called), cromlechs, and others, were uncovered about nine hundred years ago. (*V. Journ. Arch. Inst.*, xiv, pp. 132, 135.)

it will be seen, and particularly from the northern one, that the cromlech was placed very far from the centre of the carn, probably to render it less liable to be discovered; and the stones lying about Arthur's Stone were used for the same purpose. And though it is well known that more than one edict was issued in early christian times, to bury and conceal such monuments, in consequence of the superstitious reverence which still continued to be paid to them, the distant position and important character of the Marros cromlechs would render the execution of such an order, in their case, almost unnecessary. Such a prohibition, however, was as much required by the early christians of Britain as of any other country; and there is sufficient evidence of the Britons having been converted to christianity at a period long before the edicts of the "fourth and fifth centuries" were promulgated. For even if the long credited story of their conversion at the time of St. Paul is not accepted; if the conversion of King Lucius, about 180 A.D., mentioned by Bede, is doubted; if Tertullian's and Origen's statements that christianity had penetrated into Britain in their time (at the beginning of the third century); are not considered sufficient authority; if Eusebius' assertion that the apostles and the seventy disciples carried christianity "to the British Isles" (which is also stated by Theodoret) is not considered sufficiently circumstantial, it is at least certain that churches had been already built in Britain "at the beginning of the fourth century," and that there is decided evidence of the presence of three British bishops at the Council of Arles, in 314 A.D.; with every reason to suppose that christianity had long before been established in their country. That Claudia, mentioned by St. Paul (II Ep. Tim., iv, 21) with Pudens, was the same as the Claudia in Martial, has been doubted; though the coincidence is remarkable, and their identity might readily be accepted from the two statements in Martial, that Claudia was married to Pudens, *Epig.* lib. iv, 13, "Claudia, Rufe, meo nubit peregrina Pu-

denti," and that Claudia Rufina was a Briton,—*Ep.*, lib. xi, 54

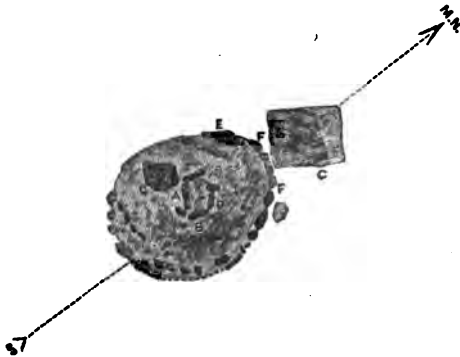
"Claudia cœruleis cum sit Rufina Britannis  
Edita, cur Latæ pectora plebis habet."

It is highly probable that the "foreign" and the "British" Claudia were the same person, but it is not so probable that she and Pudens are the two persons mentioned by St. Paul; the two names do not occur together in St. Paul's epistle, as those of a man and his wife, but separated by that of Linus ("Pudens, and Linus, and Claudia"). Besides there is nothing to lead us to suppose that Aulus Pudens, a primipilus in the Roman army ("et referes pili præmia clarus eques"), was a christian (*Mart. Epig.* i, 32, and vi, 58); and the Pudens of St. Paul is said to have been a senator, not a soldier.<sup>1</sup> There is, however, sufficient evidence of the Britons having been christians before the year 314, and great probability that they were so very much earlier. If it has been said that there was no Archbishop in Britain till the arrival of Augustin, in 596, this in no way affects the question of the people being christians; that rank was first given to Athanasius in the same century, and that only as a title of honour without any jurisdiction attached to it, and in the East it was unknown till 320. Indeed, it may occur to most persons that the title of the head of the church at Rome was simply "Bishop," until, in 606, Boniface obtained from the Emperor Phocas the distinctive one of Pope, to be applied exclusively to the Bishop of Rome, Pope having been, till that time, the title of all bishops, as it still is of all priests in the Greek church. It must, however, be admitted that, without the interference of Augustin, the Pagan Saxons, through their hostility to the Britons, would not, in all probability, have been converted by the

<sup>1</sup> But on what authority was he a senator? This subject has been ingeniously and fully examined by the learned Archdeacon of Cardigan; but some points, as the authority of the inscription found at Colchester, have been called in question. (See a summary of his arguments in vol. i, New Series, of *Archæologia Cambrensis*, p. 80.)

British christians; and we must gratefully acknowledge that to his preaching we are indebted for the rapid dissemination of christianity throughout England, as we are indebted to the Reformation for the purer doctrines of our church.

The Marros cromlechs, which are on the hill near the sea, about a mile and a quarter south-east of the village of Marros, and one mile south-south-west of Pendine, stand at a short distance from a ledge or natural terrace of rock, on the brow of the hill, which forms the western side of the valley that runs towards the shore. They are about 180 ft. apart, and are small, the capstone of the northern one measuring only 3 ft. 9 in. in length

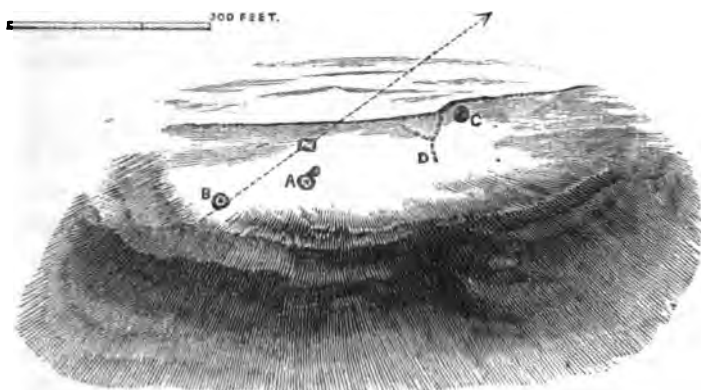


Northern Cromlech, Marros.

and breadth, and 4 ft. 1 in. at its western end, with a thickness of 7 in; and that of the southern one 8 ft. 8 in. by 6 ft., and eleven inches thick.<sup>1</sup> Both have been thrown off their supporting slabs, most of which are still erect. But these monuments are important from

<sup>1</sup> Their position and present condition will be better understood by the following references. Fig. 1.—A, one of the sides or supporting slabs of the northern cromlech is 2 ft. 1 in. long and 4 ft. 3 ins. high above the ground. B is 2 ft. 4 ins. long and 5 ins. thick. The capstone (c) has been thrown off. It is 3 ft. 9 ins. broad, or 4 ft. 1 in. at its western end, and 7 ins. thick. D is 3 ft. 1 in. long, and 4 ins. thick, sloping inwards; and 4 ft. 2 ins. high.

the little change they have undergone, except in the displacement of their capstones; they at once proclaim that they were covered with stones of various sizes from the adjacent rocks, and that the hollow space round them was made by those who uncovered them.



Height above Marros Cromlech.

In fact they are only partially cleared from their tumulus, or cairn of heaped stones. On this account they are highly interesting, and of more importance than many larger monuments. About 240 ft. from the northern cromlech is a large mass of stones, standing apart from the wall of rock, or terrace, to the west, and known by the name of the Druids' Altar; but though

**E** is 4 ft. 9 ins. long, 7 ins. thick, about 7 ft. from the cromlech, and forming part of what appears to be a wall of circuit at *ff* on the north side, and traceable again on the south-west. This wall is about 2 ft. in height. **G** is a large slab of rock. Fig. 2.—**A**, the space in the centre of the southern cromlech is about 5 ft. 7 ins. by 3 ft. 7 ins. **B** is a pointed stone, sloping, and 2 ft. 3 ins. in length. **C**, the capstone, fallen, 8 ft. 8 ins. by 6 ft.; and diagonally, 10 ft. and 9 ft. It is 11 ins. thick. **D** is 2 ft. 5 ins. long, and 6 ins. thick, sloping inwards. **E** is 2 ft. 1 in. long, sloping inwards. **F** is 1 ft. 4 ins. long and 10 ins. thick. This cromlech stands in the same kind of heap of broken stones as the northern one. **A** and **B** shew the relative positions of the north and south cromlechs. **C** is a large mass of natural stones called the "Druids' Altar." **D** an irregular enclosure of uncertain time.

attributed, like many similar objects, to the Druids, it is a natural formation, and is probably innocent of Druids and sacrifices. Below it to the southward are several upright blocks, forming an irregular enclosure beneath this low terrace of rock, but of uncertain age and use. Between Marros and Pendine is a natural cavern, near the junction of the carboniferous limestone with the old red sandstone, which, from the small stream disappearing beneath it, is called Green bridge.

I have spoken above of customs having been inherited by the English from their Celtic ancestors, and the fact is consistent with reason and experience; for neither the Romans nor even the Saxons destroyed the original population of the country; and such an annihilation of the inhabitants never accompanies their conquest by an invader. It only happens when a people, immigrating with their wives and families, drive out the native race and occupy the whole land. A conquering people may take possession of the country, and put to death all the men bearing arms, or likely to resist them; but they keep the peasantry to work for their benefit, as they preserve the cattle and the produce of the land. The women are also spared, and taken as wives; and thus an equal number of the two races is left, besides the peasantry and the unfighting part of the population. The balance is therefore immensely in favour of the original and conquered race; and we know how great an influence the early training of mothers has on the minds of children, and how greatly it serves to retain habits and ideas. It is evident, then, that the Celtic element must still be traced in the English<sup>1</sup> (less in some than in

<sup>1</sup> The Celtic element was not destroyed; and though the Saxons were, in many parts of the country, the principal inhabitants, the English race was at no time composed solely of Saxons, and in some few counties the Celtic inhabitants outnumbered them. Had it been otherwise, the English would be Germans, which they are not. In like manner, in South America the invaders intermarried with the native population, and their descendants are a mixed race; while in North America the people are English, not having intermarried with the Aborigines, who were driven out of the country. This constitutes the difference between conquest and immigration.

other districts, owing to the influx of Saxons being greater than is usual in such invasions); and though the features, stature, and external aspect of a people are often changed by the union of two races under such conditions, many marked peculiarities of the original inhabitants are retained; and certain points in which the English still resemble the ancient Britons, as described by Roman writers, are readily accounted for. But the amalgamation of two different and very distinct people, the Briton and the Saxon, and many qualities derived from the latter, have formed the mind and organising powers of the modern English, and given them their aptitude for self-government, love of enterprise, fondness for the sea and commercial pursuits, with other peculiarities, which they could never have acquired from their British forefathers, however much they may resemble them in their hereditary resolve, mentioned by Tacitus, "never to be slaves", and in showing themselves obedient to laws and to those who govern them without oppression.

GARDNER WILKINSON.

Brynfield House, Gower, Glamorgan.  
November 1869.

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NOTES ON THE EARLY HISTORY OF THE MANOR  
OF HUNTINGTON, HEREFORDSHIRE.

(Continued from p. 246, vol. xv.)

THE park adjoined the lord's demesne lands, the village of Huntington, and the castle. Its limits are uncertain, but judging from the names of fields in an old survey of 1733, it probably extended from what is still known as "Park Style" to the road which leads from Huntington village towards Brilley, comprising the greater part of the land held with the present residence of Huntington Park and the Lodge Farm. Its estimated extent in the early part of the seventeenth century was four hundred acres. It was enclosed partly with paling and partly with a hawthorn hedge as far as the village, near which was the Walrhey gate, probably the entrance into Welsh Huntington.<sup>1</sup> Receipts for the agistment in it of carthorses (*affri*) and other animals are accounted for in 1372 and 1403. In 1372 charges occur for sawing timber for planks, and cleaving "posteles and railles" of oak trees fallen in Kingswood, for the renewal of the park paling, and cutting tynet or tyning, and cleaving stakes for the repair of a considerable length of the hedge. In 1413 the paling, which had in places been blown down by the wind, was refixed with new posts and rails from Kingswood; and a hedge, forming part of the park fence from the Crabtrees to the upper gate of the castle, was pleashed. As late as the 15th Edward IV the meadows under Snellesley were let to Philip Mohollam; but soon afterwards they were thrown, with other pastures, into the park. It was then for the first time probably used as a deer park by Edward the last duke. Thomas Shirley was appointed<sup>2</sup> park-keeper by letters patent, under the duke's seal of arms,<sup>3</sup> on the 2nd June, 1503, at the wages of 2*d.* a day, in addition to the park-

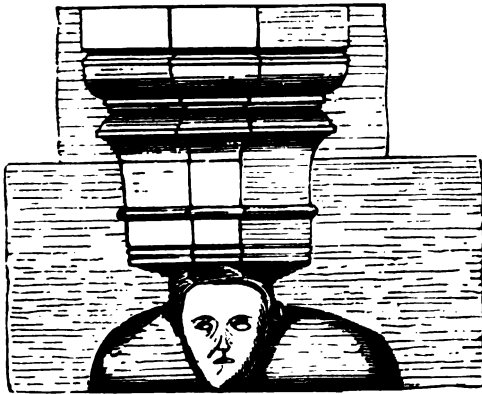
<sup>1</sup> See "Walescheria", Rym., *Fœdera*, i, 341.

<sup>2</sup> "Compotus Rowland Brugge," receiver of Hay and Huntington, 22, 23 Henry VII. (Exch. Ministers' Acct., No. 78.)

<sup>3</sup> "Sigillum ad arma".



OVER STABLE DOOR AT HUNTINGTON CASTLE.



HUNTINGTON.



HUNTINGTON.

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CORBELS.



keeper's yearly customary allowance of four sums and three truggs of rye; and on the 22 Nov. 1506, the duke, by his letters patent, granted the office of master<sup>1</sup> in charge of the game of his park of Huntington to William Uvedale, knight (*miles*), during the duke's pleasure, at the yearly wages of five marcs. The survey on the duke's attainder, before referred to, states:— "The park there is a goodly and parkly ground containing two miles about, having one hundred deer in the same. The keeper there is Thos. Shirley, lately admitted the king's servant, as is said,—officers at the king's pleasure. The fee of the park is at 78s. per ann. The stewardship goeth with Brecknock." In 1529, 40s. is accounted for in respect of the agistment of cattle in the park in summer and winter; so it may be inferred that it had then ceased to be a deer park.

Mention may be expected to be made of the churches of Huntington and Brilley as well as that of Kington. A reference to the early registers of the diocese of Hereford has, however, afforded no information as to Huntington and Brilley, although it has been the means of verifying the correctness of the extracts as to Kington in Parry's history. A repetition of these extracts in this paper is unnecessary. It will suffice to state that the existing registers commence with the appointment of Thomas de Cantelupe as bishop in 1275, and that the first entry of a presentation to the living of Kington is dated 3rd of Kalends of May (29 April), 1279, and was made between the abbot and convent of Tyrone<sup>2</sup> on an agreement between them and the Earl of Hereford and Essex, who on the 9th February, 1293, obtained a judgment confirming his right of presentation as against the abbot and convent. The Bohun family appear to have afterwards exercised the right of presentation until 31 January, 1404, when the prior and convent of Llanthony, near Gloucester, presented, and continued to

<sup>1</sup> "Magister deduct' Ferarum", an office probably the same as "Magister Venator".

<sup>2</sup> Tiron, in the diocese of Chartres, a Benedictine abbey, of which the priory at Titley, a parish adjoining Kington, was a cell.

present until the dissolution of monasteries. In the ecclesiastical taxation of England and Wales by Pope Nicholas IV, in 1291, the entry, "Ecclesia de Kyngton, taxatio £20; decima, £2", occurs under the head of the deanery of Webbely. A charge in the account of Roger Barton (1372, 3) of payments made to two carters and a shepherd for offerings at the feasts of the Nativity and Easter, and the mention of a chaplain at Huntington, in the early part of the reign of Henry IV, lead to the inference that there was a church or chapel there, held with the living of Kington. Two or three small pieces of land lying between Huntington Castle and the Forest Wood belonged to the chantry of the Virgin Mary at Kington until the abolition of chantries, when they fell into the hands of the crown, and were not sold until a recent period.

The right to hold fairs and markets dates from an early period. King Henry III, on the 8th Jany. 1256, granted to Humphrey de Bohun, jun., that he and his heirs might have a weekly market on Friday within the manor; and a yearly fair there, of three days' duration, on the vigil, day, and morrow, of the translation of St. Thomas the Martyr.<sup>1</sup>

Some light is thrown on the state of the district by the receiver's account, 23 Henry VII. He charges himself, in his year's account, with the large sum of £260 for penalties on forfeited recognisances taken in the manor court of record. The chief offenders were Jankyn Smith, of Pentre Ivor Goch in Brilley, and Jevan Gwyn his servant, who had robbed, and afterwards murdered, some Carmarthenshire men, probably on their way into England with black cattle. Jankyn made default; his goods and house were seized for the lord's use; and his bailsmen, Merrick David Beynon, was the sufferer. Richard Hargest, David ap Lewis of the lordship of Radnor, Griffith ap Thomas, and John Mahollam, bail for Hoell ap Rhys ap Lewis, who was accused of divers felonies, were fined for not producing him at the duke's

<sup>1</sup> Charter Rolls, 41 H. III, m. 10.

castle when summoned. The bail of John Daywyn, bailiff of the borough of Kington, also forfeited their recognisances for his neither returning nor presenting the forfeiture of the goods and chattels of Hugh Corveser, accused of felony.<sup>1</sup>

It now only remains to notice a few miscellaneous entries which occur in the accounts. In 1413 William Grenewey, the English bailiff, rode to Marffelde to meet the receiver, Thos. Lawrence. In 1415 he rode to London with money for the lord, and was absent ten days. The expenses of his journey and stay there amounted to 10s.; and he was allowed to purchase a cloak, at a cost of 13s. 4d., for himself at the lord's expense. He also charges in the same year 4s. for himself and a man riding to Thornby<sup>2</sup> with money for the same receiver. In 1544 the accountant was allowed 2s. for his journey to Brecon to attend on the receiver. The wages of the master workmen, carpenters, and sawyers, employed on the works at the castle, in the reigns of Edward III, Henry IV, and Henry V, were 4d. per day. The other workmen employed received 3d. In 1372 Thomas the Irishman and Robt. Stanley, masons, were employed to do the work by contract. A charge is made for "skaffald hurdlys". The limestone, purchased probably at Old Radnor, cost 1s. 4d. per sum, or 2d. per bushel,—a very high price if we adopt Professor Rogers's multiple of 12 in order to arrive at the comparative value now; occasioned, in a great measure, by the want of gunpowder to blast the hard rock. As 3d. per bushel is, in the same account, charged for burnt lime, we may arrive at the conclusion that the lesser price arises from the stone being purchased in its natural state, and burnt at Huntington in rude kilns of earth and stone; alternate layers of wood and limestone,<sup>3</sup> broken small, being placed

<sup>1</sup> Account of Rowland Brugge, receiver of Hay and Huntington.

<sup>2</sup> Probably Thornbury, in Gloucestershire, where Edward, last Duke of Buckingham, built a castle in the place of the old house. (Parker's *Dom. Arch. Fifteenth Century*, p. 263.)

<sup>3</sup> *Ure's Dictionary*, "Lime."

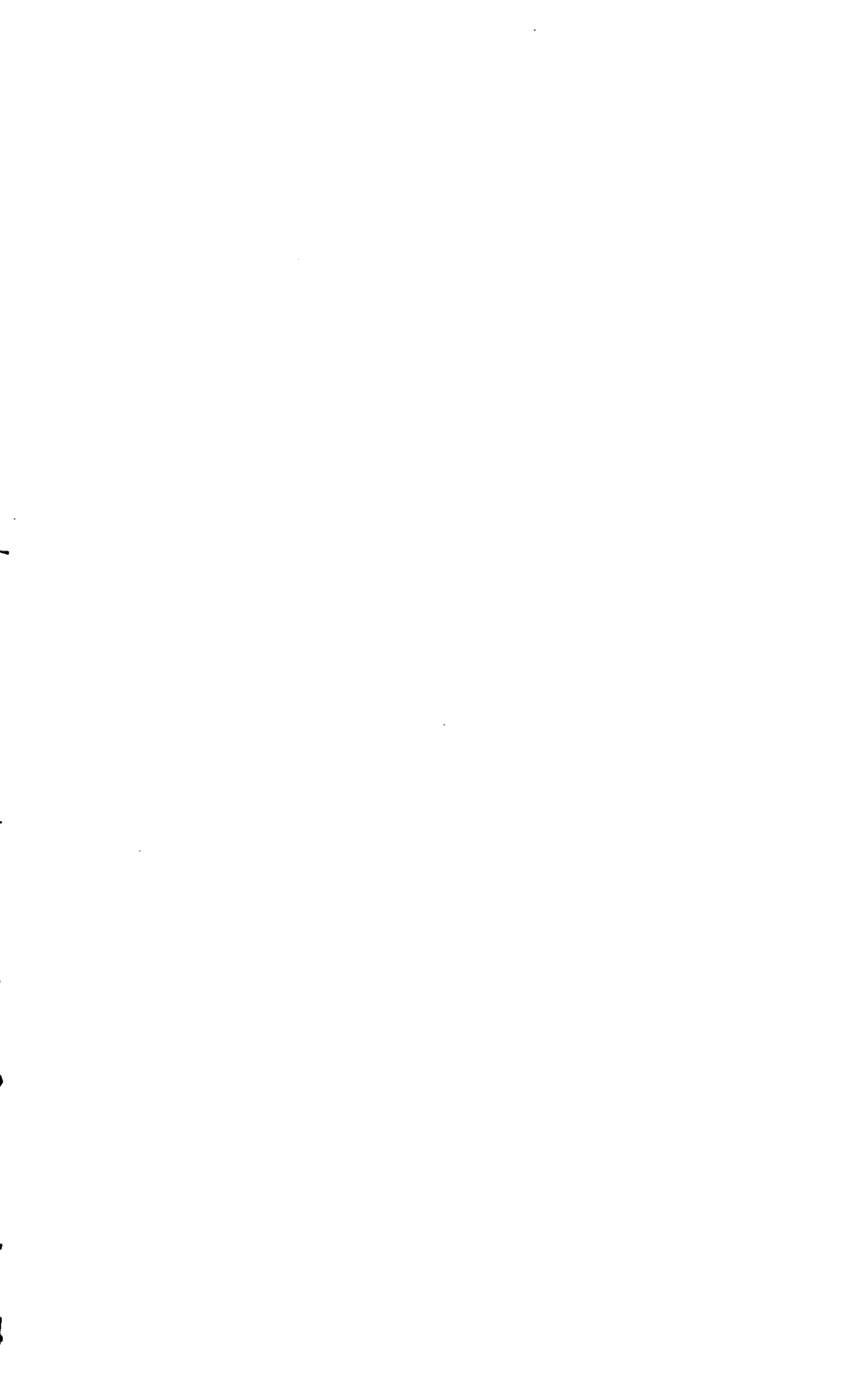
in the kiln for the purpose. The present price of burnt lime at the kiln is 6*d.* per bushel. The sand for mortar was obtained by digging on the spot. In 1403 Galfrid was master-workman at the repairs of the castle. The names of the other workmen were Richard, Eynon Vaughan, David, John, son of Richard, Thomkyn, David Gam, Jevan ap Meredyth, David ap Knoll, Clement Baker, and a workman of Glaudestre. The charge for hauling timber from Snellesley to the castle was 6*d.* per day, and from Kingswood and the Hayewood 8*d.* per load (*plaustratio*). Sand was obtained at Yazor, about sixteen miles distant; and a man was paid for searching for it, and carting it to the castle, for two days, 20*d.* 2 cwt. and 20 lbs. of lead were purchased at 11*s.* 10*d.*; and 2 cwt. of lead and an old vessel, of Philip Barrett at Radnor, for 10*s.* 8*d.* was allowed for carrying the lead from Radnor and other places to the castle. An old furnace was purchased of Rees Hargest by the plumber for 3*s.*, and 4 lbs. of tin (*stanni*) at a cost of 1*s.*, and one pennyworth of wax, were purchased for melting and making a solder.

Extracts from the reeve's accounts<sup>1</sup> and the inquisitions which have supplied the materials, follow this paper. It is a matter for regret that no continuous accounts exist; but considering that the manor was only in the hands of the crown during a minority or a forfeiture, and how short-lived private documents generally are, it is fortunate that a few remain, and thus enable some account, imperfect as it necessarily must be, to be given of the past.

After its forfeiture, on the attainder of Edward, last Duke of Buckingham, the manor remained in the hands of the crown until the 30th June, 1564, when it was granted, by letters patent of Queen Elizabeth, to Sir Ambrose Cave, chancellor of the duchy of Lancaster, and ever afterwards continued in the hands of a subject.

R. W. B.

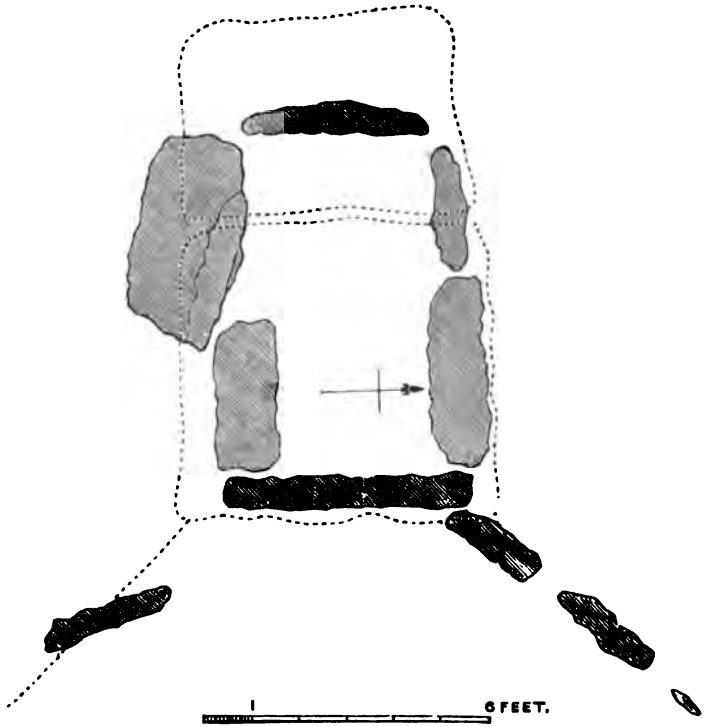
<sup>1</sup> I acknowledge the obligations which I am under to Mr. Stuart A. Moore, Record Agent, in searching for documents, and making transcripts of those which are at the Record Office.







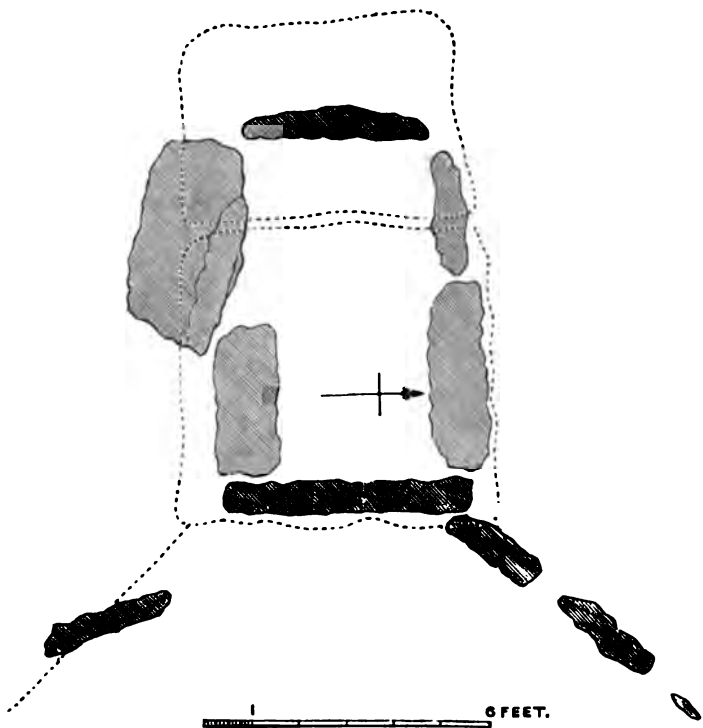
FRONT VIEW, ENTRANCE TO TUMULUS, PLAS NEWYDD.



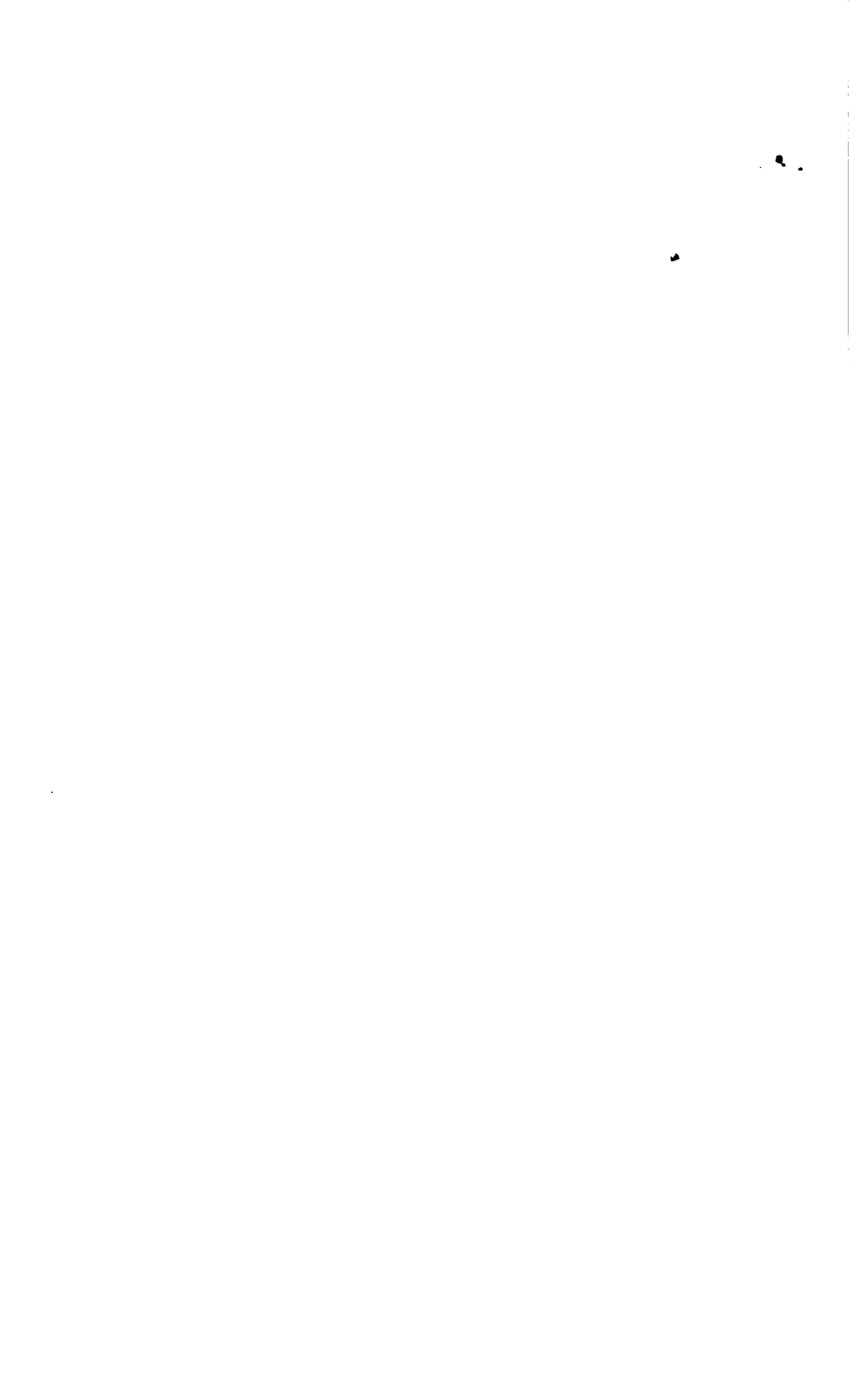
ENTRANCE TO TUMULUS, PLAS NEWYDD PARK.

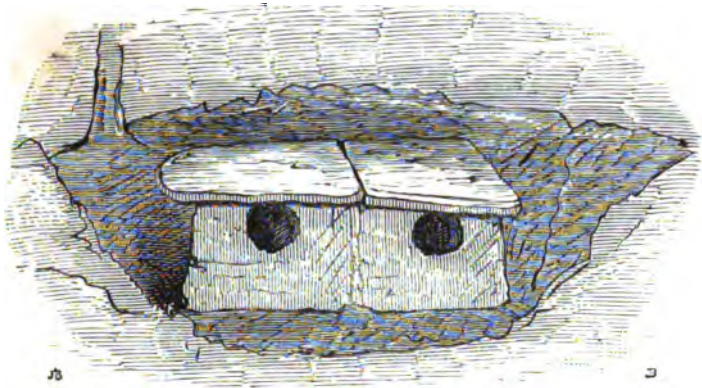


FRONT VIEW, ENTRANCE TO TUMULUS, PLAS NEWYDD.



ENTRANCE TO TUMULUS, PLAS NEWYDD PARK.





**CROMLECHS OF SOUTHERN INDIA.**

Each cavity 7 ft. 3 in. by 3 ft. 6 in. Formed of unhewn stone. Upper lines about 11 in. by 4  
 (From a drawing by R. A. Cole.)



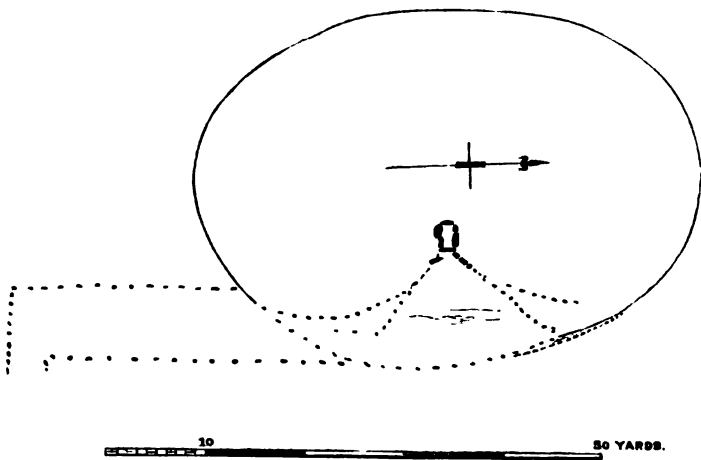
**CHAMBERED TUMULUS, BODMARTON, GLOUCESTERSHIRE.**

(Soc. of Ant., 2 ser., vol. ii, p. 275.)





GROUND PLAN OF DOUBLE CROMLECH, NEAR STABLES, PLAS NEWYDD.



GROUND PLAN, TUMULUS, PLAS NEWYDD.





ON THE TUMULUS IN PLAS NEWYDD PARK,  
ANGLESEY.

WITH the exception of Cornwall there is, perhaps, no county in England and Wales so rich in Celtic remains as Anglesey, or possessing so varied a form of megalithic structures, cromlechs or cistvaens, mein-hirion or chambered tumuli. Many of these have been ably described of late, and figured in the pages of the *Archæological Journal* and *Archæologia Cambrensis*; but hitherto one of the most interesting has not been so fully described as it deserves, from its size and peculiar features.

In the park of Plas Newydd, the seat of the Marquis of Anglesey, towards the southern end, and on the left hand of a path leading to the kitchen gardens, there is to be seen a large green mound or tumulus with two oak trees of considerable size growing upon it. No one can pass without being struck with its appearance, situated as it is in a valley of surpassing beauty, surrounded by magnificent trees of all sorts. The vista to the south-east is terminated by the grand range of Carnarvonshire mountains, Snowdon with its triple head above all the others.

The visitor, descending to examine the mound, will find on the east side that excavations have been made in former times, disclosing an entrance to the interior chamber or cist which once contained the bones or ashes of the great warrior, in whose memory this stupendous mound was erected. We may speculate whether he was one of the heroes who died on this spot fighting against the victorious legion of the Romans led by Paulinus Suetonius; more probably he may have been one of an earlier race.

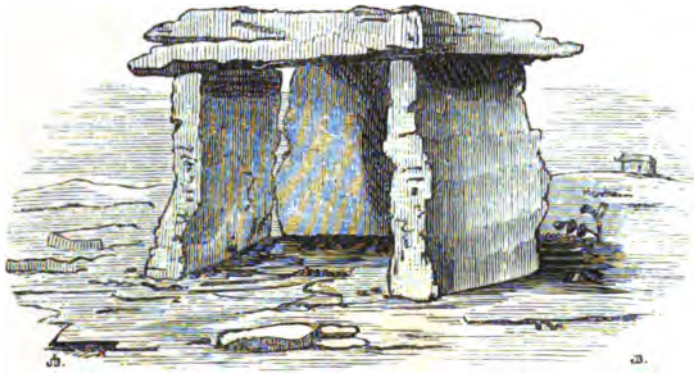
The mound itself, as is usually the case, is formed of earth and the small fragments of limestone which abound in the surrounding soil. The cist is composed of large

flat slabs of limestone, the dimensions of which are accurately given in the plan, from drawings and measurements taken by the Rev. W. Wynn Williams, jun., of Menaifron. The peculiar feature of this sepulchral chamber is the front stone closing the entrance to the cist. It faces the east, and is perforated in two places. This stone is now broken in half; but the lower portion remains in its original position. It has two circular holes, about ten inches in diameter, artificially made in it; the upper portion of the stone having been broken, and probably removed, when the mound was first excavated. We cannot with any certainty say that the stone had been of one piece, or that the holes had been perfect circles. About three-quarters appear to remain; and from the circumstance that this stone, on the north side, reaches within seven inches of the covering stone at the top, we may, I think, conclude that it was originally one perfect stone, which closed the entrance to the chamber. The holes are chamfered off on the outside. The entrance is about 2 ft. 3 ins. high, and 5 ft. wide.

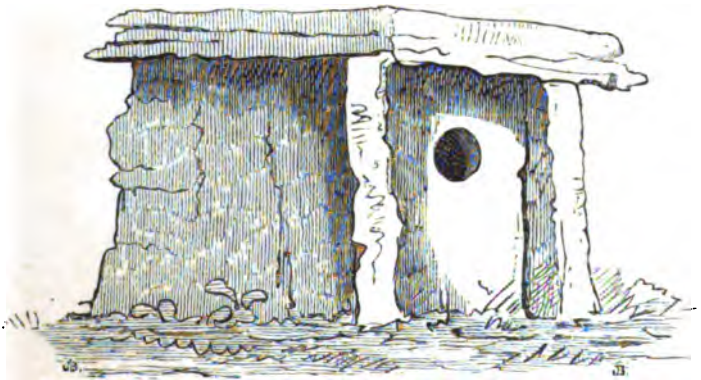
Of late attention has been called to such perforations occurring in the front or side-stones of sepulchral chambers in India and other parts. I have endeavoured to ascertain how many similar structures are to be found in this country. I am indebted to my relation, Mr. Albert Way, for the account of one presenting the same peculiarities of form and structure. It has been published in the *Proceedings* of the Society of Antiquaries,<sup>1</sup> in the description given by the Rev. S. Lysons of a chambered tumulus at Rodmarton, Gloucestershire. This mound was of a kind known as "long barrows". Its dimensions were as follow: length, 176 ft.; width, 71 ft.; height, 10 ft. The entrance to the north chamber was closed, nearly to the roof, by a barrier of two stones placed side by side, upright, in the ground, and hollowed out on their two inner and adjoining edges, so as to leave a sort of porthole of an oval shape.

The dimensions of the Plas Newydd tumulus are

<sup>1</sup> Proc. Soc. Antiq., 2nd Series, vol. ii, p. 275.



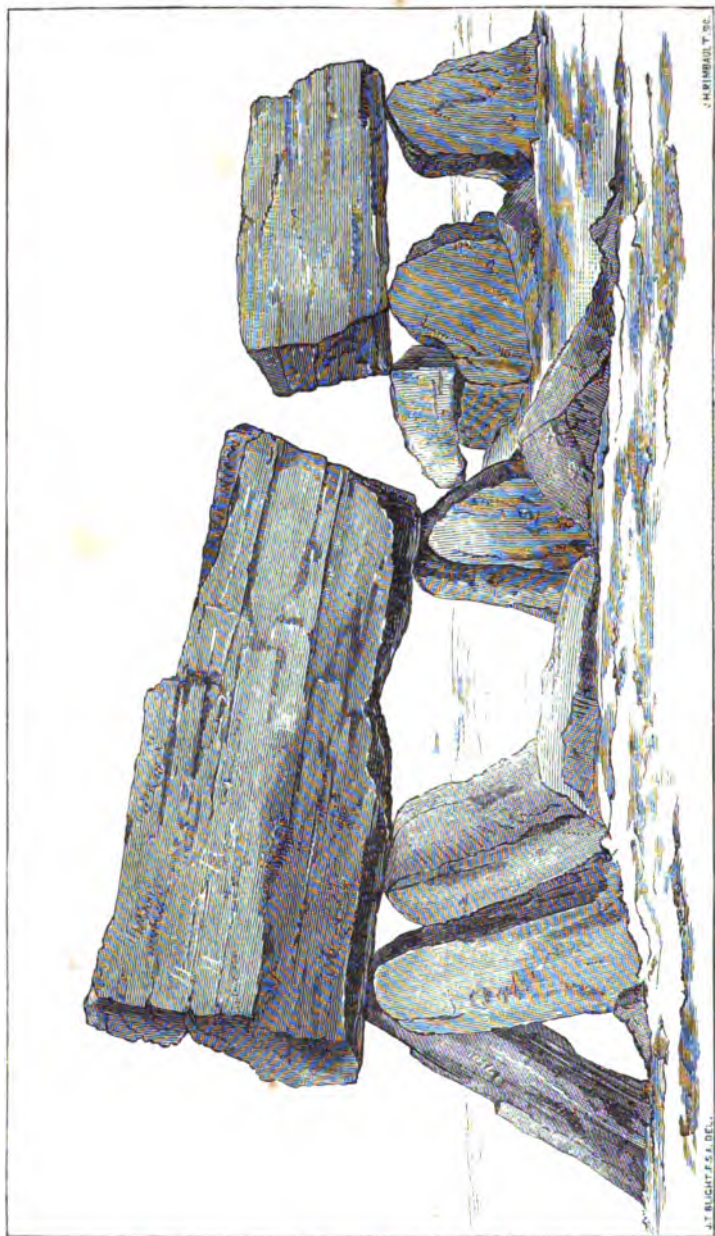
**CELL FORMED OF FOUR SLABS, DEKHAN, INDIA.**



**KISTVAEN WITH CIRCULAR APERTURE, DEKHAN, INDIA.**

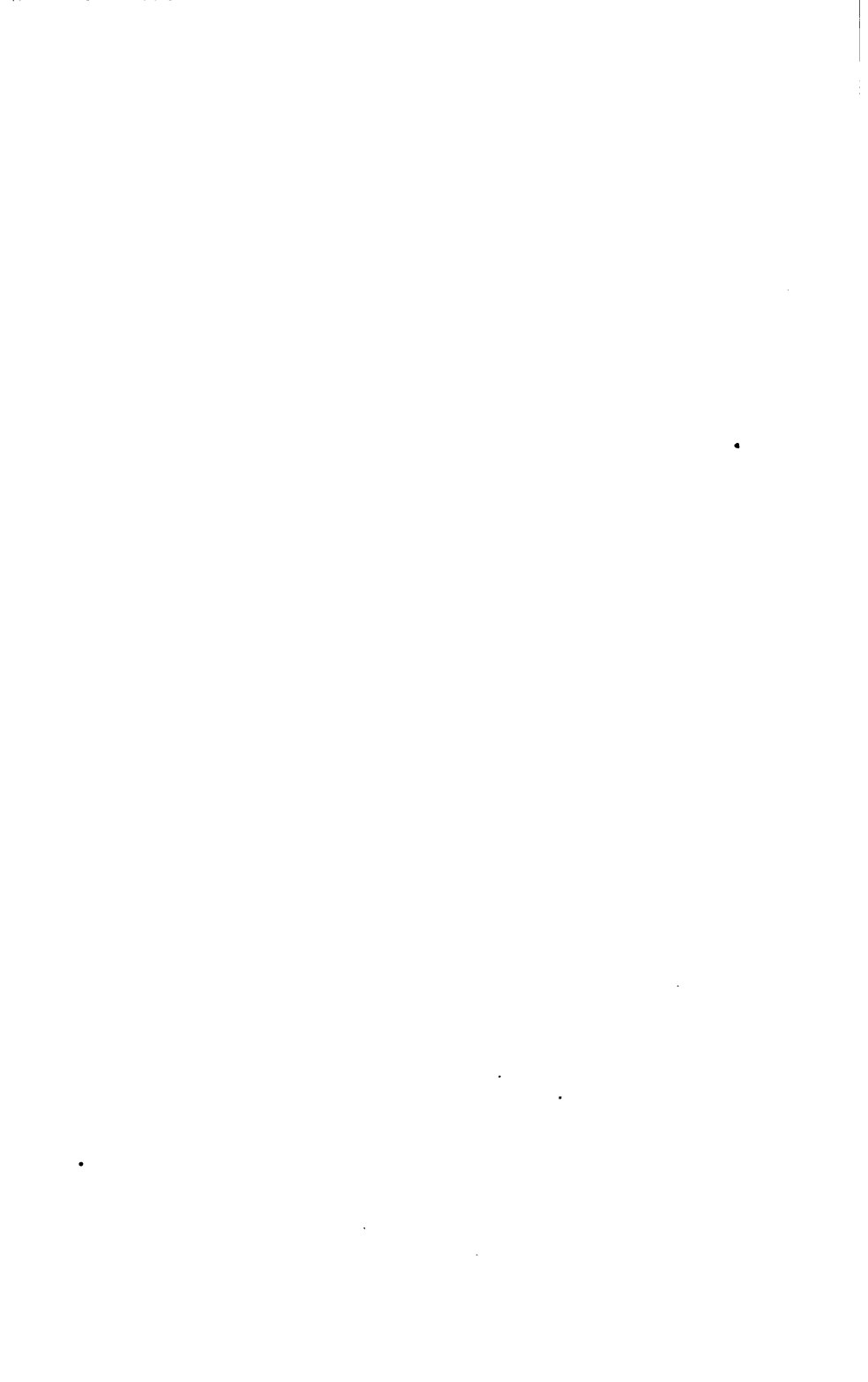




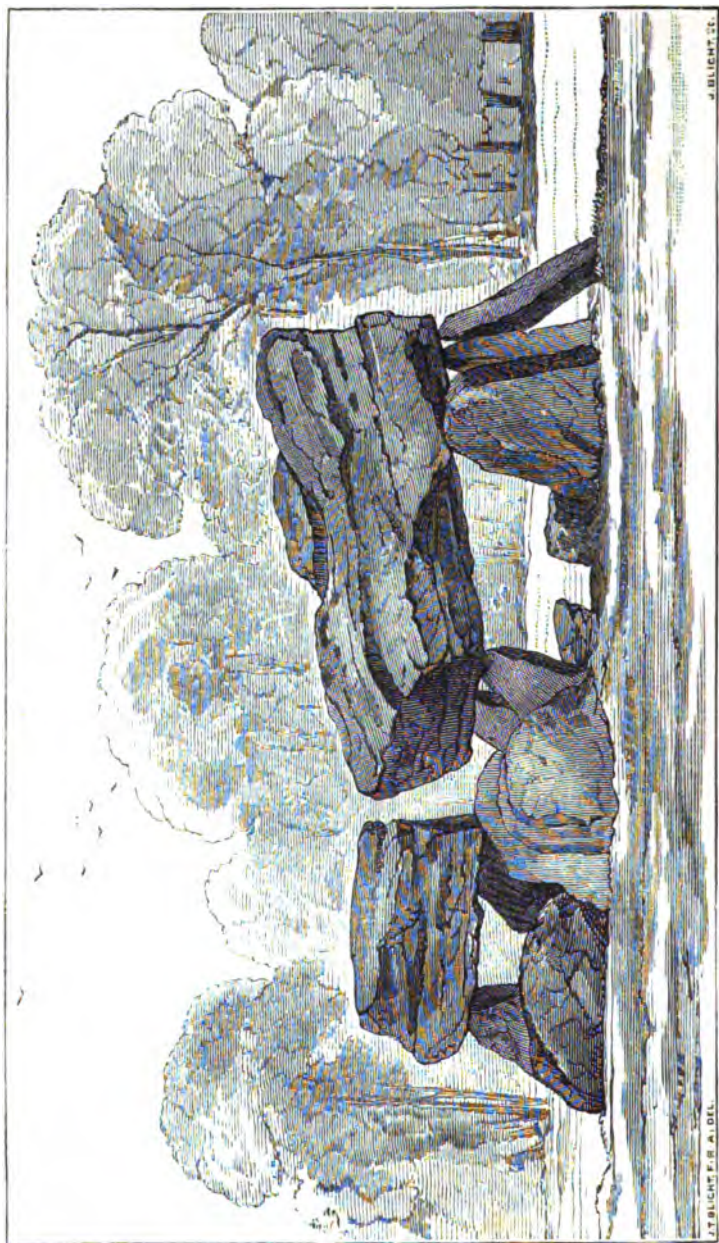


**N.W. VIEW OF CEOMLECH, PLAS NEWYDD, BY STABLES.**

(From a drawing by the Hon. W. O. Stanley.)







**S.E. VIEW OF CROMLECH, PLAS NEWYDD, BY STABLES.**

(From a drawing by the Hon. W. O. Stanley.)

about 150 ft. in length, 105 ft. in width, and 14 to 15 ft. in height.

Mr. Blight mentions a cromlech at Trevethy,<sup>1</sup> in Cornwall, with a circular hole in the covering stone. Other instances, in Brittany and elsewhere, are noticed in the *Archæologia Cambrensis*.<sup>2</sup>

Col. Meadows Taylor, in his most interesting account of the cromlechs in the Dekhan in India, published by the Royal Irish Academy,<sup>3</sup> describes a large group of cromlechs in Shirapoor, on the Bheema and Krishna rivers. They are called by the natives "Mori Munni", or Mories' houses, and regarded as vestiges of a supposed dwarf race of great strength. These Druidical, Celtic, Scythian, or Aryan remains are most instructive. Many of the closed kistvaens had round holes in the centre slab, on the south side: diameter, from 9 to 4 ins. Col. Meadows Taylor states that this peculiarity is found to exist in similar remains in Brittany and in England, Kits Coty House, in Kent, being a well known example; and such objects exist also in Circassia, according to Bell.<sup>4</sup>

Mr. R. A. Cole mentions, in his account of the cromlechs of Southern India, a double one with a hole in each end.<sup>5</sup> I may here, however, remark that Kits Coty House has no hole or perforation in the front, or in any of the other stones of which it is composed;<sup>6</sup> but it is remarkable as being composed of three upright stones instead of four, making it an open cromlech; or, as Meadows Taylor goes on to say,—“I here make a

<sup>1</sup> Described by Norden, A.D. 1584. Model in British Museum. Note, p. 291, Leslie Forbes.

<sup>2</sup> *Arch. Camb.*, 3rd Series, vol. xv, p. 198, by Thorne; one at Tric, one at Beauvais.

<sup>3</sup> This memoir was first given by Col. Taylor in the *Transactions* of the Bombay Asiatic Society, Jan. 1853. The kistvaen with a circular aperture has been figured in Col. Forbes Leslie's *Early Races of Scotland*, ii, p. 290.

<sup>4</sup> *Travels in Circassia*, i, p. 154.

<sup>5</sup> *Trans. Ethnological Society*, vol. vii, N. S., p. 299.

<sup>6</sup> See a good representation of Kits Coty House in Col. Forbes Leslie's *Early Races of Scotland*, ii, p. 275.

distinction between *kistvaen* and *cromlech*. They are similarly constructed, except that the former, whether with or without a top, has always four sides, and the latter only three. In none of the open *cromlechs* could anything be found, and the original earth of the floors remained undisturbed. In the closed or four-sided *cromlechs* were found human ashes, portions of bone, and charcoal mixed with pieces of broken pottery, red and black, with the invariable *pandre matti*, or black earth mould, brought from a distance."

Forbes Leslie, remarking upon this memoir by Col. Meadows Taylor, observes that these *kistvaens* are altogether above ground. They never appear to have been under a mound like the *dolmens*. They were probably used as sacrificial altars. Speaking of the closed *kistvaens* of the Dekhan, with the round hole in one of the stones which forms the end or side of the monument, it may have been intended for the spirit to pass through in progress to the new body which it was to occupy in its destined transmigration; and, as Col. Leslie presumed, through this opening the spirit was expected to convey the arms, ornaments, and valuables, deposited for its use, but still found in such tombs.<sup>1</sup> The Hindus believe that the soul of a person deceased exists, but in ethereal or unsubstantial form, until certain necessary funeral ceremonies are performed. It then passes into a more substantial form, described as about the size and length of a man's thumb. The ceremonies are continued daily for ten days; then once a month until the final ceremony takes place at the end of the year. The soul is supplied with food daily, cakes of rice and milk, rich libations of water.<sup>2</sup>

It is not disputed, I believe, that the Druids believed in the Pythagorean doctrines, the pre-existence of souls, and their transmigration from one vehicle to another.

Pennant, in his account of the *cromlech* and *tumulus* at Plas Newydd, writes as follows: "Not far from the

<sup>1</sup> *Ibid.*, p. 290.

<sup>2</sup> Carey's *Rámáyán*, iii, p. 72.

cromlech is a large *carnedd*. Part has been removed, and within was discovered a cell about 7 ft. long and 3 wide; covered at top with two flat stones, and lined on the sides with others. To get in I crept over a flag placed across the entrance. On the top of the stone were two semicircular holes of size sufficient to take in the human neck. It is conjectured that above might have been another; so that both together might perform the office of a stock. It is indeed conjecture, yet not an improbable one, that in this place had been kept the wretches detained for sacrifice; as it is well known that they performed those execrable rites, and often upon captives who had suffered long imprisonment, perhaps in cells similar to this.”<sup>1</sup>

On comparing Pennant’s engraving of the Plas Newydd large cromlech, near the stables, published near one hundred years ago, with the present appearance; also finding in Pughe’s *Cambria Depicta* (1816), this account,—“Some time before I saw it (the cromlech) it was supposed that some part of its supporters had given way on one side, which greatly alarmed the family. It was in consequence propped up with pieces of thick timber,”—I am inclined to think that the projecting stone at the north-east end, supporting the capstone, has been placed there as a support, of late years, by the Anglesey family. The stone is placed at an angle most unusual in all cromlechs, and it is not figured in Pennant’s view.

Had Pennant lived and written in these days, he would, with his acute mind, most probably have compared the holed stone in the sepulchral chamber at Plas Newydd with the kistvaens of the East. In their perforated entrance-stone he would have traced the link between East and West, and in his mind’s eye have followed the great migration of peoples from the plains and hills of India, gradually spreading their religious rites, manners, and customs, as far as the bleak islands of the far West; leaving their stupendous stone struc-

<sup>1</sup> *Tour in Wales*, ii, p. 238.

tures, as they passed, an indelible witness of their passage, and of the cradle from which they sprang. He might also have found reason to doubt whether the religion of the Druids was in fact, as had been alleged, tainted with the horrid rites of human sacrifice.

It may not be out of place to notice here that recent research leads to the belief, or rather to the confirmation of the fact, that all megalithic structures, whether sepulchral or for religious rites and ceremonies, were first known in the East.

Most of the cromlechs in Anglesey appear to have been originally chambered cists covered over with a mound of earth, like this tumulus at Plas Newydd. The great cromlech near the stables at Plas Newydd bears all the appearance of having been covered over, and a circle of large stones arranged round the mound. Some of these stones are still to be seen. The very curious and interesting chambered tomb at Bryncelli, about a mile distant, was covered with a mound in the memory of man.<sup>1</sup> When first opened it contained, as has been stated, the bones of those who had therein been buried, arranged on stone seats round the central cell, which was supported by a stone pillar. The bodies, probably, were introduced through the long narrow passage which communicated with the outside of the mound, like the entrance at New Grange in Ireland.

I cannot find any authentic mention of urns having been found in or under cromlechs.

The urn-burials, which are frequent in Anglesey, seem to have been placed in a rudely formed cell composed of flat stones, to prevent the pressure of the earth and destruction of the urn. A small mound was frequently raised over the urn, as at Bronwen's tomb on the banks of the Alaw, and at Porth Dafarch.<sup>2</sup>

Anglesey has many large upright stones or meinihirion scattered in all parts. These seem to have

<sup>1</sup> "Barclodiad y Gawres," by the Rev. H. Prichard, *Arch. Camb.*, Oct. 1869, p. 403.

<sup>2</sup> *Arch. Camb.*, 3rd Series, xiv, pp. 222, 233.



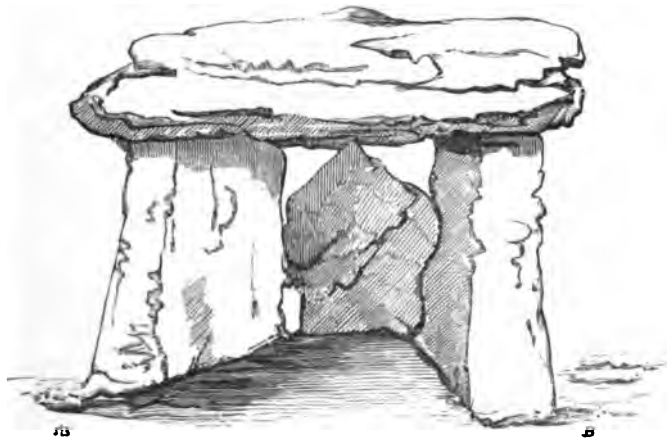
ENTRANCE TO TUMULUS CHAMBER, WITH HOLED STONE FACING S.E., PLAS NEWYDD.

(From a drawing by the Hon. W. O. Stanley.)





**KITTS COTTY HOUSE, KENT.**



**FRONT VIEW.**

From *Archæologia*. Upper stone 8 ft. by 7; 6 ft high.





marked battles fought in the vicinity, or to have been raised over the tomb of a slain warrior. Wherever they are seen tradition points out some memorable conflict that had there occurred in ancient times.

Mr. Barnwell, in a recent memoir in the *Archæologia Cambrensis*, has stated that the great question whether all cromlechs are the perfect or imperfect remains of sepulchral chambers, or the works of Druidic hands, must in the year 1869 be considered finally and satisfactorily settled; the theory of Druidic altars being, it is hoped, finally disposed of.<sup>1</sup>

If Mr. Barnwell means to affirm that all megalithic structures were originally sepulchral, I must, I fear, differ from him. At one time all stone structures were called Druids' altars. Now it is contended that none were ever used for religious rites and ceremonies. We may thus run into another extreme. If we take a wider view of this question, and examine into the nature of the stone altars, circles, and avenues, found existing in other countries as well as our own, we must pause before we come to such a conclusion. The earliest notice of stone structures is contained in the Bible history. There they are all connected with worship, either of Baal or of the Supreme Deity. They were of unhewn stone (altars of sacrifice), set up on high places or near groves. We read in the Book of Deuteronomy, "Ye shall overthrow their altars, and break their pillars" (upright stones), "and burn their groves with fire."<sup>2</sup> Joshua set up a stone as a witness; and many other allusions to megalithic monuments occur in Scripture, too numerous to quote.

Kits Coty House, an open three-stone cell, bears no appearance of being sepulchral; and I am informed that many cromlechs existing in Cornwall and Brittany are apparently of the same character.

I append a list of known cromlechs and meinihirion

<sup>1</sup> *Arch. Camb.*, xv, p. 118.

<sup>2</sup> *Deut. c. xii*, v. 3. See also Smith's *Dictionary of the Bible*, under "Stones."

in Anglesey, as far as I can ascertain them, with the assistance of the Rev. W. Wynn Williams and the Rev. Hugh Prichard.

*Cromlechs existing in Anglesey.*—1, Plas Newydd; double. 2, Bryncelli; a tumulus, not sepulchral chamber. 3, Tumulus at Plas Newydd. 4, Bodowyr. 5, Trefor, double. 6, Lligwy. 7, Bodafon. 8, Llanfechell; top stone fallen. 9, Henblas; query, whether artificial or natural, probably the latter. 10, Ty Newydd, Llanfaelog; double. 11, 12, 13, Crigyll; three small cromlechs. 14, Mynydd y Cnw, Llanfaelog. 15, Trefigneth; triple. 16, Presaddfedd. 17, Pant y Saer; lately destroyed. 18, Treban, Ceirchiog. 19, Tref Arthur, Holyhead; a few stones remain. 20, Cromlech at Rhoscolyn, Llankeinwen; a few stones remain. 21, at Tan twr and Caer-llechau some stones remain. 22, Lôn Caerau Mawr; ditto. 23, Perthi-duon, Llanidan; fallen. 24, near Plas-bach, Trefdraeth; a few stones remain.

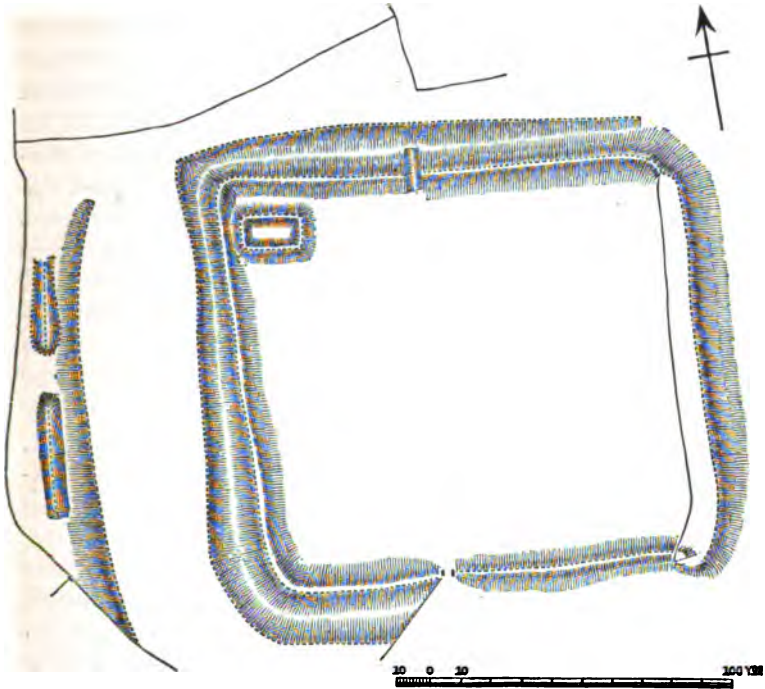
W. O. STANLEY.

Penrhos. Oct. 1, 1869.

#### CASTELL COLLEN, RADNORSHIRE.

IN the parish of Llanfihangel Helygan, on the right bank of the river Ithon and partly overhanging it, is an ancient camp of considerable extent, generally known as Castell Collen, but which appears originally to have borne the name of "Gaer," thereby denoting its Roman construction and origin. The name of Castell Collen appears from Williams's *History of Radnorshire* to be of late origin, the farm house near is called Castell Collen, but the camp itself is still called the Gaer. Its situation is very commanding, with a fine view of the adjacent country, the ground on the west sloping precipitously to the river Ithon; on the north and south the ground is also steep; on the east side the ascent is more gradual. The approaches are very nearly north and south. That from the south appears to have

wound up rather circuitously from the river, which must have been crossed by a bridge, of which, however, no remains now appear. There are considerable traces of ancient walls in the vicinity of the southern entrance ; of the northern entrance nothing appears beyond the opening in the mound.



Plan of Castell Colleen.

The camp itself includes an area of nearly four acres forming almost a square, about one hundred and forty-two yards in breadth by one hundred and thirty-two in length ; these dimensions do not include the outer intrenchment on the west which contains a plateau of an average width of about forty yards somewhat elevated above the general level of the inner camp, defended by a deep ditch with traces of an entrance near the centre, and indistinct traces of a road running westwards, which

was doubtless the line of road made use of by the Romans for the purpose of communicating with the Cardiganshire lead mines, the direct route to which would be through the Nantmel Valley by Caerfagu and Davernithin (was this an ancient "Taberna"?), to Rhayader, and thence over the hills to Cwm Ystwyth.

The Roman road, which is so clearly marked over Llandrindod Common nearly to Howey, was doubtless the main line of communication, which this important station was intended to command, and communicated therewith by means of a bridge over the Ithon on its south-eastern side. From the bridge the road took a north-easterly direction to Cae bach; from thence it crossed the commons in a southerly direction alongside of the ancient fishpool of Llanerch-y-diron in a nearly straight line to a farm house, called Yr Heol in the parish of Disserseth, and then on to Cwrt Llechryd, where there is a considerable Roman fort or castellum of a regular square form for the purpose of securing the passage over the river Wye, and at which point the Roman road up the valley of that river would form a junction with the main road, traversing the county of Brecon southwards to Maridunum, or Carmarthen. Northwards from Castell Collen the road proceeded by way of Llanbadarn Fawr, taking a line parallel to the river Clywedog, through the opening of the hills near Abbey Cwmhir, and thence through Bwlch-y-Sarnau (or the defile of the Causeway), to Caersws in Montgomeryshire. The outer walls now present the appearance of earthwork more or less hastily thrown up, intermixed with rubble stone, and varying in height from five to eight feet; on the north, west, and part of the south side, is a deep fosse. On the remainder of the south side it appears to have been filled up. On the east the ground slopes so rapidly towards the river as not to require this protection.

By what I could learn from local information it appears that the "Gaer" has been for many years the quarry of the district, and all the farm houses and buildings near have been built with stone taken from its walls

and foundations and dug up from the inside of the camp. Where most perfect, it appears that the rampart was of earth faced with roughly hammered stone, similar to that now obtained from Llanfawr quarry (a hard greenstone). I observed two fragments of Roman brick, one of which appeared to have been mixed with chopped straw before being burnt, and here and there traces of lime and mortar. I was informed that many hundred loads of stone had been dug out of the foundations of buildings on the western side of the camp.

In the north-western corner there are the foundations of an oblong building twenty yards in length by ten yards wide, which it is probable was the Prætorium. The surface on the western side slopes gradually towards the line of roadway passing through the camp, and here there are traces of foundations running parallel with the Prætorium; on the eastern side the ground is level, and in the centre is one portion more level than the rest, which was probably the parade ground or Augurale belonging to the Prætorium, where was the Sacellum for the eagles and ensigns, and where the sacrifices were offered. The Reverend Jonathan Williams in his *History of Radnorshire* states that Roman coins of the Empress Faustina, bricks, pottery, and human bones have been thrown up. I cannot find that of late years any remains have been discovered but I think it is likely that, if the accumulated rubbish of centuries were cleared away, some interesting discoveries might be made. There is an ancient lead mine in the adjoining parish of Llandrindod, which it is asserted was worked by the Romans. Many remains of ancient camps and fortifications exist in this district, more especially in the adjoining parishes of Llandrindod and Disserseth. One of the most important is situate in the parish of Llandewy on a considerable hill upon the banks of the Ithon about five-and-a-half miles from Castell Collen, and was probably a strong outpost commanding the pass of the Ithon upon the road from Caersws. It is most probable that at Castell Collen was stationed a cohort of Roman soldiers whose

duty it was to overawe and keep in check the independent and turbulent natives of the mountainous districts of Cardiganshire and Radnorshire and the large population of slaves who were employed in the extensive mining operations in the valley of the Ystwyth, and to draw from them that tribute of lead and other minerals which rendered Britain so valuable an appanage of Imperial Rome.<sup>1</sup>

S. W. WILLIAMS.

#### CORRESPONDENCE OF ARCHBISHOP WILLIAMS.

IN 1861 there was found in a garret in Beaumaris a bundle of original letters of the period of the civil war. From their contents it appeared that they properly belonged to Baronhill, and consequently they were handed over to Sir Richard Bulkeley. Among them were two in the handwriting of Archbishop Williams and one addressed to him by Lord Arthur Capel, by way of acknowledgment of a transaction suggested by the Archbishop to Lord Bulkeley in a letter already printed, (*Arch. Camb.* vol. i, p. 329); and some letters from Prince Rupert and Prince Maurice. The whole bundle contained forty-seven documents, all of interest as materials for the history of Anglesey and Carnarvonshire during the civil war. Those which supplement the correspondence already published in the *Arch. Camb.* are subjoined.

The first two letters of the series printed for the Earl of Powis should be read with those long since printed in *Arch. Camb.* vol. i, p. 328.

It is hoped that the remainder of these forty-seven *trouvailles* may be made useful to archæologists.

J. W.

<sup>1</sup> Castell Collen evidently was connected with the straight road which ran from it by Llanyre to Newbridge-on-Wye. During the enclosure of Llanyre, in 1841-2, two tumuli by the side of this road, on a farm called Carreg Croes, were levelled for the purpose of obtaining gravel from them to free and fill up the inequalities of the newly stoned roads; but no remains were found in either.

## I.—[CAPELL TO WILLIAMS.]

Most Reverend,

Your powder and bulletts are safely come hither w<sup>th</sup> are not measured by their quantitye but are conioined and hold proportion only with your store, w<sup>th</sup> falls short of your affections to accom'odate the service here, and for which I returne to yourselfe and Mr. Bulkeley my kinde thanks. Yo<sup>r</sup> Grace will shortly understand that care is taken for the manning the townes of Beawmares and Conwaye in some measure & I must borrowe tyme to consider what is to bee done with Caernarvon, of which I shall be myndefull as ther shall bee opportunitye. There was a report att Oxford this weeke that complaint had been made to the house of Comons that y<sup>e</sup> E. of Newcastle in a tyme of treatye w<sup>th</sup> y<sup>e</sup> Leedeares had entred the town : slaine the souldiers, & pillaged y<sup>e</sup> inhabitants butt this not otherwise affirmed : Itt is nott here knowne that there is a seige lay'd to Manchest<sup>r</sup> butt itt is nott improbable that y<sup>e</sup> E. of Newcastle will endeavour to take it in his march this way : the L<sup>d</sup> Willoughby of Parham and his young excellence Hotham were lately repulsed from Grantham leauing 60 dead in the place and 2 capteines and other prisoners ; old Hotham hath sent for a supplye of men and money w<sup>th</sup> if nott sent hee resolves (& hath soe signified) that hee will send noe more. The comons have voted & putt to making a new greate seale, contrary to the opinion of y<sup>e</sup> lawyers and most prudent men of y<sup>e</sup> house, affirming it to be high treason ; Marquis of Hartford went for y<sup>e</sup> west three days since. Prince M. y<sup>e</sup> E. of Carnarvon & Maior General Wagstaff are followed, their strength, 5 or 6 regimts. of horse & a Regimt of foote ; the E. of Essex hath promised in eight days after his souldiers be paid hee will visitt Oxford, butt his men mutinye and leave him in great numbers dayelie. Your Grace had been fully answered in your desired garrisons butt that wee are here more in reputation than strength as being M<sup>rs</sup> of the field,



and as haveing hadd several successes agaynst a veye apprehensive enemye, butt as yett nott fitt for any greate action nor able to accommodate our friends with such afforcemts of men or ammunitiion as may be requireable to them: however if you happen to be concerned in yo<sup>r</sup> partes by the access of an enemy by sea, yo<sup>r</sup> Grace & those partes shall find mee ready to lend my best helpe in discharge of the trust reposed in

Your Graces humble servant,

ARTHUR CAPELL.

Whytchurch, 21st Maii, 1643.

[Address torn. ...nd father  
... bishop of  
... Conwey  
... ent thes.]

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II.—[PRINCE RUPERT TO BULKELEY.]

In the assembly of y<sup>e</sup> members of both Howses of Parliamt att Oxford, It was concluded by the Kinges Majistie and the members there assembled that for raising of moneys for mainteynance of y<sup>e</sup> armye Letters under his Mat<sup>e</sup> signett or Privie Seale shoulde be directed to such persons as are nominated by the members of the Howses to bee able to Lend, and contayned in Schedules affixed to y<sup>e</sup> Comissions for subscriptions issued into y<sup>e</sup> respective counties.

The moneyes to be raised by that way of Loane in y<sup>e</sup> Sixe Counties of North Wales and y<sup>e</sup> countie of Salop the Kinges Majestie hath by his Letters to y<sup>e</sup> respective Sherriffes ordered to bee payd to mee for the use of the armye under my comand. Now for that the present occasions of supplying the army requires a spedie advance of money, I doe hereby desire yo<sup>a</sup> upon receipt hereof to pay to the Lord Archbishop of Yorke whom I have entreated to receive the same, the summe of one hundred pounds being the summe concluded by his Majestie and y<sup>e</sup> members of the Howses to be lent by you and specified in the Schedule before mentyoned for w<sup>ch</sup> yo<sup>a</sup> shall receive a sufficient discharge upon the

Privie Seale in that behalfe. In the meane tyme a discharge of soe much received by the Lord Archbishop of Yorke for my use and his Majesties service shall oblige mee to procure such other more formall discharge as shall be thought necessarie. Soe not doubting of yo' conformitie herein I rest yo' L'pps ffrend

RUPERT.

Chester the fift of August 1644.

[Addressed: To the Right Honer<sup>ble</sup> Thomas Lord Buckley Viscount Cassells these.]

III.—[WILLIAMS TO BULKELEY.]

After my verve heartyest co'mendac'on to you.

You shall understand by his highnes letter y<sup>e</sup> y<sup>e</sup> subject of y<sup>e</sup> same is about y<sup>e</sup> Lone=monyes assigned & advanced by Both y<sup>e</sup> houses of parliament at Oxford. Yt this money is allredye pay'd long ago in flintshyre & latelye in denbighshyre, & in all other places in his M<sup>tes</sup> obedience.

I shall only add thereunto thus much yt his highness his agent, Mr. Balle, will be heere at Conway w<sup>th</sup> mee to-morrow to receave yo' money, w<sup>ch</sup> I hope you will send w<sup>th</sup> all speed so avoyde further trouble & molestation & I shall give you an acquittance for y<sup>e</sup> receipt thereof, & rest obliged to procure you all further Legall discharges w<sup>ch</sup> shall be thought just and fittinge, as alsoe to see yt out of y<sup>e</sup> new cesment, ordered to be made you shall be eased of soe much of what you now advance as shall be conceaved by y<sup>e</sup> Justices yo' neighbours, to have binne (for want of Right Information) too highlie imposed upon you, and all this upon your present tendringe of this money w<sup>ch</sup> y<sup>e</sup> \* \* \* tye of y<sup>e</sup> armye & y<sup>e</sup> defence of this \* \* \* nott admitt to Bee further delay'd w<sup>thout</sup> your trouble & molestation w<sup>ch</sup> I seriously desyre to prevent as beinge

Yo' very loveinge freind                      Jo: EBORAC.

Conway 7 Augusti, 1644.

To y<sup>e</sup> rt. Hono<sup>ble</sup> the Lord Viscount Bulkeley at Baronhill these haste.

[Seal small—an escutcheon bearing a chevron between three men's heads couped at the neck, looking dexterwise. Endorsed: Prince Rupert's letter: and my Lorde of Yorke, for a .£100.]

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IV.—WILLIAMS TO BULKELEY.

My verie noble Lord and worthy Cozen I have even now received from his Mat' a letter and somme buisness of importance concerninge that countye, to be imparted unto you. Maye it please you therfor at your first convenience to appoint a meetinge at Beaumarice, of w<sup>ch</sup> as soone as I shall receive the notice I will not fayle to wayte upon you. In the meantime I shall pray unto God to blesse all your consultations and to make them prosperous in these dangerous tymes. Beinge for yo' last civill and kinde letter much obliged unto you, and resolved to remayne

Your affectionate kinsman  
and most humble servant

JO. EBORAC.

At Penrhyn, readye to take horse for Conwayne  
6 of March 1645. 2 of the clocke.

Addressed:—To the right honourable the Lord Viscount Bulkley & his worthy freynds the Commissioners of Array and Peace, and the gentrye of the Isle and Countye of Anglesey and to any one two or more of them.

Seal, as in last letter.

*Endorsed.*—Received this letter about 4 of the clocke in the afternoon of the 7<sup>th</sup> of March 1645 and I did sent a true coppie hereof to Mr. Hugh Owen of Bodeon the 8<sup>th</sup> of the same moneth therewith desiring him it might bee disperst accordingly as by this Pre is required.

### Obituary.

SINCE the issue of our last Journal, one of our oldest members has passed away. We allude to Mr. R. C. Nicoll Carne of Nash Manor, Glamorganshire, the head of the very ancient family of Carnes of Nash and Eweny. The property has been maintained in unbroken descent for many hundreds of years, the present old Elizabethan manor house being the third residence on the estate, occupied by the heads of this family. Mr. Carne was twenty-second in unbroken descent from Ynyr, King of South Wales and the property of Pen-carne, from whence the family first derived their patronymic, is still a portion of the Carne estates. The first who assumed the name of Carne was Dyfrid (by some called Devereux), grandson of Ynyr, who fell in the battle of Landilo Croes Ynyr, now known as Llantilio Creseny in Monmouthshire. Mr. Carne leaves no issue, but has left an only brother, who is now the head of the family, and who, as owner of the ancient Castle of St. Donats, is well known to most of the members of our Association. The late Mr. Carne was Constable of the Castle of St. Quintin and *virtute officii* held for life the office of Mayor of Cowbridge, an appointment which is in the gift of the Marquis of Bute. The Carne family have for many generations filled that office. Mr. Carne died in his 64th year at his manor house near Cowbridge.

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### Correspondence.

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#### BRETON AND WELSH.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I had imagined that the question of a Welshman and Breton at the present time being capable of conversing had been conclusively settled at the Portmadoc meeting in 1868. On that occasion, M. Terrien, a Breton gentleman, and who professed to be well acquainted with the varieties of Breton, and the Rev. R. Williams Mason, a well known Welsh scholar, who has paid considerable attention to Celtic philology, were put forth at the meeting to test their power of mutual communication. The sentences on each side were very short and slowly pronounced, but the Breton was unable to make out what the Welshman said, while he, who had however the advantage of some acquaintance with the Breton language, was only able to catch now and then a glimpse of meaning in the sentences of M. Terrien. I was present at the meeting and can, therefore vouch for the accuracy of the above statement. Great, however, was my surprise the other day in turning over the pages of the *Arch. Camb.* for 1846 (p. 176), to read that at the Eisteddfod held at Abergavenny that year, M. Villemar-

qué recited a short poem (composed for the occasion) in Breton, "*which every person present perfectly understood.*" Unless since that time the divergence of the two languages has been so marked that what was then easily intelligible to all, was in 1868 unintelligible to two gentlemen under the peculiar circumstances above stated, I can not explain this extraordinary dissimilarity, or rather contradiction, of facts. It is possible that the Breton of M. Terrien is very different from that of M. Villemarqué in 1846, and hence the extraordinary facility with which those present at that Eisteddfod understood, or rather are said to have understood, that gentleman. Unfortunately it is not stated whether M. Villemarqué understood his Welsh friends as well as they understood him; but this may be presumed to be the case, as the understanding could hardly have been all on one side. Any one who reads this, was present, and heard M. Villemarqué, would, by confirming this notice in the *Archæologia*, confer a favour on,

Sir, yours very faithfully,

AN ANCIENT MEMBER.

### BANGOR CATHEDRAL.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I went over on Monday last, at the request of the Dean, to examine the works at Bangor Cathedral; the Rev. Hugh Prichard was also asked; and we were shown, by Mr. Morgan the clerk of the works under Mr. Gilbert Scott, all the valuable discoveries made. Although not very strong in ecclesiology, I yet saw enough to interest me in a very high degree. So many vestiges of older work have been met with in pulling down part of the old walls, that they have been able to collect so much of the thirteenth century edifice as to be able to reproduce the plan in the north and south transepts; the old fragments are carefully worked up and give character to the new additions. The foundations of an earlier Norman building are met with near the junction of the choir with the transepts; part of the wall, shewing a buttress and round headed doorway, being also visible on the south side. Numerous fragments of tiles embossed have been brought to light, enabling Mr. Morgan to make a drawing of what has been the original pattern. Two tombs arched over: one at the end of the south transept, the supposed grave of Owen Gwynedd; the other at a point immediately below (but a little to the east side of) the round arched doorway before mentioned. They say that one of these tombs is the grave of Tudor ab Grono, and the other that of some member of the Tudor family.

Dec. 9, 1869.

W. W. W.

### CAPEL BERW.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In reply to query 169 in your last, I am happy to say that "Capel Berw" was preserved, with the chancel of the old church of this parish, for burial purposes on the removal of the rest twenty

years ago; and not only so, but it has just undergone good repairs and internal improvements by the liberality of the two ladies who are still the representatives of the Hollands of Berw, of olden times. Nor should I omit to say that a gentleman of the island, who owns a farm close by, bore a third share of the expense and directed the operation by his good taste.

Yours, etc.,

R. PARRY JONES,  
Rector of the Parish.

Llanfihangel Esgeifiog, Anglesey, 6 November, 1869.

### Miscellaneous Notices.

THE thanks of the Association are due to the Hon. W. O. Stanley, M.P., for kindly presenting it with all the illustrations of his account of the tumulus at Plas Newydd.—ED. *Arch. Camb.*

### Archæological Notes and Queries.

*Note 1.*—DRUIDIC STONE AT LE MANS, FRANCE.—I have casually met with a notice in a newspaper of a so-called "Druidic Stone" stated to be built into the south wall of the Cathedral of Le Mans. Although not in Wales, it is worth while to make a note of the circumstance, for some enterprising archæologist may find himself wandering in that interesting district,—quite historical ground for any Anglo-Norman,—and may be able to verify the circumstances on which the antiquarian character of the stone depends.

*Answer to Query 170.*—BEAUMARIS CASTLE.—We are indebted to our active correspondent, the author of *Penmynydd and the Tudors*, for the information required in query No. 170. Mr. Williams informs us that the property of Beaumaris Castle was actually sold by the Crown to Lord Bulkeley in 1807 for £735. Another correspondent informs us that the whole of what is called the Castle Meadow, was thrown in with the Castle for £1,000. Those were, indeed, days of darkness; the tail of the Georgian era.—ED. ARCH. CAMB.

CURIOUS DISCOVERY AT TENBY.—We are not, strictly speaking, concerned with the geological part of the discovery here announced, but the circumstance leads us to observe that the changes of the coast-line in Pembrokeshire within the reach of record, and still more those that are to be approximated to by scientific research, are well worthy of the efforts of all Welsh antiquaries. The Rev. G. N. Smith, of Gumfreston, is peculiarly well suited by his scientific attainments for

conducting such researches in Pembrokeshire, while all the coast by Stackpole, Milford Haven, St. Bride's Bay, St. David's, and Fishguard, promises to reward well the labours of thoroughly competent observers. From the mouth of the Towy at Llanstephan, and all the way on by Laugharne, Pendine, and Saundersfoot to Tenby, forms a district for geological and antiquarian examination as interesting as any in Glamorgan or Cardigan.—ED. ARCH. CAMB.

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### Notices of Books.

*The Journal of the British Archaeological Association* for September 1869.—This number of the *Journal* is, as usual, full of interesting matter, though of not so striking a character as some others of the series. The "Roman Villa at Chedworth, in Gloucestershire," is well described, with an accompanying plan; and there is an attractive paper on the "Relics of Ancient Cornwall," highly readable, though in parts mixed up with theories about the Phœnicians, the god Belinus, the old tin-workers, etc. The proceedings of the Annual Congress of the Association and of the ordinary meetings of that learned body are given in considerable detail, and are well worth consulting.

*The Archaeological Journal*, No. 103, which is the organ of the Institute, contains a paper on some stone reliquaries in Wales, by Mr. Albert Way, which we hope to lay before our readers by the author's permission. There is also in it a well compiled paper by Mr. G. T. Clark on the "Rise and Race of Hastings," completing the series. But to us the most interesting paper of this number is to be found among the original documents, in an inventory of the armoury in the Castle of Amboise, on the Loire, in the reign of Louis XII, dated A.D. 1499. It is translated, by Mr. Albert Way, from the *Bibliothèque de l'École des Chartes*, by M. Leroux de Lincy; and, with its valuable notes, deserves the careful study of British antiquaries. The subject is one which might be done ample justice to by the translator; and, if his health permitted, it would worthily occupy some of his valuable time, for he probably knows more about its details than any other antiquary now living.

*Collections Historical and Archaeological relating to Montgomeryshire*, edited by the Powysland Club, Part V. October 1869.—We welcome the appearance of another complete number of the *Collections* of this energetic society; and we have also to acknowledge the receipt of a partial number containing a report of its annual meeting. The same life and spirit prevail in this as in preceding numbers; and, in particular, we are bound to point out two admirable parochial accounts of Llangurig and Llangadfan,—the former by a young layman known to our readers, Mr. Edward Hamer of Pontsychan School, Monmouthshire; the other by the rector of Llangadfan, the Rev. Griffith Edwards, well known to our members by the discussion of the *Cantref y Gwaslod*

tradition, and the poem he composed on it, and recited at our Caernarvon Meeting in 1847. It is, indeed, a most healthy symptom of the awakening of antiquarian interest in Montgomeryshire, to find the subjects just mentioned undertaken by gentlemen in the position of these authors, and treated so ably. We have not had time to do more than to look over these accounts, as well, indeed, as the whole of No. V, in a cursory manner; but we confess to have been well rewarded even by this hasty perusal. We happen to know each of the parishes personally, and can testify to the accuracy of the information here brought together. The account of Llangurig, a peculiarly careful one, is rendered all the more striking by the numerous plates with which it is illustrated, at the cost of J. Youde W. Lloyd, Esq., of Clochfaen, within its boundaries,—a good antiquary and a patriotic parishioner. The numerous blocks of arms and the plate of the armorial bearings of the Lloyds of Clochfaen family, with its twenty-five quarterings and four crests, testify to the genealogical research and generosity of this gentleman, who is an active member of this Society as well as of our own.

Mr. Griffith Edwards treats of the early remains of his parish with much judgment, recording facts, and abstaining from theories. The damage done in the district, not so very long ago, by the destruction of cars and earthworks, seems to have been very great; and it is to be hoped that the Earl of Powis and Sir Watkin Williams Wynn, to whom a large portion of the parish belongs, will take care to prevent any ruthless destruction of early remains, especially in the upland and more remote parts of the county, from being again perpetrated. Some good views illustrate this paper; and in one part of it, the author, as a faithful pastor of his parish, quotes the local registers with becoming diligence. The following little entry, at the end of the book for 1717-1771, referring to the trees in the churchyard, which form such a feature to any one enjoying the comforts of the inn at Cann Office (there is capital trout-fishing thereabouts,—*verbum sap.*), we cannot refrain from giving, just as the learned authors of the *History of St. David's* have in a similar way recorded a portion of the "short but simple annals of the poor":

"All the sycamore and ash trees now standing in the churchyard were planted in the year 1732, when Matthew John David, of Llefrynniog, and Evan Roberts, of Nant-y-defaid, were wardens for the said year. All the said sycamores were given by Morgan Edwards, of Melin-y-Grug, Esq., excepting only two, which were given and planted by the stile on the east end of the church, by Thomas Evans, of Blowty, about two or three years before. All the said sycamores from Melin-y-Grug were carried by Mr. John Williams the rector's team, but were planted and railed about at the expense of the parish. All the ash were gathered, carried, and planted by Lewis Ffoulkes, the parish clerk.

"In witness whereof I have hereunto set my hand, 1st of May, 1733.

"JOHN WILLIAMS, rector of Llangadfan."

It is a good omen for the cause of archæology to find the incumbent of a remote parish bringing his learning to bear in describing the antiquities of his district. Would that his example were followed



more generally in Wales! We have only room to add that the lists of county members and sheriffs are continued in this same number, illustrated from time to time with coats of arms and genealogical tables. The *Materials for a Topographicon*, by Mr. R. Williams, of Newtown, are carried on; and an *Account of Llanllugan Nunnery*, by Mr. Morris C. Jones, is also to be found in this number. This valuable and spirited publication is an honour to both Montgomeryshire and Wales. When will other counties produce anything of a similar kind?

*History of the Diocese of St. Asaph*.—It gives us great satisfaction to hear that the Rev. D. R. Thomas is so far advanced with this work as to have actually printed off Part I. As soon as it has fairly issued from the press we shall hope to bring it before the notice of our readers. Would that similar works could be set on foot for the other dioceses of Wales!

*Proceedings of the Society of Antiquaries of Scotland*, vol. vii, part i. One of the most interesting archæological publications of the day is the last number. It is more particularly noticeable for accounts of the primitive, or rather, we might say, the actual stone dwellings of the Western Hebrides; which seem to be the veritable types and reproduction of the dwellings of our British ancestors. It is not too much to say that these valuable papers by Captain F. L. W. Thomas, R.N., and Mr. E. Petrie, are the most important of their kind which have hitherto been published; and the Scottish Antiquaries ought by all means to reprint them in an accessible form, with all their admirable illustrations, in order to bring the subject fully before the archæological world. Suffice it to say that habitations such as the *Cyttiau* of our own mountains, are inhabited among these islands to the present day; and that the necessities of their modes of construction go very far in explaining the probable habits and customs of our own ancestors. The subject is treated with great ability after minute and long continued observations. The sending forth into the world such treatises as Sir J. Y. Simpson's "Account of Carved Stones," which appeared in a former number of their Proceedings, and the present paper, reflects very high honour on the Society of Scottish Antiquaries.

Another valuable work, for which we are indebted to the kindness of the Scottish Antiquaries, is a thin quarto volume, containing the *Records of the Priory of the Isle of May*, edited by Dr. Stuart. It contains many muniments referring to that Priory, printed at full length, with facsimiles from the Registry of Charters, as well as plans and elevations of the ancient buildings.

# Archæologia Cambrensis,

FOURTH SERIES.—No. II.

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APRIL, 1870.

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## CATALOGUE OF THE HENGWRT MSS. AT PENIARTH.

(Continued from p. 378, vol. *av.*)

224. VARIOUS articles relating to the Marches of Wales, and the court at Ludlow. This MS. contains, also, a copy of Dodderidge's "Discourse or relation of the ancient and moderne estate of the Principallitie of Wales, Dutchy of Cornewall, & Earledome of Chester." Much of the volume is in the autograph of the antiquary, Robert Vaughan. Folio, seventeenth century.

225. This MS. contains,—1, The Itinerary of Wales, by Giraldus Cambrensis; 2, The Topography of Wales, by the same author; 3, The History of England, by Henry of Huntingdon; 4, "Liber historie Anglorum contextæ ab Henrico Huntendunensi Archidiacono"; 5, "Descriptio Britannicæ & Insularum adjacentium ex antiquis auctoribus"; 6, "Res gestæ Rom. Imperatorum in Britannia, a Jul. Cæsaris tempore, usque ad finem Imp. Theodosii Junioris"; 7, "Reges Brit. post defecti-  
onem a Romano imperio"; 8, "De Rebus in Cambria gestis et Regibus Cambr. præcipue a Maylgwyn Gwyneth", which is continued to the year 1457, inclusive. I am quite unable to discover by whom this most valuable historical collection, which is all in Latin, was made. It is mostly in one hand, and the whole of it of the sixteenth century. In MS. No. 78, are a considerable number of pedigrees of Carnarvonshire and Anglesey families, which

I believe to be in the same hand as the greater part of this volume. Folio.

226. This volume contains a religious poem, in English, known as "Liber Sapientiæ", or the Mirrour of Life, by William of Nassington, translated from John of Waldby's "Speculum Vitæ"; and a religious treatise, in English, entitled "Speculum Ecclesiæ", translated from the French of Edmund Rich, Archbishop of Canterbury, afterwards canonized, and called of Pountney or Pontigny, from his having retired there when in exile; also three sets of English verses, on religious subjects, and some medical receipts. Folio, vellum, fifteenth century. On the last leaf of this book is written, in a hand of the sixteenth or seventeenth century, "The book of John Prichard w<sup>ch</sup> was bestowed on him by the right wo<sup>l</sup> Mr. Robert Wynne of dyffryn Aled in the parish".

227. Life of S. Cadoc, a MS. of the fourteenth century, written in Latin, on vellum. One leaf, of a sort of preface or introduction, is wanting; but the life of the saint is perfect. Folio. There is a copy of this MS., in the autograph of the antiquary, Robert Vaughan, in No. 157.

228. A very valuable collection of tracts, mostly historical, but which in parts is imperfect; and it has been sadly ill used, several of the leaves being misplaced and dog-eared, and very carelessly sewn. Such of the contents of this volume as are worthy of notice are,—1, Ancient British and Welsh History, in English, to about the year 1003; 2, a Treatise on the ancient British Laws, as compared with the English; 3, a very valuable copy of the British History of Nennius (it is headed as "Gesta Britann. a Gilda", but it is the work of Nennius), entirely in the autograph of John David Rhys, the Welsh grammarian. He describes his transcript as having been made "word for word (as they say *verbatim*), out of a most auncient written exemplar on ould parchment"; and "the booke itself, where euer it is, can not now be read, being faded in Letteres from worse to wors, and for that it is not knowne what is become of it, it being filched

away by a wicked boy.”<sup>1</sup> At the end of his transcript, the Welsh grammarian writes, “Ego Joannes Dauides Rhæsus, medicinæ doctor, hæc transcripsi, eaque Joanni Ludouico, de Kinarsley, iuris peritissimo meique aman-tissimo, tradidi.” This copy differs from the printed one of Nennius (London, 8vo, 1841), edited by Dr. Giles. 4, a loose leaf of Triads; 5, “The Ecclesiastical History of the Brittain”; 6, Life of St. Beuno; 7, “The oration of Metazuma, king of Mexico, made befor Hernando Cortes, in presens of all his nobilitie”; 8, Ancient British and Welsh History; 9, a fulsome dedication of his History, by John Lewis of Lynwern, to King James I. This John Lewis appears to have been the author of much of the historical contents of this volume, the greater part of which are in his autograph. He was the person for whom John David Rhys transcribed the British History of Nennius (see above); 10, Pedigree of the Herbert family down to Edward Earl of Worcester and Sir William Herbert of Swansea; 11, a Pedigree of John Lewis of Harpton. I have no doubt that this is the John Lewes above referred to. Folio; English, Latin, and Welsh; sixteenth and seventeenth centuries.

229. This MS. is a dialogue in English verse, of the fifteenth century. I believe it to be a portion or frag-ment of one of the “Mysteries” of the middle ages. At the commencement is a heading, which, so far as it is legible, is as follows: “Incipit pagina xx de sallt... Antechristi primo equitando incipiet Ant...” Folio.

230. A religious tract entitled “Cyssegir-lan fuched”. Quarto, end of sixteenth or beginning of seventeenth century.

231. A small, thin quarto volume of French songs. Eighteenth century.

232. This MS., though imperfect in parts of it, and injured by rats, contains a very valuable collection, mostly of Welsh poetry, mixed up with, here and there,

<sup>1</sup> It appears that this MS. of Nennius was found, in the year 1543, in the Priory of St. John the Evangelist, at Brecknock, and had been brought there by a certain monk from the Abbey of Battell.

some pedigrees and heraldry. There is also a table with the following heading, "Llyma reel i adnabod yr arwydd y bo y llevod yn sefyll ynddo bob dydd byth drwy ysbysrwydd Llytherennav yr egwyddor yn y Kalender ar ol." Amongst the poets by whom there are compositions in this volume, are Howel Davi, Hugh Arwystyll, Lewis Morganwg, David Llwyd, Ieuan Gethin ap Ieuan ap Lleison (an ode by him to Owen ap Meredyth ap Tudor, grandfather to King Henry VII), Howel ap David ap Ieuan ap Rees (a poem by him on the death of Ieuan ap Howel Swrdwal), Simwnt Vychan (a poem in his autograph), Rees Cain (poems in his autograph, several of them dated, and in the following years, 1607, 1608, 1609, 1611), William Lleyn (a poem in his autograph), Sion Cain (many poems in his autograph, some dated). Notices of most of these poetical writers will be found in Williams's "Biographical Dictionary of Eminent Welshmen." Amongst the pedigrees in this MS., is that of Lewis Gwyn, "Constable of Tref Escob", who died in 1552. Many of the poems in this collection are written in honour of him, and there is the *heading* of a pedigree in the autograph of Rees Caen, with the date 1603. Folio, nearly all in Welsh, sixteenth and seventeenth centuries.

233. A volume of Welsh heraldry in the hand of Sion Caen; but at the commencement are the pedigree and arms of the native princes of Wales, in the same hand. This is followed by the armorial bearings of the five royal tribes of Wales, and fifteen tribes of North Wales; then comes a large collection of Welsh arms. The whole of the armorial bearings in this volume are in colour. At the end is an index, in the autograph of the antiquary, Robert Vaughan. Small quarto, seventeenth century.

234. "The Scripture Genealogy, beginning with Noah and his Three Sons," &c., "by John Reynolds, of *Oswestry*, Antiquarian." Printed at Chester in 1739. 4to. This, though a printed book, has always been kept with the Hengwrt MSS. It is a work of very great rarity,

but little intrinsic merit. I do not recollect to have seen or heard of more than six or seven copies. One was sold to Sir Thomas Phillipps, Bart., at the sale of William, Lord Berwick, for £13. Though entitled "Scripture Genealogy", it is a collection, nearly the whole, of Welsh pedigrees. The author, John Reynolds, was nephew to John Davies, the genealogist, author of a "Display of Heraldry." Having obtained his uncle's manuscript collections, Reynolds published this volume, which the Rev. Robert Williams, in his "Biographical Dictionary of Eminent Welshmen," not unjustly describes as "a confused medley, put together without any knowledge of the subject". At the end of his work, Reynolds has tacked on a "Display of Heraldry", which is entirely a plagiarism from his uncle's book. The present copy was in an imperfect and mutilated state, but the missing parts have been supplied in manuscript, by a person employed by Mr. Hotten, the bookseller of Piccadilly, and with such extraordinary skill, that were it not for the cleaner and lighter coloured paper, it would be impossible to distinguish the manuscript from the old print. Within the volume, but not belonging to it, is a printed "Genealogy of Watkin Williams Wynne, Esq., of Wynnstay," (afterwards Sir Watkin Williams Wynn, Bart.), by the same person.

235. Boswell's "Workes of Armorie," London, 1597, 4to. Though this is a printed book, it has always been kept with the Hengwrt MSS. The arms are coloured, I believe, by John Cain, the herald, of Oswestry, to whom the volume belonged. It is imperfect, and lamentably injured by damp; but by the purchase of another imperfect copy, I have been enabled to make up one, all but perfect.

235 (*sic*). "Coloured Shields of British Arms. 4to, half an inch thick." Though I have marked this MS. as found, in my copy of Mr. Aneurin Owen's printed catalogue, I have no recollection of it whatever, and suspect that it is Boswell's work, entered twice.

237. "Philosopher's Stone, a Dialogue." Small 4to, sixteenth century.

238. "Y Llyfr byrr tew Gr. Hiraethog." By far the greater part of this valuable genealogical MS. is in the handwriting of the eminent Welsh genealogist and poet Griffith Hiraethog. It has also been designated as "llbt G. H.", also as "Y Llyfr Cwta Gr. Hiraethog medd R<sup>s</sup> Caen, 95, llyfr byrr viii, 1, llyfr gh. *ibid.*", and "llyfr G. h. 37, y bychan." It is marked by Robert Vaughan, the antiquary of Hengwrt, on the first blank leaf, as "Llyfr G h b t." It is also referred to as by Griffith Hiraethog, by Robert Vaughan, in Hengwrt MS. 96, folios 85, 131, 159. Hiraethog himself also refers to it as "Llyfr ache tew byr", at folio 37 of Hengwrt MS. 365. The earlier part of it was written about 1540, the latest about 1565. Small 4to. This is the same MS. as that referred to by Mr. Aneurin Owen, as No. 137, in his list of the MSS. missing from this collection.

239. This MS. contains—1, "The Secretum Secretorum", attributed to Aristotle; 2, "De Willielmo Conquestore", a biography of that king; 3, "Generatio Regum Scotie"; 4, "Liber de miseria humane conditionis", by Locharius Diaconus, afterwards Innocent III; 5, "De Adam, & Eva uxore eius, quomodo Expulsi fuerant de paradiso propter peccatum suum"; 6, "De infancia Christi"; 7, "De Asseneth filia Putipharis, & quo ordine accepit eam Joseph in uxorem"; 8, "Versus"; 9, "De Spe que sibi habent duo contraria, Desperacio & presumptio." I am told by Sir Frederick Madden that parts of this volume were written from about the year 1299 to 1300, other parts as late as the reign of Edward III. 8vo, vellum. This is the same MS. as No. 151, represented by Mr. Aneurin Owen, as missing.

240. Beautiful specimens of various ornamental alphabets, written by John Jones of Gellilyfdy (see Williams's "Biographical Dictionary of Eminent Welshmen"), in 1639. 4to.

241. "Italian Publication on different Alphabets. Printed at Rome, 1535." I cannot now find this work, though I observe that I have marked it as found. Pro-

bably, as a printed book, it was not sent to me with the MSS.

242. "Luckombe's History of Printing." This I have never seen, and believe it to be "The History and Art of Printing", by Philip Luckombe, printed in London in 1771.

243. "A Booke of Sundry Draughtes, *principally serving for Glasiers*, And not Impertinent for Plasterers and Gardiners: besides sundry other professions"; a printed book, by Walter Gidde, published in London in 1615; much injured. 4to.

244. Extracts from "Y Cwta Cyfarwydd" (see No. 134), sacred poetry, and medical receipts, all in Welsh; a fragment of the sixteenth century. 4to.

245. Notes from Camden's "Britannia", in the autograph of the antiquary, Robert Vaughan. At folio 62 is a copy of the Roman inscription, formerly at Caergai in Merionethshire. 4to, seventeenth century.

246. A volume of Welsh poetry, in which are compositions by the following writers, David ap Gwilym, Howel Airdrem, David ap Edmund, Morus Mowddwy, Bedo Brwynllys, Rees Nanney, Hugh Pennal, Ievan Dyvi, Aron Hiam, Gutto o'r Glyn. Some of the pieces at the beginning, and one at the end of the volume, are imperfect. 4to, sixteenth century.

247. A volume, nearly the whole of it containing Welsh poetry, amongst which are writings by the following poets: Ithel ap Rhys, Guttun Owen (this composition is dated in 1573: it must have been *transcribed* in that year, as Guttun Owen was dead long previously), Tudur Penllyn, Bedo Phelip (this poem also is dated in 1573, but the same remark will apply to it as to that by Guttun Owen above), Simwnt Vychan (in his autograph, one composed by himself, and others by Lewis Glyn Cothi, one of which is upon the battle of Danesmore in 1462, during the Wars of the Roses), Gutto o'r Glyn, Griffith Hiraethog, William Lley, David Gorchach, Iorwerth Fyngloid, Kynfrig ap David Goch, Lewis Mon. At folio 55 are some prayers to the Blessed Virgin.



Some of the poems at the commencement of this volume, are imperfect, as is one at the end. 4to, sixteenth century.

248. Another volume of Welsh poetry, in which are compositions by the following writers: Gutto'r Glyn, Lewis Glyn Cothi, Guttun Owain, Lewis Morgannwg, David Lloyd ap Llewelyn ap Griffith of Mathavarn (an elegy by him upon the celebrated Sir Rees ap Thomas, K.G., who died in 1527), Gwilym ap Sefnyn, Tudur Aled, Lewis Mon, Ievan Gethin ap Ievan ap Seissyllt (an elegy by him upon Owen Tudor, grandfather to King Henry VII), Meredith ap Rees (an elegy by him on the death of King Edward IV), John ap Howel, and David ap Edmunt. The poem commencing "Dyn wyf ni chais bod yn wych", is in the autograph of William Lleyln, and I suspect that many other poems in this MS. are so. 4to, sixteenth century.

249. "Liber Johannis Lewis." For a notice of this John Lewis, see "Cambrian Register," vol. iii, p. 311. This is a manuscript volume of Welsh poetry, and contains compositions by the following writers: Morgan Elvel, Trefnant, Thomas ab Einon, Thomas Teifi, Ievan ap Hugh, Hugh Arwystli, etc. Some of these pieces are imperfect. 4to, sixteenth century.

250. A collection of Welsh poetry, in 4to, sixteenth century, containing poems by the following writers: Hugh Arwystli, who died in 1583 (a large number by him, and probably in his autograph), David Nant mor, Sir Ievan, Hen Brydydd (Iolo Goch), Lewis Mon, Trefnant, Tudur Aled, Griffith Llwyd ap David ap Sienkin, Iorwerth Fynglwyd, Ievan Deulwyn, David ap Meredith ap Tudur, Rhys Goch of Glyndyfrdwy, Gutto'r Glynn, Rhys Nanmor, Owen Gwynedd (supposed to be in his autograph). For notices of most of these poets, see Williams's "Biographical Dictionary of Eminent Welshmen." Some few of the pieces are imperfect.

251. An imperfect MS. of the end of the fifteenth, or beginning of the sixteenth century, containing some of the works attributed to Taliesin and Merddin, and some poetry by Rhys Nanmor. Bound with No. 368.

252. A volume of Welsh poetry, in which are compositions by the following writers: Gutto'r Glyn, Howel David ap Ievan ap Rhys, David Nanmor, Ierwerth Vyn-glwyd, Iolo Goch, Rhys Nanmor, Lewis y Glyn, Howel Swrdwal, Bedo Aurdrem, Lewis Morganwg, Rhys Brychan, Jankyn Vyn-glwyd, Ryssiart Vyn-glwyd, David ap Edmund, Rhys Brydydd, Gwilym Tew, Sir Rhys o Garno. A leaf or two is wanting in the first poem. 4to, sixteenth century. This MS. belonged to Rhys Cain.

253. A quarto volume of Welsh poetry, in the autograph of the antiquary, Robert Vaughan. It contains a large collection of the poems of Gutto'r Glyn. There are also compositions by Ievan Vychan ap Ievan ap Adda, Meredith ap Rhys, David Lloyd ap Llewelyn ap Griffith, Long Lewis, David Beintiwyr, Ievan Tew Brydydd, Sir Philip Emlyn. This MS. is slightly imperfect, at the beginning and end.

253A. A torn and injured volume of Welsh poetry, in 4to. It contains compositions by the following poets: Griffith Hiraethog (I suspect a part of this volume to be in his hand), Lewis Mon, Simwnt Vychan (the poems commencing "Duw a roes", and "Tegaingl kedwid", are in his autograph), Gutto o'r Glyn, Howel ap David ap Ievan ap Rhys, Sion Kerri, David Nanmor (a poem commencing "Y Blaenaf o bobyl wynedd", addressed by this bard to David ap Ievan ap Einion, the gallant defender of Harlech Castle for King Henry VI,—see Pen-nant's "Tour in Wales", and "Life of Lord Herbert of Chirbury), William Lleyn (a poem by him in this MS. is dated in 1578), John Tudor (a poem by him, I suspect, is in his autograph), Ievan Llavar, Richard Philip (one in his hand), David Llwyd, Howel Kilan, William Alaw, Ierwerth Fyn-glwyd, John ap Howel ap Llywelyn Vychan, Iolo Goch (a poem to the four sons of Tudor ap Grono of Penmynydd; another to David ap Blethyn, Bishop of St. Asaph from 1314 till some years after 1346), Hugh Kowrnwy, Hugh Penal, David ap Edmund, Ievan ap Llewelyn Vychan, Bedo Ffilyp, Deio ap Ievan Ddu, Tudur Aled, Siankin Brydydd, Rhys Goch of Glyn-

dyfrdwy. Sixteenth century; tied up with 254 and 297.

254. A 4to volume of the sixteenth century, containing, for the most part, poetry, but some medical receipts. In it are pieces by the following writers: John Tudur, Griffith Hiraethog, Richard ap Howell, David Lloyd ap Llewelyn ap Griffith, Madoc Benvras, Howel Reinalit, Gutto'r Glynn, Tudur Aled, Llewelyn ap y Moel o'r Pantri, Doctor John Kent, Myglyn Brydydd Lloid, John Brwynog, Ievan Llafar, Ievan Deulwyn, Ievan Tew, Sion Philip, Gruffith ap David ap Howell, Simwnt Vychan, Howel ap Sir Mathay, Lewis Daron, Huw Arwystl, Gwylim ap Ievan Hen, Lewis Menai, Griffith Gryg,—“Gryff. ap Kynfrig ap Gryff. foel oedd yr hwn aelwid Gryff. Gryg.” At the end of this MS. are some chronological notes in verse, apparently by Ievan Owain and David Nanmor. Some of the compositions in this volume are imperfect. Tied up with 253*a* and 297.

255. A folio MS. of Welsh poetry, written between the years 1667 and 1678, by, and in the autograph of, Edward Morris (see Williams's “Biographical Dictionary of Eminent Welshmen.” This volume is somewhat torn and imperfect. Loose, within it, are some fragments of poetical compositions, by David ap Gwilym, David Nanmor, and John Tudur.

256. A small octavo MS. of Welsh genealogy, nearly all in the autograph of Griffith Hiraethog, “Ghb.” At folio 110 is a copy of the curious inscription, in barbarous Latin, formerly at Diserth in Flintshire, in memory of Einion, son of Ririd Flaidd, who was slain at the siege of Diserth Castle, about the year 1243. Sixteenth century, bound up with No. 365.

257. British history, from Brute to Harold, apparently much of it taken from the Brute Chronicle; “De Nativitate Domini nostri Jhesu Christi”; a memorandum that “Numa y<sup>o</sup> 2 Kynge of the Romans put Januarie & Februari to y<sup>e</sup> beginnunge of y<sup>e</sup> yeare circa anno mundi 4555”; and brief notices of the Popes from St. Peter to Benedict VII, 1322. Small 8vo; early seventeenth century.

258. A small 4to volume, mostly of Welsh poetry, some of the compositions in which are injured and imperfect. It contains writings by the following poets: David ap Gwilim, Hugh Pennal, Sion y Kent, Sion Phylip, Sion Tudur, Bedo Aerdrem, Gruffyd ap Owen ap Wiliam, Lewis Morganwg, Ievan Dyfi, Taliesin (poems and triads attributed to him,—one of the poems, “Llyma beth o hanes Taliesin”), Ievan Tew Brydydd, Master Hari Kydweli, David ap Howell Srdwal (a poem by him in praise of David ap Howell ap Owen, Esq., of Llanbrynmair), Rhys ap Hari. There are also, in this volume, a “Bardnad” upon Ellis ap Morris, Esq., of Clenenny in Carnarvonshire; some medical receipts, and a pedigree of Thomas ap Humphrey ap David, grandson of David ap Howell ap Owen, Esq., above mentioned. Sixteenth century. In the volume are signatures of “David Nanney” and “Emanuel Anwill.”

259. A small 4to volume, imperfect in parts. It contains two grammatical treatises—the commencement of one is wanting; a collection of poems, nearly all anonymous, but one by Griffith Gryg. I observe also “Pedair kamp ar vgain ysydd ardeniodd dyfnwal moelmud”); some pedigrees; a curious collection of drawings of carpenters’ tools, and other implements and objects; an incomplete copy of a deed of 35 Henry VIII, relating to John Almer of Almer and others; and at the end is a long and curious, but imperfect, poetical dialogue between “Yr yffeiriad, y wraig, y Gwr kadarn, ar Gwas, y gymdoges ar osibes.” Fifteenth, or very early in the sixteenth century, and later in that century. One of the pages is dated in 1543, another in 1569.

260. A small thick octavo volume of poetry, entirely in the autograph of Rhys Cain (see Williams’s “Dictionary of Eminent Welshmen”). Most of the poems are composed by him, but there are some by Ievan ap Tudur Penllyn, Gutto o’r Glynn, Llawdden, Davydd Nanmor, Howel Kilan, Gruffith Hiraethog, Tudur Aled, Lewys Mon. The poems by Rhys Cain are dated from 1573 to 1582. Some of the compositions in this MS. are imperfect.

261. A small thin quarto volume of the fifteenth century, containing Welsh poetry by the following writers: David Heuyd, Madawc Benuras, Llewelyn Goch ap Meuric Hen, Gruffut Llwyd, Ding Moel, Y Poesnet, Gutto ap Jankyn, Ieuan ap Gruffyth Gwent, "Ievan Bol ap Ievan ap Rys or Brysc y byddew", David ap Gwilym, "Gutto", and "Syr Thomas". This is a very valuable collection. Not one of the poems which it contains, excepting that one by David ap Gwilym, is to be found in Moses Williams's "Repertorium Poeticum", and several of the writers are not in Mr. Williams's valuable "Biographical Dictionary." This MS. is slightly imperfect.

262. Another small quarto volume of Welsh poetry, containing writings by the following poets: David ap Edmund, Robin Ddu, Bedo Ffylip, Howel ap Reinallt, Gwilim ap Ieuan, David ap Gwilim, Ieuan ap Llewelyn Vychan, Llawdden, Gutto o'r Glyn. Towards the end is a pedigree of King Henry VII. This MS. is, in some parts, injured and faded. It is of the latter end of the fifteenth, or of the early part of the sixteenth century, and later on in that century.

263. This MS. is described, in Mr. Aneurin Owen's catalogues, as containing "Prophetic Verses." I find in it some of the compositions attributed to Taliesin and Merddin, and a version of the "Coronawg Vaban." The volume is torn and imperfect, in parts of it. Late in the fifteenth, or early in the sixteenth century. Small 4to.

264. Another small quarto MS.; some of it, perhaps, as early as the end of the fifteenth century, the remainder, early, and later in the following century. It contains some of the poems attributed to Taliesin and Merddin, amongst them the "Avallenau", imperfect; a composition which at the end has this description of it, "Ac velly y tervyna diwedd y bateloedd"; a short pedigree of Edmund Lloyd of Maesmawr, Esq.; and the same of one John ap Ieuan ap Ywain of Meyvod; an imperfect pedigree of some of the branches of the feudal house of Powis; a tract to which there is the following

ending, "Llyma fal y diwedd y pyronosteicasion tyr agywyddol o waith yr vrddol ystyronomeer erra patar yr hwn oedd iddew allan or gyrysdynogaeth yn gywylad y twrk." "This ys the ende of thys litel booke which was the makinge of one erra pater." "Robert ap Rys ys the true oner of thys" [book]. This MS. is the same as No. 408. When I entered it under that number I had not identified it as 264.

265. Explanation of obsolete words, and some poetry, by Howel Cae Llwyd, David Pennant, Iolo Goch, Tudur Aled, Ieuan ap Tudur Penllyn, Howel Kilan; also genealogy and heraldry. Most of this volume is in the autograph of Simwnt Vychan. Small 4to, sixteenth century.

266. This is the same as 135, which I had not identified, when I entered it in this catalogue, as 266.

267. "North Wales Institutes of Poetry." 4to, seventeenth century. With this MS. is a fragment on the same subject, I think in the autograph of Dr. Davies of Mallwyd.

268. "Volume containing Poetry by Llewelyn Prydydd y moch, Bleddin vardd, and some Cywyddau. 8vo." This MS. is so catalogued by Mr. Aneurin Owen. He had found it, though I never have, or never identified it. I may yet do so, and find that, without knowing it, I have entered it further on in the catalogue.

269. A small quarto volume of Welsh poetry, containing compositions by the following writers: Howel ap David ap Ieuan ap Rhys, David Epynt, Ieuan Gethin, Lewys Morgannwc, Rrys Namar (Rhys Nanmor), Llewelyn ap Rysiart, Rys Dy ap Llewelyn ap Kydygan, Thomas Llawddyn, Ieuan Fab Howel Kae Llwyd, Rys Brychan, Tudur Penllyn, Ieuan Llwyd, Robin Ddy; also a calendar, and a tract written in a tabular form, which thus commences;

"Mak a mwn hir

kkkk tttt k t k t kkkk tttt kkt kk

Alban Rudderch

k t kk t k ttt k tt k t kk"; also a short tract, which

commences thus, "Llyma y gwahunnaeth yssydd rrwng y llythreu yssydd ynny saesnek ar rrei yssydd yny gymraec", etc. Sixteenth century, part, perhaps, as early as the end of the fifteenth century. At the end of this MS. is written, "liber Jonannis Lewis." For a notice of this John Lewis, see "Cambrian Register," vol. iii, p. 310.

270. A small, thick quarto volume of Welsh poetry, written, I think, late in the fifteenth, or early in the sixteenth century, or both. "Liber Johannis Lewis" (see "Cambrian Register," iii, p. 311). This MS. contains compositions by the following writers: David Epynt, some of the poetry attributed to Taliesin and Merddin, Howel Cae Llwyd (I suspect that a considerable part of the volume is in his autograph—at the end of one of the poems occurs, "Dauith ap Gwilim ai cant, Q<sup>d</sup> Howel Cae Llwydd"), Rys Dyfnwal, Howel ap David ap Ieuan ap Rys, David ap Ieuan Du, Nant, and y Nanta (a large collection of poems, in a most remarkable hand, by this writer, I suspect him to be David, or Rhys Nanmor), y Guttyn Kyriog, "Davyd Nant" (query David Nanmor, see above?—one poem appears to be written by him, or "John ap Rhys"), David ap Gwilym (a large collection of his poems), Madoc Benvras, Griffith ap yr Yngnad, "Iohlo Goch", Howel "Surdeval", Rys Brydydd o Dir Iarll, Llowdden, Lewis Glyn Cothi, Rys Vardd (a large collection by him). A few of the pieces in this volume are slightly imperfect.

271. "Liber Johannis Lewis" (see "Cambrian Register," iii, p. 311). This MS. is a small quarto, of about the same date as the preceding one, some of it, perhaps, a little later. It contains writings by the following Welsh poets: Rys Brychan, Kae Llwyd, Gruffith Llwyd, "Resiart Ttomas Dy", Thomas Terllys, Richard ap Rys (father of the eminent poet, Lewis Morganwg,—see Williams's "Biographical Dictionary"), David Epynt, Rys Dyganwy, Ievan Rrayadr, Rys Dyfnallt, Watkin Vychan, Lewis Glyn Cothi, Ieuan ap y Gutto, Iorwerth Vynglwyd, Rys Bryan, Yvein Iethon, Robin David, William Egwad, Llywarch Offeiriad, Llowdden, "Tew."

272. A thick folio volume, entirely in the autograph of Mr. John Jones of Gellilyfdy (see Williams's "Biographical Dictionary"). This MS. was finished in 1635, and contains "Dares Phrygius" in Welsh, and the "Brut y Brenhinoedd." At the commencement, Mr. Wm. Maurice of Llansilin has written "Guil. Mauricius Lansiliens. libro huic operculum impertit orbo. 1660."

273. A thick quarto volume, entirely in the autograph of Mr. Jones of Gellilyfdy, containing prophecies, bardic histories, "Avallenau Merddin", poems attributed to Taliesin, poems by "y Bardd Bach", or Rhys Vardd, and extracts from the "Cwttta Cyvarwydd", No. 34. It is stated at the end of these extracts, that the "Cwttta Cyvarwydd" was written in 1445. At the commencement of the present volume, the same note and date as in the preceding MS., occurs, in the hand of Mr. Wm. Maurice of Llansilin.

274. A thick folio volume, in the autograph of Mr. Jones of Gellilyfdy, entitled "Llyfr Sion ap Wiliam ap Sion, o hen Cowyddeu". Its contents are a vast number of transcripts, finished in the year 1621, of compositions by Welsh poets. Amongst them is an elegy by Lewis Mon, on the death of Ellis ap Griffith ap Einion of Rhagatt, in 1489; a poem by David Jones, vicar of Llanvair Dyffryn Clwyd, dated in 1589; one by Lewis ap Edward, addressed to Rees Wynn, rector of Llangadvan from 1537 to 1568, to ask for a horse for Rees Wynn, vicar of Nannerch from 1537 to 1589; an elegy by Edward ap Ralph ap Robert, upon the death of Simon Thelwall of Plas y Ward, co. Denbigh, Esq., dated in 1586; one by the same person upon the death of Sir Ievan Lloyd, of Bodidris in the same county, in 1585; a poem by David Lloyd ap Llewelyn ap Gruffydd, addressed to David ap Ievan ap Einion, upon his holding, as Constable of Harlech Castle, that Castle for the house of Lancaster, about the year 1468; a poem by Tudur Penllyn, addressed to Gruffydd Vychan ap Gruffydd ap Einion of Corsygedol, brother to Ellis ap Gruffydd ap Einion above mentioned, "a wnaed ido yn y fann ar ol



myned Siasbar iarl Penvro or Bermo i ffrainc, ond ef a vu Gruffyd faru kyn ei dyfod ef a harri druod"; an elegy by William Lleyrn, on the death of William Earl of Pembroke, in 1570.

275. A miscellaneous collection entirely in the autograph of Mr. Jones, of Gellilyfdy, above mentioned. The well known Mr. Edward Lhwyd, of the Ashmolean Museum, thus describes the contents of this MS., in Hengwrt MS. 351: "Llyfr teg yn Llawn Llytherenau mawr blodeuog yn Cynwys. 1. Chronologia ag am Owen Glyndwr beth; Hanes bedd mab Beli mab Benlli Gawr, p. 29. Am faes Garmon, p. 31. Item am Ruddwyn, a Myfyr, a Berwyn gawr, a oedd 3 brodyr p. 39. Item hanes yr Eisteddfod yn Nghaerfyrddin dan Ruff ap Nicolas; Item Chronologia excerpta ex Archivis." This tract is headed, in the MS., as follows: 'Inter Recorda domini Regis Caroli in Thesauro recepte Scaccarii sui sub custodia domini Thesaurarii et Camerarii ibidem remanente videlicet in quadam бага intitulata Magna ferula inter alia sic continetur ut sequitur. Scribitur in dorso Rotuli, An auncient Role of Kings &c. et alia notatu digna'; Item Trioedh Ynys Br.; Item Chronic. divers. mater.; headed in the MS., "De Chronicis diversariarum materiarum"; It. Brut y Saeson; It. 24 o Frenhinoedd y Britanniaed .... Hanes Lln. ap Ier. yn Llundain a Chynfrig coch o drefriw; It. Rhai o drigedd y Br.; It. Cato Cymraeg; It. Breuddwyd Maxen; It. Vita Elgari Lat.; It. Donatio Llangors ex Lib. Land.; It. Hanes Gr. ap Kynan o'r hen Llyfr o Wydr, "cum multis aliis futilibus". Amongst the *multa alia futilia* are some extracts from "Y Cwttta Cyfarwydd", No. 34 of these MSS. At the end of the present volume is written, in the hand of Mr. William Maurice of Llan-silin, "Finit. Julii 22, 1641, per Jo. Jones de Ysgeifiog, transcript. per Guil. Mauricium 1662. Care bonis avibus sine me Liber ibis in ævum."

276. The Laws of Howel Dda and the Statute of Rhuddlan in Welsh, a thick quarto, entirely in the autograph of Mr. Jones of Gellilyfdy. At the end of the

index is written, in his hand, "Ag fal hynn y terfyna y byrddan yma o brif bynkie y llyfr hwnn y 2 dydd o fis mihefyn oet krist 1606. Deo gratias John Jones."

277. Four quarto volumes of collections of words for a dictionary; five octavo volumes of collections of words for a dictionary; three folio volumes of collections of words for a dictionary; five oblong volumes of collections for ditto; one bound octavo volume of ditto; two duodecimo volumes of ditto; all in the hand of Mr. Jones of Gellilyfdy. Seventeenth century. See No. 335.

292.<sup>1</sup> Ancient Welsh poetry, in the autograph of Mr. Jones of Gellilyfdy. Folio, seventeenth century; in parts injured and imperfect.

293. "Dares Phrygius," in Welsh; at the commencement, a fragment of the same work, in Latin: all in the autograph of Mr. Jones of Gellilyfdy. This MS., which is tied up with No. 292, is in some places injured by damp.

294. "Llyvyr Sion ap William ap Sion" (Mr. Jones of Gellilyfdy). A volume of Welsh poetry entirely in his hand. It contains compositions, for the most part, of the more ancient of the Welsh poets; amongst them, writings attributed to Taliesin, compositions by Cynddelw Brydydd Mawr, David ap Gwilym, Iolo Goch, Llowarch Hên, Aneurin Gwawdrydd, "Mr. Roberts or tu hwnt ir mor", Elaeth y Brydydd, Einion Offeiriad, Lewis Glyn Cothi, Talai, Ralph ap Robert, Ieuan ap Rhydderch (this is in English); Englynion, attributed to the fabulous times of Arthur; verses by David ddu o Hiradduc, Meilir Brydydd, Bleiddin Fardd, Daniel Llosgwn Mew, Llowarch Brydydd y Moch, Gwydion ap Don, Meugan.

295. This MS. is marked outside "135", which is certainly wrong. It would be difficult to identify Mr. Aneurin Owen's "295". It may be the present volume, and I have placed it under that number. The contents are miscellaneous, for the most part genealogy and poetry. At the commencement is a very interesting

<sup>1</sup> This MS. is so numbered in Mr. Aneurin Owen's catalogues.

register of the marriage, and births of the children, of John Wynn, of Tower, near Mold; and an obituary of members of some of the principal families of North Wales,—amongst them those of Grey Lord Powis, Hammer, and Trevor, of an ancestor of the Eyttons of Leeswood, and of an ancestor of the Kyffins of Glascoed. Then come pedigrees of the Welsh saints, and kings of Britain, and native princes of Wales. Then comes “Tair Beriach Gwynedd”; then a large collection of poetry, amongst which are compositions by the following writers: Lewis Glyn Cothi, a poem by him in praise of Rinallt ap Gruffydd ap Bleddyn of Tower, near Mold; Howel Kilan; Ievan ap Tudur Penllyn, an elegy by him upon David Lloyd of Abertanatt, and Rinallt ap Gruffydd ap Bleddyn; Tudur Aled, by him, “Barnad Sion Wynn ap Ievan ap Rhys”, of Ystrad Alyn; David Nanmor; David ap Edmund; Ievan Deulwyn; Gwilym ap Sefnyn; David Llwyd ap Llewelyn ap Griffith; Lewis Môn; Robert ap David Lloyd; Gutto’r Glyn, an ode by him to Ievan Vychan of Moeliwrch, near Llansilin, in the county of Denbigh, and Howel his son; Simwnt Vychan, an elegy by him, written in 1589, upon the death of Mr. John Wynn of Tower, near Mold; John Tudur; Robert Evans, an elegy, by him, written in 1589; Edward ap Ralph; Sir David Trevor; Lewis Powel; “Master Rhys Thomas.” Towards the end of the volume is a tract entitled “Compound Manuel.” 4to, sixteenth century.

296. A tract upon grammar, Latin, eighteenth century, of little value.

297. This, I have little doubt, is the “Llyvyr bach o gywydau Howel Cilan”, represented by Mr. Aneurin Owen as missing. It contains an ode to Rhys ap Grifith ap Aron of Peniarth, who was living in 1481. The present MS. is imperfect at the beginning and end. Thin 4to, sixteenth century. Tied up with No. 253.

298. Volume of modern Welsh poetry. I cannot find this MS., though I have marked it in my copy of Mr. Aneurin Owen’s printed catalogue, as found. Perhaps,

inadvertently, it was not sent to me after the death of Sir Robert Williames Vaughan.

299. A quarto volume of Welsh poetry, imperfect at the beginning and end. It contains compositions by the following writers: Owen Gwynedd,—many of his poems, one of them “i Masdr” Richard Pugh of Rhosygarreg, Griffith Hafren, Matthe ap Llywelyn Goch, Sion Keri, Sion Ifans, Gutto ’r Glyn, an ode by him to Sir Roger Kynaston of Knockin, Sion Mowddwy, David ap David Llwyd, an ode by him to John Hughes of Maesypany, O. G. (Owen Gwynedd), an ode by him to Griffith Pugh of Rhosygarreg, William Lley, Thomas Penllyn, Rhys Cain, Ifan Clywedog, Sion Kent, Moris Berwyn, Hugh Machno, an elegy by him dated in 1607, Gwilym ap Ievan Hên, Risiart Owen, Ifan Heiliarth, Sion Kain, Huw Arwystl, Iefan Llavar, Ro. Kyffin. Sixteenth century.

300. A thin quarto volume of Welsh poetry, great part of which I believe to be in the autograph of Griffith Hafren (see Williams’s “Biographical Dictionary”). It contains compositions by the writers following: Lewis Dwnn, Owen Gwynedd, Moris Llwyd Wiliam, Bedo Havesp, Ievan Tew, Hugh Arwystl (one by him “i ofyn raper a ffwniard dros risiart Moris o riw ’r saeson Es-gwier”), Ievan Heuliarth, James Dwn, Rhobert Dyvi, Griffith Havren, Rhisiart Llwyd, Harri Gwyn, Richard Philip, Griffith Philip, Edward Evans (an ode by him in praise of Sir Edward Lloyd of Berthllwyd, dated in 1632; another, by John Kain, in praise of the same person, dated in 1629). All the poems in this MS. are laudatory of, or elegies upon, members of the family of Lloyd of Berthllwyd, near Llanidloes.

301. A miscellaneous collection in the autograph of Jones of Gellilyfdy; small quarto, seventeenth century. Amongst its contents are; a Form of Absolution, in Latin; a treatise upon Welsh Grammar, including part of the Grammar of Ederm Davod Aur; Poetical Ordinances of Griffith ap Cynan and Bleddyn ap Cynvyn; Commission by King Henry VIII to hold an Eisteddfod

at Caerwys, in the fifteenth year of his reign (see Jones's "Musical and Poetical Relics of the Welsh Bards," 4to, London, 1794, p. 46); "Araith Iolo Goch"; a tract headed "Tri thlws ardded Ynys Brydain a henwir fal hynn"; a Vocabulary or collection of Welsh words, the introduction to which is dated in 1639. At the commencement of this MS. is written, in the hand of Mr. Jones, "Johannes Jones me tenet Pa werth nef or ben-thic byd."

302. A small octavo MS. of the sixteenth century, containing entirely, with two exceptions, poems by the celebrated David ap Gwilym. In it are lines which are wanting in the printed copy of this poet's works. Most of the poems in the present volume appear to have been transcribed from ancient MSS. of David ap Gwilym's poems. The two compositions not by him, are, one by Madoc Benfras, and one by Iolo Goch,—an elegy on the death of David ap Gwilym. On the inside of the left hand cover of this book, is written, "Sum Liber Ellysi Price Anno Domini 1577." Query, if the celebrated Dr. Ellis Price? (See Williams's "Biographical Dictionary.") The first leaf of this MS. is wanting.

303. Rules of Music and Poetry, mostly, if not all, in the autograph of Sir Thomas ap William; and part transcribed by him from a book of William Cynwal, in 1582. I also find, on a page subsequent to the one on which is that date, "transcripsi Banchori 1567, ætatis 21, 26 Aprilis", in Sir Thomas Williams's hand. Thin 8vo.

304. The Statute of Rhuddlan, a small, thin quarto, of the fifteenth century, on vellum. I have little doubt that this MS. is in the hand of Lewis Glyn Cothi, styled also "Llewelyn y Glyn" (see Nos. 37 and 52). Several leaves at the beginning are torn and imperfect.

305. Fragment of the "Brut y Brenhinoedd", on paper. Fifteenth century, 4to.

306. The whole of this MS. is in the autograph of the learned physician, Sir Thomas ap William, frequently before referred to, and contains four treatises:—1, "Elu-

cidarius" (pp. 70), written, according to date, in 1594. It is a work on Divinity, and translated from the Latin. The language is excellent, and this was one reason of the Doctor's transcribing it into Welsh from an old copy on vellum. There is a copy of "Elucidarius" in Hengwrt MS. No. 350, with slight differences in the translation. 2, "Ymborth yr Enaid" (Food of the Soul). This is also a translation from the Latin, and the Doctor notes, "I suppose this was translated by Davydd Dhu, Athraw, for I found a portion of it attached to a Grammar of Davydh Dhu of Hiradhuc, and both in the same handwriting, 1596." There is a copy of this treatise in No. 350, but they appear to differ. 3, "Cyfraith Arvau" (Display of Heraldry), compilation by the Doctor, from various authors. 4, "Eoptes, neu Doethineb Ysprytol" (Spiritual Wisdom). This, too, is a translation from the Latin, and is supposed to be a spiritual conversation held with the Emperor Hadrian. There is a copy of this also in No. 350, but the translation is different, and is there called "Ipotis". At the end of this volume are several fragments, in hands of the fifteenth century, and early in the sixteenth: amongst them, "Summa totalis omnium Indulgentiarum xxiii. m. annorum et v. mille vii c quadragiesimarum"; an historical fragment ending with the coronation of Henry VII; a list of the kings of the Britons and of the sovereigns of England, ending with King Henry VII. 4to.

307. A large and valuable collection of poetry, containing compositions by those of the Welsh poets whose writings are usually found in such collections. Amongst these poems are a great number by Gutto' r Glyn, and Howel and Hugh Dafî. At folio 167 there is a poem by Sion Brwynog, on the death of John Wynn ap Meredith, of Gwydir, Esq., who died in 1559. At folio 282 is one by William Lleyrn, to beg *twelve mares* from twelve gentlemen of Merionethshire, who are named. One of the poems by Hugh Dafî, is addressed to King Henry VIII. Much of this MS. is in the autograph of Dr. Davies of Mallwyd, and of William Salesbury, editor

of the Welsh Testament printed in 1567 (see Williams's "Biographical Dictionary"). At folio 284 is a tract by William Salesbury, headed "Wiliam Salbri yn danfon annerch at Gruff. Hiraethog ac eraill o'i gelfyddyd." There is a copious index to this volume. A very few of the poems are imperfect. 4to, sixteenth and seventeenth centuries.

308. The Book of Edward ap Roger. A large and valuable collection of Welsh pedigrees by Edward ap Roger, otherwise Eyton, of Bodylltyn, in the parish of Rhuabon, a place now within the park wall of Wynnstay. He died 15th of May, 1587. This MS. is referred to by Griffith Hiraethog in Hengwrt MS. 436, folio 116, and repeatedly, by the antiquary, Robert Vaughan, in his large volume of pedigrees, No. 96 of this collection. Folio.

309. A small octavo volume, almost entirely in the autograph of William Cynwal, and containing many of his poems, written between 1569 and 1572 inclusive. It also contains compositions by the following Welsh poets: Simwnt Vychan, Tudur Aled (there is an elegy by him upon Howel ap Rhys, of Rûg in Merionethshire), Gutto'r Glyn (there is by him, "Kowydd Maes y Mambri,"—Banbury), Griffith Hiraethog (there is an elegy by him upon the death of Moris Ievan, of Penmorva, in 1563), Lewis Daron, Sion Brwynoc, Griffith Llwyd ap David ap Einion, David Nanmor, David Alaw, Rhys Pennardd (there is an elegy by him upon the death of Rhys ap Howel ap Madoc of Evionedd), Gruffith Gryc, Iolo Goch, Lewis Mon, Kynric ap David Goch, Rhys Goch of Eryri (there is an elegy by him upon Gwilym ap Griffith, of Penrhyn in Carnarvonshire), Gwilym ap Sefnyn, Robert Leiaf, Howel Gethin of Celynnoc (there is a poem by him addressed to the four sons of Rhys ap Howel ap Madoc of Evionedd), Ievan Waed Du (there is an ode by him addressed to Ievan ap Einion of Evionedd), Moris Dwyvech. The first composition in this MS. is imperfect at the commencement.

310. This MS., labelled "Legendary Lives of Saints", consists of 168 pages, small quarto, and proves to be a

work of great importance. It is an "Ordinale", or dramatic Mystery, written in the ancient Cornish language. It is a little later in style and orthography than the three dramas published by Mr. Edwin Norris, in two volumes (Oxford, 1859), from a MS. in the Bodleian Library, and of which there is also a MS. copy among these MSS., as mentioned by Edward Lhuyd. The present MS. has the date 1504. It seems never to have been alluded to by any writer, and its existence to have been quite unknown. It commences thus: "Hic incipit ordinale de Vita Sancti Mereadoci Episcopi et Confessoris." At the end is written, "ffinit p dñm Nad Ton Ann° Dñi m. v. iiij." It is quite perfect, and in excellent preservation.

311. "Llyfr Teg." A very fine copy of the Laws of Howel Dda. This MS. was made use of by Mr. Aneurin Owen in compiling his edition of the Welsh Laws. He describes it as "a very fine specimen, perfect, of the middle of the fourteenth century." I doubt, however, if it is *quite* perfect at the end. At the commencement, Mr. William Maurice, of Llansilin, has written, "Lib Têg, vel, Têg yw Arwyddyn y llyfr hwenn yn Neddf-grawn. Wm. M. Llyfr Prawf ynad Mad. ap Jorwerth sydd yn dechreu, pag. iii. or llyfr hwenn. Alpha & Jor. nostrum, ad hunc Codicem emendatissimum, examinavi ego W. M. 1662. Care, bonis avibus sine me Liber ibis in ævum." 4to, on vellum.

312. Two copies of the Laws of Howel Dda, styled "Beta" and "Bedu," somewhat imperfect; and a fragment of the same Laws, styled "Frag." All these MSS. were used by Mr. Aneurin Owen in compiling his edition of the Welsh Laws. He describes the two former as of the fourteenth century, the last is of the century following. At the commencement of the first, there is the fragment of a note by Mr. Wm. Maurice, of Llansilin, as follows: ".....y Llyfr hwn..... W. M.....q.d.....ch. Comparat. cum nostro B." On a fly-leaf at the commencement of the second, he has written, "Bedu alias Bed. Lib. Bedu. yw arwyddyn y llyfr hwn yn Neddf-



fgrawn W. M. Exam<sup>t</sup> ad Betam nostrum Bedu. q. d. Lib. Beta du, canys yr un yw a Beta, neu B. 1663." In like manner, to the last, he has written: "Frag. yw arwyddyn y llyfrau hwn yn Neddfgrawn W. M. Examinat. ad nostrum Ass. aliqua transcribuntur ad finem TRI." Small, thick 4to, vellum and paper.

313. "Brud y Breninoedd," a quarto MS. of the fourteenth century, on vellum, curiously illustrated in colours. On a piece of vellum at the commencement is written, in the autographs of Mr. Vaughan, the antiquary, and Mr. Wm. Maurice, "Llyfr Robert Vaughan or Hengwrt yn sir Feirionydd yw hwna, teste Guilielmo Mauricio Llansiliensis." This MS. is slightly injured by rats.

314. "Brud y Breninoedd, vellum, 4to, two inches thick." I cannot find this MS., though I have noted it as found in Mr. Aneurin Owen's printed catalogue. It is probable that I may have done so before these MSS. became mine, and that this one was mislaid before they were sent to me. Perhaps it will yet be discovered.

315. Another copy of the "Brud y Breninoedd." This is a small quarto MS., on vellum, the greater part of which is of the thirteenth century, but a few leaves at the end, which is imperfect, are later. On a fly-leaf, Mr. Wm. Maurice, of Llansilin, has written, "Guil. Mauricius Lansiliensis operculum huic MSS. impertit orbo An. 1660"; and on another fly-leaf, in a hand of the fifteenth, or *very early* in the sixteenth century, is written, "Glyndwr Pan goronet Henry brenin y pedwarydd oet yr Iessu mcccc excepto duo Anno (*sic*) & y gwannwyn nessaf y llosget aber conwy . y vlwyddyn nessa i kyvodes ywain ap Gruff. tridieu kyn gwyl vathev ar gwyl vathev hwnno i llosges ruthin Duw gwener nessa ar hynny i bv y lladdva yn y vyrnwy. Anno m.ccccvj ar dduw kalan mai i llosges y sayson ysgopty llnelwy."

316. The British History, by Geoffrey of Monmouth, in Latin. 4to, vellum, thirteenth century. At the end of the volume, in the same hand, is a list of the Saxon and Norman monarchs of England to the death of Henry III, and it is continued, in a later hand, to the end of the reign of Edward III.

317. Another copy of Geoffrey of Monmouth's History, in Latin. 8vo, on vellum, fifteenth century.

318. An imperfect copy of the "Brud y Brenhinoedd", and commencement of the History of the Saxons. Vellum, 4to, written in the year 1444, as appears by the following note; "Llyma ual y teruyna ystoria y brenhinoedd brytaneit o brutus hyt Cadwalydyr vendigeit yr hon a yscriuenawdd dauid ap meredith Clais:—Llyma ual i dechreu ystoria brenhinedd y saesson a ymchoelawdd y rac dywededic dauid o ladin yn gymraec oet crist mil ccccxliii<sup>o</sup>."

319. This MS. was written about the year 1587. It contains entirely, history and chronology. Amongst the more important of its contents are, a copy of the "Brud y Tywysogion" (see No. 442); a Chronicle from Cadwalader to Elizabeth, to which is the following heading, "Y koronigl o gadwaladr vendigaid y brenhin diwaethaf or brytaniad hyd at y frenhines Elssabeth." This Chronicle ends in 1565; then follows a tract headed thus, "llyma henwau y pedwar brenhin ar xx or brytaniaid a farnwyd yn allvokaf yn gadarnaf ac yn wrolaf i gwnkerio i adeilad ac i roi roddion ardderthawc"; after this is a copy of the "Brud y Tywysogion"; and at the end of the volume is a chronology, much of it being an almost verbal copy of that in No. 8. I believe the whole of this volume to be in the autograph of Griffith Hiraethog. The two last tracts are injured by rats. 4to.

320. This is another copy of "The Brute Chronicle" (see Nos. 115, 429). It appears nearly to agree with 115, but to differ more from 429. Folio, fifteenth century, very imperfect.

321. A valuable collection of transcripts of ancient extents, ministers' accounts, coroners' rolls, and other records, nearly all relating to the counties of Carnarvon, Anglesey, and Merioneth; and nearly the whole in the autograph of the antiquary, Robert Vaughan. They embrace a very long period, commencing in the reign of Edward III. At the end of the volume is a long list of those of the county of Anglesey who were indicted and fined, or outlawed, for their participation in the

rebellion of Owen Glyndwr. With these records is an original account, between Sir John Salusbury, Knt., and Lewis Owen, Esq., his deputy, well known as "the Baron", for the year ending at Michaelmas 1 and 2 Philip and Mary. It is dated at Lleweny, 2 Oct. 1555. Folio, sixteenth and seventeenth centuries.

322. This MS. is described in Mr. Aneurin Owen's printed catalogue, as containing "poetry, some of the middle ages, the rest Cywyddau by various authors." I have never seen, or never been able to identify it; which, if there is no number upon it, is not improbable, from Mr. Owen's description. Perhaps it may be amongst the many MSS. in the Hengwrt Library, which are omitted in his catalogue, but which will be added to this one.

323. Heraldry (see No. 413).

324. A very large and valuable collection of pedigrees, mostly a transcript of No. 96, but with many additions. The greater part of it is in a hand very like that of the antiquary, Robert Vaughan, but I believe it to be an autograph of one of the Nanneys of Nanney, in Merionethshire. Some of the additions have been made later, in the last century. Large folio, seventeenth and eighteenth centuries. This volume was given to the late Lieut.-Colonel Vaughan, by his friend, the Rev. Robert Owen, of Waenfach in the parish of Llanegryn.

326. The earlier part of this MS., which is injured and torn, was written by a Richard Owen between the years 1550 and 1559 inclusive. Amongst the contents worthy of notice are,—Advice to Young Women, from the Latin of Ludovicus Vives; the Prophecy of Sibli ddoeth; "Henwau Arglwydd"; some pedigrees, amongst them that of the Princes of Wales; pedigrees of Welsh saints, some imperfect; charters relating to Chirk, and confirmation of them by Edmund Earl of Arundel; Prophecy of Merlin; a letter from "John Ley", dated at "Budworth, 18 Dec. 1632", upon subjects of religious controversy; proclamation of King James I relating to preaching; forms for funeral processions and precedence; medical receipts. Folio, in Welsh, sixteenth and seventeenth centuries.

327. I have never seen, or never identified, this MS., which is described in Mr. Aneurin Owen's catalogues as "De rebus in Cambriâ gestis, precipue a Maelgwn Gwynedd, by Mr. Robert Vaughan." Folio, one inch and a half thick.

328. This MS. is incorrectly described by Mr. Aneurin Owen, and on a label outside it, as "The Flammbe of the Mountaigne Etthena." It is a fragment of Chaucer's translation of "Boethius de Consolatione Philosophie." Folio, upon vellum, fifteenth century.

329. Extracts from Camden's "Britannia," beautifully written by the antiquary, Robert Vaughan, with numerous drawings of coins and copies of ancient inscriptions, also by him. Folio, Latin, seventeenth century.

330. This is a miscellaneous collection of transcripts, all in Welsh, made by Jones of Gellilyfdy, between the years 1609 and 1612 inclusive. It contains the Destruction of Jerusalem by Titus, and Death of Pilate, a drama, wherein the actors are—Hell personified, Satan, Christ, the Saints, David, Esaias, Adam, Death, Devils, Habakkuk, Michael; Story of the Blessed Oil; the Fifteen Signs before the Day of Judgment; the Sufferings of Christ, from the Gospel of St. Mathew (old translation); account how "Elen" found the blessed Cross concealed by the Jews; the five Things that Christ did upon the Cross; four Ways in which Men resemble Angels; the seven Occurrences to Man in dying; the nine Ranks of the Soul of Man; Description of the Day of Judgment; the Purgatory of Patrick; the Pains of the Purgatory of Patrick, and Pleasures of the earthly Paradise; Dispute between the Soul and Body, translated from the Latin by Iolo Goch (see Williams's "Biographical Dictionary;" Description of Humility. The last tract is, in some parts, torn and imperfect. 4to.

331. The whole of this MS., in 4to, is in the autograph of Mr. John Jones, so often before mentioned. It contains several tracts, in prose and verse, by Sion Tudur, of Wigfair, Registrar of the Ecclesiastical Court of St. Asaph; also his Perpetual Almanack, and the Travels of Sir John Mandeville in verse; the whole in Welsh,

and transcribed between the years 1605 and 1610. The first and last tracts are imperfect. This Sion Tudyr graduated as "dysgybl pencerddiaid", in the great Eisteddvod held at Caerwys, May 26, 1568 (see Williams's "Biographical Dictionary").

332. Another copy of the "Brud y Tywysogion." This transcript is entirely in the hand of Jones of Gellilyfdy. 4to, seventeenth century. Several leaves at the beginning and end, and two in the middle, are injured, or wanting. This MS. is referred to in the preface to the "Brut y Tywysogion" (8vo, London, 1860, p. xlii). See Nos. 16 and 57.

333. Lives of Apostles and Saints, in Welsh, entirely in the hand of Jones of Gellilyfdy. These transcripts were made by him between the years 1608 and 1611, inclusive. At the end of the Life of St. Martin is the following note: "Sion Trefor a droes y vuchedd honn o'r Lladyn yn Cymraec a Guttun Owain ai hysgrifennodd pan oedd oed Krist 1488: yn amser Harri 7, nid amgen, y 3 vlyddyn o goronedigaeth yr vn harri; ac wrth gopi yr vn Guttun yr ysgrifennwyd hwnn (medd Rosier Morys) Anno Domini 1582, et 25 regni Elizabethæ &c., a minnau ai had ysgrifennais o law Roessier Morys y 30 o fis Tachwedd oed Krist 1609." 4to.

334. History of Britain from various authors; the Destruction of the Monastery of Bangor Iscoed; of Arthur, King of the Britons; Princes of North Wales; the Cities of Ancient Britain; the first Session held at Denbigh; Five Visits of the Plague in Britain; Scripture Genealogies; Mythology; Drudwas devoured by his Birds, called "Adar Llŵch Gwyn"; Severus Sulpetius; the whole in Welsh, and in the autograph of Jones of Gellilyfdy. At the end of one of the chronicles in this volume (p. 137) is the following note: "Ag velly y tervyna hyn, o kronikl a ysgrifennis i allan o lyfr Thop ap Rys ap Howel ap Ievan Vychan (ar ddigwyl vair gynta y 15 o Aust y vlyddyn o oedran Krist 1604), yr hwn a ysgrivenesed yn oedran Krist 1517." 4to.

CHRISTIAN INSCRIPTIONS IN THE IRISH  
LANGUAGE.

THE inscriptions of Ireland anterior to the English invasion, have never yet been fully described or published. The largest collection of such in existence was formed by Dr. Petrie ; and it is the desire of his friends that his drawings should now be published, in *facsimile*, with such additions to the collection as have been made since his death.

In the year 1822, Dr. Petrie first visited Clonmacnois, when he made drawings of a hundred and forty-three inscriptions ; of which there are now but eighty-six remaining, the rest having been broken up and lost, or perhaps stolen by tourists. He made from ninety to a hundred drawings of such inscriptions, in his visits to other ecclesiastical establishments of Ireland, as St. Breacan's, of Aranmore. Some few of these are mere notes, or unfinished sketches of the stones, and fresh drawings will be required. In order to make this collection as complete as possible, all such inscriptions as are found on reliquaries, croziers, etc., such as those on the Soiscel Molaise, the Cathach of Columcille, the Cross of Cong, the Shrine of St. Patrick's Bell, and the Lismore Crozier, will be added : making in all about two hundred and fifty inscriptions.

In his evidence before the Parliamentary Commission of Inquiry into the Ordnance Survey of Ireland, Dr. Petrie speaks of the deep impression made upon his mind on the occasion of his first visit to Clonmacnois, by the sight of the monumental inscriptions then existing in that place, which was the cemetery of many of the kings, bishops, and other distinguished men in Ireland, from the sixth to the twelfth century ; and he adds, " those inscriptions which had never been previ-

ously noticed, or at least explained, I found, from reference to books which I had with me at the place, presented the names of some of the most distinguished people, during that period, that figured in Irish, and some of them even in British, history. For instance, one of the first inscriptions that I copied was that of Suibhne Mac Maelhumaei, an ecclesiastic who was the most celebrated for his learning in Ireland in the ninth century, and had been invited over to England by Alfred the Great, where he obtained so much fame that his death was recorded in all the English, Saxon, and Welsh chronicles." Also, in a letter addressed to Sir Bernard Burke, on the genealogy of the O'Melaghlin, Dr. Petrie remarks—"Clonmacnois was the Iona of Ireland, or rather, Iona was the Clonmacnois of Scotland—namely, the place of sepulture of most of the royal families of the country, as the O'Melaghlin, hereditary kings of Meath, and in alternate succession with the northern O'Neills, kings of Ireland; the O'Conors, kings of Connaught; the Macarthis, of Desmond, or South Munster; the O'Kellys, of Hymanie; the MacDermots, of Moylurg, etc., etc.; of whom all those I have enumerated, with several others, had erected churches, or mortuary chapels, within the cemetery, which bore the family name, and within which none but the members of those families, respectively, were formerly allowed to be interred."

One great element of interest in this collection of the inscriptions at Clonmacnois is that we have here upwards of a hundred and seventy stones, which, being more or less arranged in sequence, form a complete series, ranging from the seventh down to the twelfth century, showing the gradual development and progress of the art of palæography and of sculpture in Ireland, and which may thus serve as a key to the approximate date of such works elsewhere in the British Islands. Many of these stones seem to have been identified, and this identification rendered more or less certain by bringing three forms of evidence to bear on each stone; first, the identification of the name in the Annals; second, the

study of the palæographical and philological forms and peculiarities observable in the inscriptions themselves ; thirdly, the amount of artistic power displayed, and the growth and development of certain designs at certain periods.

Having, then, this series to start from, we can form some estimate of the date of other examples of sculpture in Ireland, always allowing for the superior skill in art which would naturally be exhibited in so central a school of learning as that of Clonmacnois, when compared with the wild and lonely regions of Kerry, or the desert rocks of the islands of the Atlantic.

In the first place it must be stated that this work consists merely of those inscriptions which are written in the localised Roman, or, as it is popularly called, the Irish character, *all* of which obviously belong to the Christian Age ; therefore, those which are in the Ogham or occult characters, and which have such a peculiar interest from the uncertainty which as yet attends their history, will have no place in this volume, excepting where they occur in company with the Roman letter. One example of such has been found at Clonmacnois on the stone marked *Colman bocht*, the latter word, which means *poor*, being in the Ogham character. Another is that at Kilfountain, near Dingle, in Kerry, the stone of Finten, who founded the church in that district A.D. 683. However, the most interesting of these particular stones is that discovered by the Rev. Mr. Shearman at Killeen Cormac, in the County of Wicklow, the inscription, in Roman characters, on which is *IVVERI DEVIDES* ; and the *Ogham* has been read “*Duftanos Saei Sahattos*,” meaning “*Duftan Chief Sage*.” So that it is supposed to be the tomb of the chief Druid of King Laery (Laeghaire) Duftach, whose conversion by St. Patrick, A.D. 455, is described in the ancient life of that Saint by Muirchu Maccumachtheni, written towards the close of the seventh century.

In two of these inscriptions the form of the lettering is that of the Roman uncial, the letter *s* being in the



form of the figure 8. As we advance towards the eighth century we have more varieties, particularly in the letters A, D, N, and O. These may all be classed under two terms, angular, or round, the rudeness or perfection of the rounding seeming to vary more with the degree of skill in the artist than with the period, whether early or late, of the stone. N is sometimes shaped like h or u. The lozenge-shaped o on the Roscommon inscription, and on the stone of Cholumbon, A.D. 652, as well as on the Ardagh chalice, is characteristic of seventh century work in Anglo-Saxon art. It occurs in the Ruthwell cross in the word *adoramus*.

The letters A and U are so often formed alike that mistakes have occurred in consequence in the reading of certain inscriptions where these letters are used. Bonait has been read Bonuit, and Cathail has been read Cathuil on the stone of Corpre MacAthail at Glendalough. This accident has occurred from the partial erasing of the top line of the A in many instances. In the same way s and f may be often confused, from the disappearance or indistinctness of the central cross stroke of the f.

1.—ALPHABET OF THE SEVENTH CENTURY.

α β γ δ ε ζ η ι λ μ ο ρ ρ  
 ρ ρ ρ τ α υ φ ζ ε.

2.—ALPHABET OF THE ELEVENTH CENTURY.

a b c d e f g h i l m n o p  
 r s r t u v.

As we advance from the ninth to the twelfth centuries no very important change in the actual form of the letters takes place, but their gradual growth in grace and dignity is very striking. The beautiful heart-shaped *D*, so often seen in the book of Kells, first appears on the stones of the early part of the tenth century, while the *o* is long and graceful, and pointed at the bottom. A comparison between the forms of the letters on the Abecedarium stone at Kilmalkedar, and the stone of Joseph at Roscommon (see alphabet 1), with the noble forms of those in the twelfth century of Maelmighel and Maeliohn ēps, A.D. 1172 (see alphabet 2), will at once bear testimony to the progress, not only in execution, but in dignity and refinement of feeling, which was being carried on up to that period.

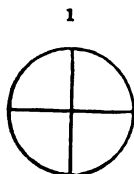
While the various shapes of the letters thus illustrate the history of writing in this country, the philologist may discover some interesting declensional forms in the inscriptions, simple, and in but few words, as they are. O'Donovan, in his grammar, and the editor of Cormac's *Glossary*, in his notes to that work, quote some of these Irish inscriptions as offering the most correct examples of certain philological forms, such as the aspiration of certain letters, a grammatical peculiarity, the general use of which distinguishes the Irish Gaelic, and other cognate dialects, from all modern languages; or such a singular form as that found in the very ancient inscription before mentioned at Roscommon, where we have an instance of what O'Donovan terms "eclipsis", or "the suppression of the sounds of certain radical consonants by prefixing others of the same organ"; but which Zeuss (*Gram. Celt.*, i, p. 200) more correctly describes as a change in the first letters of words following pronouns, prepositions, or particles, terminating with the letter *n*.

The various forms of the symbol of the cross which appear on these Irish tombstones, and the gradual development of artistic feeling shown in the series from the seventh to the eleventh century, is the next point of interest in the collection. Of the earlier Christian symbols

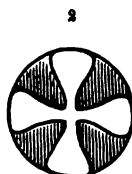
found in the catacombs we have scarcely any example in this country. The anchor, symbol of Hope,—the dove, of the Holy Spirit, the palm leaf, emblem of Peace, are never found engraved on the Irish stones, while the ship, emblematic of the Church of Christ, has only been found carved in the soffit of a window in the Round Tower at Roscrea ; and the fish, symbol both of Christ and the Christian—which De Rossi tells us never appears as a symbol in Christian art in Italy after the fifth century—occurs but once in this country, on a stone probably of the eighth century, that of Oidacan, at Fuerty, in the County of Roscommon. The cross, Dr. Northcote tells us, is neither the earliest nor the most common of Christian symbols, and the Abbé Martigny adds that no monument of certain date presents us with either a Greek or a Latin cross before the fifth century. It is possible that, in the first and the persecuted period of the Church, this sign could not be freely exposed to public gaze, and one of the first places in which we meet with it is in a *loculus* in the lowest floor of the crypt of St. Lucina, where a simple Greek cross appears, with an inscription ; and, in bas-reliefs, on the early Christian sarcophagi representing the miracle of the loaves and fishes, the bread is inscribed with this mark of the cross within the circle, which is also seen on a cake represented in one of the great illuminated pages of the Book of Kells. It seems, in fact, to have been a baker's mark of great antiquity, such as is found to have been put on the ancient Egyptian bread.

When it is remembered that Christianity was introduced into Ireland between the fourth and fifth centuries, and that the first monuments of Christian art date from the sixth and seventh centuries, it is an interesting fact that this cross within the circle is that which is found on the oldest stones in Ireland, and we have one authentic example of such a cross being carved on a rock in St. Patrick's time. This interesting memorial is near the Church of Kilmore, in the County of Mayo, at a place called Lia na Manach. The creation of this cross is described in the Acts of Patrick by Tire-

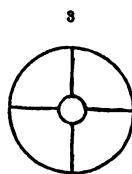
chan preserved in the Book of Armagh, folio 15; and its situation is clearly pointed out in the Tripartite life of that saint. Among the earliest and rudest looking of our inscribed stones are those of Kilmalkedar, Gallarus, Kilfountain, and Reask, which are all decorated with the cross within the circle. So also with one of the oldest stones in Aran, "Sancti Brecani," but that in this one, which appears to be of later date, a further development is seen in the introduction of a smaller circle in the centre, where the cross-lines intersect.



A.D. 450 to 500.

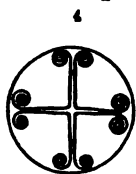


500 to 600.



600.

An ornamental design of much interest in the history of Celtic art is found on the Abecedarium stone in Kerry. It is a spiral ornament at the ends of the shaft and



A.D. 600 to 700.

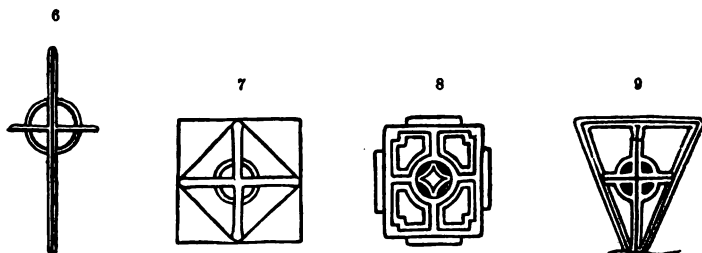


arms of the cross, which seems to have been a common form in the north of Italy, a few examples of which may be seen on monuments in Ravenna, Torcello, and San Ambrogio at Milan.

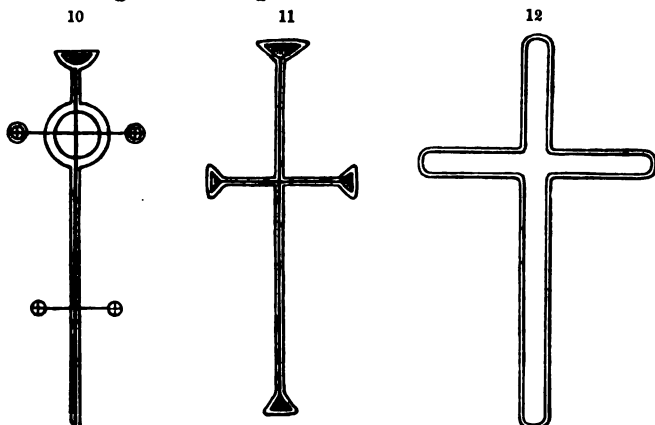
The first dated example of this design which we have in Ireland is in the stone of Ternohc Macceran, at Kilnasaggart, who died A.D. 716, but many crosses are still standing in Aran, Innismurray, Inniscealtra, and Limerick, which are thus decorated.

In No. 6, the cross on the tomb of Forcos, about the beginning of the eighth century, we see a curious modification of the form of the cross with the circle, shewing a transition from the Greek to the Irish cross, which latter form seems almost the only one in use in the eighth century. Many new crosses appear to have been introduced between the years 800 and 900, some of which are mere geometrical patterns, evidently soon

rejected, as they deserved to be, for their want of beauty in design, such as Nos. 7 and 8, the stones of Orthanach, who died A.D. 809; and Blaithmac, who died 891; and Jerome (No. 9), which last is more interesting than the former, since it would seem to symbolise at once the doctrine of the Unity and Trinity with that of the cross; the circle, the cross, and the triangle, being all therein combined.



A curious variety, which seems to belong to this period, is found very often in the islands off the west coast of Ireland. It has two, and sometimes three arms; the widest being at the top, instead of the bottom as in the



papal cross and the patriarchal cross of the Holy Sepulchre. This example (No. 10) comes from the tomb of Tighernac in Aran. The plain Latin cross is also sometimes seen on stones of the ninth century, such as

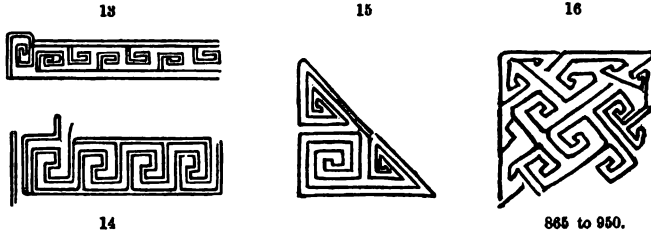
those of Finnachtu (No. 11), King of Leinster, who died A.D. 848, and Cen[nedig] (No. 12). This form first appears in Italy, on a coin issued by Galla Placidia, in the year 451. A great stride forward seems to have been made in sculpture from the end of the ninth to the eleventh century, and the increase of grace and beauty of form in the crosses themselves was equal to that of the letters and ornamental design in the work which accompanied them. One glance at the outline of the crosses of Maelphatric, Maelfinnia (abbot of Clonmacnois), and Odran hua Eolais (scribe of Clonmacnois), who all died in the tenth century, will shew at once that such work may, indeed, belong to the same period of art-development as the great crosses of Clonmacnois and Monasterboice, erected at that time.

A few words may now be added on the different forms of ornamental designs found upon these stones.

With the exception of the zigzag or chevron, and the trumpet-pattern, no design found on the carved stones of *pagan* Ireland bears the least resemblance to the ornamental work of *Christian* Ireland in the ninth century; and even in the case of these two exceptions, the resemblance is little more than in name, as few could see much similarity between the chevron design in Norman architecture and the rude zigzags on the stones in the interior of New Grange. So also with the trumpet-pattern. There seem to be two distinct developments of this design,—one pagan, such as is seen on our ancient bronze utensils; and the other Christian, as in the divergent spirals of the illuminated MSS. of the seventh and eighth centuries, and the oldest of our shrines or other ecclesiastical relics, as well as on the sculptured stones of the ninth and tenth centuries.

The next ornamental design which occurs about this period seems to be of foreign extraction. It is the so-called Greek fret, or gammadion, two examples of which are here given (Nos. 13, 14) from the stones of Findan and Maelan, who, if rightly identified with similar names occurring in the annals, died A.D. 800, 848. This latter

design, which is of common occurrence in our illuminated MSS. and other monuments of our ancient art, cannot be said to be in any particular way characteristic of this art. It is found, at a very early period, in various countries and among various races, from Yucatan, China, and Egypt, down to the Byzantine period in Europe.

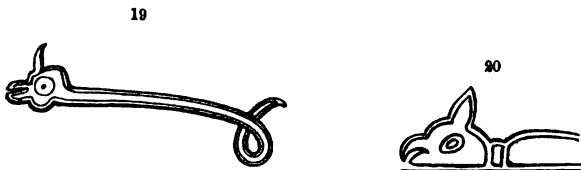


865 to 950.

But the art-instinct of the Celtic people gave birth to varieties and modifications of this design which are met with in the work of no other people; and by throwing the lines diagonally, which in the original are at right angles, they made that beautiful pattern so common in its various changes and singular forms on all our ancient monuments. The first example of this design, in this collection, is seen on the stone of Fechnach, who died A.D. 866 (see figs. 15, 16, 17, 18).



To this period also belong those stones which shew the first examples of the use of animal forms in sculp-



ture. On the stone of Cobthac, abbot of Clonmacnois, who died A.D. 807, that curious, lizard-like animal (fig. 19)



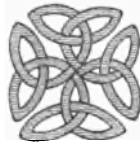




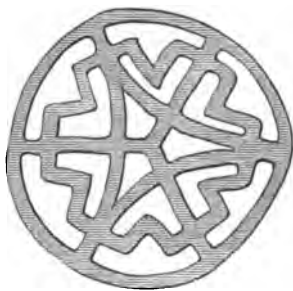
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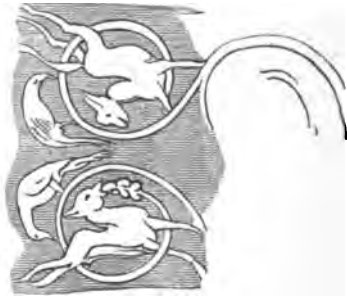
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21.



24.



25.



26.



27.

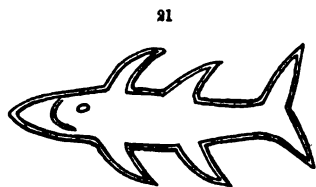


28.

915.

916.

is three times represented, which was such a favourite among our old scribes, who never ceased to delight in curling and plaiting its long tail. The dog's head (fig. 20) is found on a small fragment lately discovered by the Rev. James Graves at the Nunnery Church, Clonmacnois; and the fish (fig. 21) is seen on the stone of Oidacan, at Fuerty in the county of Roscommon.



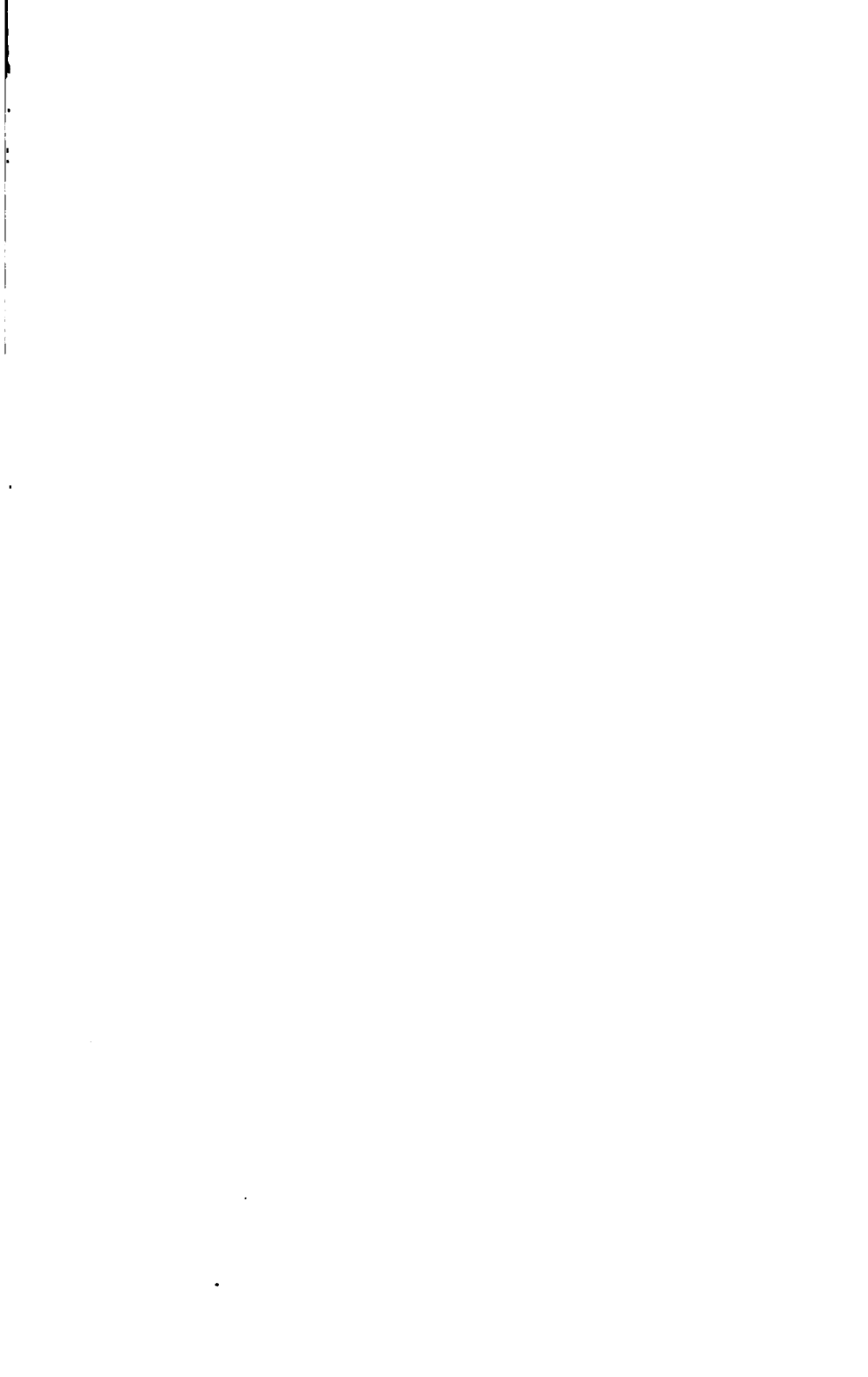
The use of the fish among the early Christians of Italy as a sign of the name of Christ began to die out in Italy in the third century, and ceased altogether in the fifth, when we must suppose it found its way into Ireland. It occurs more or less frequently in the Books of Kells and of Armagh, and Mr. Stuart tells us it is on eleven of the stones of Scotland, so that we may naturally feel surprise at finding it on only one stone in this collection. Indeed the use of symbols as such, and unconnected with ornamental design, never seems to have been in favour in Ireland, and no examples of those forms, so common in Scotland, of the spectacle ornament, the elephant, the mirror, etc., are found in our art.

From the tenth to the twelfth century the Irish seem to have excelled in the art of stone sculpture, and the date of the crosses of Clonmacnois, and Monasterboice, and Tuam, having been fixed by Dr. Petrie as belonging to the years 916, 923, and 1128, it is natural to suppose that crosses of a similar character, scattered through Ireland, belong to the same period. Of the ornamental designs most commonly found on these crosses, the examples figs. 22 to 28 are among the most interesting. The triquetra, as this form of knot is called, is doubtless symbolical of the Trinity (figs. 22*a*, *b*), and in such a design as the latter, where we find a circle enclosing four triquetras interlaced, and forming a cross, occurring, as it does, on monuments of pictorial and metallurgic art of the period between the years 900 and 950, and

the son of Conn "of the poor," who was bishop of Clonmacnois, and died in the year 1056. The fourth stone marks the grave of another son, Maelciarán, who was Airchinnech, or steward, of the hospital of St. Ciarán in 1072; he was called "the principal saint of Cluain, and head of the religion of all Ireland in his time." The fifth stone is that of Maelmaire, who was the author of the Annals of Cluain, the compiler or transcriber of the *Leabhar na-huidre*, in which he is mentioned as the son of Conn na-mbocht (O'Curry's Lectures, p. 138). The sixth stone is that of Gillachrist, son of Conn na-mbocht, called in the Annals the best ecclesiastical student that was in Ireland in his time, the glory and ornament of Clonmacnois. He died in the year 1085.

And the last name belonging to this family, which we can hope to identify, is that of the Bishop Thomas O'Cuin, who died in 1279. He was a Franciscan friar, confirmed by King Henry III on the 20th of February, 1252—English style. He filled the episcopal chair for twenty-seven years. The see was afterwards vacant two years. During the next two centuries, the period of the Anglo-Norman invasion, Clonmacnois was gradually shorn of her ancient splendour and renown.

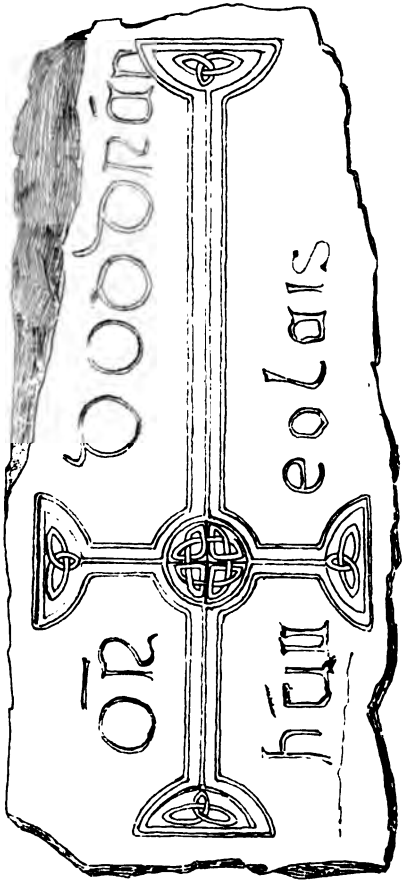
However, it may be said, in conclusion, that the principal merit of this collection is that, when taken together, they are found to form a well marked national class in the great collection of Christian inscriptions, and the art which accompanies them is essentially Irish. Much has been said and written to prove the identity of the schools which produced the Scotch, the so-called Anglo-Saxon, the Manx, and the Welsh sculptured stones, with the Irish. In all, we do indeed find the same ornamental material used, interlacings, trumpet patterns, diagonal patterns, serpents, etc.; but this similarity in detail proves nothing further than inter-communication. So total a dissimilarity of spirit and feeling for art exists in the works of these different countries, that it becomes impossible to conceive their productions as belonging to the same school. It would be difficult to find two works





MS. B. 1. 1. 1. 1. 1.

A. D. 892. *Maeltrina* Abbot of *Clonmacnoise*.



OR DO ODRAN HUA COLAIS.

A. D. 894. *Ciltban ua h-Colais*, *Scribe of Clonmacnoise*.

(Clonmacnoise.)



of art more different in character than the simple and chaste form of the cross to Maelfinnia, and the rude and barbarous extravagance of the Scotch slab at Halkirk in Caithness.<sup>1</sup> Something more than archæology is required to perceive this. To the mere archæologian antiquity is everything, and art nothing, but the mind of the great man who formed this collection was one of wider grasp, and such a mind as his is required to perceive the qualities which form the essential elements and the individuality of Irish art. It is not in the quantity, it is not even in the nature of ornamental detail, that true merit lies, it is in its use, and in that indefinable quality which, for want of a better word, we term feeling. It is unreasonable to call sculpture, however perfect, which is merely encrusted on an object, ornament.<sup>2</sup> Decoration is beautiful only when found in its right place, when adding to the effect of the fundamental form to be adorned; and when held in subordination and subjection to the primary idea, a noble reserve of power is felt to exist, which comes forth at the right time, and in the right place, to aid in the expression of the essential elements of the subject, emphasising its important points, and adding clearness to the beauty of its outline.

These qualities in the mind of the Irish artist, visible more in the smaller initial letters of the Book of Kells than in the greater illuminated pages, more in these simple sepulchral slabs than in the greater crosses, of a just appreciation of the right application of ornament, of a temperate and wisely governed delight in it, united to delicate and tender execution, were remarked by Mr. Ruskin, in his late visit to Dublin, as strikingly prominent in many of the architectural works in the present day in Ireland.

In conclusion, Dr. Petrie draws our attention to the form in which these inscriptions are worded, and the

<sup>1</sup> See *Sculptured Stones of Scotland* (Stuart), vol. ii, pl. 79, p. 40.

<sup>2</sup> See "Treatment of Ornament," *The Stones of Venice*, vol. i, pp. 230, 251.



amount of interest that belongs to them, as evidence of the widespread faith that has left its mark on the very rocks and stones yet lying on "the green hills of holy Ireland," and also of the peculiar phase of Christian feeling, of which our art, taken as a whole, is expressive, as differing in its tone from that of the catacombs. In the infancy of the Christian Church all other thoughts seemed lost in the new assurance of faith in a happy resurrection; the first "great joy" with which we are told the disciples returned to Jerusalem when they had seen their Lord carried up into heaven had not yet subsided, and so all the symbols that spoke of this faith, all the art that sprang from it, told only of hope, of peace, of rest, and even of rejoicing, in the thought of death. The emblems of the passion and the crucifixion were as yet unknown, but as time passed on, as was observed by a late writer on art in the *Quarterly Review*, other seed was sown, and began to bear fruit in solemn forms and strange meanings, which tell of the changes in kingdoms, and the infusion of new races. The mysticism of a mythology engendered under ruder skies, seemed, as it were, to give birth to other forms in art among the northern races, and other and sadder phases of Christian feeling, and so a decorative art also arose, which is thus described by one of the Benedictine authors of the *Nouveau Traité Diplomatique*, "Les ornements des lettres grises Anglo-saxonnes semblent n'être le fruit que d'imaginations atroces et mélancoliques, jamais d'idées riantes, tout se ressent de la dureté du climat." Designs that seem an effort to express, as to create, a sense of difficulty, and a something incomprehensible, though not confused, in their entangled coils and infinite windings, in their strange knottings and network, forming, indeed, fit symbols of the inexplicable mystery of our faith and of our life. And in their sepulchral art, not the palm-leaf, or the dove, or the anchor, with the words *requiescit in pace*, or *dormivit*, are to be seen, but the cross, and the sadder, though still faithful, prayer for intercession.

AVENUE AND CARNS ABOUT ARTHUR'S STONE  
IN GOWER.

(Concluded.)

IN an interesting paper by the Rev. E. L. Barnwell, in the *Archæologia Cambrensis* of April, 1869, he observes that certain kinds of monuments are found in some countries, which are rare or wanting in others; and his remarks are well worthy of consideration. He also states that "alignments" of stone are "extremely" rare in Wales, and "are unknown in these islands except on a small and irregular scale." When, however, this term "alignments" is applied not to a single line of stones, but also to avenues, or double lines, it must be admitted that Dartmoor presents a greater number of them than any other part of the country. There, too, is a rare instance, in England at least, of a double avenue, of three parallel lines of stones, on Chillacombe Down; and the accidental circumstance of the avenues on Dartmoor being small, compared to the larger ones in France, in no way affects the purpose for which they were intended, nor the interest that attaches to them. And, indeed, Mr. Barnwell agrees with Mr. Stuart, and cites his very high authority to show that "as there is no reason why the nature and use of the smallest circle should be considered different from that of the largest, so such humble alignments as we possess probably differ only in extent, and the number of lines, from the largest ones of Carnac." This remark is perfectly just; and he notices the singular fact that while circles, so numerous here, are "almost entirely wanting" in Brittany, another class of monuments, avenues, is abundantly represented in that country, where they are conspicuous for their length, and for the many lines of large stones which compose them. But, though smaller than in Brittany, the double line is, in reality, fully represented in

England: and as it is admitted that in their nature and use the smallest are similar to the largest; the two avenues of Abury or Avebury, that of Stanton Drew<sup>1</sup>, and that of Shap, according to Stukely, 70 feet broad,<sup>2</sup> and the eight of smaller stones on Dartmoor<sup>3</sup> (two near Merivale Bridge; one at Throwlsworthy; two at Hayter Tor; and three at Castor, respectively 382, 554, and 690 ft. in length) suffice to proclaim a common custom in both countries. They also show their connexion with carns, small circles, and long upright stones, all which are sepulchral objects in England, as well as in France. And though so small, they give great insight into the general character of avenues, from the variety in their arrangement in connection with other monuments. They consist of two lines, and a single "alignment" is of very rare occurrence. There are, however, two single lines near the avenues at Castor;<sup>4</sup> and I have heard of one in Cornwall, near St. Colomb.

The real object of avenues is not easily ascertained. It may be questioned if, when connected with tombs, they were generally intended for processions, or with funeral ceremonies in honour of the deceased; and this doubt seems to be confirmed by the narrowness of some on Dartmoor, in which two men could not walk abreast; and by their being frequently closed in the middle by a circle or a carn. They appear rather to be honorary adjuncts to the tomb, whether it be a carn, a circle, or other monument: sometimes on one, sometimes on two sides; and instances are found where, besides the avenue in front, a line of stones is placed on each of the

<sup>1</sup> At Stanton Drew I traced, on one of the stones of the small circle, what appeared to be a ring with a round dot in the centre, but differing from the concentric rings of Northumberland and of Long Meg in Cumberland.

<sup>2</sup> He supposes it had two hundred stones on each side.

<sup>3</sup> The plans I made of these avenues have been given, on a reduced scale, in the *Journal* of the British Archæological Association, vols. xvi and xviii. For a full account of Dartmoor, see that very satisfactory book, *Perambulations of Dartmoor*, by Rev. Samuel Rowe.

<sup>4</sup> See my plan of the avenues of Castor in the *Journal* of the British Archæological Association, vol. xvi, Plate 6.

other three sides, leading up to the circle in the centre, as at Classernich or Callernich; thus explaining the accidental resemblance they bear to a cross, and opposing the idea of their being avenues in the real sense of that word. Some, indeed, resemble roads. But those connected with large circles (as at Abury and Stanton Drew, which were not buried under tumuli) may have been used for processions, even though such circles may also prove to be sepulchral.

On the opinion I have here expressed respecting the connexion of avenues with tombs, Mr. Barnwell has very obligingly sent me the following remarks: "This view is still further confirmed by the examples existing in the modern Algeria, where are combinations of several parallel lines of stones forming rectangular parallelograms, or almost squares, and in this respect much more closely resembling some of the Carnac groups than the more ordinary avenues of two or three rows. Plans of some of these monuments will be found in the eighth volume of the *Revue Archéologique*, on reference to which it will be seen that they are undoubtedly connected with burial-places. In less degree, but still to some extent, the same view is supported by Olaus Magnus, who wrote a wonderful account of the country of the Goths and Swedes. This worthy archbishop of Upsal tells us that when these large obelisks of stone are set up in square fashion, they mark, or are connected with, the graves of warriors as distinguished from the burial-places of private families, which were surrounded with stones set in circular form. Although this distinction cannot, of course, be admitted, yet this statement of the stones being merely a kind of sepulchral memorial is one that does seem to support your view of these lines of stones being a kind of adjunct to graves, although the exact character and particular use of them cannot at the present time be considered finally determined."

Several avenues are mentioned in South Wales, but I have not met with them; and some, like that of Meinau

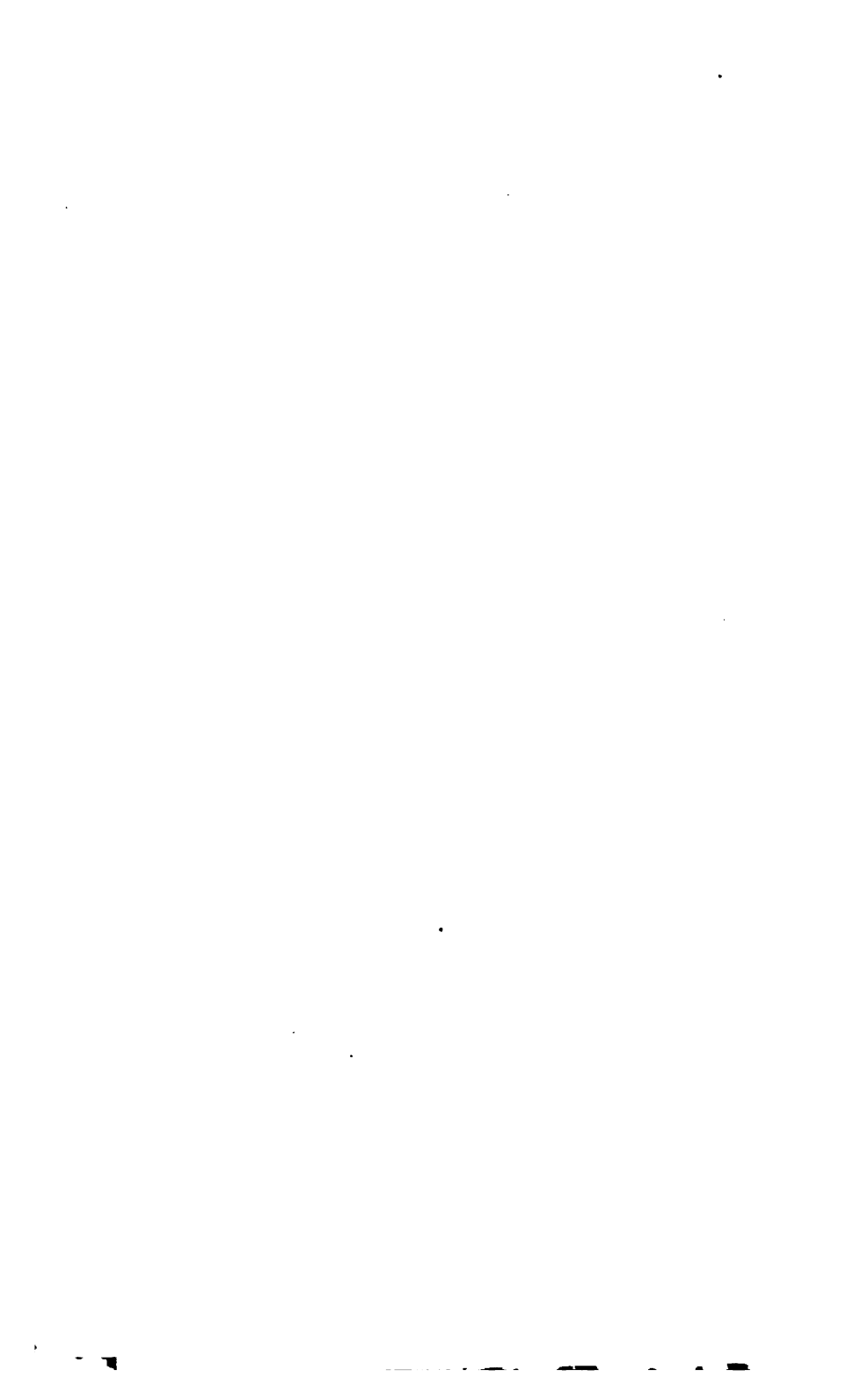
Gwr<sup>1</sup> (mentioned by Camden), have been destroyed. I was, however, more fortunate, through the kindness of Mr. and Mrs. Lort Phillips of Laurenny, in seeing one which has not, I believe, been described. It is in Pembrokeshire, not far from Benton Castle, and part of it runs towards the village of Benton.<sup>2</sup> It is one of the largest and most important in these islands; for though it is not so broad as those at Abury (one of which appears to have been 25 ft., with stones 14 to 15 ft. high, 12 ft. 6 ins. long, and 3 ft. 9 ins. thick; the other, 43 ft. wide), nor as the Stanton Drew avenue (about 32 ft. wide), yet it is much larger than those of Dartmoor,<sup>3</sup> being 10 ft. 6 ins. wide, or 14 ft. 6 ins. to the outside of the two lines. Some of the stones are from 3 ft. 10 ins. to 4 ft. 2 ins. high, by 2 ft. 10 ins. broad, with an average height of 2 ft. 2 ins.; and the total length of this winding avenue measures, as far as its course continues uninterruptedly, 2,250 ft. It is even probable that it continued to the south-east, in the direction of Benton Castle, which would give to its principal branch a length of more than a mile, exclusive of the part leading towards Benton village. The stones are not placed very far from each other, and in a distance of 500 ft. I counted fifty-three; but the spaces between them vary, as does the size of the stones; and many of them have been taken away for fences and other purposes.

In that part below the high rocks, where it turns to the northward, and descends to the wood in the valley below, the stones are placed close together, not upright, but on their sides,—a change which was probably made in later times to adapt them for a fence; and at the point where it enters the wood, some blocks seem to indicate another bend, to east-south-east, unless they have been placed there at a later time as part of the fence.

<sup>1</sup> Or Meini Gwyr. See my "Cromlechs and Remains in Pembrokeshire," in the *Collectanea Archæologica*, p. 225, 1869.

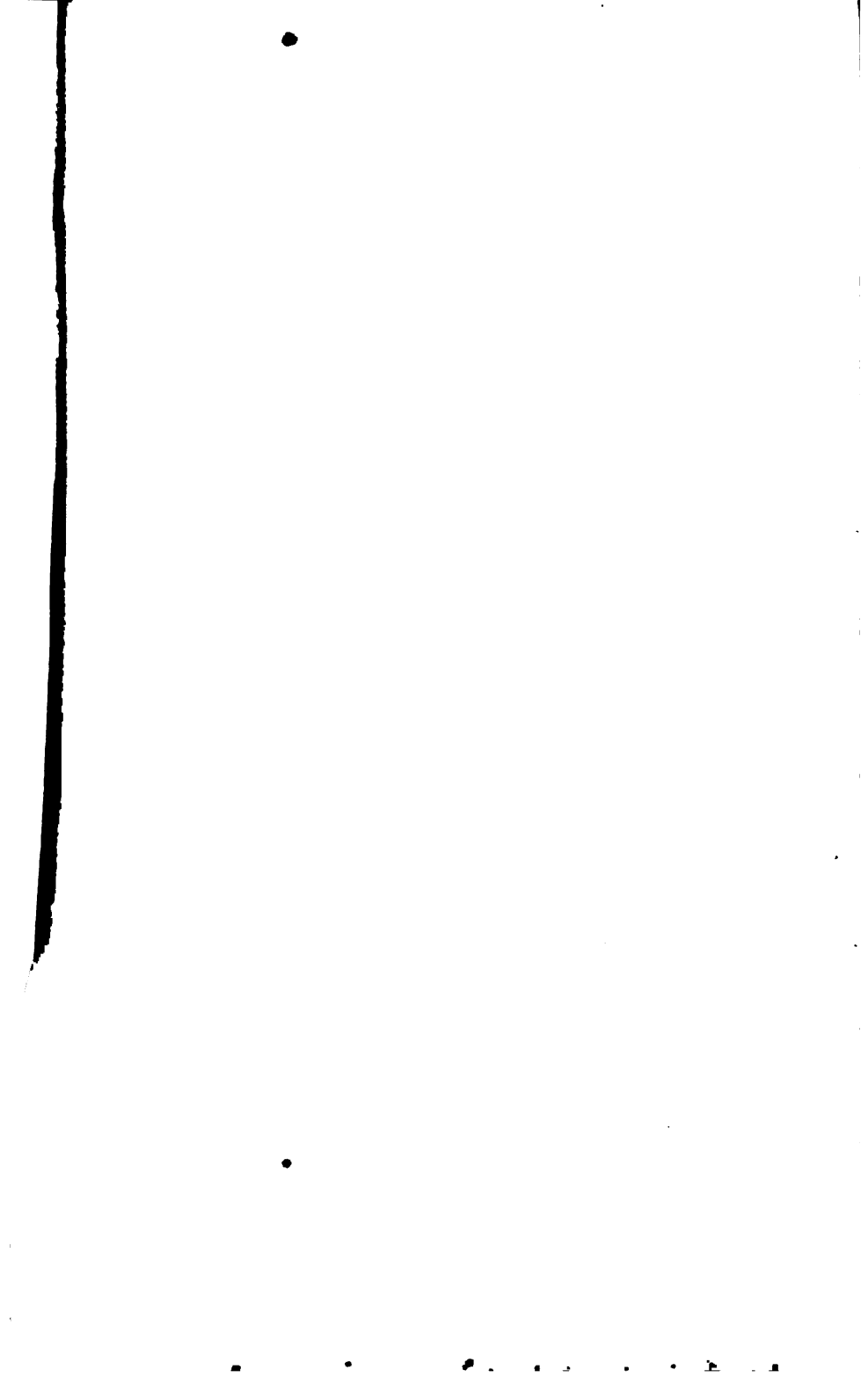
<sup>2</sup> I have here given the rough plan I made of it in 1862.

<sup>3</sup> One of those on Dartmoor is only 2 ft. 5 ins. in width, with stones varying from 1 ft. to 1 ft. 7 ins. in height.

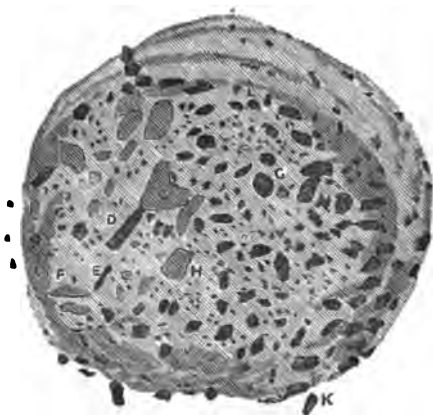
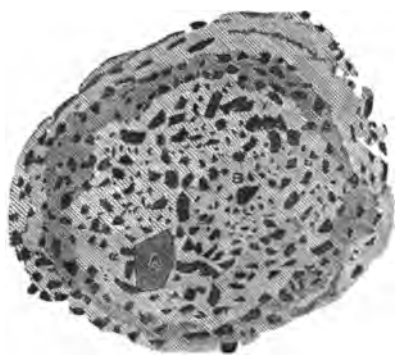


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NORTHERN AND SOUTHERN CROMLECHS OF RHOSILI DOWN.

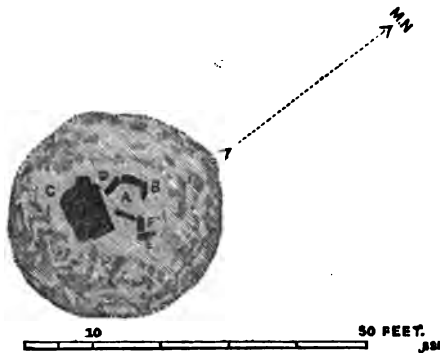
(See p. 39 of *Archæologia Cambrensis*, 4th Ser., No. 1.)

To the westward from the rocks it took another direction; but two stones alone remain to indicate its former course in that part.

In the field about 500 ft. north-east of these rocks is an upright stone, 5 ft. 3 ins. high, by 2 ft. 3 ins. and 2 ft. thick; and in the open space, nearly 400 ft. from the point where the avenue turns off to the south, towards Benton village, is a stone, lately fallen, which measures 7 ft. 6 ins. to 8 ft. 6 ins. in length by 5 ft. 8 ins. and 2 in thickness; supposed to have belonged to a cromlech, though there is nothing to verify this conjecture. Many other large blocks are still standing to the south-east, below Benton, towards the road to Williamston; and two miles from that village is a cromlech which I could not visit; and, indeed, I regret not having been able to return to this neighbourhood, and examine it more thoroughly. I have, however, seen sufficient to claim for South Wales the possession of an avenue of unusual length and importance.

GARDNER WILKINSON.

Brynfield House, Gower,  
Glamorgan.



The Southern Cromlech of Marros.  
(See p. 42 of *Arch. Camb.*, Fourth Ser., No. I.)

ALABASTER RELIQUARY FOUND IN CALDEY  
ISLAND, PEMBROKESHIRE,

WITH NOTICES OF AN OBJECT OF THE LIKE DESCRIPTION  
EXISTING IN ANGLESEY.

(Reprinted, by permission, from the *Archæological Journal*  
of the Royal Archæological Institute.)

THE coasts of South Wales, the island-refuges also with which its rocky sea-board is so thickly margined, abound in vestiges of the earliest times when Christianity was introduced into that remote district of Cambria. It has been observed by the historian of Pembrokeshire, in noticing the conventual establishments of Tenby and its vicinity, and the ancient reputation of that town for sanctity, that every insulated rock off the coast had its cell and its anchorite.<sup>1</sup> If we survey the rugged shores from St. Bride's Bay and the site of the Roman *Menevia*, we cannot fail to notice the frequent occurrence of sites hallowed by ancient tradition,—Ramsey Island, the resting-place of the missionary Devanus in the second century; the ruined chapels of St. Nun and St. Justinian; Capell y Pistill at Porthclais, the birth-place of St. David, and the Holy Well in which he received baptism; St. Ishmael's, the reputed refuge of the anchorite Caradoc; the curious hermitage also and healing Well of St. Govan; with numerous other sites renowned in the legends of Welsh hagiography.

As we approach the picturesque old town of Tenby, the precipitous insulated rock presents itself, on which traces may be discerned of the chapel of St. Catherine; to the southward are the islands of Caldey and St. Margaret's, or Little Caldey, about a mile from the shore. On the latter still exist remains of a chapel of considerable size (?); whilst in Caldey, an island still fertile in corn, and containing a population of thirty families, there are ruins of a conventual church and establishment

<sup>1</sup> Fenton, *Hist. Tour through Pembrokeshire*, p. 437.

of some importance,—the square tower with a spire of stone, the nave, chancel, and other portions of the devastated fabric are to be seen, forming a picturesque object; with the vaulted refectory, as supposed, and venerable relics of a structure that appears to have been, doubtless for security on so perilous a coast, semi-castellated and embattled. The greater part was considered by Mr. Fenton to be of the age of the first monastic pile. The church, I regret to state, has been used in recent times as a brewhouse. There is also, near the road of approach from the beach, an ancient chapel, probably the same noticed in 1478 by William of Worcester, as dedicated to St. Mary; and in which, as stated by Mr. Fenton, there stood, not long before his visit to the spot with Sir Richard Colt Hoare, a baptismal font.<sup>1</sup>

The Priory of Caldey was a cell to the Abbey of St. Dogmael in Pembrokeshire, a monastery of the order of Tiron, or reformed Benedictines, instituted by St. Bernard early in the twelfth century. The first foundation has been attributed to Martin de Turribus, by whom the country of Cemaes was subdued about the time of the Conqueror. It was endowed by his son, Robert Fitz Martin, whose charter was confirmed by Henry I and his queen Adeliza, and is recited in the confirmation by Edward III.<sup>2</sup> Amongst possessions enumerated by

<sup>1</sup> *Ibid.*, p. 459. The notice of Caldey in the Itinerary of William of Worcester, *edit. Nasmith*, p. 155, is as follows: "Insula Caldey sequitur proxima Shepey-iland" (described as near Scopeholm in Milford Haven) "coram villa Tynbye per unum miliare; continet in longitudine i. miliare, et in latitudine dimidium miliaris, et est circa xxx. domos populatas, et unam turrim, et cum capella sanctæ Mariæ super maris litus.....ac ecclesia prioratus de Caldey fundata cum amasia sua." About 1600, in the time of George Owen, the Pembrokeshire antiquary, lord of Cemaes, the inhabitants had decreased, and were eight or ten households only. (Owen's *Hist. of Pembrokeshire, Camb. Reg.*, vol. ii, p. 127.) They durst not keep oxen for fear of pirates.

<sup>2</sup> "Carta 5 Edw. III per Inspex.," printed in Dugdale, *Mon.*, iv, *edit. Caley*, p. 130. Leland states that "the chauntor (*precentor*) of St. David's tolde me that one Martinus de Turribus, a Norman, wan the country of Kemmeys in Wales, about the time of King William the Conqueror, and that this Martinus foundid the Abbay

Robert Fitz Martin occurs the following: "Dedit denique eisdem monachis mater mea insulam Pyr, quæ alio nomine Caldea nuncupatur, quam a domino meo rege michi datam matri meæ dederam, quod utique libens concedo." (Dugdale, *Mon. Ang.* iv, p. 128, edit. Caley.)

This ancient name of Caldey, it may here be observed, has been traced to Pyrrus, possibly a king of Britain, successor of Sawl Benuchel, according to the Welsh genealogists.<sup>1</sup> Giraldus Cambrensis, who was born about 1146, at the Castle of Manorbeer, thus notices his birth-place: "Distat a Penbrochiæ castro quasi milliaribus tribus castellum quod *Maenor Pyrr*, id est mansio Pyrri, dicitur; qui et insulam *Chaldei* habebat, quam Cambri *Ynys Pyrr*, id est insulam Pyrri vocant."<sup>2</sup> Sir Richard Colt Hoare observed, in his notes on Giraldus: "Our author has given a very classical and, I think, far-fetched etymology to this castle and the adjoining island, in calling them the mansion and Island of Pyrrhus: a much more natural and congenial conjecture may be made in supposing *Maenor Pyrr* to be derived from *maenor*, a manor, and *pyrr*, the plural of *por*, a lord,—the manor of the lords; and consequently *Inys Pyrr*, the island of the lords."<sup>3</sup> It has been likewise mentioned by Leland as follows: "*Mainopir*, i. e. *Mansio Pirrhi*, is now commonly cawld *Manober*, a towne of howsbondry." The ruines of *Pirrhys Castel* there, many walles yet standyng hole, do openly appere.....and agaynst this Towne, or betwixt yt and *Tinby*, lyith *Inispir*, i. e. *Insula Pirrhi*, alias *Caldey*."<sup>4</sup>

I proceed to notice an object of somewhat unusual fashion, an alabaster reliquary, found some years ago in the Isle of Caldey under remarkable circumstances,

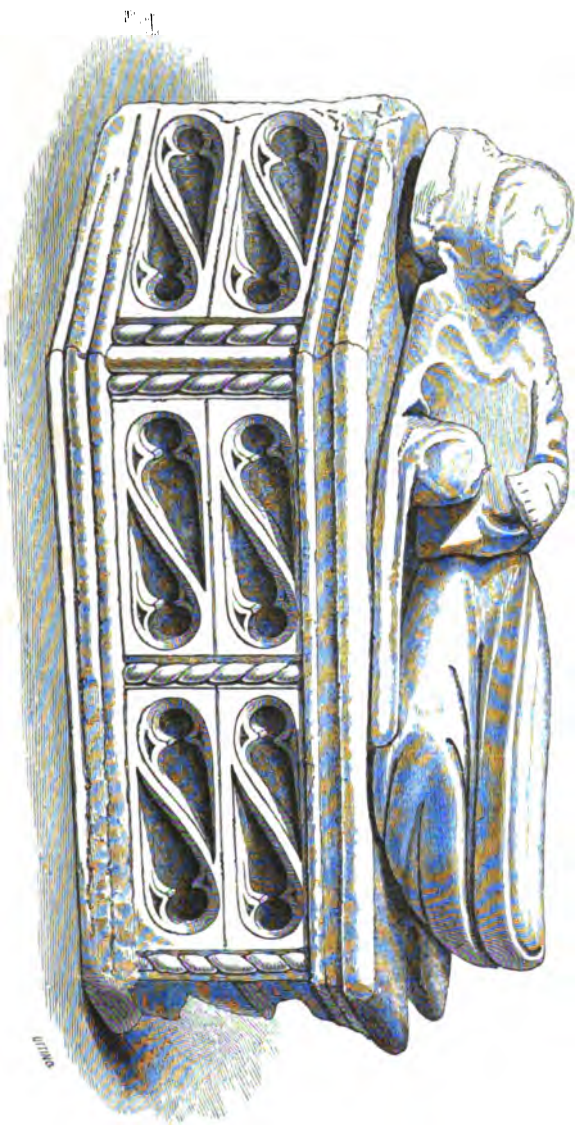
of St. Dogmael in Kemeis, and that he lyith buried in the quier there." (*Itin.*, iv, p. 28; *Collect.*, i, p. 96; see also Fenton in his notices of St. Dogmael's.) The cell in Caldey is mentioned by Leland as "now suppressid." (*Itin.*, v, p. 14.)

<sup>1</sup> *Myv. Arch.*, ii, p. 165.

<sup>2</sup> *Itin. Cambr.*, lib. i, c. xii, edit. Camden, *Anglica*, etc., p. 851.

<sup>3</sup> *Giraldus Cambr.*, i, pp. 201, 204.

<sup>4</sup> Leland, *Itin.*, v, f. 26. See also f. 75.



ALABASTER RELIQUARY FOUND IN THE ISLE OF CALDEY, PEMBROKESHIRE.  
(In possession of Edward Kynaston Dridger, Esq. From a drawing by Edward Blore, Esq., F.S.A.)



and brought before the Archæological Institute, through the friendly suggestion of the Rev. J. Bathurst Deane, by Mr. Edward Kynaston Bridger, the present possessor of the island, and to whom the object in question belongs. I am indebted to him for the following particulars regarding the discovery. He was not, however, present on the occasion, but received the account from his cousin, the late Mr. Corbet Kynaston. That gentleman, formerly proprietor of Caldey, was hunting a wild cat that took refuge in a cavern in the face of the cliff overhanging the sea, on the side of the island which faces Tenby, not such a cavity as could possibly have served as an anchorite's cell, but merely a large hole in the rock. He proceeded to dig out the animal, and in this operation he threw out with the loose soil the little reliquary. When thus found it was in the damaged condition in which it is now seen, but there was much colour remaining on the surface; this decoration was unfortunately washed off, some years subsequently, by an over zealous housemaid. On the death of Mr. Kynaston, in 1867, this curious relic came into the possession of his cousin. The cavern where it had been concealed has long since disappeared, the cliff at that spot having been quarried to procure the limestone of which it is composed.

There can be little doubt that the sculptured object thus found in the cavern on the coast of Caldey had been originally connected with some hallowed use, and that it may have appertained either to the church of the Tironian monks, or to one of the chapels that existed in the little island. It is probable that at the suppression of monasteries, or on the peremptory abolition of all church appliances designated superstitious, this alabaster shrine had been concealed in the hiding-hole whence, by so singular a chance, it was at length brought again to light.<sup>1</sup>

<sup>1</sup> Caldey now abounds with rabbits. The wild cat and sundry like vermin seem in former days to have multiplied in the islands along the shores of the Principality. William of Worcester, writing



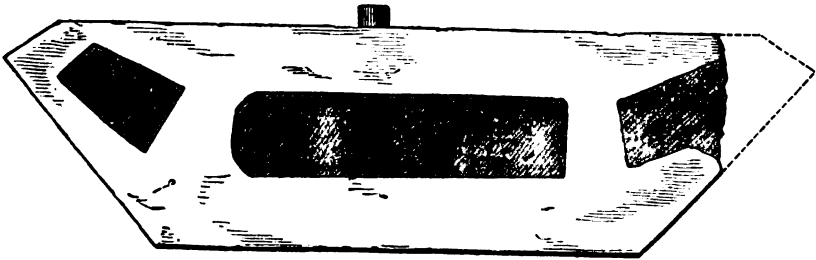
It is remarkable that, in so small an island, there were no less than three places devoted to Christian worship. Besides the more important fabric, the conventual church, there was the chapel, to which Mr. Fenton has alluded, situated, as I am informed by Mr. Bridger, about half way between the beach and the monastery. The walls only remained in the time of the late owner, by whom they were employed in the erection of a chapel and schoolroom for the use of the inhabitants. Mr. Bridger remarks that the original building, in which, as Mr. Fenton informs us, a font formerly was to be seen, may possibly have been a baptismal chapel, as suggested by that circumstance. There is, however, no spring of water near it, the only spring being that in the monastery in the centre of the island. The ground surrounding the little structure had been used for sepulture, human remains being abundantly found there. The site of another chapel, according to the same obliging information, is found on the south-eastern extremity of the island, where the lighthouse now stands.

The design of the alabaster object now in possession of Mr. Kynaston Bridger appears, as will be seen by the accompanying representation, for which we are indebted to the kindness and the skilful pencil of Mr. Blore, to have been suggested by the fashion of the mediæval table-tomb and recumbent effigy.<sup>1</sup> The base, or tomb, consists of an irregular four-sided piece of alabaster, the ends being beveled off so as to present a three-sided front, divided into four panels or compartments by upright mouldings partly worked with spiral ornament; each compartment is pierced with tracery of somewhat flamboyant character. There are traces of

of the "Insula de Meulx" (the Mouse Islands on the north side of Anglesey), mentions also the "Insula Lastydwale" as overrun by such doleful creatures: "Non est populata nisi silvestres herbas, aves vocate mewys, kermerertes, et katones, et muscæ, id est mowses." (*Itin.*, edit. Nasmith, p. 154.)

<sup>1</sup> This object had been exhibited by Mrs. Gwynne at the annual Meeting at Tenby in 1851. (*Arch. Camb.*, New Series, ii, p. 340.)

yellow colour or gilding on the spiral mouldings or shafts that separate these compartments. The date may be assigned approximately to the latter half of the fifteenth century. The dimensions of the base were,



Plan of Alabaster Reliquary found in Caldey Island. Orig. length, when perfect,  $8\frac{1}{2}$  ins. ; breadth,  $2\frac{1}{2}$  ins.

in its perfect state, about 8 in. by  $2\frac{1}{2}$  in height and breadth ; some portions, one end especially, have been cut and broken away. Within the thickness of this base there are three cavities roughly cut ; that in the centre measures about  $3\frac{1}{2}$  in. by five-eighths, the depth of the cavity being  $2\frac{1}{2}$  in. The other two cavities, one at each end of the base, are much smaller. The pierced openings already described open into these interior receptacles, as if to afford means of inspecting some relic or other object therein enclosed. For such a purpose, however, the small size of the openings through the thick front of the object seems ill adapted. Upon a separate piece of alabaster, that serves as a covering or lid to this base, is sculptured a recumbent effigy, apparently of a female ; in its present defaced and imperfect condition it is scarcely possible to ascertain what may have been the action of the figure, the position of the hands, and other details of the design ; the head has suffered much, the hands and feet are wholly lost ; the right knee is raised ; the intention seems to have been to represent a person reclining on her left side, or slightly turning outwards, that is towards the spectator. It is probable that there was a kerchief or hood thrown

over the head, and here traces of red and of green colour may be discerned. The loosely draped robe, with wide sleeves, is girt low, just above the hips; the mantle is shown on each side, its colouring has been effaced; some indications of its green lining diapered with cinquefoiled flowers may be seen, the latter expressed by dots of red and yellow. The back and under side of this reliquary are roughly dressed; it is evident that it was intended to be placed against a wall, possibly in a niche; in the back is inserted a strong iron pin, shown in the woodcut plan, by which it may have been firmly fixed in its place. The intention of such a miniature reproduction of a sepulchral tomb and effigy, according to the familiar mediæval fashion, is by no means obvious. I am not aware that any of the minor appliances of sacred use amongst the varied forms of the reliquary, have been noticed, of such a type, especially accompanied by the mortuary adjunct of the recumbent effigy. The shrine, moreover—the *lipsanoteca*, or depository of hallowed relics, was commonly portable, not affixed to a wall, or the like; it was in fact a feretory, for the most part intended to be borne in processions, or on other solemn occasions, and as such was one of the customary requisites for the furniture and ornaments of churches. The type of a *feretrum* is doubtless a coffin, those of most ancient form being simply the *cistula* or *capsa*, with a ridged top like a roof. In the present instance, the introduction of a recumbent effigy, as upon a tomb, in lieu of the usual ridged and crested covering of a shrine, is perhaps not material. It must be observed that the object, although it may be supposed to have been associated with some hallowed purpose, presents no distinctive indication of a sacred character; the figure is unaccompanied by any saintly symbol; it affords no clue to determine who may have been the person portrayed. The female costume and general aspect of the little effigy preclude the supposition that it may have had any connexion with the only sainted personage, St. Dogmael, known

as connected with the locality.<sup>1</sup> In default of any clue to its appropriation, the conjecture may appear by no means improbable that it may have been a memorial of the wife of the first Norman lord of Cemaes, Martin de Turribus, founder of St. Dogmael's Abbey.<sup>2</sup> By her gift, as we learn from the charter of her son to the monks of that religious house, before cited, they had been endowed with the Island of Pyr, otherwise named Caldey. It has been suggested, not without probability, that the effigy may have been placed by the monks in much later times as a diminutive portraiture and memorial of the foundress. It may, moreover, deserve consideration that in several instances where the remains of persons eminent or venerated in their lifetime have been severed and distributed amongst monasteries and churches that they had endowed, or with which they had been specially associated, such partial deposits are often accompanied by memorials and effigies of diminutive proportions.

I have sought in vain for any other reliquary of precisely similar description, particularly as regards the incumbent effigy and obvious assimilation to the monumental memorials of the period. In the old church, however, of Llanidan, in Anglesey, there exists a little reliquary of stone that presents considerable analogy with that found in Caldey. It has been traditionally known as the Shrine of St. Nidan, or Aidan. Rowlands, the historian of Mona, who was Vicar of Llanidan, thus records its discovery there, in his *Collections for the Pa-*

<sup>1</sup> St. Dogmael, Dogfael, or Docmael, in Brittany called St. Töel, lived in Pembrokeshire, according to the legends, in the sixth century. He was the son of Ithel ab Caredig, and has been accounted patron of several churches in Pembrokeshire, also of Llanddogwel in Anglesey. See Rees, *Welsh Saints*, p. 211; Butler, under June 14.

<sup>2</sup> The remains of the abbey on the banks of the Teify, opposite Cardigan, are inconsiderable; they appear to show that the fabric was highly decorated, and spacious. In the north transept there are two canopied recesses, in which, as appears by additions to Leland from Edward Llwyd's MSS., were formerly the effigies of the founder and of his son. See Fenton's account of the abbey, *Tour in Pembrokeshire*, p. 512. [We hope to publish an account of it.—ED. *Arch. Camb.*]

rochial Antiquities of the island :—" Sub altari hic non ita pridem capsula lapidea reliquiis sacris onusta, cum aptato operculo ejusdem lapidis, cumque tribus ad latus ostiolis, desuper fornicatis, e cotariæ genere, blande et concinne formata, eruebatur, quæ jam omnibus visenda suo loco deposita est."<sup>1</sup> Pennant, who visited Llanidan about 1780, thus describes this object :—" In the church is a reliquary, made neither of gold nor silver, nor yet ornamented with precious stones, but of very ordinary gritstone, with a roof-like cover. Whether it contained any reliques of the patron saint, a St. Aidan, of whom the venerable Bede makes such honourable mention, I cannot say. The church of Durham possessed his cross, three of his teeth, his head, and two griffin's eggs."<sup>2</sup>

This stone *capsula* has been noticed by the Rev. H. Longueville Jones in his valuable series of memoirs published in the *Archæologia Cambrensis*, entitled "*Mona Mediæva*;" it has also been figured on a very small scale from a drawing supplied by the late Lord Boston, patron of the Living, a zealous local antiquary.<sup>3</sup> I am indebted to the skilful pencil of the Rev. W. Wynn Williams, of Menaifron, whose knowledge of ancient remains in Anglesey has so frequently aided my inquiries, for the

<sup>1</sup> The Latin original of this valuable Supplement to his *Mona* has been published, with an English translation, in the *Arch. Camb.* from the MS. in possession of the late Rev. John Jones of Llanllyfni, Caernarvonshire. The account of Llanidan may be found, *Arch. Camb.*, iii, p. 297. See also Angharad Llwyd's *Hist. of Anglesey*, p. 287: it is there stated, from Edward Llwyd's notice in the Sebright MSS. that the small *osteotheca* found in Llanidan Church, in Rowlands' time, lay about two feet under the ground under the altar. It contained some pieces of bone.

<sup>2</sup> *Tour in Wales*, ii, p. 228.

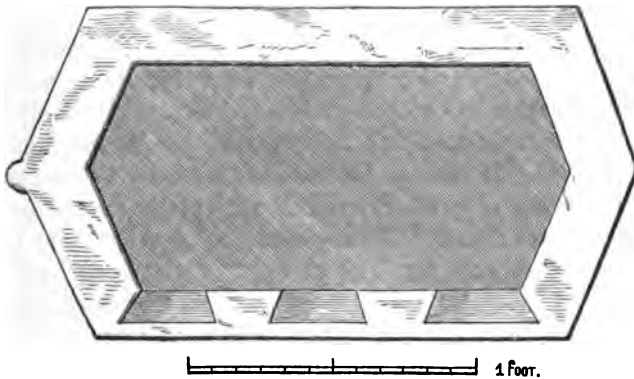
<sup>3</sup> *Arch. Camb.*, i, p. 429, Third Series, ix, p. 260. During the annual Meeting at Bangor, in 1860, the ruined remains of the old church of Llanidan were visited, and they were then in a very neglected state: the curious font lay in a dark corner; in another was the reliquary above noticed, broken, and exposed to further injuries. (*Arch. Camb.*, Third Series, vi, p. 366.) It is satisfactory to be assured by Mr. Longueville Jones, that through the care and good taste of Lord Boston these remains are now protected in a more suitable manner.



**STONE RELIQUARY IN THE OLD CHURCH OF LLANIDAN, ANGLESEY.**  
From a drawing by the Rev. W. Wynn Williams. (Length 26 inches, height about 18 inches.)



careful drawing reproduced in illustration of this memoir, and also for the following particulars, with a plan or section of the *capsula*. The dimensions are 26 in. in length; the height to the ridge of the lid is, on the left-hand end, 17 in., on the other end,  $18\frac{1}{2}$  in.; the breadth is 14 in. The bottom of the little chest measures  $3\frac{1}{2}$  in. in thickness; the lid, a solid piece of stone, flat on its under side, is moveable; it fits closely to the lower portion, but the mouldings of the front, with the exception of the two outer ones on the left side, do not coincide, or rather they do not seem to have been continued upon the front of the lid, which appears as if it had not been finished. It is difficult indeed to determine the arrangement of the upper part; the mullions may have been carried up square to their junction with the lid. On the left end, or gable, there is a moulding at the angle, but none at the other end. The material is a fine-grained sandstone of rather bright yellow colour.



Plan of a Stone Reliquary, Llanidan, Anglesey. Orig. length, 26 ins.;  
breadth, 14 ins.

It will be noticed that, in the two reliquaries which have been described, the general type is the same, each presenting a certain assimilation to a tomb, in one instance accompanied by an effigy, whilst the other has the customary coped covering commonly designated *à dos d'âne*. In each also the front is pierced with open-



ings, through which possibly the contents of the little chamber within might be discerned. This arrangement, it may be here observed, is of rare occurrence in the sepulchral depositories of the Middle Ages that resemble these reliquaries, with the exception, for the most part, of their larger dimensions. A remarkable example has recently been described by Mr. Hewitt, namely, an altar-tomb at Newington-street in Kent, the side of which is formed with an arcade of four panels with trefoiled heads, one of these arched panels being open through the entire width of the tomb.<sup>1</sup> I may mention also an altar-tomb in Salisbury Cathedral, the sides of which are perforated by a series of oval apertures, so that on either side the space beneath the covering slab is open. These are very exceptional examples, and the latter may possibly be regarded as a variety only of the open table-tomb, of which many exist, having for the most part a nude or skeleton figure on the lower stage, and the fully clad effigy recumbent above.

The Llanidan reliquary had doubtless been concealed under the altar in the sixteenth century, when so many church ornaments and appliances were proscribed, and deposited in any available hiding-place. Edward Llwyd's MSS., in the Sebright Collection, contain the answers that he received from Rowlands regarding Llanidan and some other parishes.<sup>2</sup> It appears that the learned topographer of *Mona* considered this "*osteotheca*" to be a "creirgist," a chest to hold relics, pieces of bone having been found in it. It lay at a depth of two feet. He supposed that it had belonged either to Llanidan, to Clunnog, or to Llanddwyn, parishes in Anglesey.<sup>3</sup>

Mr. H. Longueville Jones has given a description of the old church of Llanidan in his series of papers in the *Archæologia Cambrensis*, before cited, entitled "*Mona*

<sup>1</sup> It is figured in *Archæol. Journal*, xxiv, p. 160.

<sup>2</sup> A considerable number of these answers are preserved in manuscript in the portfolios of E. Llwyd's papers in the Bodleian Library, Oxford.—Ed. *Arch. Camb.*

<sup>3</sup> Extracts cited by Angharad Llwyd, *Hist. of Anglesey*, p. 287.

*Mediæva.*"<sup>1</sup> It was one of the most important churches in the island, interesting from its architectural features and the traditions connected with it. "In an evil hour," however, as that zealous antiquary informs us, it was ruthlessly condemned. In 1844 the demolition of the church, a small portion excepted, was carried out. Thus unfortunately has been almost wholly destroyed the venerable fabric, of which the Historian of Mona, for many years incumbent of the parish, wrote so pleasantly: "Ecclesia Sancti Aidani in loco maxime amceno prope mare sedet; fabrica quidem, præ antiquo construendi ritu, nec parca nec inelegans; cui nova, ducentis plus minus elapsis annis, ecclesia veteri intercolumniis unita adjecta est."<sup>2</sup>

It has been supposed by Pennant that the saint, under whose invocation the church of Llanidan was dedicated, may have been the Bishop of Lindisfarne, St. Aidan or Ædan, sent to King Oswald in the seventh century, as related by Bede,<sup>3</sup> to preach the faith amongst the Anglo-Saxons of Northumberland. The Cambrian hagiographers, however, attribute the foundation of the church in Anglesey to St. Nidan, in the seventh century. He was Confessor to the College of Penmon in that island, and was commemorated on September 30.<sup>4</sup> Nidan

<sup>1</sup> *Arch. Camb.*, i, p. 430. The discovery of the reliquary is noticed at p. 433; and in a supplementary memoir (*ibid.*, Third Series, ix, p. 260), where it is figured on a very reduced scale, and somewhat inaccurately. The western portion of the church still stands, serving as a kind of mortuary chapel, in which may be found the Norman font, the reliquary, with other objects. The cover of the curious little chest has been broken, probably through careless removal. The neglected condition of these remains, when visited by the Cambrian archæologists during their Bangor Meeting in 1860, is related *Arch. Camb.*, Third Series, vi, p. 368.

<sup>2</sup> Rowlands' *Antiquitates Parochiales*, *Arch. Camb.*, iii, p. 296.

<sup>3</sup> Bede, *Hist.*, lib. iii, "De Vitâ Cuthb.," c. 4; Butler's *Lives of Saints*, under Aug. 31. There was also a St. Aidan, bishop of Mayo, occurring in the Irish calendar under Oct. 21. He died A.D. 768.

<sup>4</sup> Williams, *Biog. Dict. of Eminent Welshmen*, p. 357; Rees, *Essay on the Welsh Saints*, p. 295. He was son of Gwrvyw, the son of Pasgen, son of Urien Dwynoel. Pedigrees in Rees' *Lives of the Cambro-British Saints*; Welsh MSS. Soc., p. 596.

was grandson of the celebrated warrior Urien, who expelled the Gwyddelians in the latter part of the fifth century, and whose heroic deeds are celebrated by Llywarch Hên and Taliesin.<sup>1</sup> The reliquary may, doubtless, have been the depository of certain bones of the founder of the church; but there is obviously no clue to the original intention of the object, which does not appear to bear the stamp of any very remote antiquity.

The parish of Llanidan contained an unusual number of early remains of remarkable "Druidical" character, that have been described by Rowlands.<sup>2</sup> Some of them still exist, somewhat impaired by time and neglect. Of a few of the most interesting of these vestiges notices and representations may be found in the *Archæologia Cambrensis*. There was formerly also in the church a singular object, associated with mysterious traditions. This was the "Maen Morddwyd"—the Thigh Stone. It is first mentioned by Giraldus de Barri, in the Itinerary of his Journey through Wales with Archbishop Baldwin, A.D. 1188. In the notice of their visit to Anglesey he states that at a certain place there existed a stone resembling a human thigh, preserving this innate virtue, that when transported to any distance it returned of its own accord. He adds that when Hugh Lupus invaded North Wales, he attached this locomotive stone by chains to one of larger size, and flung it into the sea; but next morning it reappeared in its place; whereupon the Earl made proclamation that no one should presume again to remove it. Some sceptical rustic, moreover, tested the "Maen Morddwyd," by fastening it to his own thigh, which forthwith became putrid, and the miraculous stone quickly made its escape. The relation given by Giraldus of this strange popular tradition is as follows:—"Quoniam in hac insula digna memoratu multa reperies, quædam ex his excerpere et hic interserere non superfluum duxi. Est

<sup>1</sup> Williams, *ut supra*, p. 504; *Myv. Arch.*; *Nennius*.

<sup>2</sup> *Mona Antiqua*, p. 87; see also Pennant, *Tour*, ii, p. 229.

igitur hic lapis humano femori fere conformis, cui insita virtus hoc habet, ut spacio quantolibet asportatus proxima per se nocte revertatur, sicut ab accolis pluries est compertum. Unde et Hugo comes Cestrensis, qui tempore Regis Henrici primi tam insulam istam, quam terras adjacentes viriliter occupaverat, audita hujus lapidis virtute, ipsum alii lapidis longe majori ferreis cathenis fortiter ligatum probandi causa procul in mari projici fecit : qui tamen summo diluculo cum multorum admiratione pristino more suo in loco repertus est. Cujus rei occasione publico comitis edicto prohibitum est, ne quis de cetero lapidem a loco movere presumat. Contigit aliquando rusticum quemdam experiendi gratia ad femur suum lapidem ligasse, sed putrefacto statim femore ad locum pristinum lapis evasit.”<sup>1</sup>

The learned author of *Mona*, who, as before stated, was vicar of Llanidan about 1710, informs us that the “Maen Morddwyd” had been recently carried off by some unknown Papist, its ancient virtue having apparently become exhausted and extinct. In the *Antiquitates Parochiales*, recently published from Rowlands’ MSS., the stone shrine or *capsula*, as already noticed, is described ; and we find also the singular folk-lore regarding the “thigh-stone” that had been preserved at the same place. Rowlands thus notices the latter :—  
 “Hic etiam ille lapis lumbi, vulgo Maen Morddwyd, a Giraldo Cambrensi mire et copiose decantatus, in hujus cæmiterii vallo locum sibi a retro tempore obtinuit, exindeque his nuperis annis quo nescio papicola vel qua inscia manu (nulla ut olim renitente virtute quæ tunc penitus elanguit aut vetustate evaporavit) nullo sane loci dispendio, nec illi qui eripuit emolumento, ereptus et deportatus fuit.”<sup>2</sup>

<sup>1</sup> Gir. Cambr., *Itin. Camb.*, lib. ii, c. vii ; Camden, *Anglica*, etc., p. 867 ; transl. by Sir R. C. Hoare, ii, p. 103.

<sup>2</sup> Rowlands’ *Antiq. Paroch.*, *Arch. Camb.*, iii, p. 296. This valuable supplement to the *Mona* is, as has been already stated, in possession of the Rev. John Jones of Llanllyfni, Caernarvonshire (*ibid.*, i, p. 126.) The “thigh stone” is noticed also by the Rev. H. Longue-

Camden, in his notes on the Itinerary of Giraldus, remarks that William Salisbury, who was well acquainted with Welsh antiquities, states that the stone to which the foregoing passage relates, was to be seen in his time, namely in 1554, in the wall of the churchyard "ecclesiæ D. Ædani in Mona insula." That learned writer and linguist was a native of Llanrwst; and, as Camden truly observes, "Cambriæ antiquitatibus egregie versatus et de patria sua optime meritus." He translated the New Testament into Welsh in 1563.

In the report of the visit of the Cambrian archæologists, on occasion of their visit to Anglesey during the meeting held at Bangor in 1860, it is asserted that the "Maen Morddwyd" is said to be at present fixed in a wall at Porthamel, on the shore of the Menai Straits, the supposed scene of the landing of the Romans under Suetonius, A.D. 61.<sup>1</sup> Angharad Llwyd likewise assures us that it "is now well secured in the wall of the church" at that place.<sup>2</sup> I regret to state that, according to recent information from the Rev. W. Wynn Williams, it is no longer to be found.

It may here deserve mention, that in certain instances cists or small depositories have been found in the walls of churches of Wales, without any external indications, as customary, of a tomb. Mr. Wakeman relates also that in 1847 the old church of Trevethin, Monmouthshire, was demolished in course of "restorations". In the centre of the south wall a coffer or chest was found about 8 ft. above the floor, divided horizontally into two parts, each enclosing bones. In the western gable also of Risca church, in the same county, similar deposits occurred, built into the wall, without any indication

ville Jones in his account of Llanidan (*ibid.*, p. 429). One of the marvels of the Isle of Man was a stone that, when removed or cast into the sea, returned at night to a certain valley. Irish version of Nennius, cited *Arch. Camb.*, Third Series, xii, p. 141; see a like tradition, Bosquet, *Normandie Romanesque*, p. 173.

<sup>1</sup> *Arch. Camb.*, Third Ser., vi, p. 367.

<sup>2</sup> *Hist. of Anglesey*, p. 290. This is an error; there is no church there.

outside. On either side of the tower there were cists containing bones, in one instance with twenty or thirty beads of jet or cannel coal. These receptacles measured about 4 ft. by 2 ft., and were about 4 ft. above the floor.<sup>1</sup>

In concluding these notices of certain remarkable objects connected with the Principality, and especially of the reliquaries of unusual description brought to light in Caldey and in Anglesey, it may be observed that several other mediæval relics might be enumerated which have been brought to light from time to time in the Principality, having doubtless been displaced or hastily concealed during the iconoclastic fervour of the sixteenth century. At the annual meeting at Llandeilo Fawr, in 1855, the late Mr. Walter Philipps, of Aberglasney, contributed to the local museum a "carved fragment of alabaster representing an angel kneeling and offering up a small box, apparently a *pix*."<sup>2</sup> It had been found in Llanllwny Church, Caermarthenshire. Another remarkable object brought to light under similar circumstances is a *plaque* of enameled metal, of thirteenth century *champlevé* work, found in the conventual church of Penmon Priory, Anglesey. The subject is a demi-figure of our Lord, having a red cruciform *nimbus*, the right hand upraised in benediction, a book in the left. This production, possibly of the artists of Limoges, had doubtless been attached to a shrine, a processional cross, the binding of a *Textus*, or the like. Enamels of this kind have been brought to this country in abundance of late years; few specimens, however, have occurred in England or Wales that had probably been in use before the Reformation.<sup>3</sup>

In connexion with the subject of this memoir, more especially in regard to the curious object first described, it may be desirable to notice also a remarkable inscription

<sup>1</sup> *Hist. of Anglesey*, p. 311.    <sup>2</sup> *Arch. Camb.*, Third Ser., i, p. 311.

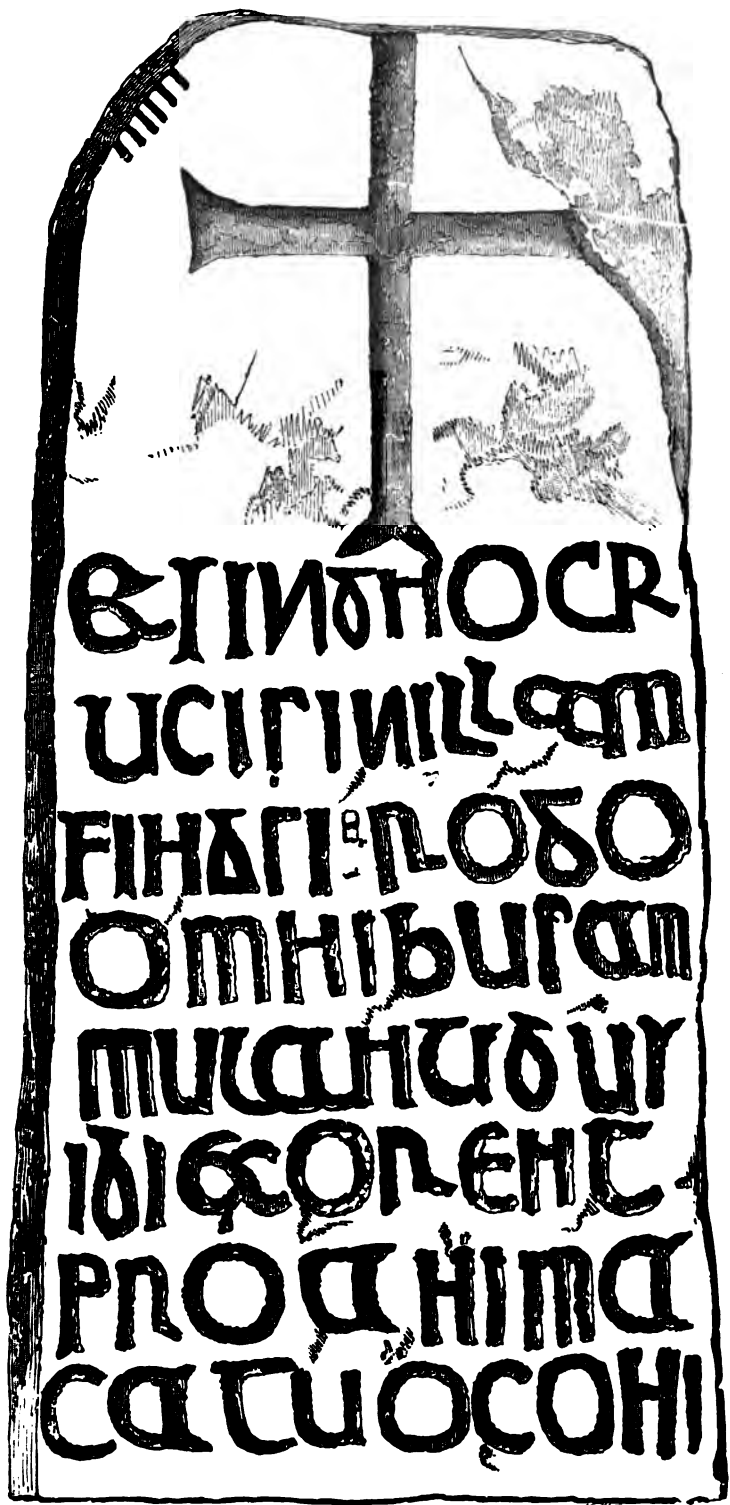
<sup>3</sup> *Ibid.*, p. 42, where this enamel is figured. It was also exhibited at one of the meetings of the Archæological Institute in 1855, and was described *Archæol. Journal*, xii, p. 97.

found some years since in the ruins of the Priory at Caldey, and of which Professor Westwood published an excellent facsimile in the *Archæologia Cambrensis*. It cannot fail to be viewed with special interest by the readers of the present observations, and it has accordingly been here reproduced, for the benefit of those who may not possess the volumes of the previous series. This inscription had been briefly mentioned by Mr. Fenton, who states that in 1810 it was lying in Mr. Kynaston's garden; the inscription in rude characters, and much effaced; he could read the name plainly, and concluded that it had been the memorial of one of the early priors named Cadwgan; the stone, he adds, after its removal from its first position, had served the purpose of the lintel of a window; in such a position it had been last found.<sup>2</sup> It will be seen that from palæographical evidence, although it has not been practicable to ascertain who was the person commemorated, the inscription must be assigned to a date much anterior to the foundation of the Priory in the twelfth century; it is of special value as evidence of Christian occupation of the Isle of Caldey at an earlier period. The memorial must, moreover, be regarded with interest in connection with the foregoing notices of the *Insula Pirrhi*. It is a valuable addition to the series of "Early Inscribed Stones in Wales," given by Professor Westwood in this Journal. He is of opinion that it may be ascribed to the ninth, or even possibly to the seventh century.

Professor Westwood points out the prevalent custom among the early Christians, to which I have already adverted, of establishing their communities upon small islands adjoining the coast; free from sudden attack, they could there pursue the objects of their existence unmolested. The great establishment of Lindisfarne

<sup>1</sup> *Arch. Camb.*, Third Ser., i, p. 258. The rubbing from which the slab is figured by Mr. Westwood had been supplied by Mr. Mason of Tenby. No allusion is made to the notice of the relic by the historian of Pembrokeshire.

<sup>2</sup> Fenton's *Tour*, p. 458.



ÆTHELSTAN  
USIRIILL  
FIHΔΓI<sup>E</sup>PODO  
OMHIBYR  
MILANADUY  
IDICORNE  
PROAHIM  
CATI OSONI

W

1711





on the Northumbrian coast,—the religious institutions on the Great Isle of Aran,—on Ireland's Eye, the Skelleg, and other islands on the Irish shores, may be cited as instances of this practice; Bardsey, also,—the "Isle of Saints,"—the Chapel Island of St. Tecla at the mouth of the Wye, Barry Island, with many others, have been celebrated in Wales for the religious establishments that existed upon them. In the inscribed memorial here figured with Professor Westwood's skilful care, we have proof of Christian occupation of Caldey long before the period indicated by the architectural features of the existing ruins. The slab measures 5 ft. 9 in. by 16 in.; it is of red sandstone; of the upper portion three feet are occupied by the incised cross and inscription, leaving the remainder of the stone plain, apparently for the purpose of being fixed in the earth. The inscription is thus read by Professor Westwood,—  
 "Et singno [*signo*] crucis in illam fingi [*finxi*] rogo omnibus ammulantibus ibi exorent pro anima Catuoconi." The request to passers-by (*ambulantibus*) for prayers for the soul of the deceased is an early instance of such a formula. It is constantly found on early memorials in Ireland; on the crosses with Runes in the Isle of Man it never occurs, as stated by the late Rev. J. G. Cumming.<sup>1</sup> Catuoconus has not been identified; the name may be a Latinised form of Cathan; a Cambrian saint of that name was known in Caermarthenshire.

I must refer to the Professor's highly interesting memoir for full particulars in regard to the palæographical and other peculiarities of this remarkable monument in the Isle of Caldey. He describes the inscription as "in that curious mixture of minuscule and uncial letters transformed into capitals, that became general soon after the departure of the Romans, and which is found in all the oldest native inscriptions and manuscripts, both in Great Britain and Ireland."<sup>2</sup> There

<sup>1</sup> *Arch. Camb.*, Third Ser., xii, p. 253.

<sup>2</sup> *Ibid.*, *ut supra*, p. 261. At the meeting of the Cambrian archæologists at Truro, in 1862, fifty-five facsimiles of inscriptions, crosses,

may be noticed, near the upper left-hand corner, certain marginal incisions that bear resemblance to Oghams ; several examples of that cryptic writing have now occurred in Wales. The slab has been removed and fixed in the wall of the chapel, on the suggestion of an archæologist, by whom its value would be truly appreciated, the Rev. James Graves : the letters are, however, it is said, becoming gradually impaired through exposure to weather.

The scorings to which I have alluded have been recognised as Oghams by Mr. H. Longueville Jones, who has devoted special attention to early inscriptions in Wales ; he has not, however, in this instance suggested any interpretation.<sup>1</sup> We owe to the researches and sagacity of Professor Westwood and Mr. Longueville Jones many valuable notices of these curious relics. A single specimen has been recorded in England, namely, at Fardel, Devon, to which attention was first called in 1861 by Mr. Smirke, and which is now preserved in the British Museum. The description of this stone, with correct delineations, will be found in the *Arch. Camb.* of 1866. Mr. Richard R. Brash has recently given a summary account of all the Ogham inscriptions that exist in the Principality.<sup>2</sup>

ALBERT WAY.

etc., were exhibited by Prof. Westwood, showing the gradual change from pure Roman capitals to Hiberno-Saxon or Hiberno-British minuscules. A list is given, *Arch. Camb.*, Third Series, viii, p. 362.

<sup>1</sup> See his notice of a Roman altar bearing Oghams at Loughor, Glamorganshire (*Arch. Camb.*, Third Ser., xv, p. 262).

<sup>2</sup> *Arch. Camb.*, Third Ser., xv, p. 148.

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1869.

## STATEMENT OF EXPENDITURE AND RECEIPTS.

EXPENDITURE.	£	s.	d.	RECEIPTS.	£	s.	d.
To illustrations and photographs -	4	0	0	January 1, 1869. By balance in Treasurer's hands -	62	3	6
" wood engraving -	64	14	0	By Bridgend Local Committee -	50	3	2
" Editor's salary -	40	0	0	By subscriptions, etc. -	262	7	5
" printing -	181	15	0		<u>374</u>	<u>14</u>	<u>1</u>
" balance in Treasurer's hands 31st December, 1869 -	84	5	1		£374	14	1
	<u>£374</u>	<u>14</u>	<u>1</u>				

*Audited and found correct.*

J. PRICE } *Auditors for*  
 JOHN MORGAN } 1869.

JOSEPH JOSEPH, F.S.A., *Treasurer.*

Brecon. 24th March, 1870.

### Obituary.

Two good friends of our Association have lately been taken away from us, each at a tolerably advanced age, and after having well deserved of their country, both in public and private life. We allude to LORD DYNEVOR and LORD BOSTON. The former of these noblemen, as will be well remembered, was President of our Association at the meeting of Llandeilo fawr in 1855; and the extreme courtesy displayed by him on that occasion, as well as the active interest which he took in our proceedings, must be fresh in the recollection of all who were present at that memorable meeting. His Lordship, aided by the late Earl of Cawdor, discharged the duties of President most effectively, and there was a degree of cheerfulness and animation shown in all that we did at Llandeilo, which has never been surpassed, successful and agreeable as our meetings have generally been. We hope that the new owner of that glorious old estate of Dynevor Castle will duly value what is now in his possession, and indeed we cannot allow ourselves to doubt of it. In the same way Golden Grove, the other great estate of the lovely Vale of Towy, has passed into the hands of one who is fully worthy of his ancestral position; and we may reasonably look forward to the due preservation of the great remains, castellated and monastic, which are under the guardianship of these two noblemen.

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LORD BOSTON has already honoured us by contributing to our pages, and by aiding the Association and its Journal in various ways. His love for and knowledge of archæology have long been known, and his loss will be felt by other societies besides our own. It is to be hoped, however, that the Isle of Anglesey will still have its antiquities properly cared for, and that the researches of our local secretaries, which have already produced such valuable results, will still be promoted and encouraged by the owner of Porthamel.

No antiquarian society can afford to lose friends and patrons, especially in times such as these, and least of all in Wales. The decease of these noblemen will be sensibly felt, and they will be sincerely regretted by all who had the honour of being known to them.

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THE REV. ROWLAND WILLIAMS, D.D.—Another good and learned man has been taken away from us in the person of Dr. Rowland Williams, Vicar of Broadchalke, near Salisbury. He was a distinguished scholar, well known at Cambridge; a good Welsh Anti-quary; and for some time Vice-Principal of St. David's College, Lampeter. He was formerly a member of our own Association, took part in several of our annual meetings, and contributed papers to the *Archæologia Cambrensis*. Of late years he became known to the polemical world by his *Christianity and Hinduism*, and by his review

of a work of Bunsen's in the volume of *Essays and Reviews*, leading to an action in the Ecclesiastical Courts; out of which, however, he ultimately came successfully. Indeed few divines have by their works more prominently divided the British religious public of late than has Dr. Rowland Williams. We borrow, from the *North Wales Chronicle*, the following particulars concerning the father of Dr. Rowland Williams, himself a learned and remarkable man :

"Among the many Welsh worthies whom Merionethshire can claim as her own, Mr. Rowland Williams, of Ysceifiog, will always occupy a distinguished place. A native of Mallwyd, he graduated at Oxford, and was appointed in 1803 to the second mastership of Friars school, Bangor. Here he attracted the notice of Bishop Cleaver, who made him his examining chaplain. At this time Mr. Williams married Jane Wynne, daughter of the Rev. Hugh Wynne Jones, of Treiorwerth, Anglesey, and Prebendary of Penmynydd. So highly did the bishop, himself a scholar and theologian of reputation, appreciate Mr. Williams, that, on exchanging the see of Bangor for that of St. Asaph, he preferred him to the Rectory of Cilcain, and afterwards to that of Halkin, in Flintshire, thus securing for his newly-adopted diocese the benefit of Mr. Williams's counsel and earnestness. He was again chaplain to Bishop Luxmoore, who gave him the more eligible living of Meifod. The rectory of Ysceifiog and a Residentiary Canonry at St. Asaph, betokened the high esteem with which Bishop Carey also regarded him. Dying in the seventy-sixth year of his age, he was buried in the churchyard of Ysceifiog, where a recumbent cross now marks the resting-place of a good and learned man.

The account of the last moments of Dr. Rowland Williams is told so feelingly, we had almost said so poetically, in our able contemporary, the *North Wales Chronicle*, that we are tempted to depart from our usual practice, and to quote its words at some length :—

"Dr. Williams's illness lasted for only a few days. He had taken cold in overlooking the distribution of coal among his poor parishioners, but neither he nor his friends felt any alarm. On Thursday, however, the 13th of January, acute bronchitis appeared, which rapidly developed itself into *pneumonia*. All that medical skill, or the untiring affection of his wife could do to arrest the inflammation was in vain. On the following Monday he expressed a wish to see the proof-sheets of *Owain Glyndwr*—a poem he had just written; these were handed to him, but he was already in the valley 'of the shadow of death;' and after a vain effort he returned the sheets, simply saying 'I cannot see.' Through the night he continued repeating passages of sermons, occasionally speaking in what to the English relatives around the bed seemed Hebrew, but which we with reason believe to have been the fond language of fatherland—*yr hen iaith Gymraeg*. His strength could only be kept up by strong stimulants; he took them, mildly expostulating, 'I have been a temperate man all my days, why force these things upon me?' The end was now at hand, and he repeated thrice the Lord's Prayer, and the great article of the Apostles' Creed—'I believe in the resurrection of the body and the life everlasting.' Just as the light of Tuesday morning was dawning across the Wiltshire Downs, and the birds were beginning to sing, he passed away to his rest. The news of his death spread rapidly through the village, moving the practical self-contained Wiltshire farmers and peasants to tears. 'He belonged to us,' they said, 'he helped us in sickness and sorrow, he preached Christ to us, and we revered him for his goodness.'"

## Correspondence.

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### THE TUDORS OF PENMYNYDD.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In my paper on this subject (which, as you are aware, passed through the press without my personal correction, from circumstances which were unavoidable) I have stated that the *blood* of the Tudors of Penmynydd ended with Francis Bulkeley. I should have been more accurate had I named him as the last of that blood at Penmynydd in his own right. It is quite possible there may be many people, of various names, in Anglesey and elsewhere, who have some Tudor blood in them—descendants, for instance, of William Owen Bold, mentioned in the pedigree, or of later offshoots; but an inquiry extending over several years did not bring me in contact with any of them. Neither have I ever known an Anglesey “Tudor.”

The present Mr. Owen, of Trefeilir, who long occupied Penmynydd, may probably trace a connection with the Tudors, as well as his relation the Squire of Gadlys, and all branches of his family; but these ramifications I did not intend to treat of in my paper, which is, as it stands, quite diffuse enough.

I am informed that in the north-west of Anglesey there lives a descendant of the Tudors of Penmynydd, Mrs. Owens by name, whose great-great-grandfather was Robert Tudor; and that one of the brothers of this Robert emigrated to America, and his descendant was alive not long ago, probably is still living, an old man, whose surname is Tudor.

I am, Sir, yours truly,

J. W.

### CARMARTHENSHIRE BOUNDARIES.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—On looking again at the accurate description of the boundaries of Carmarthenshire by Mr. T. O. Morgan, in vol. 4, iii, p. 368, I observe that large stones, or *meini hirion*, are mentioned as standing at several spots on the boundary line; and this circumstance appears to me of interest, inasmuch as similar stones may be found marking the limits of other counties in Wales. Not that I suppose the stones to have been put in their actual places in order to mark the boundary, but that the boundary was determined by the fact of the previous position of the stones. At any rate the tracing of this boundary line in Carmarthenshire leads to the observation of several of these ancient monuments, for so they may be called without any great stretch of archæological fancy; and it would be desirable if views of those stones could be taken, and published in our Journal.

The boundaries of Carmarthenshire run through some of the least visited parts of South Wales, but still through districts of much interest, and well worthy of a visit from the antiquary. All ancient time-honoured marks are at present in danger of removal or annihilation in Wales, and the verification of their existence is a work not unworthy of the vigilance of our Association.

Feb. 1, 1870.

I am, etc.,

AN ANTIQUARY.

### THE MAENHIR AT LE MANS IN FRANCE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The stone alluded to p. 63 of the first number of this series still exists, supported against the wall of the Cathedral. It can hardly be said to be built in, and still less incorporated with the building, as stated by Murray. At least, such was my impression when I saw it a short time ago. As to its real character, no one who has ever examined this class of stone monuments (still by some called Druidic) can entertain the least doubt that it is a veritable maen hir of the earliest character, and of really elegant proportions, for even meini hirion can have some outlines of beauty. It stands about nine feet high, and has probably been placed in its present position not so much for security as from some religious motive. For, as many of these early stones are still the object of strange superstitions, more of Pagan than Christian character, this may have, at some early period, been one of this class, and been brought to its present resting place against the church, as a kind of quasi consecration, or so as to remove more completely all traces of Pagan traditions or practices.

I am, Sir, yours obediently,

AN OLD MEMBER.

### ROMAN COINS, FLINTSHIRE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the latter part of 1868 some men engaged in making the railway from Prestatyn Station to the foot of Cwm mountain came on about twenty silver and one gold coin, said to be Roman. The workmen disposed of them as soon as they could, but to whom is not known. Little also is known about the actual spot and circumstances of finding. The Local Secretary for Flintshire would confer a favour on the Association if he would ascertain what the coins really were, and the history of their discovery. The owner of the coins would probably furnish particulars as to their date, especially whether of Roman type. They are of the upper and lower empire.

I am, Sir, yours obediently,

SCRUTATOR.



### Miscellaneous Notices.

**CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.**—The place of meeting for this year is fixed at Holyhead, and August 15 is the day at present settled for its commencement. The Venerable Archdeacon Wynne Jones of Treiorwerth will preside. The Local Committee, the programme of proposed proceedings, and other usual particulars, will be announced in our next number.

**BANGOR CATHEDRAL.**—We are glad to see by the local papers that the works at this Cathedral, under G. Gilbert Scott, Esq., F.S.A., are proceeding rapidly and successfully. The foundations of an earlier choir, with a polygonal or else a circular east end, have been found under the present one, besides various remains of thirteenth century work, and two stone coffins. The sum of £2000 has been added to the restoration fund by Lord Penrhyn; but it is much to be wished that some personage of wealth connected with the county would put down the remainder of the money wanted, and have the work finished off hand. To repair a Welsh Cathedral at the present day is a work of courage, and testifies to good feeling on the part of all concerned in it.

**BANGOR CATHEDRAL LIBRARY.**—It has given us great satisfaction to learn that the Dean and Chapter of Bangor are re-arranging their library, and that a catalogue of the books will ultimately be published. This circumstance has caused us, we might almost call it, a thrill of *parental* affection. At the same time we are sorry to learn that some of the most valuable volumes are missing from the collection, caused, no doubt, by forgetfulness in returning them. Among these are *Dugdale's Monasticon*, vols. 1, 2, of the early edition, the loss of which would be serious, though not irreparable. Another volume, *Psalterium Davidis*, 1476, is also not to be found; and a third book—we have not heard the name—was lately picked up at a book-stall in London, but very properly restored by its purchaser to the Cathedral library.

We should hope that the mention of these books will induce gentlemen in the diocese of Bangor—for the books are allowed to be taken out and used (on a bad system, we think,) by the clergy—to make careful search among their own shelves for the missing volumes. It is very easy to mislay a book in a country house, and difficult to find it again; but it is to be hoped that the Dean and Chapter will adopt stricter regulations for the future.

### Reviews.

TRACES OF HISTORY IN THE NAMES OF PLACES. BY FLAVELL EDMUNDS. Longmans, 1869.

THIS is another work on what may almost be called the "philology of history," one of the most favourite subjects of the day. It has the merit, evidently, at first sight, of not being too long, inasmuch as it just clears 300 pages; and it bears ample traces, all through, of careful research on the part of the author. His account of it in the preface contains the following:

"In this book, the result of many years' reading and study, I have aimed to do, for names of places in England and Wales, something like what has been done for the ordinary words of our language by the Archbishop of Dublin and other writers. In defence of my choice of this neglected branch of antiquarian lore, I feel that nothing in the way of apology is necessary,—a knowledge of place-names seems to me to be essential to a right understanding of the history, topography, and antiquities of a country. The place-names of any land are the footmarks of the races which have inhabited it, and are numerous and important in proportion to the length of the stay and the numerical strength of each race. Thus the map supplies a clue to the history, and the history explains and confirms the hints of the map. While the latter gives us dates and details, leading incidents and sketches of character, the former gives localities, preserves names of persons and forgotten episodes, and sometimes explains obscure allusions. Each is thus incomplete without the other, and together they form an essential part of a good education. In some cases important gaps in history are thus supplied, while in a still greater number the statements of historians receive valuable corroboration. It is certain that the nomenclature of a country reflects the fortunes of the people, and in this work I have taken pains to show that it not only preserves distinct records of the successive immigrations of races, but reveals with unerring accuracy the order in which they occurred, and the extent of the influence exercised by each upon the process of building up the people as we now find them.....

"The terminology used in the subsequent pages is open to differences of opinion; but is, I think, justifiable on historical grounds. The word British, for example, I have used invariably to designate the people whom the Romans found in this country, without attempting to discriminate the Pictish, Gwyddelian, and Belgic elements,—an inquiry into which would have been beyond the range of the subject. So, too, with the terms Norse and Old Danish, between which I see no diversity worth mention in this inquiry. I have, indeed, used the latter term chiefly in a negative sense; i. e., to mark the fact that certain words are not part of the present Danske tongue, although certainly used by the Danes who conquered a part of England at the close of the tenth century.

"On the 'vexed question' as to the proper word to apply to the speech of the people in the four centuries preceding the Danish conquest, I have accepted the conclusion of Sir Francis Palgrave, and have given at some length the reasons which seem to me to justify that conclusion. It is certain that the Teutonic invaders were of three stocks, all speaking the same language, and forming part of the same great migratory horde, but distinguished to us according to the parts of Europe from which they came to

this country. Of these the Angles seem to have been by far the most numerous as well as the earliest in their arrival, as shown by the fact that the country finally received its name from them. The Jutes were next in order of time, but fewest in number, and were soon swallowed up in the streams of immigrants from the Saxon part of Europe. The Saxons, however, previous to the commencement of the ninth century held only the three kingdoms of Essex, Sussex, and Wessex, including altogether not more than one fourth part of England. After that time they gradually advanced in political importance until, in the first half of the tenth century, they became supreme. We find the terms 'Seaxnaland' and 'Saxony' in the writers of those times; but they are always applied to the Saxon kingdoms proper, and never to the whole country. The term first used to designate the whole people living east of the Dee, the Severn, and Devonshire, is 'English,' and the earliest designation of the country which they occupied is 'England.' In writing of the people of the pre-Danish era I have discriminated them as Angles, or Saxons, or Jutes, according to the evidence in each case; and their language I have styled 'old English,' as being a nearer approach to historical accuracy than either of the terms usually employed. 'Saxon' is objectionable, as ignoring two out of the three bodies of immigrants; 'Anglo-Saxon' is historically incorrect, as implying that the Angles were the later in arrival, and were predominant over the Saxons, which is the exact reverse of the truth; while, as I have shown, neither term was ever applied by the people to themselves."

There is a great deal in this book to interest the Welsh antiquary, and also abundant room for disquisition as to the correctness of etymologies given by the author. On few points is the real Welsh antiquary so ready to show fight as upon that of derivations; and though we desire to eschew it ourselves, we can promise our readers that their curiosity will be worthily rewarded if they will consult the author's pages. In the chapter on early traces of Christianity as connected with names of localities, we find the following:

"Our idea of a martyr is somewhat rudely disturbed when we learn that Oswald died in battle against the heathen King Penda; but the Christians of his age, at least those of British race, saw no incongruity in the union of the two characters in the same person. They were, in truth, somewhat too combative at all times; and when Roman Christianity and Saxon Paganism combined to harass and slaughter them, the provocation seems to have become too strong for the Britons' Christian principles. The old warlike spirit of the race blazed out again,—'Even in their ashes lived the wonted fires.' This combative spirit is curiously exemplified in the fondness of the Britons for the name of Michael, the warrior archangel. Of all the so-called saints' names, which are not those of British men and women, this is the most frequent in its occurrence. Under the form of *fhangel* it occurs in the names of thirty-seven parishes in the thirteen Welsh counties, while there are no Llanfhangel in any other part of the kingdom. In two cases in Herefordshire the name is translated, and appears as Michaelchurch; but both are near the Welsh border.

"Of places in Britain, named from the Virgin Mary, there are only twenty, one of which (Llanfairwaterdin) is in Salop, three are in Monmouthshire, and the rest in Wales. It would seem that the Roman doctrine in reference to the Mother of our Lord did not reach Wales very early."

Under the head of bilingual names the author observes:

"The tendency of invaders, and indeed of settlers in a strange land gene-

rally, to keep as near as possible to each other for mutual protection, is evident in the grouping of names from one language in the midst of those which belong to another. Thus in the Forest of Dean, which is divided by the Wye from the British districts of Irging and Gwent (now parts of Herefordshire and Monmouthshire), thirty out of thirty-six place-names are old English, while the rest are British names Anglicised. In Lydan-ey (now Lydney) and Lydbrook, the root is the British *lyd* (country); in Ruardean we see the *rhiw-ar*, or sloping path field held by Britons, adjoining the *dene* or hollow in the possession of the English; and in Longhope we see the two races united, the *hwpp*, or sloping plain between hills so fully Anglicised as to be distinguished from all others by the English adjective *Long* prefixed, instead of the British word *hir* added to the root-word.

"A parallel fact is the group of bilingual names around the junction of the Munnow and the Wye. The modern name of the district on the north side of the junction, Archenfield, means the field of Irging, the British name of part of it; and the same mingling of races is shown in the words Monmouth (the mouth of the Munnow); Mitchel-tref-y (now Mitcheltroy), the greater village by the Wye, or water; Wyesham (the home on the Wye); and Osbaston (the *tun* or farm of Osbald). Such names show the English settling down in a group among the Britons, seizing their lands, and Anglicising their names at will."

Rather more than half the book, the latter portion, is taken up with a Vocabulary of names of places and their derivations. It includes, of course, a great many places in Wales, and herein any disputatious reader might disport himself to his heart's content. Even we ourselves find our feathers ruffled ever and anon as we go through it, though we find much more to amuse us and to instruct. We append an instance or two :

"CELLI, GELLI *B.* the hazel-tree. Ex.: Pencelli (Brec.), hazel hill; Tregelli, now Hay (Brec.), hazel town."

"CLUN *B.* perhaps from *celyn*, the holly. Ex.: Colun, now Clun (Salop); Clun-ga-ffordd, now Clungunford (Salop), the station on the road near the Clun river.

"CLWYD *B.* from *llwyd*, brown; or from Clwyd, son of Cunedda Wledig, who conquered the Gwyddel, or Irish settlers in North Wales, and gave name to the river and vale of Clwyd.

"CLYDACH, CLYDAWG, CLYDEY, CLYDOG *B.* a warm or sheltered place; or from St. Clydawc, a son of King Brychan Brycheiniwg. Ex.: Clydach (Brec.); Clydey (Pemb.), etc."

"DYFAN *B.* St. Dyfan, the first baptizer of the Cymry, A.D. 154. Ex.: Merthyr Dyfan (Glam.), the martyr Dyfau's church."

"ELY *E.* from *eel* and *ey*. Ex.: Ely (Oamb.), the island of eels."

We do not agree.

"FAIR, MAIR *B.* the Virgin Mary. Ex.: fourteen places, all in Wales and Mon., except Llan-fair-gadr din (Salop), now Llanfairwaterdin, St. Mary's church at the camp, seat, or station. Ex.: Llan-fair-ar-y-bryn (Carmar.), St. Mary's church on the hill."

"POWYS *B.* perhaps a corruption of Pwyth, 'the purchased place,' or Pwll-y-s, 'below the pool,' the capital being situated lower down the Severn than Pwll, now called Welshpool. The place where Julius Cæsar landed is said to have been known to the Britons as Pwyth Mein-las, 'the green place of the purchase.' Ex.: Powys (Salop and Kent)."

But it is time to leave this pleasant book in our reader's hands, and to take our leave of the author with a hearty slap on the shoulder and "Bachgen!"

EARLY ENGLAND AND THE SAXON ENGLISH. BY THE  
REV. W. BARNES, B.D. London: J. Russell Smith.

THIS is one of the most original books of the year, full of learned research and much curious observation. Some of the author's statements and conclusions may lead to disputatious criticism, into which we have no desire, nor, indeed, the space, to enter; but the whole book—and it is not a long one, of only 178 pages—invites careful perusal. The author gives lucid summaries of historical matters in England after the Roman times, discusses and explains some of the laws, and goes into details of social customs which are well worth reading; for instance,—

"The Saxon-English laws aimed at hindering of crime, or a righting of a wrong already done. We, in our laws, hardly aim at all at the righting of criminal wrongs. We think only of the wite for the law-breach, and forget the geald for righting the wrong to the loser by the deed. No wergeald was paid for a thief or robber killed in his crime.

"If a free-man had been a man of such an unlawful or bad life that he had spent all his wealth in gealds, or vice, or idleness, a landowner or monastery might give a pledge as borough for him, and was then said to *thingian* (to thing) for him; *Þingian* meaning to answer, in the way of pledge or bail.

"The man for whom another had *thinged* then became his *theow*, or an over-thinged man, and was under his hand, and unfree; and was sometimes called a *wite-theow*, or fine-theow: and if a man newly become a *wite-theow* had been guilty of an unamended thievery while he was free, the wronged man was to take a whipping of him, 'ane swingelan aet him.'"

"Under the Saxon-English laws there was not much 'doing of time' within the walls of a jail, built as such, as wrongs were mostly righted by the geald; and few men were shut up in idleness to be kept by the crimeless. At times, however, criminals might have been shut up for longer or shorter times—hours or days—and the place of confinement was called a *Cwaertern*, which might have become our word Quarters.

"It may well be thought that the law of imprisonment, and the handling of the prisoners, are improved since the time of Charles the Second. The Habeas Corpus Act and the Insolvency Laws, are a great shield of freedom against wrongful and malicious imprisonment; and care has been bestowed on the bettering of imprisonment into its best form for its best end.

"Let it be allowed that our laws of imprisonment are raised to a better form on a measure of time of two hundred years; yet we can hardly hold that they have been so bettered on a longer measure of time, 1,200 years; inasmuch as among the Saxon-English sentences of imprisonment were almost unknown."

A large portion of the book contains tables and careful exemplifications of the old Friesic language as compared with English; and it is probably to this part of the work that the reader's attention will, from its originality, be most readily directed. The concluding chapter, headed "The Frisians the Father-Stock of the Saxon English People," is very interesting in this respect, and we make some brief extracts from it:

"It has been said that our forefathers, Angles and Saxons, were Frisians, and true enough it is from their speech, the old Saxon, or old English, that they were of Frisian kin ; but if the Angles, Saxons, and Frieses, took their names, as such, from the lands of their abode, the Angles were not Frisians, only as Dorset men are not Devonshire men, though the men of both counties are of the English kin.

"The *Saxon Chronicle* states that our fore-elders, the Teutonic settlers in Britain, came from three kindreds (maegƷum) of Germany, Old Seaxen, Anglen, and the Joten ; though we need not believe that these kindreds (maegas) were of sundry races, since the word *maeg* is used in the Saxon-English laws of geald for a kinsman of a criminal, most likely not wider off than the fifth blood ; and, it may be, not wider than those kindreds called by the Frisian laws the six hands,—father and mother, sister and brother, child and child's child."

"One cause of the stedfastness of the Frisians in abode and speech, was, first that on the north and west their land was water-bound, and offsundered from other peoples on the land-side by marshes ; and again that the free Frisians, while they were free, were Spartan-like in their laws and lives. They did not care to go abroad or to have among them new comers, whether intrallers or intralled, though I do not understand, as Mr. Wiarda did, a law of the Brockmen, that whoever should take a foreigner into his house, or haven, or wharf, should answer for his deeds, which we may believe was not a law of penalty, but was one of precaution, such as was needful to all the tribes who had laws of boroughship, or geald, under which every man must be in the mund of some borough or free man, or would have a wolf's head. Gabbema, however, tells us that the Frisians had their Friesic shibboleths for the catching of untrustworthy outlanders, and if an unlucky weight, could not come out of the ordeal as a Friesie, he might be doomed to a *Wapel-drant*, or pool-dipping."

"The Frisians cannot well think without pride, that their old mother speech, as Habbema calls it, was formerly understood from the west of Holland to the east of Denmark, and was that of their settlers in England ; and they are so unwilling to lose it, although the voice of the law and of wider commerce, has cast it aside, that as late as 1846 a writer, *Sylstra*, asks in a pamphlet, what have the Friesian writers to bear in mind, or to do, to further their language. They have printed some children's books as some by Dykstra.

In boekye	mei moaye printsyen en	rimkes	} (little rhymes.)
A bookie (little book)	with many printies and	rhyme-kins.	
Blommekranske	for da Fryske berntsyen,		
Bloom-crown-kin			
Little flower garland	} for the Friesic bairn-kins.		

A Friesic child's reading book, and Veen's  
Litse rimkes foar bern.  
Little rhyme-kins for bairns."

And here we must reluctantly take leave of the author, who, with his friend, C. Warne, Esq., F.S.A., the author of the *Early Interments and Sepulchral Urns of Dorsetshire*, is deserving of the respectful attention of all Cambrian archæologists.

ARTHURIAN LOCALITIES. BY JOHN E. STUART GLENNIE.  
Edinburgh, 1869: Edmonston & Douglas.

THIS book, like everything that comes from the Scottish antiquaries, well and carefully composed, and set forth with much typographic

excellence, is a kind of appendix or complement of Mr. Skene's learned work on the *Four Ancient Books of Wales*. It goes into the question of the site of the Arthurian legends, adopting the border-land between Scotland and England as their true *habitat*; and it examines all the Arthurian localities and traditions with a minuteness and care that testify to the laborious erudition of the author. Very probably the greater number of Welsh antiquaries are still adherents of the theory that would limit Arthurian deeds to Wales and the south-west of England; but they must read Mr. Skene, and then Mr. Glennie, and be converted.

Our author has had the good taste and good sense to *walk over* all the ground described. He examines the various traditions on the very spot; and though we think that, like all Arthurian men, he is inclined sometimes to strain a point or two, yet we can only say that he has brought together a mass of nineteenth century criticism, and of positive ocular evidence, which we in Wales have nothing to set off against. As for the Breton and the Cornish antiquaries, we must leave them, though our very good friends, to take care of their own historic grounds, and to fight their own battle,—“the blue bonnets are over the border.” And as to any claim Wales may have upon Arthur,—*nihil valet*.

This book of Mr. Glennie's is written with so much cordiality of spirit, let us say enthusiasm, that it carries the reader away with it; and we can safely say that we knew not half the beauties of the Lowlands till the author made us trudge along with him over its moors and by its streams. He describes with all the vividness which only one who writes on the spot can show; and the charm imparted from this source to all his pages, makes them worthy not only of the library but also of the drawing-room.

A charming passage occurs to us, which, as it is of great intrinsic excellence, as well as a good specimen of the author's style, we proceed, though rather long, to quote:

“Dumbarton appears to be mentioned under the name of Nemhhur, or Nevtur, in a dialogue between Merlin and Taliessin in the *Black Book of Caermarthen*. For this name occurs in the *Life of S. Patrick* by Fiech, written in the eighth century, after which it is unknown, and is identified by his scholiast with Dumbarton. And Arthur's ninth battle, ‘in urbe Leogis qui Britannice Kairlium dicitur,’ is, by Mr. Skene, added to the innumerable conflicts which have been witnessed by this magnificent fortified rock, where the sword of Wallace is now preserved. For, as he says, ‘it seems unlikely that a battle could have been fought at this time with the Saxons at either Caerleon on the Esk, or Caerleon on the Dee, which is Chester; and these towns Nennius terms, in his list, not Kaerlium or Kaerlion, but Kaer Legion. It is more probably some town in the north, and the *Memorabilia* of Nennius will afford some indication of the town intended. The first of his *Memorabilia* is ‘Stagnum Lumonoy,’ or Loch Lomond; and he adds: ‘non vadit ex eo ad mare nisi unum flumen quod vocatur *Leum*’—that is, the Leven. The Irish Nennius gives the name correctly, *Leamhuin*, and the Ballimote text gives the name of the town, *Cathraig in Leomhan* (for *Leamhan*), the town on the Leven. This was Dumbarton, and the identification is confirmed by the *Bruts*, which place one of Arthur's battles

at Alclyd; while his name has been preserved in a parliamentary record of David II in 1367, which denominates Dumbarton 'Castrum Arthuri.' And it may be added that, according to tradition, it was the birthplace of Mordred, Arthur's nephew or bastard son. Under the name of Alclyde, the city on the Clyde—a name as applicable to it as Kaer Leum, or Cathraig in Leomham, for it is at the junction of the Leven with the Clyde,—Dumbarton is frequently mentioned in the *Four Ancient Books*:

- “A battle in the ford of Alclud, a battle at the Inver.’  
 “A battle in the ford of Alclud, a battle in the Gwen.’  
 “There will come from Alclud, men, bold, faithful,  
 To drive from Prydein bright armies.’

And on the Rock of Clyde, Petra Cloithe, another appropriate name for Dumbarton, 'rex Rodarcus filius Totail regnavit,' when, as recorded by Adomnan, he sent a message to S. Columba, to ask him, as supposed to possess prophetic power, whether he should be slain by his enemies." ... ..

"Sailing up the Lago Maggiore of Scotland there comes, like a dark shadow, across our delight in the loveliness of its fairy islands, the memory of the tragic story connected with the ruins on the largest of them. For here it was that Isabel, Duchess of Albany, lived, after the death on the scaffold of her father, her husband, and her two sons, in 1424. Yet most singular it is, that it is in her and her husband's descendants, that is the representation of what is now the eldest legitimate male line of the Royal House of Stuart.<sup>1</sup> But proceeding on our voyage, and landing on the western shore of the lake, about half way up, we find ourselves in Glen Douglas. Here Mr. Skene places Arthur's second, third, fourth, and fifth battles, 'super aliud flumen quod dicitur Dubglas et est in regione Linnuis.' 'Here,' says he, 'Arthur must have penetrated the 'regiones juxta murum,' occupied by the Saxons. Dubglas is the name now called Douglas. There are many rivers and rivulets of this name in Scotland; but none could be said to be 'in regione Linnuis,' except two rivers, the Upper and Lower Douglas, which fall into Loch Lomond, the one through Glen Douglas, the other at Inveruglas, and which are both in the district of the Lennox, the Linnuis of Nennius. Here, no doubt, the great struggle took place; and the hill called Ben Arthur, at the head of Loch Long, which towers over this district between the two rivers, perpetuates the name of Arthur in connection with it.'

"Here, on Ben Arthur, our Arthurian wanderings terminate; and here we may fitly review in their connection the localities we have identified as the sites of Arthur's great battles. For, thus viewed, the probable correctness of each identification will, I think, become more apparent. 'According to the view I have taken,' says Mr. Skene, 'Arthur's course was first to advance through the Cymric country, on the west, till he came to the Glen,

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<sup>1</sup> On the death of Prince Charles Edward without legitimate issue, the eldest son of Robert II (James I) was left without descendants in the male line. The representation, therefore, of the Royal Family of Stuart, as also of that of Bruce, fell to the Earl of Castle-Stuart, the representative in direct male descent of the Duke of Albany, the second son of Robert II, the first of the Dynasty. See STUART (Hon. and Rev. Godfrey), *Genealogical and Historical Sketch of the Stuarts of the House of Castle-Stuart*. The connection of our present German Sovereigns with the ancient line of native English and Scottish kings is of the most indirect and collateral description. On personal conduct, and popular affection, not on "right divine," is the throne now fortunately established.



where he encountered his opponents. He then invades the regions about the Wall, occupied by the Saxons in the Lennox, where he defeats them in four battles. He advances along the strath of the Carron as far as Dunipace, where, on the Bonny, his fifth battle is fought: and from thence marches south through Tweeddale, or the Wood of Celyddon, fighting a battle by the way, till he comes to the valley of the Gala, or Wedale, where he defeats the Saxons of the east coast. He then proceeds to take four great fortresses; first, *Kaerlium* or Dumbarton; next, Stirling, by defeating the enemy in the *tratheu Tryweryd*, or Carse of Stirling; then *Mynydd Agned*, or Edinburgh, the great stronghold of the Picts, here called *Cathbregion*; and, lastly, Bouden Hill, in the centre of the country, between these strongholds. Twenty-one years after is fought, at Camelon, the battle of Camlan, in which both Arthur and Medrant perished.' Mr. Skene concludes with the judicious remark, that 'in thus endeavouring to identify the localities of those events connected with the names of Cunedda and of Arthur, I do not mean to say that it is all to be accepted as literal history, but as a legendary account of events which had assumed that shape as early as the seventh century, when the text of the *Historia Britonum* was first put together, and which are commemorated in local tradition.'

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THE CORONATION STONE. BY F. W. SKENE. Edmonston & Douglas, Edinburgh.

WE have here a purely antiquarian book by a learned author, handsomely illustrated, and set forth with much good taste in typography and binding, in the true style of Scotland. Not much is known by the reading public generally about the *regalia* of Scotland, though people are accustomed to look with reverence at the Coronation Stone under the sovereign's chair in Westminster Abbey. We now have the full history of this really famous stone, one of the most honoured relics of the kingdom, laid before us with all due care and reverence. Mr. Skene says:

"The legend of the Coronation Stone of Scotland, formerly at Scone, and now in Westminster Abbey, is intimately connected with the fabulous history of Scotland. The tale of its wanderings from Egypt to Scone, and of its various resting-places by the way, is, in fact, closely interwoven with that spurious history which, first emerging in the controversy with England regarding the independence of Scotland, was wrought into a consistent narrative by Fordun, and finally elaborated by Hector Boece into that formidable list of mythic monarchs who swayed the sceptre over the Scottish race from 'the Marble Chair' in Dunstaffnage.....

"But the history with which this legend is connected having now been rejected as unquestionably spurious, it is surely an inquiry of some interest to what extent any part of this legend is really historical, or how far it must share the same fate. The popularly received account of the stone may be shortly stated in the words of Pennant: 'In the church of the abbey (of Scone) was preserved the famous chair whose bottom was the fatal stone, the palladium of the Scottish monarchy; the stone which had first served Jacob for his pillow, was afterwards transported into Spain, where it was used as a seat of justice by Gethalus, contemporary with Moses. It afterwards found its way to Dunstaffnage in Argyllshire, continued there as

the coronation chair till the reign of Kenneth II, who, to secure his empire, removed it to Scone. There it remained, and in it every Scottish monarch was inaugurated till the year 1296, when Edward I, to the mortification of North Britain, translated it to Westminster Abbey; and with it, according to ancient prophecy, the empire of Scotland.' ”

A few pages onward the coronation of King Alexander III is given as narrated by Fordun; to which Mr. Skene adds,—

“Fordun’s description is so graphic, we can almost picture the scene. A Scottish July day; the cross in the *cimiterium*; before it the fatal stone covered with gold embroidered cloths; upon it the boy-king; at his side the two bishops and the abbot of Scone; before him the great barons of Scotland kneeling before the ancient symbol of Scottish sovereignty; the eager Highland *Sennachy* pressing forward to utter his barbarous Celtic gutturals; in the background the Mount of Belief covered with a crowd of people gazing on the solemn scene; and in the distance the blue range of the Grampians, broken only by the pass through which the Tay emerges to pass before them on the west, and where the Abbey of Dunkeld lies nestled, whose abbot, the founder or *stammvater* of his race, had, by his marriage with the daughter of the last king of Scottish race, placed his descendants in the ‘Marble Chair.’

“The next coronation on the fatal stone was attended with more humiliating circumstances. John Baliol was crowned at Scone, and immediately after his coronation did homage to the king of England as his over-lord.”

Mr. Skene discusses the traditionary history of this famous stone, and criticises the legends connected with it. At one place he observes :

“It is somewhat remarkable that while the Scotch legend brings the stone at Scone from Ireland, the Irish legend brings the stone at Tara from Scotland. The two legends, at all events, are quite antagonistic to each other, and there is one historic fact certain as to each. First, the *Lia Fáil*, or Irish stone, did not leave Tara, but was still there in the eleventh century; and secondly, the Scotch stone was not in Argyll during the existence of the Irish colony of Dalriada, nor was used in the inauguration of their kings.”

A description of Scone and the country round it is given with full knowledge of the localities; and the Professor sums up what is really known about this old memorial of Scottish state thus :

“John Baliol held an assembly at Scone after his coronation in 1292, which is the first to which the name of Parliament is distinctly given, and in 1296 the coronation-stone was removed to Westminster.

“Such is a rapid sketch of the part which Scone appears to have played, and the position which it occupied in the constitutional history of Scotland, for at least six out of the eight centuries during which, according to Blind Harry, the fatal stone was preserved there prior to its removal to England in 1296.

“The coronation-stone is described by Professor Ramsay as consisting ‘of a dull reddish or purplish sandstone, with a few small imbedded pebbles. One of which is of quartz, and two others of a dark material, which may be Lydian stone. The rock is calcareous, and is of the kind that masons would call freestone.,

“The country around Scone is also formed of old red sandstone. It is thus described in the Statistical Account—‘For several miles along the course of the Annaty burn the outcrop has been laid bare by the stream, and

exhibits well-defined sections of the deposit. It is one of the lower members of the old red sandstone formation, which abounds in this part of the country. There is little variety in the aspect or structure of the rock, except that here and there a bed of lighter or darker colour, more or less abounding in comminuted scales of mica, occasions slight apparent variations.'

"The conclusion I have therefore come to is, that there was no connection between the stone at Scone and the *Lia Fail* at Tara, and that the legends of their wanderings, like those of the tribes with whom they are associated, are nothing but myth and fable.

"It was the custom of Celtic tribes to inaugurate their kings upon a sacred stone supposed to symbolise the monarchy. The Irish kings were inaugurated on the *Lia Fail*, which never was anywhere but at Tara, the 'sedes principalis' of Ireland; and the kings in Scotland, first of the Pictish monarchy, and afterwards of the Scottish kingdoms which succeeded it, were inaugurated on this stone, which never was anywhere but at Scone, the 'sedes principalis' both of the Pictish and of the Scottish kingdoms."

An Appendix contains an illustrated facsimile of part of Fordun's manuscript account of the coronation of Alexander III, with a letter from Mr. Geikie on the stone itself, which ends thus :

"As a geologist I would say that the stone is almost certainly of Scottish origin; that it has been quarried out of one of the sandstone districts between the coast of Argyle and the mouths of the Tay and Forth, but that there is no clue in the stone itself to fix precisely its original source."

Scottish antiquaries and Scottish publishers are decidedly to be congratulated, not only on the originality and importance of the works they publish, but also on the style in which their volumes are laid before the public. Everything testifies to a hearty and intelligent respect for antiquity on the other side of the Tweed.

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THE SCENERY OF ENGLAND AND WALES, ITS CHARACTER AND ORIGIN. BY D. MACKINTOSH, F.G.S. Longmans.

THIS book is one likely to be of great value to all who visit the mountains of Wales, by its explaining, from a geological point of view, the condition and the probable causes of those grand scenes which cannot but impress themselves on minds alive to the sublime language of nature. It is primarily a geological work, inasmuch as it discusses the theories of denudation, etc., and attempts to account for the formation of the great *cwms* and valleys, the lakes, the precipices, the mountain summits, which we all know so well. In so far it will interest the man of science, for it brings to bear all the discoveries of geology without dogmatizing too sternly; and it will also instruct the lover of the picturesque, for it links causes with results in the formation of visible phenomena, and dwells on the great traces of the Creator's handiwork, whether on plains or mountains, enough to satisfy the taste even of the artist.

The book is limited, as its title imports, to England and Wales, all

that refers to the latter being, of course, what our readers will principally consult it for. One of its chief omissions is that it does not treat sufficiently at length of the sea coast scenery, which is so grand a feature of our own country. Though, too, there are many scientific diagrams and sketches in it, there are few attempts to represent scenery on a sufficient scale; indeed, the only one of any note is a view of the summit of Snowdon, *Y Wyddfa*, which is made the frontispiece. It rather puts the reader on the track of grand scenery, and explains natural phenomena, than displays records of what exists. This is not to be called a fault, for no work, not illustrated by photography or chromo-lithography on a large scale, could be of much value in this respect. Such as it is, however, the book ought to find its way into the principality, for it is not too large for the tourist's knapsack, and to the stay-at-home traveller it will form a very readable and instructive fireside companion.

Confining our attention to Welsh scenery only, we would recommend the reader to look at what Mackintosh says of all the wonderful Border districts of Siluria, and also of the Llangollen district, where he warms up into a well merited compliment to the memory of those excellent ladies of Plas Newydd, so well known during the earlier part of this century. In particular we would call attention to his account of a curious valley, or rather nook, called *The World's End*, somewhere behind Castell Dinas Bran, which, we are sorry to confess, has totally escaped our own knowledge, but which ought evidently not to be passed over by any lover of the curious and the picturesque. A sketch of this spot would have been very acceptable. But to ourselves the chief interest of the work is concentrated in the accounts of Snowdon, and the range of Caernarvonshire mountains still unknown to the mass of tourists, even in some of their most astonishing aspects. The author treats of the *Cwms* or lakes of the district with great perspicuity, and he does full justice to the wonderfully sublime scenery of Llyn Llydaw, and Cwm Glaslyn, on the ascent from Capel Curig. He hardly appreciates, we think, at its full worth, the awful basin of Llyn Idwal, at the head of Nant Francon; but he is clear in all that he says about Llanberis and the Great Pass, which, with the Pass of Pont Aberglaslyn, is not to be forgotten by whoever has once seen it.

We recommend the book most cordially to our readers. We could add an archæological note or two to it, which would not detract from its interest, but it stands well on its own merits, and a careful examination of it has caused us very sincere satisfaction.

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## A WEEK AT THE LAND'S END. BY J. T. BLIGHT, F.S.A.

THE main characteristic of a good guide-book is that it should notice everything worthy of remark in its district, and should convey its description in clear, unpretentious language. Such is this excellent topographical work of Mr. Blight's. When we read it the effect is the same as if we were actually visiting the Land's End, and its wonderful district, in company with one well acquainted with the whole, and able to give a good account of whatever is worth seeing. The author, in fact, supplies us with ample descriptions of natural scenery, conveyed with a strong artistic feeling for the picturesque, a sufficient amount of natural history, and good notices of the antiquities for which Western Cornwall is remarkable. His plan is to take the reader out from Penzance, the virtual capital of the district, round by the southern coast to the Land's End, visiting all that is notable as he proceeds; then to come back by a similar circuit along the northern coast, and so to return to Penzance again. The book is what it professes to be, an account of the Land's End and the neighbourhood, as much as can be conveniently visited in a week. Not comprehending West Cornwall, properly so called, the author avoids the strong temptation of taking the visitor to St. Michael's Mount on the east, or to the Scilly Isles on the west; and he gives the reader just such a book as any visitor of Penzance would be glad to put in his pocket, or rather, let us say, ought not be without, while rambling over that most remarkable part of the Duchy. The whole is illustrated with a profusion of woodcuts, in Mr. Blight's usual style, and upon which, especially those of natural history and local scenery, he has laboured evidently with love.

As a specimen of the former we give his delineation of another rare bird, the little bustard, than which, we think, Bewick never produced anything much better, even in his happiest moods. Other birds are represented with equal fidelity and delicacy, in this work, such as the osprey, the bearded titmouse, the purple heron, etc., and they show that Mr. Blight would do well to undertake a complete Ornithology of Cornwall. At the same time the botany is equally well attended to, and the representations of the humbler plants, mosses, etc.—*weeds*, as cockneys would call them—are uncommonly faithful and good. In particular a group of the flowers of the common Cornish heaths, p. 112, is deserving of special mention. Mr. Blight does not neglect the fish; he shows many, but you can hardly make a fish picturesque, do what you will. A very useful map, not made illegible by the overcrowding of names, and which ought to be mounted on cloth, is at the beginning of the book; so that the whole constitutes a most suitable pocket companion. We quote the following from what the author says of Penzance, which, let us hasten to declare, is one of the most eligible bathing places in the west of England:—

"The surface of the country must have worn a very different aspect at one time from what it now does. There is no doubt that it, was more densely wooded, remains of ancient forests having been discovered at various places; that this was the case is also evident from the old Cornish names. The oak and the hazel appear to have been particularly plentiful, affording thick coverts for the wolf and the deer, with other wild animals, which once abounded throughout England. But centuries have gone by, and Time in his course has wrought vast changes on the country and the manners of its people.

"Almost all the names are in ancient Cornish; thus, the chief town of the district, Penzance ('Pensantia' of Ray and Willoughby), *Pen-sans*, the 'Holy-head-land,' seems to have been so called on account of a chapel, dedicated to St. Anthony, the patron of fishermen which once stood on a projecting point near the present quay. In the chapel-yard of St. Mary's is the fragment of an old cross supposed to have belonged to this chapel.

"The situation of the town is one of peculiar beauty, sloping down from an elevation of about one hundred feet to the edge of the sea, where it terminates in a fine promenade about half a mile in length, with the wide expanse of the bay spread before it. A stroll along the beach, which, subject to the influence of the east and south-west winds, is now of sand, now of pebbles, is a delightful one. After a rough sea large quantities of seaweed are thrown up, when the most delicate specimens may be gathered. Very beautiful are they when pressed on smooth sheets of paper, in the folio of the amateur; but how different they look in their native element, to watch them waving to and fro with the motion of the waves, to peer down into the great gloomy recesses, where are blended dark masses of green, and crimson, and purple, forming arcades and dense groves, and long vistas stretching away into the mysterious shades of the deep."



Little Bustard.

This is accompanied with a good general view of the town, and St. Michael's Mount in the distance. Mr. Blight gives a spirited group of the Newlyn fishing boats, and says :—

“ Standing on the high ground over Newlyn, whence there is a glorious view of the whole bay, it is a most interesting sight, on a summer's evening, to look down on a fleet of sixty or seventy of these boats, with their rich brown sails, creeping away one after the other, out for the night's fishing. If pilchards are to be caught, the drift nets, one end being fastened to the boat, are thrown overboard in the dusk of evening, and left to float with the tide : no sails are set, except during very calm weather, to prevent the nets being folded together. The fish are not enclosed in a circle, but are caught in the meshes, which, being large enough to admit their heads, detain them by the gills when attempting to draw themselves back. By this mode of fishing from five to ten thousand is considered a moderate catch for one night ; as many as twenty thousand are sometimes taken.

“ In 1851 there was a most extraordinary catch at St. Ives—one net alone was supposed to contain 16,500,000—or 5,500 hogsheads, weighing 1100 tons. The probable value was £11,000, reckoning them at the usual price of £2 per hogshead before deducting expense of curing.

“ The seasons, of course, vary considerably. Though a larger number than usual was not taken last year, 1860, yet it was the most profitable season the fishermen have known : the boats of Newlyn and Mousehole realised on an average not less than £200 each—which to one hundred boats would give a total of £20,000. This success was chiefly owing to the advantages derived by direct communication by railway with London.”

The fact is that there is a great deal to see and to interest the visitor in the little fishing villages and coves all round this part of the coast, as well as in the narrow valleys, and even on the healthy moors of the more inland parts. It should be remembered, too, that visitors to Penzance need not consider themselves obliged, as they do at Hastings, Bournemouth, and Torquay, to dress for their walks. Here they can go out as they please, with the less ceremony the better ; they can dabble in the water, struggle through the heather, and come home with heaps of wild plants, minerals, etc., without any risk of offending against the proprieties of the place. It is a district of full rural liberty, and therefore of health and comfort. At and around Penzance, amid the fresh Atlantic breezes, all resemblances to Belgravia and Tyburnia vanish, and those who are in search of what is natural and beautiful can hardly fail to be gratified.

As the tourist gets further towards the Land's End he will come upon the famous stone circle of Boscawen-un, of which we find a good engraving at p. 72. Then he will come upon Sennen Church, very well delineated, and close by will be found the Table-mên, p. 78, which we have no hesitation in saying ought to be visited, if only for the sake of tradition, for, as the author informs us,

“ East of the church, a few yards from the roadside, and near the end of a small cottage, is the Table-mên—a block of granite seven feet ten inches long, and three feet high, which has probably given name to the estate on which it stands. Main or mên is Cornish for ‘stone.’ This was used, according to tradition, as a dining-table by some Saxon kings, who either for business or pleasure came to this famed spot. Some say there were three

kings only ; others speak of seven. Hals has given their names as follows — ‘Ethelbert, fifth king of Kent ; Cissa, second king of the south Saxons ; Kingills, sixth king of the west Saxons ; Sebert, third king of the east Saxons ; Ethelfred, seventh king of the Northumbers ; Penda, ninth king of the Mercians ; and Sigebert, fifth king of the east Angles ; who all flourished about the year 600.’ Merlin, who appears to have had something to say about every nook in the kingdom, has prophesied that a yet larger number of kings will assemble around this rock for a similar purpose, previously to some great event, or the destruction of the world itself. As before mentioned, a rock near the Lanyon Cromlêh claims this honour, and a similar story is attached to another at Bosavern in the parish of St. Just.”

Once here, we become aware that we are very near the extreme point of Cornwall ; for if we look up at the signboard of the little hostelry, where there is much comfort, by the way, we see written up, “*The last inn in England*” ; so it is as well to refresh here before embarking on the Atlantic, whose waves can be heard rather close ; but on coming out of the house again we discover the craft of our host, for the other, or the western side of the sign-board, is inscribed with “*The first inn in England.*” In short, we may go further, and fare worse ; for, be it told, this is a case of Hobson’s choice, “this inn or none, until you get to America.” But we will sit awhile in the quaint little parlour, and listen to a narrative of Mr. Blight’s selection :

“Just on the brow of the slope which runs down to the Land’s End is a house belonging to ‘the First and Last,’ where carriages and horses remain, whilst the visitors ramble about the cliffs. The ground inclines rapidly from this spot to the head of the promontory.

“Some years ago an officer attempted to ride here on horseback. The story has been often told, and many different versions have been given. The following is authentic, as it was written by General Sir Robert Arbuthnot himself :—

“In June, 1804, when captain in a dragoon regiment, and aide-de-camp to General Wilford, who was stationed at Falmouth, I attended him on an inspection of a yeomanry corps at Penzance. The day after the expedition, the General, with a party, proceeded to the Land’s End on an excursion of pleasure, and after taking refreshment at a house known by the name of ‘The First and Last Inn in England,’ three of the party, consisting of myself, Lieut. Cubitt, of the Royal Artillery, and a clergyman who resided at Marazion, preceded the others, and on arriving at the top of the slope reaching down to the extremity of the Land’s End, on each side of which was a steep precipice, I perceived that the grass was short and slippery, and although a dragoon officer, I did not think it prudent to ride down ; but my two companions, being of a different opinion, did so, when I followed them, leading my horse. After remaining a short time at the bottom, we mounted to regain the General, who had with his party reached the spot whence we had started, and were astonished, especially the General, at seeing me at the bottom of the hill, and terrified at what afterwards occurred. Although I did not think it prudent to ride down, I fancied there could be no danger in riding up ; and accordingly I mounted, but we had not proceeded far when my mare, a very spirited animal, became unruly, in consequence of the girths of the saddle going back, and she began to kick and plunge, inclining to the precipice on the right. Although in imminent danger, I did not, happily, lose my presence of mind, and I threw myself off when not more than four feet from the edge of the cliff. Mine was a hussar



saddle, and the bridle having a whip at the end of it, I threw it over the mare's head, and was able to keep hold of it and to check her, so as to prevent her kicking me. When she turned with her back to the cliff, I let her go, and she fell down and was dashed to pieces, leaving me on the ground close to the edge of the cliff. A person went down in a basket and brought up the shattered saddle and bridle which a saddler at Penzance begged me to give him that he might hang it at the door of his shop. Many accounts of the event were circulated, but this is the true one.'

"The mark of the horse's hoof on the turf was for a long time after kept cleared out, and shown to the visitors by the guides who loiter about the place."

The tourist should then hasten onwards to the great thing of the district, the redoubted Land's End; and a finer coast-scene he will hardly witness in this island. Members of our Association, who were present at the great Truro Meeting of 1862, will scarcely have forgotten the glorious pic-nic which the President provided for them, with his accustomed kindness, on the bright green turf looking over this promontory. All this part of Mr. Blight's book is well worth carefully reading, and the illustrations are numerous. Beyond Nanjizel and the Bosistow Logan Rock we come to the high ground above Tol Pedn,—a place to make a Pembrokeshire man superstitious, for the scenery is so strikingly like that of Castlemartin Hundred that he may really think himself spirited home again :

"Looking seaward from the beacons, Tol-pedn, 'the holed headland,' lies a little to the right. The descent over the turf, which is beautifully even and smooth, is very steep and slippery; we must go down cautiously, for a false step may roll us over the rocks and into the sea far beneath. We shall have to walk very near the edge of the great yawning chasm, called the 'Funnel.' It is but six or seven feet from the verge of the cliff, and descends perpendicularly. At the bottom a cavern from the face of the cliff meets it, the two cavities making a letter L; the opening on the surface was formed by the falling in of the roof of a cavern similar to the many others previously noticed.



The Funnel.

"When the tide recedes the cavern may be entered, after getting down the shelving cliff, a difficult task to many, but when accomplished we are

amply repaid for the labour by the magnificent sight of the cliffs. It is impossible to imagine anything finer in coast scenery ; near the entrance to the cavern rises a perpendicular wall of granite to the height of two hundred feet, with scarcely a crack or fissure on its surface—a solid, impenetrable mass. Were all our coasts like this, Britannia would truly need

“ ‘no bulwarks,  
No towers along the steep.’ ”

For it has defied the Atlantic for ages—and mocks the power of man ; a few of the waves which roll in here would shiver the noblest architectural work to pieces, whilst they may beat for ever on this living rock, and it remains changeless and unharmed. But the finest pile of granite in the county is on the left, named Chair Ladder : the whole mass appears as if built up of great cubical blocks, reared one on the other.”

Hereabouts, too, we come on a little gem of the district, on the delineation of which the author has worked with great care and spirit. Such a spot as this well of St. Levan is perfectly charming ; and in



St. Levan's Well.

striking contrast to it we give the following view of the entrance to Castle Treryn, as one of the most complete specimens we have seen of the confusion of Cornish rock-scenery.

The famous Logan Rock is in this immediate neighbourhood, and there is a good view of it among these pages. But we must hasten to a conclusion of our notice ; first of all visiting the famed church of St. Burian, as great a curiosity, in its way, as St. David's ; for it was

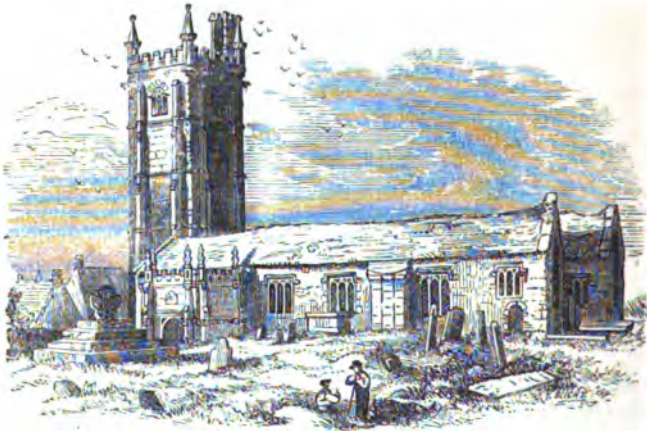
a collegiate foundation of King Athelstan, so they say, for Augustine canons. Here there is a good deal of antiquarian reading, which we



Entrance to Castle Treryn.

must leave to the reader's diligence; and we must finish with one more extract from Mr. Blight:

"We have now seen the principal portion of the granite coast of Bolerium; my sketches and notes will give the reader but a faint idea of the reality, neither will the tourist by one excursion become acquainted with the varied



St. Burian's Church.

and ever-changing aspects which these bold and romantic cliffs assume. One or two facts, however will be observed,—that they are almost all very precipitous, that there is no beach except at three or four little sandy coves—

and these are the only spots in which the waves roll in freely ; elsewhere the rocks go down abruptly into the sea, and the waves are thrown back, broken to pieces, and put to confusion. Wild and mysterious is the scene when the clouds of mist from the south-west envelope the headlands like garments ; sometimes the summits are entirely hidden, then clearing away, a shadowy belt is formed half way up the height, then descending to the turbulent surface of the sea, the white foam of the breakers is obscured,—but the muffled sound is heard, rising from ‘the cold grey stones,’ and resounding through the hollow caverns. Still the mist rolls on, breaking into masses, and rejoining its ragged edges over yawning chasms and ‘gulfs profound,’ getting denser as it goes, until the rising of the wind sends it away, or the sun in its strength pierces the gloom and sparkles on the crystals which the clouds have hung on the mosses and lichens of the rocks.

“To be appreciated, the Land’s End cliffs must be seen in calm and in storm, in sunshine and in cloud. Walk on the turf fragrant with wild flowers, sit amongst the sea pinks, and follow with the eye the numerous birds pursuing their vocations ; and the vessels as they creep along near the land—for the sky is fair and the sun is bright. How fearful is the change when the blasts howl and shriek around the cairns, and the deafening roar of the billows fills the air. The ships are far from land to avoid the iron-bound coast ; it is destruction to near these cliffs. Thus the natural appearance of the coast is changed by the influence of the atmosphere, presenting in turn splendid effects for the study of the artist. The cumulus clouds, which sometimes hang over the sea are of the grandest character, whilst the glory of the sunsets, especially when seen from the Land’s End, are only equalled by those witnessed on the southern coasts of Europe.”

This book does great credit to Mr. Blight both as an artist and as an author.

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*Gwaith y Parch. Walter Davies, A. C. (Gwallter Mechain). Dan olygiad y Parch. D. Silvan Evans, B.D. (The Works of the Rev. Walter Davies, M.A. Edited by the Rev. D. Silvan Evans, B.D.)* 3 vols. Carmarthen : W. Spurrell. London : Simpkin, Marshall, & Co. 1868.—The genius and learning of Gwallter Mechain have received a fitting memorial in these three handsome volumes, the contents of which range over a wide and varied field of literature,—Welsh and English, prose and verse,—and attest the depth and solidity as well as the extent of his knowledge. For besides the *General View of the Agriculture and Domestic Economy of North and South Wales* (a work in three volumes), described by a critic as “full of shrewd observation, lively description, and practical advice,” new editions of the poetical works of Huw Morrus and Lewis Glyn Cothi, and other writings enumerated in the editor’s preface, we have here productions of such varied interest as Treatises on the mysteries of the Welsh poetic measures, in which he was preeminently well versed ; contributions of high interest and value to the history of his country, literary, antiquarian, and general poems of much power, beauty, and pathos, such as *Cwymp Llewelyn* (the Fall of Llewelyn) ; and the *Cywydd Gofiant* (Elegy on) *Iolo Morganwg* ; and thoughtful and suggestive criticisms as well on the national orthography as on the translations and versions of the Bible and Prayer Book in Welsh. In each of these fields

Gwallter Mechain did his work well, very well; and though others of his contemporaries, of whom he reckoned among his correspondents Tegid, Rowland Williams of Meifod, Rees of Cascob, Jenkins of Kerry, Ieuan Glan Geirionydd, Carnhuanawc, etc., may have surpassed him in their special lines of excellence, he was probably unequalled in the variety and fulness of his general knowledge; and there was no one whose advice was more widely sought, or whose decision was more readily acquiesced in.

To the students of Welsh history, however, who turn to the pages of the *Archæologia Cambrensis* as a storehouse of information and a guide to further sources, there are some portions of his writings that will be of especial interest and value. The parochial historian, for instance (and we trust that the *Arch. Camb.* reckons many such among its readers), will find in his accounts of the parishes of Llanymyneich, Llansilin, Llanwynog, and Meifod, admirable specimens of what such accounts should be. The student of bardic life and lore will be delighted with the entertaining *Cofion Barddonol*, the critic of Cywyddau, Englynion Odlau, and other developments of the Pedwar-Mesur-ar-hugain, will be thankful for the information contained in his *Traethawd ar Brydyddiaeth Cymreig* and the *Essay on the Distinct Character and Comparative Advantages of the Bardic Institutions of Carmarthen and Glamorgan*. Or if he prefer the early customs of his ancestors, the *Traethawd ar Lywodraeth a Defodau y Brythoniaid* will supply him with useful information. Or if, again, his object should be to work out from unused sources the peculiarities of times, places, and seasons, he may take a hint from what is said of *Carolau Mai Harri Parri*; and make many notes from the poems of Gwallter Mechain himself. To the ecclesiastical historian, too, the account of the translations of the Old and New Testament, and his criticisms thereupon, in *Llythyrâu Garmon* will have a peculiar interest; and this will be enhanced by portions of his English correspondence on subsequent versions of the Bible and the Liturgy. Nor must we omit, for the philologist's sake, the remarkable letter of Gruffydd ap Ieuan Fychan, of Llannerch, preserved by him, and showing the wonderful elasticity of the language, and its facility of adapting itself to the expression of new wants and requirements.

Having thus enumerated the chief features of the volumes, we will make no extracts, but cordially recommend them, with the additional remark, that the printing is excellent, and that the able editor has done his work carefully and well.

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*A Map of North Wales, Topographical and Antiquarian*, by J. Wyld, Charing Cross, London.—With the above title Mr. Wyld, that enterprising publisher of maps, has lately put forth one which is a decided improvement on the ordinary travelling-maps used by tourists. It is reduced from the ordnance survey, and, besides the usual topographical details, gives the names and sites of the antiquarian remains of North Wales. We do not know whether a similar map has been published for South Wales, but we presume this to be the case. We

have only one fault to find with this map, and that is the want of clearness with which the sites of antiquities are expressed. The antiquarian details are rather smothered by the topographical ones. However, it is an excellent beginning; and the same thing ought to be done for every one of the counties in Great Britain.

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*The Book of Deer.*—We much regret that we are compelled to defer, until our next number, any notice of this latest production of the Spalding Club. It is not only the last issued, but, we are sorry to add, the last that will be issued, as the Club, after a flourishing and useful existence of thirty years, is now dissolved. *The Book of Deer* has been edited by that most indefatigable of antiquaries, Dr. John Stuart of Edinburgh, to whose zeal and judgment are due the production of the two well-known volumes of *The Sculptured Stones of Scotland*. Such a name will be sufficient guarantee as to the manner in which the present book has been edited; and this is all the more important to the Celtic scholar as it contains divers manuscript entries of Gaelic of the earliest character—far older than any known Welsh record.

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A HISTORY OF THE DIOCESE OF ST. ASAPH. BY D. R. THOMAS, M.A., Rector of St. Mary's Cefn. Part I.

It is always a pleasure to have to notice a really conscientious and valuable work, especially upon such a subject as Diocesan History, and precisely such a book is the one now before us. It is only the first part of what promises to be a large work, for it contains the general history of the diocese; and we make out from it that we may expect from its author a good deal of parochial detail in future parts. He has a wide and interesting subject before him, and if he treats it with the same spirit of research that he has displayed in this first portion, the whole work will become an ecclesiastical record of great value. It is too important a book to be noticed in only a summary manner, and therefore we defer till our next number the review of it which we purpose giving.

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\*\* On account of the length of our REVIEWS, we are obliged to postpone the continuation of the ORIGINAL DOCUMENTS till the next number.—Ed. *Arch. Camb.*









# Archæologia Cambrensis,

FOURTH SERIES.—No. III.

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JULY, 1870.

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SHERIFFS OF DENBIGHSHIRE.—No. III.

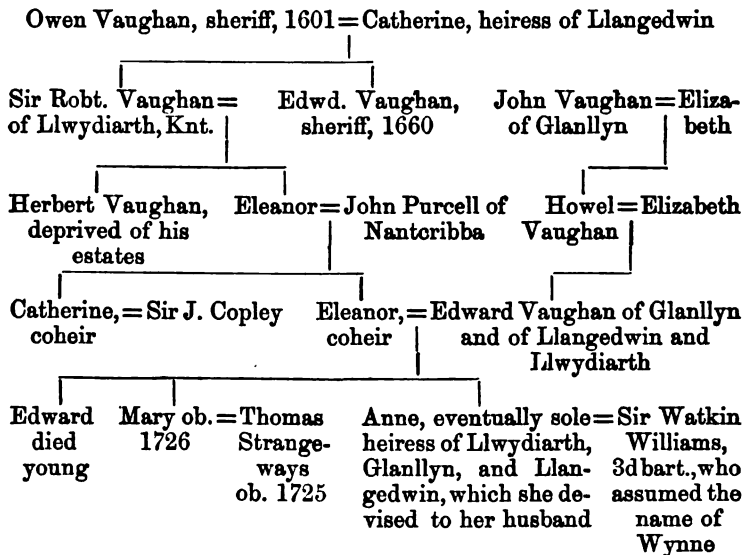
(Continued from p. 117, vol. xv, 3rd Ser.)

CHARLES II.

1660.—*Edward Vaughan of Llwydiarth, Esq.* This gentleman also served the office of sheriff in the previous year. He was in all probability a younger brother of Sir Robert Vaughan, Knt., and son of Owen Vaughan, Esq., sheriff in 1601. The elder brother, Sir Robert, left by his wife, Catherine, two children, *Herbert* and *Catherine*. Herbert proved himself a zealous royalist, and was one of the prominent leaders in the king's cause in North Wales and the Marches. He was taken prisoner at Shrewsbury, on the 21st of February, 1644, when that town was betrayed into the hands of the parliamentary leader, Colonel Mytton; but subsequently he escaped, or was exchanged, for shortly afterwards we find him fighting by the side of that stout old royalist, Sir John Owen, in Caernarvonshire. In this skirmish Sir John was captured, but Vaughan and other leaders escaped.<sup>1</sup> For his loyalty Herbert had his estates confiscated by Parliament; or, as Reynolds puts it, "for his loyalty to King Charles I he was ousted of his estates by his uncle, Edward Vaughan, who by a suspected deed claimed it." The uncle was a member of the Long Parliament at this time, and doubtless was

<sup>1</sup> Cambrian Quarterly, i, 61, 71.

supported in his claim by the influence of the parliamentary leaders. Sir John Pryse, of Newtown Hall, was chosen to represent Montgomeryshire in 1640; but was disqualified on the 21st of October, 1645, "for deserting the Parliament, and adhering to the enemy's party." A new writ was issued, and Edward Vaughan was elected in his place. He, however, soon fell into disfavour, and was not re-elected till the year 1658, when the last Parliament of the Protectorate assembled. In all probability he is the Edward Vaughan who represented the boroughs of Montgomeryshire in the Parliament of 1661-78. It has been stated (but without sufficient evidence, we believe,) that Reynolds has confused Edward Vaughan, the *uncle* of Herbert Vaughan, with Edward Vaughan his nephew by marriage, who ultimately succeeded to the property, and through his daughter transmitted it to the Wynnstay family. His connexion with the Llwydiarth branch of Vaughans may be gathered from the following table :



Edward Vaughan of Glanllyn could have no right whatever to the Llwydiarth estate before his marriage

with Miss Purcell, which took place, according to Reynolds, in the year 1672. Immediately after this event we find that Edward Vaughan became a person of importance in Montgomeryshire. He represented it in the short Parliament of 1679, was high sheriff in 1688, re-elected to represent the county in 1685, and continued its member until his death in 1718, the year in which a new writ was issued for the election of his successor. A person who died in 1718, having been married in 1672, can hardly be expected to have arrived at an age sufficiently mature to serve as a member of Parliament in 1645. These facts all tend to support Reynolds' assertion that it was the uncle who succeeded Herbert in possession of the estates. May we hope that the present member for Montgomeryshire will turn his attention to this portion of the history of his family with a view to clearing up much that is now obscure relating to the lives of the two Edward Vaughans who were sheriffs and members of Parliament?

1661.—*Charles Salusbury of Bachymbyd, Esq.*, was the second son of William Salusbury of Rûg, the celebrated "*Salsbrî'r Hosanau Gleision*" (Blue Stockings). The Salusburies of Bachymbyd were a younger branch of the old family of Llyweni, being descended from John Salusbury (fourth son of Thomas Salusbury Hên of Llyweni), whose son, Piers, acquired Rûg by his marriage with Margaret Wenn, daughter and heiress of Ieuan ab Howel, a descendant of Owen Brogyntyn, who is said to have resided at Rûg.<sup>1</sup> John Salusbury of Rûg, grandson of Piers, was the father of Col. William Salusbury, Governor of Denbigh Castle during the civil war, the hero of the siege of 1646, who contrived to hold his castle for his royal master two months longer than any other fortress in the kingdom was held.<sup>2</sup> His fortunes, in many respects, resembled those of the defender of Raglan Castle, the brave Marquis of Worcester. By

<sup>1</sup> Pennant's *Tour*, ii, 201.

<sup>2</sup> A full account of the siege is given in *Ancient and Modern Denbigh*, pp. 208-38.

his wife Dorothy, daughter of Owen Vaughan of Llwydiarth, sheriff in 1601, and sister of the sheriff of the preceding year, Col. William Salusbury had a family of three sons,—Owen Salusbury of Rûg, *Charles*, and John, who died without issue. As some recognition of the great services rendered to the royal cause by the Salusbury family, the second son, Charles (for his elder brother, Owen, died in 1657), was at the Restoration selected as one of the seven Denbighshire gentlemen who were deemed fit and qualified for the contemplated knighthood of the Royal Oak, his estate being then valued at £1,300.<sup>1</sup> In 1666 he built the present house at Bachymbyd.<sup>2</sup> He married Elizabeth, daughter of John Thelwall, Esq., of Plâs-Coch, high sheriff in 1643, and was the father of an only daughter, *Jane*, who became the wife of Sir Walter Bagot of Blithfield, M.P. for the county of Stafford, ancestor of the present Lord Bagot. By this alliance the estates passed into possession of the Bagot family.

1662.—*Watkin Kyffin, of Glascoed*, was the eldest son of Gruffydd Kyffin of Glascoed (acquired by purchase from his nephew, John Kyffin), by his wife Lowry, the daughter of Owen Vaughan of Llwydiarth, the sheriff for 1601. The Kyffins of Glascoed deduced their descent, through Ieuan Gethin ab Madoc Kyffin, from Einion Efell, lord of Cynllaeth, a younger son of Prince Madoc ab Meredydd of Powys.<sup>3</sup> *Watkin Kyffin*, who was sheriff for Montgomeryshire in 1663, married Dorothy, daughter of Owen Holland of Berw, in the county of Anglesey,<sup>4</sup> by whom he had issue, one son, *Gruffydd*, who died without issue in 1661, and six daughters,—1, *Margaret*, heiress of Glascoed, who married Sir William Williams, Knt., Speaker of the House of Commons, and Solicitor-General to James II. This gentleman is said to have married her early in life, in consequence of a lawsuit

<sup>1</sup> *Cambrian Quarterly*, ii, 169.

<sup>2</sup> *Anc. and Mod. Denbigh*, 237.

<sup>3</sup> *Burke's Landed Gentry*, art., "Edwards of Ness Strange."

<sup>4</sup> *Arch. Camb.*, 1868, p. 128.

which he gained for her father at Shrewsbury, when Mr. Kyffin was so pleased with his conduct that he offered him his daughter's hand. Thinking it right to inquire what settlement the young barrister could make on the issue of the marriage, Mr. Williams said he would settle his *bar-gown*. Mr. Kyffin, however, had penetration enough to anticipate the eminence of his future son-in-law, and the match took place.<sup>1</sup> Mr. Yorke tells the story differently.<sup>2</sup> He says that Williams, on one of the Welsh circuits, danced with this lady, and got her leave to propose himself to her father. "And what have you?" said the old gentleman pretty roughly to him. "I have, sir," says Williams, "a tongue and a gown." The issue by this marriage was two sons,—William, the sheriff for 1696; and John, ancestor of the Bodelwyddan family; together with a daughter, Emma, the wife of Sir Arthur Owen. Mr. Kyffin's other daughters were,—2, *Mary*; 3, *Anne*, married to Thomas Edwards of Kilhendre; 4, *Sina*, the wife of Roger Matthews of Blodwell, in the county of Salop, now represented by the Earl of Bradford; 5, *Dorothy*, married to —; 6, *Catherine*, married to John Lloyd of Glanhafon.

*Arms.*—Party per fess *sa.* and *arg.*, a lion rampant countercharged.

1663.—*Roger Puleston of Emrall* (or, as it is written in some old MSS., *Emerallt*), Esq. Pennant states that the name was originally *De Pulesdon*, and that it was derived from Pulesdon, a township in Shropshire. The founder of the Emrall family was Roger, a favourite officer of Edward I, who, after the conquest of Wales, appointed him collector of the taxes raised to support the French war. In collecting the tax he was seized by the Welsh, and hanged. His son, Richard, was appointed by the same prince sheriff of Caernarvon; and another descendant, John Puleston *Hen* (senior) was appointed Chamberlain of North Wales, and was very popular with the bards. Roger Puleston of Emrall, who died 1571, married Anne, daughter of Richard Grosvenor of Eaton,

<sup>1</sup> Blakeway's *Sheriffs*, p. 156.

<sup>2</sup> *Royal Tribes*, p. 112.

Esq., and was the father of a younger son, Richard Puleston, whose grandson, John Puleston "of Emerallt," is described in the Harl. MS. 1971 as a justice of Westminster. He died August 1659, leaving by his wife, Elizabeth (who died 29 Sept. 1659), a son, Roger, the present sheriff, who was born in the year 1636. Mr. Puleston was high sheriff of Flintshire in 1662. He married Janet, daughter of Sir Roger Mostyn of Mostyn; and dying in 1667, left issue :

- I. *Sir Roger Puleston*, who married Catherine, daughter and heiress of William Edwards of Plas Newydd, in the parish of Chirk, Esq., descended from Tudor Trefor.
- II. *John*, who died *s. p.*
- III. *Susanna*, who became the wife of Eubule Thelwall, son of Eubule Thelwall.

The last male descendant of this branch of the family was Thomas Puleston, who in 1734 bequeathed the estate of Emrall to his relative, John Puleston of Pickhill, Esq., uncle of Richard Price, who assumed the name and arms of Puleston by sign manual, in 1812, in compliance with the will of his uncle, and was created a baronet, 2nd Nov. 1813.

*Arms.*—*Sa.* three mullets *arg.*

1664.—*Robert Wynn of Foelas, Esq.*, filled the office for the second time. (See under 1631.)

1665.—*Sir John Carter of Kinmael, Knt.*, was the eldest son of Thomas Carter of Dinton in Bedfordshire. He joined the Parliamentary forces, and became one of Cromwell's colonels. He took an active part in the siege of Denbigh, and he appears to have been prominent in the management of the affairs of the town after its capitulation on the 26th of October, 1646. The historian of Denbigh states that "Col. Geo. Twistleton, Col. Thomas Ravenscroft, and Col. Sir John Carter, had the chief management of all public affairs; and both the borough and the county felt the weight of their authority."<sup>1</sup> In the list of members of Parliament for Den-

<sup>1</sup> *Anc. and Mod. Denbigh*, 243.

highshire he appears as member in the Parliaments of 1654 and 1656 as "Col. John Carter"; but in 1658-9 he is styled "(Sir) John Carter of Kinmael."<sup>1</sup> He acquired Kinmael by his marriage with Dorothy, daughter and heiress of David Holland of that place, by Dorothy his wife, daughter of Jenkin Lloyd of Berthllwyd in Montgomeryshire. On the occasion of his marriage a wag is said to have made the remark, that he had chosen the best bit of Holland in the country.<sup>2</sup> Carter is said to have served behind a draper's counter before he enlisted under the Parliamentary banner.<sup>3</sup> In 1650 he was appointed high sheriff for Caernarvonshire, and in 1660 he was chosen to represent the town of Denbigh in Parliament, but only retained his seat for a short time. He died Nov. 25th, 1676.

*Arms.*—Az. a talbot passant inter three buckles or.

1666.—*Charles Goodman of Glanhespın, Esq.*, was the son of Thomas Goodman of Plâs Uchaf, sheriff in 1613, by his second wife, Penelope, daughter of Richard Glynton, and was born in 1619. He was twice married: first to Rebecca, daughter of Richard Langford of Trefalyn, by whom he had a daughter, *Penelope*, married to Marmaduke Lloyd of Newtown in Montgomeryshire; secondly, to Anne, daughter of Edward Price. By this lady, who died the 8th Dec. 1684, he had a daughter, *Sarah*, who married her relative, Gabriel Goodman, a lawyer of Ruthin. Bishop Goodman, in his will, bequeaths to "my cousin, Charles Goodman of Glanhespın, five pounds."<sup>4</sup> Mr. Goodman died on the 14th Aug. 1693.<sup>5</sup>

1667.—*Maurice Gethin of Cerniogau* was the son and heir of Robert Gethin of Cerniogau, the son of Robert Wynn Gethin of the same place, who was brother to Cadwaladr ab Maurice, the high sheriff for 1548 (see that year). In the *Calendar of State Papers* (Domestic Series) for the year 1667, under January 9, is the following entry: "Whitehall.—Dispensation for Maurice

<sup>1</sup> *Records of Denbigh*, 80.

<sup>3</sup> *Anc. and Mod. Denbigh*, 250.

<sup>2</sup> Pennant, iii, 163.

<sup>4</sup> Harl. MS. 1971.

<sup>5</sup> Yorke's *Royal Tribes*, p. 170.



Gethin, high sheriff of Denbighshire, to live out of the county, at his house at Islington, on account of his age (seventy years) and his ill health, he appointed sufficient deputy." At his death Mr. Gethin left a daughter and heiress, *Rebecca*, who married Richard Kenrick, heir of Andrew Kenrick, who died in 1653. From the Kenricks the Cerniogau estate passed into the hands of Mr. Blair, from whom it was purchased by the late Mr. Wynne of Foelas.<sup>1</sup>

1668.—*William Parry of Llwyn Ynn, Esq.* This gentleman married Catherine, daughter and heiress of Roger Holland of Hendrefawr, the son of Roger Holland the high sheriff for 1634. Bishop Goodman speaks of Mr. Parry, in his will, as the heir of his sister Susan; and bequeaths "to my cousin, William Parry of Llwyn Ynn, and his sister, five pounds."<sup>2</sup> By his wife (who died in 1706) Mr. Parry had issue, "six sons and five daughters, whereof two survived her only,"<sup>3</sup> viz., 1, *David*, the sheriff of 1695; and 2, *Susannah*, married to John Roberts of Hafod-y-Bwch, the high sheriff for 1705.

1669.—*Hugh Lloyd of Foxhall, Esq.*, was the eldest son of Foulk Lloyd of Foxhall, Esq., the son of Hugh Lloyd of the same place, the sheriff in 1636. He married Margaret, daughter of William Glynn, Esq., of Glynllifon in the county of Caernarvon, by whom he had issue, a son and heir, *Foulk*, who married Elizabeth, daughter and eventual heiress of Thomas Lloyd of Aston in the county of Salop, descended from Einion Efell. By this marriage the Lloyds became possessed of Aston, and made it their family residence; the old seat of Foxhall being now the property of Frederick Richard West, Esq., of Ruthin Castle.

*Arms.*—Those of Lloyd of Foxhall were, quarterly *or* and *az.* two roebucks passant counterchanged of the field. Crest, a roebuck's head. On succeeding to the estates of the Aston family they assumed their arms,

<sup>1</sup> *Arch. Camb.*, 1860, p. 112.

<sup>2</sup> *Royal Tribes*, 168, 170.

<sup>3</sup> From an inscription on a monument in Abergelau Church, given in *Anc. and Mod. Denbigh*, p. 205.

viz. per fess *sa.* and *arg.* a lion rampant counterchanged of the field.<sup>1</sup>

1670.—*Edward Thelwall of Plas-y-Ward, Esq.* This sheriff was the eldest son of Simon Thelwall of the same place, the sheriff for 1612. He married Margaret, daughter and coheir of Andrew Meredydd of Glan Tanat, Esq., and had issue :

i. *Simon Thelwall* of Plas-y-Ward, who married Lady Margaret Sheffield, daughter of Edward Lord Sheffield and Earl of Mulgrave, and was the father of *Edward Thelwall* of Plas-y-Ward, who by his wife Sidney, daughter and heiress of William Wynn of Garthgynan (son of Sir John Wynn of Gwydir), had a daughter, *Jane*, the heiress of Plas-y-Ward, who married Sir William Williams (second baronet), the sheriff for 1696 (see p. 180).

ii. *Andrew.* iii. *John.* iv. *Edward*, a captain in Ireland. v. *William.* vi. *Lumley.* vii. *Robert.*

Together with seven daughters : 1, *Dorothy*, the wife of Edward Morris of Lloran, Esq., sheriff 1673; 2, *Jane*, wife of Robert Wynn of Foelas, sheriff in 1631 and 1664; 3, *Sidney*, wife of Lewis Lloyd of Rhiwaedog, Esq.; 4, *Margaret*, wife of Maurice Jones of Dôl, Esq.; 5, *Anne*, wife of Thomas Wynn, Esq.; 6, *Alice*, married to Thomas Mostyn of Cilcen, son of Sir Thomas Mostyn of Mostyn; 7, *Frances*.<sup>2</sup>

1671.—*Mytton Davies of Llanerch, Esq.*, was the eldest son of Robert Davies, Esq., of Gwysanau, and Anne, daughter and coheiress of Sir Peter Mutton of Llanerch, Knt., Chief Justice of North Wales, Member of Parliament for the Caernarvon boroughs, and also for the county of Denbigh in 1603. The family of Gwysanau deduce their descent through Llewelyn ab David, who was settled at that place in the time of Edward IV, from Cynwrig Efell, son of Madoc ab Meredydd, Prince of Powys. Robert Davies (father of the present sheriff), who was born in 1616, was high sheriff of Flintshire in

<sup>1</sup> Burke's *Landed Gentry*, art., "Lloyd of Aston."

<sup>2</sup> Add. MS. 9865.

1644, 1645, 1646, and 1660, as a staunch Cavalier garrisoned the old mansion of Gwysanau, and defended it till 1645, when Sir William Brereton, the Parliamentary general, compelled its surrender. At the Restoration his name appears as one of those deemed fit and qualified for the knighthood of the Royal Oak, his estate being then valued at £2,000 per ann.<sup>1</sup> His heir, Mytton, was born in 1634, and succeeded to the estates in the year 1666, inheriting Llanerch from his mother. He was a great traveller, and resided for some time in Italy. Upon his return he made great alterations in the house and gardens at Llanerch.<sup>2</sup> He was appointed alderman of Denbigh, 1688, and filled the office of high sheriff of Flintshire in 1670. By his wife, Elizabeth, only daughter of Sir Thomas Wilbraham of Woodhey, county of Chester, Bart., he had issue :

- I. *Robert*, his heir, the sheriff in 1687.
- II. *Thomas*, 1660-97, married Margaret, daughter of Owen Madoc, Esq., and had issue.
- III. *Roger*, buried March 30th, 1677.
- IV. *John*, D.D., rector of Kingsland, precentor of St. David's, and prebendary of Hereford and St. Asaph. He was twice married, and left issue, four sons : *John*, *Sneyd*, D.D., *Thomas*, and *William*.
- V. *Richard*, vicar of Rhiwabon, precentor of Brecon, and canon of St. Asaph, buried at Mold 1746.

1, *Anne*, and 2, *Mary*, both died *s. p.*; 3, *Elizabeth*, married to Thomas Eyton of Leeswood, Esq.; 4, *Catherine*, second wife of Sir William Williams, the sheriff of 1696; 5, *Grace*, ob. *s. p.* 1693.

Mrs. Davies was buried April 3rd, 1678; and her husband, Nov. 6th, 1684.

*Arms.*—*Gu.* on a bend *arg.*, a lion passant armed and langued *gu.*<sup>1</sup>

1672.—*John Thelwall of Plas-Coch, Esq.*, was the son and heir of John Thelwall, the sheriff of 1643. He was

<sup>1</sup> Gwaith Gwallter Mechain, iii, 199-200.

<sup>2</sup> Pennant, ii, 177; *Royal Tribes*, 98.

entered at Gray's Inn, became a counsel, and was twice married: first, to Elizabeth, daughter of Sir John Wynn of Gwydir, Knt., who died without issue; secondly, to Anne, daughter of Robert Davies of Gwysanau (the father of Mytton Davies, the preceding sheriff), by whom he had issue: 1, *John*; 2, *Anne*. John Thelwall died at Plas Coch, Sept. 28th, 1686, at the age of seventy-seven, and was buried in Llanrhudd Church. He is described by Pennant<sup>2</sup> as a "barrister learned in the law, in physic, and the humane sciences."

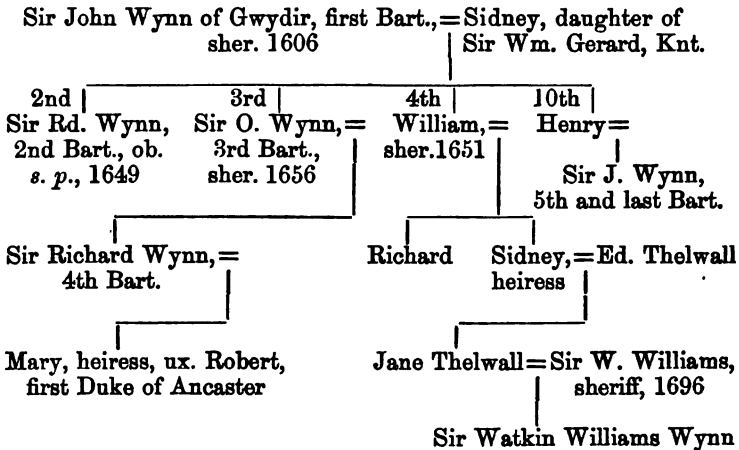
1673.—*Edward Morris of Lloran, Esq.* As the estates of Lloran Uchaf and Glan Cynlleth, or Pen-y-bont, were at this time in the possession of one family, it is probable that this sheriff was the same gentleman who served for 1638. (See under 1676.)

1674.—*Sir John Wynn of Watstay, Bart.*, was the son and heir of Henry Wynn, Esq. (tenth son of Sir John Wynn of Gwydir, Bart.), by his wife Catherine, daughter and heiress of Elizei Lloyd of Rhiw Goch in Merionethshire. On the death of his cousin, Sir Richard Wynn (son of Sir Owen Wynn, who was the sheriff in 1656, he succeeded to the baronetcy; but the Gwydir estates were conveyed by the marriage of *Mary*, the heiress of Sir Richard, to the family of the Duke of Ancaster. In 1671 he succeeded his father, and was high sheriff of Caernarvonshire in 1675, of Merionethshire in 1676, Member of Parliament for the latter county in the two Parliaments which met in 1678-79 and 1680, Custos Rotulorum of the same county in 1707 and 1708, honorary member of the Denbigh Town Council from 1691 to his death, and Member for Caernarvonshire from 1710-13. He married Jane, daughter and heiress, by Elizabeth his wife, daughter of Sir Gerard Eyton of Eyton, Knt., of Eyton Evans of Watstay, Esq., son of Thomas Evans of Watstay and Anne his wife, daughter of Dr. Powell, vicar of Rhiwabon, the Welsh historian. He changed the name of the property of which he became

<sup>1</sup> Burke's *Landed Gentry*, art. "Davies of Gwysanau."

<sup>2</sup> *Tours*, ii, 196.

possessed in right of his wife, to *Wynnstay*; and made great alterations in it by enclosing a park for deer, with a stone wall; planting its avenues with oak, elm, and ash, etc. Sir John Wynn died, without issue, at the advanced age of ninety-one, in the year 1718, having devised his estates to his young relative, Watkin Williams, who then assumed the additional name of Wynn; but the baronetcy transmitted from the first baronet of Gwydir became extinct on the death of his grandson, the present sheriff. Its descent is shown in the following table:



1676.—*David Maurice of Penybont, Esq.*, was the son and heir of

*Edward Maurice of Penybont, or Glan Cynllaith, Esq.*, the high sheriff for 1638, under which year an account of him was omitted. Edward Maurice was the son and heir of David Maurice of Penybont (described in the Harl. MS. 2299 as an attorney in Ludlow), fourth son of Maurice ab Meredydd of Lloran Uchaf, descended, through Ieuan Gethin, from Einion Efell. He married Alice, third daughter and coheiress of Andrew Meredydd of Glan Tanat, and was the father of

*David Maurice.* This gentleman was high sheriff for Montgomeryshire in the years 1677 and 1686, and mar-

ried Frances, daughter of Sir John Corbet of Adderley. He was the grandfather of David Maurice, who died in 1719, and was buried in Llansilin Church. By a monument to his memory, erected in the northern aisle of the church, we are informed that Glan-Cynllaith, or Penybont, was the seat of the third branch of the ancient house of Lloran Uchaf, upon a division of that estate among eight sons about the year 1560. On the death of the last David Maurice the estate fell, by heirship, to his son Edward, who died without issue in 1732. His mother, Elizabeth, second daughter of Robert Villiers, Viscount Purbeck, and Baron of Stoke in the county of Bucks, erected the monument to the grateful memory of her husband and son. The united estates of Lloran and Penybont then became the property of the heir-at-law, Price Maurice, Esq., the father of Edward Corbet of Ynys-y-Maengwyn, Esq.<sup>1</sup>

1677.—*John Langford of Trefalyn, Esq.*, was the second son, and on the death of his brother Richard, heir of John Langford of Trefalyn (or Allington), by Elizabeth, daughter of Simon Thelwall of Plas-y-Ward. He was living in 1681, and married Mary, daughter of Jonathan —— of Hasleford, Esq., by whom he had issue,—1, *Richard*; 2, *Jonathan*; 3, *John*; 4, *May*.

*Arms.*—*Gules, a wildgoose argent.*

1678.—*Edward Brereton of Boras, Esq.*, was the second son, and on the death of his eldest brother, in Dec. 1657, heir of Edward Brereton of Borasham, who died 8th July, 1645 (in his father's lifetime), by Jane, his wife, daughter of John Gruffydd of Lley, co. Caernarvon; and grandson of Owen Brereton, who died 1648; the son of Owen Brereton, who died in 1603; the son of Edward Brereton, the son of Owen Brereton, high sheriff in the years 1581 and 1588. In 1689 he was chosen to represent Denbigh and its contributory boroughs in Parliament; and after a contested election with Mr. Williams, son of Sir William Williams, the Speaker of the House of Commons, was again elected in

<sup>1</sup> Reynolds' Pedigrees. Gwaith Gwalter Mechain, iii, 50.

1690. He was appointed alderman of Denbigh, Aug. 11, 1693, and re-elected member for the boroughs in 1698. In 1701 Thomas Cotton contested the boroughs with Mr. Brereton, but the latter was again successful.<sup>1</sup> He married a daughter of Sir Thomas Lake, of Cannon in the county of Middlesex, Knt., by whom he had issue, two sons, *Edward* and *John*.

1679.—*Hedd Lloyd of Hafodunos, Esq.*, was the son and heir of Henry Lloyd of Hafodunos (the son of Foulk, the son of Henry ab Evan Lloyd, the sheriff for 1593), and Margaret his wife, daughter of John Vaughan, the son of John Vaughan of Glanllyn Tegid. Hedd Lloyd, sheriff elect, was sworn a common burgess of the town of Denbigh, February 18th, 1678.<sup>2</sup> He married Mary, daughter of Thomas Holland, and was living in 1702.<sup>3</sup>

1680.—*Thomas Holland of Teirdan, Esq.*, who died in 1683 (1687 according to another authority), was the eldest son, by Jane, his wife (daughter of Thomas ab Humphrey of Bodelwyddan, Esq.), of Humphrey Holland of Teirdan, grandson of Humphrey Holland, founder of this branch of the Holland family, to whom the property of Teirdan was granted by his father, Pyrs Holland, in 1579.<sup>4</sup> Thomas Holland married Jane, daughter of William Price of Rhiwlas, and by her (who died 1673) had issue, a son,—1, *John Holland of Teirdan*, who married, 24th Dec. 1673, Margaret, daughter of Robert Davies of Gwysanau, and was the father of Thomas Holland, the sheriff for 1707; and 2, a daughter, *Jane*, married to Robert Griffith of Brymbo, sheriff in 1685.

1681.—*William Edwards of Chirk, Esq.* This sheriff most probably was William Edwards of Cefn-y-Wern in the parish of Chirk, son and heir of John Wynn Edwards of the same place, great-grandson of John Edwards of Plas Newydd, sixth in descent from Iorwerth Foel, lord of Chirk. He married Mary, daughter of Roger Brereton, Esq.<sup>5</sup>

<sup>1</sup> *Records of Denbigh*, p. 73.

<sup>2</sup> *Ibid.*, p. 138.

<sup>3</sup> *Y Brython*, v, 283.

<sup>4</sup> *Arch. Camb.* for 1867, p. 168.

<sup>5</sup> *Lewis Dwnn*, ii, 362.

1682.—*Joshua Edisbury of Erddig, Esq.* The family of Edisbury were from Cheshire, and settled at Erddig in the last half of the seventeenth century, having purchased that estate. The present sheriff, who built the house at Erddig in 1678, was the son of John Edisbury of Pentre Clawdd. The family does not appear to have long resided here, for the place was sold, under a decree of Chancery, in 1715, and purchased by John Meller, Esq., who bequeathed it to his relative, Simon Yorke, Esq.<sup>1</sup>

1683.—*Griffith Jefferies of Acton, Esq.* (afterwards Sir Griffith), was the eldest son of John Jefferies of Acton (who died 1670, at the age of thirty-four), eldest brother of Lord Chancellor Jefferies. Sir Griffith succeeded his grandfather at Acton.

1684.—*Thomas Powell of Horsley, Esq.*, was the son of Sir Thomas Powell of Horsley, Bart., sheriff in 1657. He was born in 1650, and married Anne, daughter and heiress of Mr. Cook of Stepney, near London, and had issue,—a son, *Thomas*, who died *s. p.*, and a daughter, *Elizabeth*.

1685.—*Robert Gruffydd of Brymbo, Esq.*, was the son of Gruffydd ab Edward of Brymbo (descended from Sanddau Hardd), by Elen, his wife, daughter of Gruffydd ab Nicholas of Coed-y-llai, or Leeswood, in the county of Flint, Esq. He married Catherine, daughter of John of Coed-y-llai, or Leeswood.

*Arms.*—1, *vert*, semé of Broomslips, a lion rampt. *or*; 2, *or*, a lion rampt. *az.*; 3, *vert*, three eagles displayed in fess *or*.

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#### JAMES II.<sup>2</sup>

1686.—*William Ravenscroft of Pickhill, Esq.* This sheriff was the son of Thomas Ravenscroft of Pickhill, Esq., sheriff in 1649). He married Elizabeth, daughter

<sup>1</sup> Pennant, i, 396.

<sup>2</sup> James II ascended the throne, Feb. 6th, 1684-5.



of Robert Antrobus of Antrobus, county of Chester, and died without issue.

1687.—*Robert Davies of Llanerch and of Gwysannau, Esq.*, was the eldest son of Mytton Davies of Gwysannau and Llanerch, Esq. (sheriff in 1671). This gentleman, who was an able naturalist, and a Welsh antiquary of great repute, was the collector of the valuable Llanerch MSS. He was sheriff of Flintshire in the year 1704. About Dec. 2nd, 34th Charles II (1681-2), the date of the marriage settlement, he married Letitia, daughter of Edward Vaughan, Esq., of Trawscoed in the county of Cardigan; afterwards the wife of Peter Penant of Bychton and Downing in the county of Flint, Esq. By this lady Mr. Davies had issue:

- I. *Robert*, his heir, who married Anne, daughter and eventual coheiress of John Brocholes of Claughton Hall, county of Lancaster, Esq.; by whom he had issue, *Robert*, his heir (who was sheriff in 1745), together with three other sons and three daughters.
- II. *John*, who died *s. p.* in 1695.
  - I, *Anna*, and II, *Jane*, both of whom died *s. p.*
- III. *Jane*, the wife of Rossindale Lloyd, Esq., ancestor of the Lloyds of Aston.

In 1685 Mr. Davies was appointed alderman of Denbigh "*vice Mutton Davies, Esq., deceased.*"<sup>1</sup> He died in 1710, at the age of fifty-two, and was buried at Mold, where there is an inscription to his memory on his grandfather's monument.

1688.—*Sir Richard Myddelton of Chirk Castle, Bart.*, was the second son, and upon the death of his brother, Sir Thomas Myddelton, Bart., in 1683, without male issue, heir of Sir Thomas Myddelton (created a baronet in 1660, and who died in 1663, at the age of thirty-nine), and Mary, his wife, daughter of Thomas Cholmondeley of the Vale Royal, in the county of Chester, Esq. In 1684 Sir Richard was appointed alderman of Denbigh, and represented the county in Parliament from 1685 up to the time of his death in 1716, the new writ

<sup>1</sup> *Records of Denbigh*, p. 141.

for the election of a successor being issued May 12th of that year. Sir Richard left issue,—

I. *Sir William Myddelton, Bart.*, who died unmarried in 1718, at the age of twenty-four, when the baronetcy became extinct.

II. *Mary*, who also died unmarried.

Upon the death of Sir William the estates passed to his relative, Robert Myddelton, Esq., of Llysfai; and from him to his brother, John Myddelton, Esq., of Chirk Castle, who was great-grandfather of Charlotte Myddelton, the mother of Colonel Myddelton Biddulph of Chirk Castle, the present representative of the family.

*Arms.*—*Arg.* on a bend *vert*, three wolves' heads erased of the field.

#### WILLIAM III.<sup>1</sup>

1689.—*Roger Mostyn of Brymbo, Esq.*

1690.—*William Robinson of Gwersyllt, Esq.* William Robinson, the high sheriff for 1630 (see that year), was the father of

*John Robinson* of Gwersyllt and Mynachdy, born in 1616. He was a zealous and distinguished royalist, a colonel in the king's guards, and was probably the Col. Robinson who in 1645 or 1646 took the Castle of Aberllynawg, near Beaumaris, from Sir Thomas Cheadle, who kept it for the Parliament.<sup>2</sup> When the cause of the Parliament triumphed he was obliged to quit the county, leaving his house at Gwersyllt in a most ruinous condition; but on his return he found it rebuilt by the usurper, who occupied it during his exile. As some acknowledgment of his services in the cause of royalty, he was in 1660 selected for the intended honour of the knighthood of the Royal Oak, his estates being then valued at £800,<sup>3</sup> probably the value of Mynachdy alone. The colonel died in 1680, and was buried in Gresford

<sup>1</sup> William III began his reign, Feb. 13th, 1688-9.

<sup>2</sup> Gwaith Gwalter Mechain, iii, 194.

<sup>3</sup> *Ibid.*, iii, 191.

Church, where there is a monument erected to his memory, with the following inscription :

“ H. S. J.  
 JOHANNIS ROBINSON  
 Qui  
 Tribunus CAROLI MARTYRIS, fortunas ejus (hoc est  
 Ecclesiam Monarchiamque) sustinebat strenue.  
 Rege cadente  
 CAROLUM exulem non deseruit exul,  
 Cum reduce redux.  
 Apud GWERSYLLT,  
 Ubi omnia sua a rebelli manu direpta reliquerat,  
 Ædificijs ab eadem eleganter constructis gavisus est.  
 Ab uxore MARGARITA, Filia EDWARDI NORRIS  
 De SPEAK in Com. Pal. LANCAST. ARM.  
 GULIELMUM, JOHANNEM, MARGARITAM, & JANAM  
 Suscepit prolem.  
 Corpus e meliori licet luto compositum,  
 Vulneribus tamen pronis  
 Fractum pariter ac honestum,  
 Animam ad Cœlum aspirantem  
 Ultra Annum ætat. 65, retinere non valens  
 Martij 15<sup>o</sup> reddidit. Æræ Christianæ MDCCLXXX.”<sup>1</sup>

Mr. Robinson was succeeded at Gwersyllt and Mynachdy by his eldest son, *William* (the high sheriff for 1690), who represented the Denbighshire boroughs in the second Parliament of Anne (1705), and in the first after the union with Scotland (1707). He married Anne, daughter and sole heir of Timothy Myddelton of Pantyr-occyn, seventh son of Sir Thomas Myddelton of Chirk Castle, and was the father of a son, *William Robinson*, to whom his cousin, Lytton Strode Lytton, devised the Knebworth estate. His daughter, Barbara Lytton of Knebworth, was the grandmother of the present Sir Edward Bulwer Lytton, who was raised to the peerage as Lord Lytton, 14th July, 1866.<sup>2</sup>

1691.—*Thomas Wynne of Dyffryn Aled, Esq.*, was the son and heir of Robert Wynne of Dyffryn Aled, Esq. (descended from Marchudd ab Cynan, founder of the eighth noble tribe of North Wales and Powys), and

<sup>1</sup> Pennant, iii, Appendix V, p. 306.

<sup>2</sup> Burke's *Peerage* (1869).

Susan, his wife, daughter of John Trevor of Trefor, Esq. He married Dorothy, daughter of John Wynne of Melai, Esq., and was the father of *Robert Wynne*, sheriff in 1758.

1692.—*Simon Thelwall of Llanbedr Hall, Esq.*, born in 1656, was the son and heir of Edward Thelwall, Esq., of Llanbedr Hall (the grandson of Richard Thelwall of the same place, the founder of this branch of the family, the fourth son of John Thelwall of Bathafarn Park), by his wife, Anne, daughter of Sir Edward Lloyd, Knt., of Berthlloyd in the county of Montgomery. He married Catherine, daughter of Robert Davies, Esq., of Gwysanau, and was the father of *Edward Thelwall* of Llanbedr Hall, the grandfather of the Rev. Edward Thelwall, who sold the estates to Joseph Ablett, Esq.

1693.—*David Williams of Ty Newydd, Llansilin.*

1694.—*Humphrey Kynaston of Bryn Gwyn, Esq.*, who was sheriff of Montgomeryshire in the preceding year, was the second son and successor of John Kynaston, Esq., the sheriff for the year 1647. He married Martha, daughter of Robert Owen of Woodhouse, Esq., high sheriff of Salop in the year 1667, and was the father of an only daughter, *Mary*, who married William Mostyn, Esq. Their son, William Mostyn, who represented Montgomeryshire in Parliament from the year 1774 up to his death in 1795, assumed the surname of Owen upon succeeding to the estate of Woodhouse.

1695.—*David Parry of Llwyn Ynn, Esq.*, was the son of William Parry of Llwyn Ynn, Esq., sheriff in 1668, and Catherine, daughter of Roger Holland of Hendrefawr, Esq. Susannah, sister of this sheriff, was the wife of John Roberts of Hafod-y-bwch, Esq., sheriff in 1705, and Member of Parliament for the Denbighshire boroughs in 1710 and 1715.

*Arms.*—*Arg.*, a chev. inter three boars' heads coupéd sable, tusked or.

1696.—*William Williams of Plas-y-Ward, Esq.*, was the eldest son of Sir William Williams, Bart., and Margaret, his wife, daughter and heiress of Watkin Kyffin

of Glascoed, Esq., sheriff in 1662. Sir William, the first baronet, was the son of Hugh Williams, D.D. (fifteenth in descent from Cadrod Hardd, lord of Talybolion), rector of Llantrisant in Anglesey, and Emma, his wife, daughter and sole heiress of John Dolben, Esq., of Cae Gwynion, near Denbigh, and niece of Bishop Dolben. Mr. Williams obtained Plas-y-Ward by his first marriage, in 1689, with Jane, daughter and heiress of Edward Thelwall of that place, by Sidney, his wife, daughter and heiress of William Wynn, son of Sir John Wynn, Bart., of Gwydir. In 1690 he unsuccessfully contested the representation of the Denbighshire boroughs against Edward Brereton, Esq.; but was successful in obtaining the seat in the Parliament elected in 1708. On the death of his father, in the year 1700, he succeeded to the baronetcy and the estates. He married, secondly, Catherine, daughter of Mytton Davies of Llanerch and Gwysanau, Esq.; and dying in Oct. 1740, left issue by his first wife only,—

- I. *Sir Watkin*, Member of Parliament for the county of Denbigh, whose first wife, Anne, sole heiress of the estates of Llwydiarth and Llangedwin, bequeathed them to her husband. Upon succeeding to the estates of Sir John Wynn (p. 180), Sir Watkin assumed the additional surname of Wynn.
- II. *Robert*, who represented Montgomeryshire in the second and third Parliaments of George II, died, *s. p.*, 1763.
- III. *Richard* of Penbedw, whose line is now represented by W. W. E. Wyme of Peniarth, Esq.

*Arms.*—*Arg.* two foxes countersalient, in saltire, *gules*, the dexter surmounted of the sinister.

1697.—*John Hill of Sontley and of Rowley's Mansion in Shrewsbury, Esq.*, was the son, by his wife Priscilla, daughter and heiress of Richard Wynn of Shrewsbury, Esq., of John Hill of Shrewsbury, fifth son of Thomas Hill, fourth son of Humphery Hill of Bletchley.<sup>1</sup> He

<sup>1</sup> Harl. MS. 1396, and Mr Joseph Morris of Shrewsbury.

was born in 1650, and was appointed to be one of the aldermen of Shrewsbury, by King James II, on the 17th March, 1684-5; but in consequence of his disloyalty, and his favouring the cause of the Prince of Orange, he was deprived of his office by the king on the 1st of January, 1687-88. In 1689 he was elected mayor of Shrewsbury; and dying 29th of March, 1731, was buried at St. Chad's old church in Shrewsbury. He was twice married, his first wife being Priscilla, daughter and heiress of Seth Rowley of Rowley's Mansion, Shrewsbury, Esq. (son of William Rowley, Esq., son of Roger Rowley of Rowley, Esq., the head of an ancient family long seated at Rowley, in the parish of Worfield, in the county of Salop, who bore *arg.* on a bend *sa.* inter two Cornish choughs, three escallops of the field), by whom he had issue, two daughters, coheiresses :

I. *Mary*, married to Francis Heude, or Eude, Esq., whose line is now represented by J. Y. W. Lloyd of Clochfaen, Esq.

II. *Priscilla*, the wife of Philip Thomas, Esq.

Mr. Hill married, secondly, Anne, daughter and heiress of Robert Sontley of Sontley, Burton Hall, and Plas Uchaf. She died in 1698, aged twenty-nine, and was buried in old St. Chad's Church, leaving issue :

I. *Thomas Hill of Sontley, Esq.*, who married Matilda, daughter of Charles Elstob, Dean of Canterbury, by whom he had issue : 1, *John*, who died, *s. p.*, 1715; 2, *Charles*, who also died *s. p.* in 1780; at whose death the estates reverted to their mother, and were sold by her executors,—Sontley Hall to Simon Yorke of Erddig, Esq.; Burton Hall to Mr. Gooderich; and Plas Uchaf to Sir W. W. Wynn, Bart.

*Arms.*—*Erm.* on a fess *sa.*, a castle triple turreted *arg.*

1698.—*Sir Edward Broughton of Marchwial, Knt.*

1699.—*Thomas Jones of Carreghofa, Esq.*

1700.—*Sir Nathaniel Curzon of Coed-y-marchen, Bart.*, was the son and heir of Sir John Curzon of Kedleston, first baronet (created 1641), Member of Parliament for the county of Derby, by his wife, Patience, daughter of

Sir Thomas Crewe, and sister of Lord Crewe of Stene. The family of the Curzons came over with the Conqueror. A younger branch settled early at Kedlestone in Derby. John Curzon, Esq., of Kedlestone (great-grandson of Sir John Curzon, one of the king's council), was high sheriff of the counties of Nottingham and Derby in the 15th of Henry VI (1436), and escheator for the same shires four years afterwards. His grandson, John Curzon, Esq., was high sheriff of Derby in the 13th of Edward IV (1472-3), 2nd of Richard III (1484), and 2nd of Henry VII (1486). The great-grandson of this gentleman, Francis Curzon, Esq., of Kedlestone, married Eleanor, daughter and coheir of Thomas Vernon, Esq., of Stokesay, and granddaughter of Elizabeth, the presumed daughter of Richard Grey, Earl of Tankerville, and wife of Sir John Ludlow. Through this alliance the descendants of Francis Curzon have more than once claimed the barony of Powis.<sup>1</sup> Sir Nathaniel succeeded his father (grandson of the above mentioned Francis) in 1686, and married Sarah, daughter of William Penn, Esq., of Penn in the county of Bucks, by whom he had issue :

- I. *Sir George Curzon*, M.P. for Derbyshire ; at whose death (unmarried), 6th August, 1727, the title and estates devolved upon his brother.
- II. *Sir Nathaniel Curzon*, M.P. for the county of Derby. This gentleman, who claimed the barony of Powis in 1731, married Mary, daughter and coheir of Sir Ralph Assheton, second baronet, of Middleton, co. of Lancaster, by whom he had issue: 1, *Sir Nathaniel*, who was elevated to the peerage, 9th of June, 1761, by the title of Baron Scarsdale of Scarsdale, county of Derby; 2, *Assheton*, created Baron Curzon in 1794, and Viscount Curzon in 1802. Sir Nathaniel died 4th March, 1718-19.

*Arms.*—*Arg.* on a bend *sa.* three popinjays *or*, collared *gules.*

J. Y. W. LLOYD.

<sup>1</sup> A full account of these claims will be found in Mr. M. C. Jones' *Feudal Barons of Powis*, chap. iv, *Montgomeryshire Collections*, vol. i.

## NOTES TO THE SHERIFFS FOR 1635, 1636, AND 1637.

*Extracts from the Calendar of State Papers (Domestic Series) of the Reign of Charles I.*

"1635-6. 49. *Jan. 27, Denbigh.*—Hugh Lloyd, sheriff of co. Denbigh, to Nicholas. Has received the whole 'mize' for setting forth a ship assessed on that county, save one hundred, which is not yet paid by the high constable; and that which is imposed upon Denbigh and Ruthin, which have commissioners by themselves. Has been these three months visited with sickness, and is now on the point of death, of which the bearer can make oath; and to prevent future danger, he entreats Nicholas' advice how the moneys may be safely conveyed, and his executors discharged thereof.

"*Jan. 27. 50. Denbigh.*—John Lloyd (son of the preceding Hugh Lloyd) to the same. Since his father's letter he has received £211 : 4 : 0 imposed upon Ruthin, so there rested unpaid only the towns of Denbigh and Ruthin. The rest is in safe custody; and the writer, his father's sole executor, desires Nicholas to be a means whereby the same may be delivered to his father's successor; and that in regard to the writer's simplicity and tenderness of age, he may not be compelled to undergo such charge, or come up in person with the same.

"Underwritten is

"50. 1.—Statement of ship-money levied upon the co. of Denbigh. The amount was £1,117, of which Denbigh was assessed at £32, Ruthin at £19 : 4, and Holt at £10; so that there remained charged upon the county £1,056.

"1636. 20. *Sept. 6. Foxehale [Foxhall].*—Hugh Lloyd, sheriff of the co. of Denbigh to Nicholas. Received a letter importing that the remnant of the ship-money is not yet paid in. Having by sufficient men, who are drovers of that country, delivered the ship-moneys upon security, to be paid to Sir William Russell, he now finds, on their return, that the moneys are not paid by reason of the sickness in London. All these moneys being in his hands, in silver, not possibly to be changed into gold in their country; and also the danger of conveying it to London on horseback, considering the contagiousness of these times, few or none travelling, nor no bills of exchange for London, he intends to send up a servant of his own, in company with the drovers, to receive the moneys, and so to be paid in by the last of this month.

"Written on the margin

"20. 1.—Nicholas Goldeborough to Nicholas. Those drovers who undertook to pay in the king's moneys were with the sheriff, and affirmed as much as the above imports before the writer.



“1637. 51. *Aug.* 28.—Dr. Richard Lloyd to Kenrick Edisbury. My nephew Wynn, the now sheriff of the co. of Denbigh, being charged with the collection of ship-money about six weeks since, entrusted a drover with return of £400; in payment whereof the drover has disappointed him, whereby he is in danger of being committed before the Lords. His request is that the Treasurer forbear until St. Matthew's fair, being but three weeks; when, if the drover pay not, he will otherwise provide; wherein you may much please him by one word spoken to Sir William Russell or his servant, Mr. Fenn. P.S.—Remember me to Mrs. Edisbury, your sons, and their wives.

Receipt of Sir William Russell for ship-money, Nov. 11. The ..... (*i. e.* receipt) for £1,056 : 6 : 8 paid by Thomas Lloyd on behalf of William Wynne, late sheriff of the co. of Denbigh, in part of £4,000 ship-money charged upon North Wales under writ dated as above.

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#### ON A CRANNOGE, OR STOCKADED ISLAND, IN LLANGORSE LAKE, NEAR BRECON.

MY present task is to give an account of a *crannoge*, or ancient island-dwelling, which, in company with some friends, I have recently examined in Wales. I need but mention that, for the last seventeen years, the relics of the lake-dwellers in Switzerland have attracted no little interest abroad, and there as well as here have impelled research and speculation as to the age and character of these, the earliest occupants of Europe. The remains of pile-habitations and of stockaded islands, such as I am about to describe, have come to light also in Ireland and Scotland; but I am informed that up to this time little, if any, trace of them has been found either in England or in Wales.

Immediately beneath the southern spurs of the Black Mountains, and in the hollow of the great geological fracture which parts that chain from the Brecknockshire Beacons, is situated a sheet of water now called the Lake of Llangorse. Its name was formerly Llyn Savathan, or the lake of the sunken land. The area of water

was once far more extensive than it is now; and it has subsequently been, as I think, considerably less than at present. A circuit of five miles will now enclose it. The margin is flat and swampy, except on the north-east, where the mountain descends upon the shore-line somewhat abruptly. The depth, though by vulgar report vast and fearful, Leland has rather overstated in assigning to it thirteen fathoms.

Within a bow-shot of the flat meadows on the north side there is an island that would appear but little above the water, were it not for some small trees and brushwood that have fastened upon it. Fig. 2 is a vignette of this island, together with the mountain to the north.

Concerning this Lake strange stories have long been current. Giraldus Cambrensis, in Henry II's time, relates phenomena which were in his age regarded as supernatural. Before Leland's time the Roman *Loven-tium* was thought to be covered by its green, weedy surface; while to the present day a most persistent legend obtains, that men once lived where now is water.

Sailing by the island one day in 1867, I observed that the stones which stand out on the south and east sides were strangely new looking, and most unlike the water-worn, rounded fragments that on the main shore have been exposed to the action of the waves; neither did there seem to be any original rock-basis at all. It was, in fact, nothing less than a huge heap of stones thrown into water two or three feet in depth. Was this the key, I thought, to the old tradition of a city in the Lake? In the summer of last year my brother, then living in the neighbourhood, first discovered a row of piles or slabs; some standing a few inches above water, for the lake was very low. We have together made some careful investigations during the past month, the results of which I will detail.

The island, as now above water, measures ninety yards in circumference; its form, as may be seen from the annexed plan (fig. 1), being that of a square with the corners rounded off. The highest part is nearly in

the centre, and is five feet above the water-level. The sides most exposed to weather, and where also the water is deepest, are composed of stones sloping into the water, and extending to the distance of fifteen yards from the edge. Under the water, however, they are not nearly so thickly strewn as above. It is remarkable that on the leeward or northern side, as shown on the plan, about one quarter of the island is almost destitute of the stone protection with which the greater part is covered. There is simply a surface of vegetable mould, inclined towards the water. Neither in the water, which is there very shallow, are there more than a score of stones to be found on that side.

I must now speak of the piles. These are of two sorts; the most obvious being either at the margin, or within a few feet of it. One of them is drawn on the plate (fig. 6). Like the stones, they are most numerous where the action of the storm would be most felt, and upon the shallow side they disappear entirely. They have been disposed in segments of circles, the stones being heaped inside them, and thus saved from being torn away by the waves. These piles (or rather slabs) are of cleft oak, and have been pointed, as it seems, by cuts from a metal adze. We have counted about sixty. They have been driven tightly into the shell-marl, to the depth of four feet. There are also other piles, of which I shall have to speak again, which are round, generally of soft wood, and are found outside the present edge of the island. Several are in water two feet deep, and are driven into the marl only twelve or eighteen inches. These would have been quite powerless to confine the stones, and were evidently for another purpose.

The examination of the interior would, of course, unfold the process of the construction. We therefore made several perpendicular openings; and these invariably led us down to the shell-marl, showing first a stratum of large, loose stones, with vegetable mould and sand; next (about eighteen inches above the marl), peat, black and compact; and beneath this, the remains of reeds

and small wood. This faggot-like wood presented itself abundantly all round the edges of the island, and in the same relative position, namely immediately upon the soft marl; the object of it being, of course, to save the stones from sinking.

On digging through the before mentioned low portion of the crannoge, a different order of materials exhibited itself. As I said, the stones are very few; the depth is three feet instead of five; eighteen inches of vegetable mould; six inches of earth mixed thickly with charcoal; and one foot of peat, small wood, or reeds. (Fig. 4.) I may here say that this charcoal is found under water, in very frequent small fragments, on this north-eastern side; and is covered, not with marl or stones, but with sand.

I will now leave the subject of the construction, and speak of the more special articles, the discovery of which, though not so copious as we had hoped, indicate human occupation.

Bones are found in numbers amongst the stones where the water is quite shallow; every spadeful of marl, in some parts, would, as the water dripped off, show one or more small bone fragments or teeth. Some of these were sent to Professor Rolleston of Oxford, who wrote that "the chief points of interest respecting them were, first, the presence of two varieties of horse,—one small, such as a Welsh pony is; and the other large (as I am informed large horses appear to have existed, as well as mere galloways, in the very earliest human periods in this country); and secondly, the smallness of the then ordinarily eaten mammals, *sus*, *bos*, *ovis*. The horse was eaten formerly, especially by the pagans, and it may have been eaten by the inhabitants of your crannoge; but there is no evidence, from splitting or burning, that they did so. I have not found any deer, dog, fox, wolf, marten, or other mammalian bones than those I mention,—horse, pig, sheep, cow; nor any bird, nor other bones of any kind, amongst those you have sent me." Some other bones, found subsequently, were ex-

hibited at the meeting of the British Association at Exeter, and were examined by Mr. W. Boyd Dawkins, who pronounced them to be those of the red deer, the wild boar, and the *bos longifrons*. He stated that the group altogether, from the greater percentage of wild than of domestic animals, indicated a remote period.

The greater number of these bones, and nearly all the larger, were found about the low, shallow side. By far the most had been cracked longitudinally. The larger of these were but slightly covered by any sort of sedimentary deposit. In the excavations bones were plentifully turned up from the interior, except in the middle, and this at all levels. Some wet and fresh looking, almost touching the shell-marl; some in the peat, some among the charcoal, some amid the earth and stones which approach the surface. Near to the lowest stratum we came upon a bone which at first was taken for an awl; but which, in fact, is in its natural form. It may, however, have been used as a perforating instrument; for in close proximity to it was found a piece of leather pierced with several holes, in some of which, when discovered, the remains of a thong might be observed. Three or four scraps of pottery we groped up, and one stone that seems to have been ground.

I must now return to the structure, and set before you some facts in answer to the question, where did the people of this island live? and whether with land or water under them? That they should have lived in so small a place, in numbers equal to the hands employed in its building, is beyond credit. It should be stated, too, that until about seven years ago, when the Lake was artificially lowered a foot and a half, this island was not half its present size.

As I before mentioned, there are evidences in favour of a still lower level of the water, when, therefore, the island would have been larger than now. They are as follow:—1. It appears reasonable to suppose that the flat, stockading piles which were used to secure the stones and mould were placed at the water's edge, where

they would have best defended the heap within. As they now are, the outer ones are useless, being in a foot of water. There are no stones in contact with the principal ones on the eastern side, and never have been. There is faggot-wood, which would have served well enough to support sand or mould, if above the usual reach of the water; and which, I imagine, has been since washed away.

2. I would refer to the vast numbers of large stones scattered about within a circuit of ten or fifteen yards from the present island shore. It can hardly be thought that these, conveyed with great labour, would have been thus wasted. They are in water often of eighteen inches or two feet in depth. Supposing that some would naturally have been thrown in as a breakwater, this would account only for those immediately around the actual island; the rest may have been used to keep down, in their place, brushwood and reeds which are found about them, but could never have served any purpose under water.

3. A third reason for supposing the water to have been once lower than at present is suggested by the north shore adjoining the island. There one may observe an accumulation of prostrate trunks and branches deeply embedded amid peat and decomposed reeds. This has not been produced by any suddenly swollen stream or driving flood. Such would have marked its way by gravel and sandstone boulders, and these are totally wanting. Here, it is evident, there was once a thick wood standing beneath the present water-level, and over this vegetable soil and clay have followed. In confirmation of this I would mention the fact of an alder-tree stem which I found upright, I believe, in the place where it had grown from the first, and now beneath one foot of water. (Fig. 3.)

It is clear, as I think, that the waters of the Lake have risen; and I cannot resist the idea that this change of level connects itself most forcibly with the tale of the sunken city, for with any considerable rise of the water,

the dwellings would have become untenable, and gradually would have perished.

To return, however, to the question of the dwellings. Is it not likely that the island itself was a central, common ground? and that the habitations were projected from its edge towards the water, and were supported by the thick, round piles to which I alluded? Something like a ring of these is found near the oak slabs (a, b, c, d, fig. 1); and traces of a second set are at the distance of twelve or fifteen yards, in water about two feet deep. Between the two, small wood is found abundantly, a few inches in the marl. At about ten yards from the shore, and in two feet of water, there appear to be the actual remains of a sunken platform. Three trunks of soft wood lie nearly parallel to one another. A six feet stem of oak, which I cannot account for, was with them. The top of this we sawed off (fig. 5), as it exhibits the marks of some heavy cutting instrument where, in modern days, a saw would have been used.

I have but to add to this subject the discovery of two much more perfect platforms in a perplexing situation, namely within the oak slabs. They were composed of eight straight trunks, about six inches in diameter, lying side by side. Their direction is from the centre to the water; their ends, towards the shore, are thrust against the slab-piles; others are closed in one case by a transverse oak beam. I am inclined to doubt whether they were not once much longer; projecting, perhaps, above the oak piles. And I think, too, that here there is another sign of the island having been once higher; for this structure, before the recent drainage, would have been covered all the year round. The interior ends of these trunks, however, are *in situ*, because they are still covered with large stones.

These conjectures I hope hereafter to test by a further examination of the crannoge. The facts, which I have described as accurately as I could, will, I trust, be regarded as a contribution of some interest to the subject of lake-dwellings.

E. N. DUMBLETON, M.A.

NOTICES OF CERTAIN BRONZE RELICS, OF A  
PECULIAR TYPE, ASSIGNED TO THE  
LATE CELTIC PERIOD.

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THE later part of the period during which the use of bronze, of fine quality and wrought with much artistic skill, appears to have prevailed in the British islands, brings under our notice objects of highly curious fashion, admirably designed, suggestive also of an age comparatively advanced in the arts and in the cultivated taste of social refinement. It is remarkable that, in some instances, it is scarcely practicable to assign any probable intention or purpose to certain elaborate relics of this age and character. They not unfrequently present exceptional types that supply scarcely any indication to suggest the uses for which they may have been destined. We are often disposed to ascribe conjecturally to some anomalous object, possessing much perfection and beauty in workmanship, a purpose associated with some sacred rite or religious observance. It is, however, scarcely needful to insist on the necessity of great caution in the endeavour to associate with any hallowed use such mysterious relics of remote antiquity, to which no obvious or secular purpose can be safely ascribed. We no longer hear of mistletoe-sickles, sacrificial pateræ, tiaras, with other so-called "Druidical" appliances and insignia, often paraded in the theories of early antiquarians in the British islands. With all deference to the judgment of others, whose opinions I hold in high estimation, I must frankly confess a certain reluctance to accept, in some such cases, whether as regards pagan or Christian subjects of investigation, the *ignotum pro sacro*, in our endeavours to solve questions that still present *cruciculæ* to the archæologist.

Amongst the perplexing anomalies of bronze, occurring chiefly in Wales, in North Britain, and in Ireland, there are, perhaps, none that present so interesting and myste-



rious a subject of speculation as the little group of spoon-like objects to which I am desirous to invite attention. Some specimens have already been described and figured by the Rev. E. L. Barnwell in the Third Series of this Journal (vols. viii and x).<sup>1</sup> The recent occurrence however, of several remarkable examples has encouraged me to bring before the Association the evidence that may aid us in seeking a solution of so singular an enigma, and to record the facts connected with the discovery of the relics in question.

These spoon-like objects have occurred, so far as I am aware, exclusively in England, in Wales, and in Ireland. A pair has recently been brought to light in Westmoreland; but no specimen has hitherto, as I believe, been found in Scotland, where many antiquities of bronze, that may be assigned to the same period as the spoons, have been discovered. I have been unable to ascertain that any object of similar form and decoration has occurred on the Continent. I have not even found any relic of classical antiquity or of more remote date, that may be classed with these peculiar spoons, or be regarded as intended for the like purpose, whatever that may have been. It is probable that, according to their normal fashion, they were made in pairs. One of each pair appears to have had near the right side, and at about mid-length, a circular perforation about a sixth of an inch in diameter. This was punched through the metal, which is mostly of inconsiderable thickness, especially towards the edge. The counterpart, never perforated in like manner, has in every instance transverse lines, somewhat suggestive of resemblance to a Christian symbol, coarsely scored across the shallow bowl; in which also, in one specimen, there are two perforations differently placed, and of much smaller size than those occur-

<sup>1</sup> *Arch. Camb.*, 3rd Series, vol. viii, p. 208. This memoir was published in 1862. See supplemental notices, *ibid.*, vol. x, p. 57. Mr. Franks has briefly adverted to the spoons in his inventory of "late Celtic" relics (*Horæ Ferales*, p. 184). He describes them as "oval plates slightly concave, and not unlike a modern sugar-spoon. The upper part is decorated with the usual scroll-pattern."



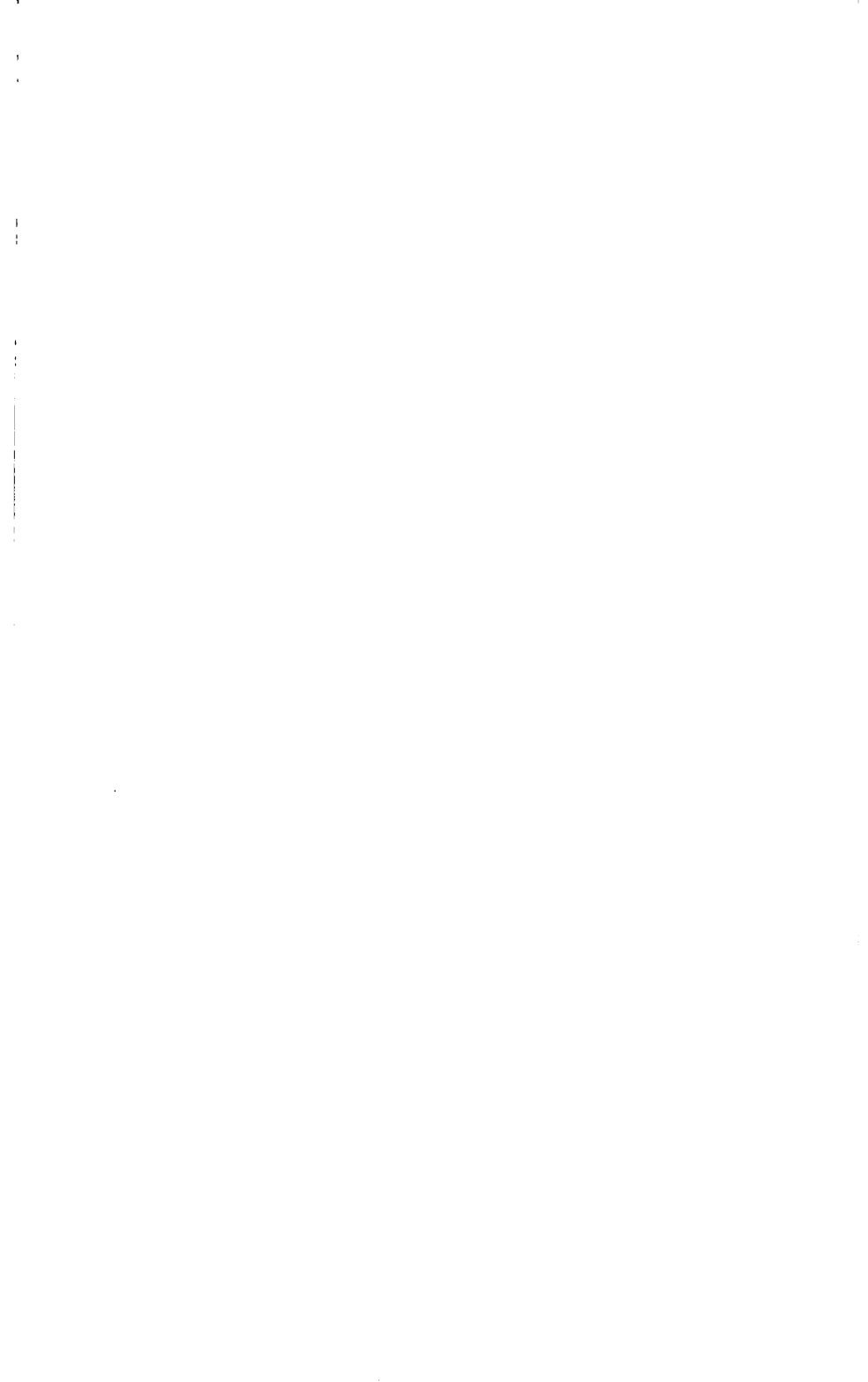
1.—Found in the Thames. British Museum (Roach Smith Collection).  
Scale, two-thirds original size.



Reverse of the handle.

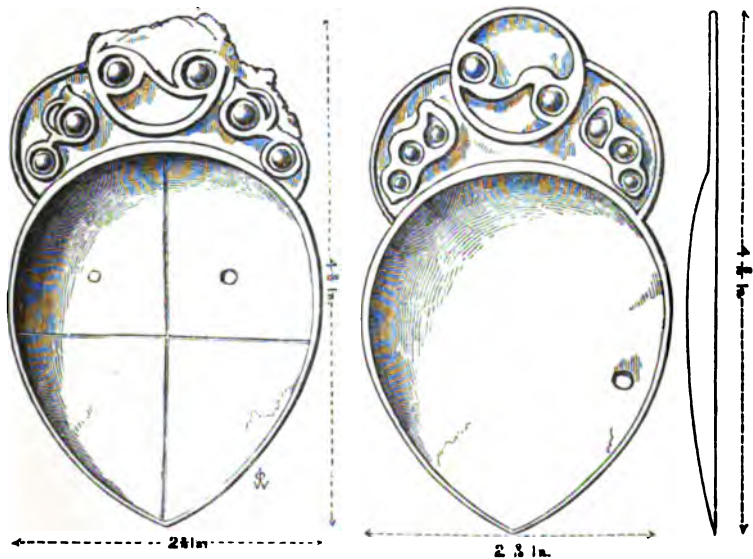
2.—Found in Brickhill Lane, London. Presented by Mr. Albert Way to the British Museum.  
Scale, two-thirds original size.

BRONZE BELICS OF THE LATE CELTIC PERIOD.





3.—One of a pair found at Llanfair, Denbighshire. Museum of the Society of Antiquaries of Scotland. Scale, two-thirds original size.



4, 5.—Pair found at Penbryn, Cardiganshire. Ashmolean Museum. Scale two-thirds original size.

**BRONZE RELICS OF THE LATE CELTIC PERIOD.**



ring, as before described, closely adjoining the right hand margin. One of the little holes, in that instance, is plugged with gold. It may be supposed that the second was originally closed in like manner. In some of these spoons the cavity is so shallow that it would be almost impracticable to convey any liquid to the mouth; whilst, moreover, the invariably sharp-pointed fashion of the supposed spoon renders it little adapted for the ordinary uses of such appliances. These mysterious spoons—if, indeed, destined for any of the purposes for which a spoon is now or may obviously be employed—were probably cast, possibly in a bronze mould; and are to be assigned to a period, of which numerous early vestiges exist, characterised by the highest technical perfection in the founder's art. It will be seen by the accompanying woodcuts that the general form and workmanship are almost the same in all examples on record; the details are considerably varied. They are, however, characterised by a certain peculiar type of ornamentation, to which one of our most sagacious archæologists, Mr. Franks, has ascribed the designation "Late Celtic," distinctive of a period of singular interest in the series of our national antiquities, and to which I propose to advert more fully hereafter.

Of the remarkable objects that are the special subject of the present notices, the first example was made known to me, some years since, by Mr. Roach Smith in his highly instructive collection of antiquities found in the metropolis, and happily secured for our national depository in 1856. A second specimen, likewise obtained in the city of London, came subsequently into my own possession. The interest thus excited in regard to these curious "spoons" was renewed by my examination of certain Irish examples that were sent to the Industrial Exhibition, in connexion with the Royal Dublin Society, in 1853.

I proceed to notice in detail the specimens that have become known to me during the investigation of this remarkable little group of our early antiquities.

I. A well preserved specimen, of highly finished workmanship, formerly, as already noticed, in the Museum of London Antiquities collected by Mr. C. Roach Smith, and now preserved in the British Museum. (See woodcut, fig. 1.) I have been informed by him that it was found in the Thames, the depository that has yielded such remarkable relics of "late Celtic" character. It is figured in the privately printed catalogue of the collection (p. 82), and described as follows, amongst Roman and Romano-British antiquities: "Ornamented plate, in bronze, the use or application of which is by no means obvious. It measures  $4\frac{1}{2}$  ins. by 3 ins."<sup>1</sup> It may deserve notice, that the lower portion of the deep concave handle appears somewhat worn by friction, as if the thumb had pressed more strongly on that part in holding the spoon. The raised ornaments on the sides of the handle seem to have been partly hammered up; but the object, and also those hereafter to be described, has, as I imagine, been cast in a mould. The material is a fine yellow bronze, resembling that of many ancient relics obtained from the Thames.<sup>2</sup> Having recently submitted this object to the examination of a person on whose skill and acquaintance with technical processes in metal working I have reliance, he assured me that it certainly was cast. The faulty portions were punched up, as the work of the hammer is distinctly seen on the reverse, where the metal had not penetrated into the cavities of the mould. He was unable to decide how the surface was produced on the obverse; probably, however, from a highly finished bronze mould; and then, if the casting was not perfect, it may have been beaten into the hollows of the mould in those parts where a sharper or greater relief was desired.

II. This specimen was found, as stated, in London, in Brickhill Lane, Upper Thames Street, about April 1822.

<sup>1</sup> *Catalogue of Mus. of London Antiq., etc.*, p. 82. In the woodcut there given the perforation at the right hand edge of the spoon has accidentally been omitted.

<sup>2</sup> *Arch. Camb.*, 3rd Ser., vol. viii, p. 210.

It was purchased from Mr. Purdue, amongst various London relics, and has been recently presented by me to the British Museum. It is of pale coloured bronze; the surface dull, and coated with a granulated encrustation wholly unlike the lustrous patina that is seen on antique bronzes. The handle appears to have become disunited from the bowl, and the injury has been repaired by a plate somewhat ornamentally formed, affixed by small rivets, ten in number, at the back. (See woodcut, fig. 2.) The dimensions are as follow: length, nearly  $4\frac{3}{8}$  ins.; diameter of the handle,  $1\frac{3}{8}$  in.; of the bowl,  $2\frac{1}{2}$  ins. The reverse of the circular handle is ornamented with peculiarly combined curves that appear to accord with types of decoration characterising, as it is believed, certain bronze relics which belong to the latest times of the Celtic period in Britain. This specimen has, at the edge of the right side, the small perforation that occurs in several instances. Here it has been pierced so near to the edge, that a small portion of the metal possibly has broken away. This may, however, have been lost through carelessness of the workman in drilling or punching this hole a little too close to the margin.<sup>1</sup>

III. A pair found in 1861 at a spot somewhat south of Ffynogion, in the parish of Llanfair, Denbighshire, among sand thrown up in the construction of the railway between Denbigh and Corwen. They were noticed by Mr. Hugh Jones of Cae-Groes, Ruthin, as he walked along the cutting; and when found were firmly attached, face to face, by the incrustation of *æruugo* on the metal, so that it proved difficult to separate them. Unfortunately the precise depth of the spot where they had lain could not be ascertained; the workman, in throwing up the sand, had not noticed them; they may have remained for some time, until found by Mr. Jones; the soil appears to have been washed away by rain which fell about that time, and exposed them, so that they attracted his attention, slightly projecting above the

<sup>1</sup> This specimen is slightly fractured. In the woodcut, however, the injury is not shown.



rubbish. At the margin of one of them there is a fracture that had at first been supposed to be an accidental injury. On more careful examination, however, it appears that this, as in other examples, is the small perforation before noticed, made in or very near the edge. The two objects appear to form a pair, of which one only is thus perforated. It is believed, as stated by Mr. Barnwell, that they are castings from the same mould. The metal is described as a bronze containing an unusual proportion of copper, as indicated by the colour. They are encrusted with a green oxide, which is merely superficial, and may scarcely be called a patina, such as occurs upon coins. Upon one of them lines are engraved transversely, forming a plain cross somewhat rudely cut, and not formed in the mould. (See woodcut, fig. 3.) These have been regarded as indicating a connexion with some sacred usage in Christian times; but, as Mr. Barnwell has remarked, "if intended for the purpose of consecration, one might have expected a little more care bestowed upon the execution" of these cross-lines. The dimensions are as follow: length, 3 ins.; diameter of the handle,  $1\frac{3}{4}$  in.; of the bowl,  $2\frac{1}{2}$  ins. These relics—especially interesting as forming, doubtless, a pair, having been found together—were given by Mr. Jones to Mr. Barnwell, at that time resident at Ruthin, and presented by him, in 1863, to the Museum of the Society of Antiquaries of Scotland. They are now to be seen at Edinburgh. I cannot refrain from the expression of regret that it should not have been agreeable to Mr. Barnwell to give the preference to the national depository in London, where only one example of these remarkable objects was at that time preserved. It must, however, be admitted that they presented a certain special interest, as compared with many remarkable relics found in North Britain, that supply well characterised examples of the "late Celtic" period, to which it is believed that the so-called "spoons" belong.<sup>1</sup>

<sup>1</sup> *Proceedings, Soc. Antiquaries of Scotland*, v, p. 110. The bronze horse-furniture found in Annandale, a scabbard found near the Pent-

The relics found in Denbighshire have recently received, at my request, special examination by Mr. Stuart, for the purpose of ascertaining whether, as I imagine to be the case, these spoons were produced from moulds, and were only slightly finished up by the tool. I had, moreover, been desirous to invite the attention of so eminent an authority as the author of the *Sculptured Stones of Scotland* to these perplexing objects of bronze, that present in their decoration a certain analogy to some of the details occurring on the remarkable monuments that he has so admirably illustrated. Mr. Stuart, whilst admitting with regret his inability to aid my inquiry in regard to the intention or the date of these singular "spoons" (if indeed, as he sagaciously observes, they really may have been objects of that description), stated his opinion that the Llanvair specimens had been cast. The ornament on the handle alone appears to have been stamped or hammered up from the back, which is hollow, and may not have been reproduced from the mould. There is no engraved line in any part, with the exception of the cross-lines in the bowl of one of the spoons: and he concluded that there is no tooling, unless the radiating lines of the central ornament on the handle may have been slightly sharpened by the chisel or burin.

iv. A pair found in the parish of Penbryn, Cardigan-shire, and now in the Ashmolean Museum at Oxford. Near the road from Cardigan to Aberystwith there is an earthwork of considerable size, called Castell Nadolig or Yndalig, or Castle Christmas. Between this and the sea there is a small square camp, near the edge of the cliff. Formerly a paved way was to be seen northwards from Castell Nadolig, and this road is known as "The Sarn,"—a term generally supposed to indicate a Roman way, although in some parts of North Wales it

land Hills, and an armet found at Plunton Castle, co. Kirkcudbright, figured *Arch. Journ.*, xvi, p. 194; *Proceedings, Soc. Antiq. of Scot.*, iii, p. 236; are there cited as specimens of "late Celtic" work in the Edinburgh Museum.

seems to designate any ancient track. The earthworks of Castell Nadolig present peculiarities, as Mr. Barnwell observes, not usual in Roman camps; although, from its position, commanding the line of communication from north to south, and taken in connexion with the rectangular work on the coast, Mr. Babington, after careful examination, concluded that, if not originally formed by the Romans, there can be little doubt that the "Castell" had been occupied by them. The smaller work commands the part of the coast called Longborth, whither, according to tradition, the Roman galleys were wont to resort. About 1829 the tenant removed a heap of stones in a part of the Castell supposed to occupy the site of the *prætorium*. Under these were found the two relics here figured, which were presented in 1836 to the Ashmolean Museum by the Rev. Henry Jenkins, B.D., now rector of Stanway, Essex.<sup>1</sup> (See woodcuts, figs. 4, 5.) There are many vestiges of antiquity in the neighbourhood, such as the Gaer, somewhat to the south;—an erect inscribed stone, near Penbryn, between the Castell and the sea; on this slab, noticed by Camden, may be read CORBALENCI IACIT ORDOVS;<sup>2</sup>—a tumulus;—and urns deposited under a large slab within the Castell. These and other remains supply evidence of early occupation. An *aureus* of Titus, it may also be mentioned, was found not far from Castell Nadolig. I have stated these particulars, for which I am chiefly indebted to Mr. Barnwell's memoir, previously cited, because they may suggest to archæologists more conversant than myself with the relics of the earlier periods, some hypothesis in regard to the use or date of the mysterious objects of bronze under consideration. It is not known whether any other relic was found in 1829 at Castell Nadolig. The pair of

<sup>1</sup> They are described in the catalogue of the Ashmolean Museum by Mr. P. H. Duncan, p. 147, as follows: "Two heart-shaped and slightly hollowed pieces of brass, 5 ins. by 3 ins., found in a British encampment at Penbryn in Cardiganshire. (Rev. H. Jenkins, *Mag. Coll.*, 1836.)"

<sup>2</sup> Figured, *Arch. Camb.*, 3rd Ser., vii, p. 306. It is noticed also by Edward Llwyd, and by Meyrick, *Hist. of Cardiganshire*.

leaf-shaped "spoons" remained apparently unnoticed in the Ashmolean Museum until their existence became known accidentally to Mr. Franks in 1862. It will be seen that the ornaments on the handles are slightly varied; and, although they bear a general resemblance in style to those on other specimens, the ornament is characterised by a certain peculiarity, in which Mr. Barnwell was inclined to recognise some similarity to the "spectacle ornament" occurring on sculptured stones in North Britain.<sup>1</sup> The upper part of one of the handles is slightly damaged. The dimensions are as follow: length, nearly 5 ins.; breadth, 3 ins. These relics are described by Mr. Barnwell as of orange-yellow coloured metal coated with green patina. One has a perforation, as in other specimens, near the right hand margin; the other has cross-lines engraved on its concave side; it will be noticed that it had two small perforations more distant from the margin than in any other instance. One of these is now plugged up with metal that appeared, as I was informed by Mr. Franks, to be gold. Through the kindness of Professor Phillips, whose friendly readiness to aid our researches has so frequently been experienced, it has been ascertained that this little plug, which had been noticed by Mr. Barnwell as of brass, is actually of the more precious metal. Mr. Barnwell has called my attention to the flatness of these specimens, which in that respect differ much from that in the British Museum and the pair that he presented to the Society of Antiquaries of Scotland. He points out that, from their shallowness, they appear very ill adapted to hold any liquid. This feature is, however, more strikingly obvious in other examples described hereafter, especially in those found in Westmoreland. (See No. VI, figs. 8, 9, *infra*.)

v. A pair found, in 1866, in Somersetshire, about a mile to the north-west of Bath, and near the road towards

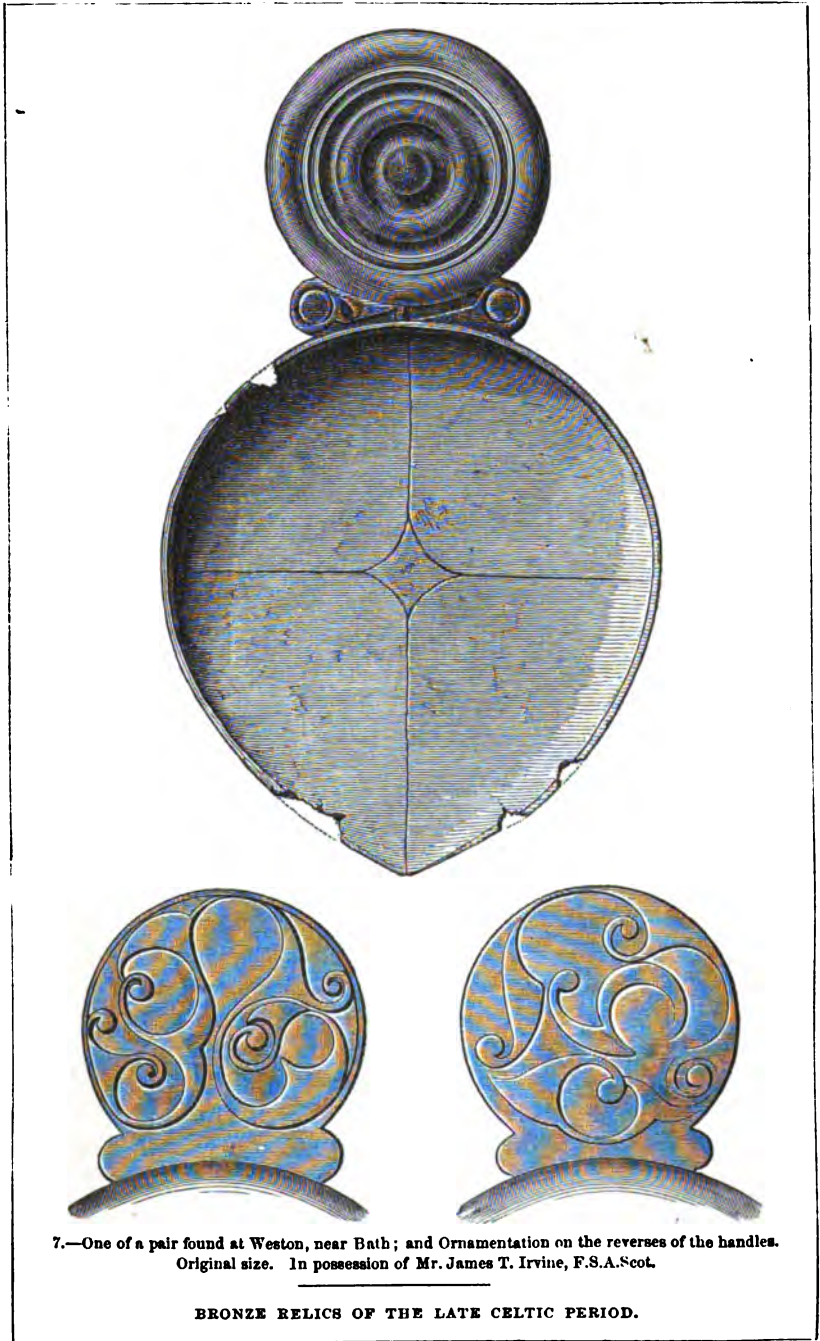
<sup>1</sup> *Sculptured Stones of Scotland*, by John Stuart, vol. ii, preface, p. 26, and appendix to the preface, p. 8. See also a notice, by Professor Westwood, of the first volume of that work, *Archæol. Journal*, vol. xiv, pp. 185, 191.

Bristol. Unfortunately the precise circumstances connected with their deposit have not been recorded. For the following particulars, and also for permission to publish these interesting relics with the series of examples now brought together, I am indebted to the courtesy of



6.—One of a pair found at Weston, near Bath. Scale, two-thirds original size.  
In possession of Mr. James T. Irvine, F.S.A. Scot.

Mr. James T. Irvine, F.S.A. Scot., of Coomb Down near Bath: "A new road having been made from Weston Lane to the village of Weston, near Bath, a lias quarry was opened for the purpose of obtaining stone. The spot is on the south side of the new road, and on the western brow of a small hollow, down which a little rivulet flows towards the Avon, into which it falls nearly opposite Twerton. The new road shortly after joins the *Via Julia*, the great Roman line from *Aquæ Solis* into Wales. In removing the 'heading' for quarrying the lias rock, at a depth of 7 feet or thereabouts, as stated, the bronze relics were brought to light by one of the labourers, who gave them to the foreman, William Smith,



7.—One of a pair found at Weston, near Bath; and Ornamentation on the reverses of the handles.  
Original size. In possession of Mr. James T. Irvine, F.S.A.Scot.

BRONZE RELICS OF THE LATE CELTIC PERIOD.



from whom I received them.<sup>1</sup> I made careful inquiry whether any other object was found, or any trace of wood, as of a box or the like; but I was assured that nothing else was discovered. The situation is so similar to the sites where remains of Roman villas occur, on gently sloping banks open towards the south and south-east, and adjoining some stream of pure water, that I am disposed to imagine that the vestiges of a Roman dwelling must exist not far from the spot."

In the great difficulty that has been found in regard to the intention of these objects, Mr. Irvine suggests that they may have served for some culinary or gastro-nomic purpose in Roman times. The frequent occurrence of villas and of vestiges of every description, that abound near *Aquæ Solis*, and have been carefully described by Canon Scarth, could not fail to suggest to so observant an archæologist as Mr. Irvine the probability that these objects, found not far distant from a great Roman way, might be assigned to the Roman period. It must, however, be considered that in no instance, as I believe, has any specimen been discovered in immediate proximity to relics of that age, or even to any site of Roman occupation; unless, indeed, Castell Nadolig (see No. IV, *ante*) may be regarded as in some degree a Roman site.

The specimens from Somersetshire, unfortunately damaged at the edges, are of special interest for the perfection of their workmanship. (See woodcuts, figs. 6, 7.) The bronze also has assumed the highly polished, dark coloured patina, resembling that on objects of classical antiquity, and rarely if ever equalled on the other relics under consideration. The dimensions are as follow:—length, 4 $\frac{3}{8}$  ins.; diameter of the handle, nearly 1 $\frac{1}{2}$  in.; of

<sup>1</sup> In a subsequent communication Mr. Irvine informed me that, in regard to the great depth (7 feet) at which these bronze objects were stated to have been found, he had made fresh inquiries of the foreman, who stated that they lay near the stream, in the ancient hollow course of which the earth had doubtless gradually slipped down the sloping, cultivated bank, at the upper part of which there was only a layer of 12 or 18 ins. in depth covering the lias rock.



the bowl, rather over  $2\frac{1}{2}$  ins. The ornament presents slight variations, which seem to prove that the two objects, if, as I believe, they were castings, were not produced from the same mould, although they closely resemble each other. The curiously involuted designs on the reverses of the handles are not identical, although at the first glance it might be supposed that they are repetitions. In execution they are peculiar. There is only a very slight degree of relief in the ornament: in some parts only the field is slightly depressed; in others the effect is assisted by a slight rounding off of the edges of the design, a process frequently made available by artificers of a later period and wholly distinct school of metallurgical manipulation, namely in mediæval enamels, on some of the surfaces to which vitrified colour was not applied. This has been termed by French writers on the art, as practised at Limoges and elsewhere about the twelfth century, *sous-relief*.

It may deserve notice that the circular, concentric mouldings on the obverse of the handle, as also on the handles of specimens previously described (Nos. I, II, III, and IV), bear resemblance to work on certain Roman or Gallo-Roman objects: for instance, on bronze saucepans (*trullæ* ?), of which examples found at Arnagill, near Swinton Park, Yorkshire, were published by Mr. Charles Tucker.<sup>1</sup> One, found in the Isle of Ely, was exhibited by Mr. Goddard Johnson at the meeting of the Archæological Institute at Norwich in 1847; and five, brought to light on the Castle Howard estate in Yorkshire, have presented to Mr. Oldfield the subject of a memoir recently published in the *Archæologia*.<sup>2</sup> In these Roman vessels, and in other objects of the same period, the mouldings seem undoubtedly to have been produced on the lathe. On the Celtic objects under consideration they do not appear to have been thus worked in the metal. The concentric ornaments were doubtless produced in the mould,

<sup>1</sup> *Arch. Journal*, vi, p. 47.

<sup>2</sup> *Archæologia*, xli, Pl. XV, p. 325, where notices of other specimens may be found.

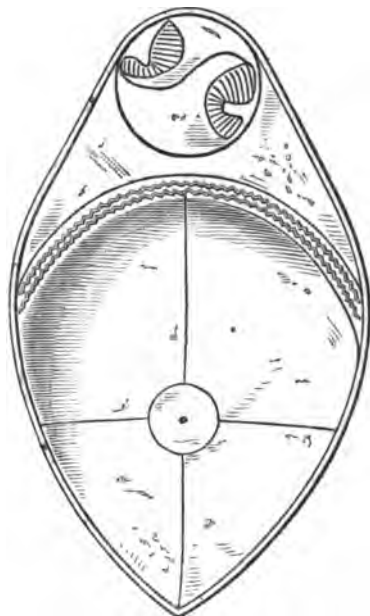
with the admirable precision that characterises the works of the skilful artificers of the period. It has, however, been suggested that the model, possibly of wood, from which that part of the concave mould was formed, must apparently have been turned on the lathe. The use of that mechanical appliance amongst these Celtic peoples presents a subject of considerable interest.<sup>1</sup>

VI. A pair found, in 1868, on the lands of Graben, a farm belonging to Mr. Wilkinson Dent, in the parish of Crosby Ravensworth, Westmoreland, and brought under my notice through Mr. R. H. Soden Smith, F.S.A. I am also indebted to the kindness of the vicar of that place, the Rev. G. F. Weston, for the following particulars: "The bronze objects were found by a farmer in this parish, near a spring of water, while he was digging out the soil in order to form a drinking-place for his cattle during the drouthy weather in the summer. There was a small mound near the spring, about 2 ft. high, and 8 or 9 ft. across, into which we dug in Mr. Soden Smith's presence. In it were found pieces of free-stone, which had evidently been subjected to the action of fire, and some traces of wood-ashes or burnt earth; but nothing else rewarded our labours. Our supposition was that this spring was a place of frequent resort, for some cause that I am unable to ascertain, possibly on some ancient line of road, for purposes of refreshment possibly to the weary traveller, and that cooking in some rude fashion had there often taken place."

These specimens, liberally presented by Mr. Dent to the British Museum, are comparatively rough in their workmanship, and inelegant in form, especially in the contour of the handle and the unskilful finish of the engraved ornaments. One of them (fig. 9) has the usual perforation,—in this instance somewhat more than an

<sup>1</sup> The cup of amber found at Hove, near Brighton, figured *Arch. Journal*, xiii, p. 183; the vessel of bituminous shale discovered by the Rev. R. Kirwan in a barrow near Honiton, as described *Transactions Devon. Assoc.*, ii, p. 625; the Kimmeridge "coal-money," and several other relics of the like material, present remarkable evidence of the early use of the lathe in Britain.

eighth of an inch from the right hand margin, and punched through the metal plate, as shown by a slight burr or ragged edge on its reverse. On the counterpart is coarsely scored a circle with lines crossing the bowl, as in two of the Irish examples hereafter noticed. (See figs. 10, 11.) The flat handle is in each instance ornamented



8.—One of a pair found at Crosby Ravensworth, Westmoreland.  
Scale, two-thirds orig. size. Presented by Mr. Wilkinson Dent to the British Museum.

with engraved work, forming curvilinear designs of the so-called "trumpet" pattern, that are similar in their general character, but not identical. Across the upper margin of the bowl, in each, there is chased, somewhat boldly, a double line of zigzag tooling that has the appearance of a corded pattern. There is a strongly engraved line close to the margin, on both obverse and reverse, and also on the edge or thickness of the handle, extending as far as the shoulder or commencement of the bowl. It is singular that this slight incision on the edge, which I have noticed in other instances, is here



9.—One of a pair found at Crosby Ravensworth, Westmoreland, in 1868. Original size.  
Presented to the British Museum by Mr. Wilkinson Dent.

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BRONZE RELICS OF THE LATE CELTIC PERIOD.

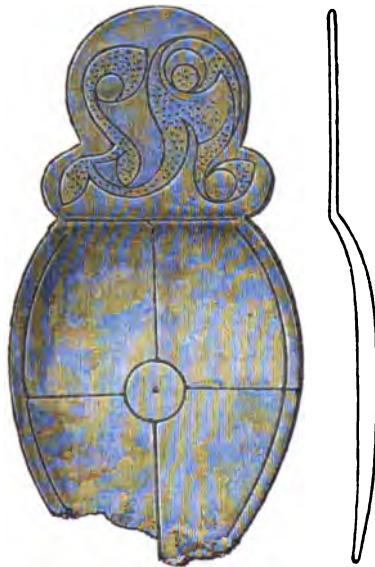


so strongly cut as to form, on the extreme upper part of the handle, a nick or groove, the intention of which is by no means obvious. I have remarked a somewhat similar slight groove, or incised line, along the edge of the upper portion of certain flanged celts of bronze, especially on some Devonshire examples lately presented by the Duke of Bedford to the British Museum.<sup>1</sup> Mr. Franks reminds me that these and some other details that I have noticed are indications consistent with the elaborate finish by which all the works of the "late Celtic" period are characterised. The metal is pale coloured, without any patina; the surface singularly granulated, possibly the result of fine sand-casting, and presents slight, irregular scratches that may have been produced by some operation of roughly polishing or dressing the face of the metal, but can scarcely have been left by the file. The dimensions are as follow: length,  $4\frac{5}{8}$  ins.; diameter of the bowl,  $2\frac{3}{4}$  ins. These objects were not found together: they lay seven or eight yards apart, in the boggy ground that surrounds the spring, and at an inconsiderable depth, about twelve to eighteen inches. Mr. Soden Smith assures me that he particularly inquired whether the metal had undergone any scouring after the discovery. He believes that it had not been cleaned, and observes that the pale yellow colour is very characteristic of the unpatinated bronzes of the period to which he considers these spoons to belong. It may deserve notice that the marginal lines, both on the obverse and reverse, and also some other portions of the engraved work, are worked with a fine zigzag tooling; not by a steady, continuous stroke of the burin, this curious technical peculiarity occurs likewise, as described hereafter, in the Irish examples. The spring, although well known for its copious supply, that does not fail even during continued drought, does not appear to be known by any particular designation that might aid the endeavour to trace ancient occupation near the spot. Some remarkable vestiges of antiquity have occurred at

<sup>1</sup> *Arch. Journ.*, xxvi, p. 347.

and near Crosby Ravensworth. Mr. Soden Smith has subsequently communicated to the Archæological Institute the existence of a circle of stones in that parish; and about three miles to the west is situated the remarkable district of Shap, full of early remains, megalithic monuments, numerous barrows also, and other relics.

VII. A specimen formerly in possession of Mr. C. Roach Smith, to whom it had been presented by Mrs. Blackett. I have been informed by him that it was found in a turbary, as he believes, in Ireland. It was exhibited in the temporary museum formed during the annual meeting of the Archæological Institute at Rochester in July 1863. It measures  $4\frac{3}{8}$  ins. by nearly  $2\frac{1}{2}$  ins.



10.—Found in a turbary in Ireland. Mayer Collection, Liverpool.  
Scale, two-thirds orig. size.

(See woodcut, fig. 10.) The metal is somewhat less substantial than in other specimens previously described. This example, which I am permitted by Mr. Roach Smith's friendly courtesy to add to the series now brought together, bears a certain resemblance to those obtained in Ireland in its somewhat slight and elon-

gated proportions, in the general fashion of the ornaments engraved upon the handle, and in the absence of any relievo in that decoration. In these features it may also be compared with the spoons, before described, found in Westmoreland. (See woodcuts, figs. 8 and 9.) It will be observed likewise that this relic resembles those in the Museum of the Irish Royal Academy (figs. 11, 12), and also the pair from Westmoreland (fig. 8), in the fashion of the cross that is engraved upon the concave surface of one of the spoons in each instance respectively. In each the lines forming the cross radiate from a small central circle. It is to be regretted that the place and circumstances of the discovery should not have been recorded. This interesting object has been presented by Mr. Roach Smith to Mr. Mayer; and I would express the hope that it may be ultimately deposited in the precious collection so generously given to the Free Public Museum at Liverpool.

Two pairs are to be seen in the Museum of the Royal Irish Academy. The precise circumstances connected with their discovery, and the place where they were found, have not been stated. I am indebted to the curator of the collection, Mr. Clibborn, and also to the late Mr. G. V. Du Noyer, for rubbings and drawings of these remarkable specimens. A full account may be anticipated in the concluding portion of the valuable descriptive Catalogue by Sir W. R. Wilde. The completion of that work will present a most important auxiliary in our studies of Irish archæology.<sup>1</sup> The specimens occurring in Ireland are comparatively flat, shallow in their bowls, and of more elongated proportions. Their ornament, whilst presenting features of the "late Celtic"

<sup>1</sup> The ecclesiastical antiquities (not stone), typical articles from "finds", in crannoges, etc., have been reserved for the third instalment of Sir W. Wilde's catalogue of the Museum of the R. I. Academy. This section will also include objects of which the precise uses have not been ascertained with certainty. The bronze spoons under consideration have mostly been classed, as we believe, by the archæologists of the sister kingdom with objects of sacred or ecclesiastical character.



character, is wrought with engraved lines and stippled or punched ground-work, without any portions in relief, as in examples, already described, that have been found in England and Wales.

VIII. On the Irish examples, first to be noticed, the ornament, consisting of circles inscribed somewhat irregularly within each other, and of curvilinear designs much obliterated by use or the decay of the surface, is produced by engraved lines with stippling or pounced work in the field. (See woodcuts, figs. 11, 12.) The dimensions and shape are in each precisely the same; but the decoration on the flat handle is considerably varied, both in the obverse and reverse, in each instance, respectively. One has a circular perforation near the margin on the right side, the bowl being perfectly plain; the other has, in the centre of the bowl, a small engraved circle, from which lines radiate at right angles, so as to present the appearance of a cross. The metal is of a yellow, brass-like colour. The dimensions are as follow: length, including the handle, nearly  $5\frac{5}{8}$  ins.; breadth of the bowl, nearly  $2\frac{5}{8}$  ins.; of the handle,  $2\frac{1}{2}$  ins. M. Du Noyer, with the wonted sagacity of a minute observer, pointed out to me that the handle, in each of these examples, shows towards its left side, both on the obverse and reverse, indications of considerable wear with use. The engraved designs are much obliterated in that part; the result, as he believed, of handling. This may serve to indicate the manner in which these objects were habitually held between the thumb and finger.<sup>1</sup> The metal is encrusted with a bright, polished green patina.

IX. The second pair, now preserved in the Museum of the Academy, has been there deposited in trust by the Royal Dublin Society. One spoon of this pair (fig. 13) has the perforation near the side; the counterpart

<sup>1</sup> I believe that this curious pair was contributed to the Dublin Industrial Exhibition, in 1853, by Mr. R. Murray of Mullingar; and that they are noticed in the *Official Catalogue*, No. 1886, p. 145, as "Patinas—two oval and pointed."

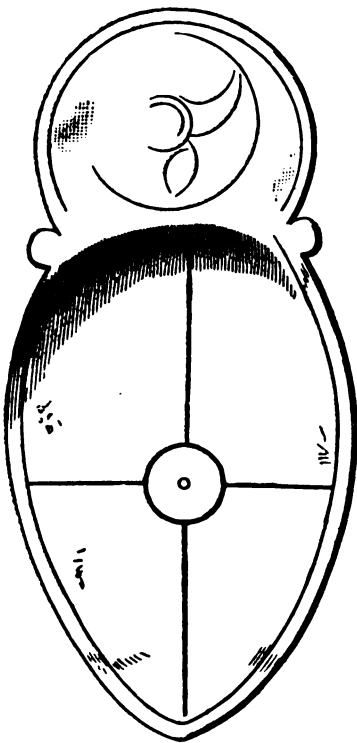


Fig. 11.

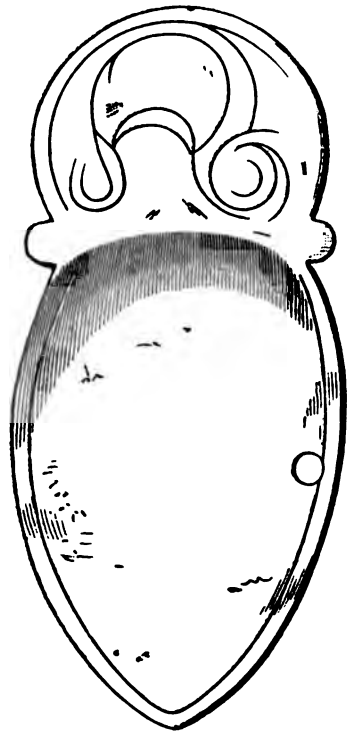
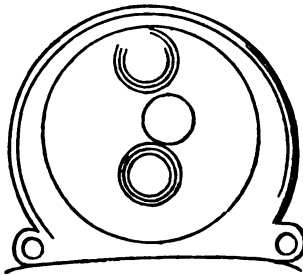


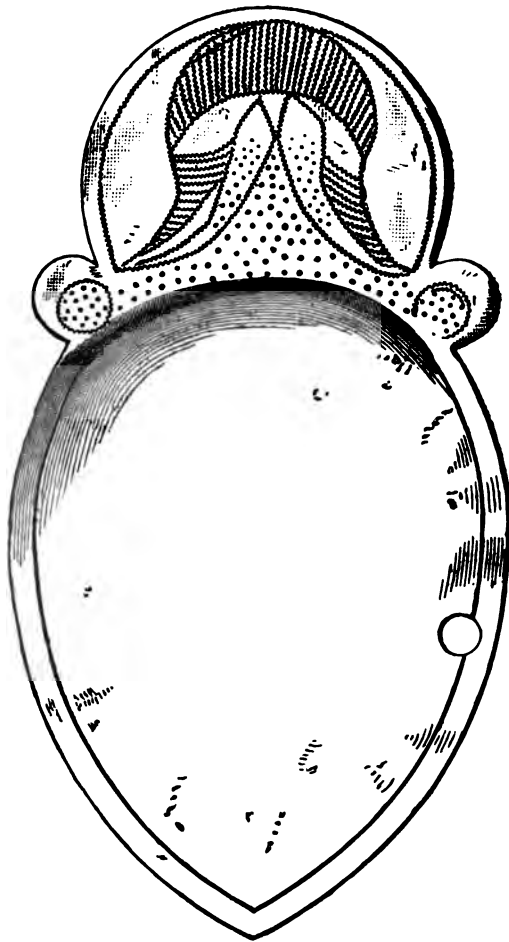
Fig. 12.



Found in Ireland. Museum of the Royal Irish Academy. Scale, two-thirds of the original size.  
From drawings by the late George V. du Noyer, M.R.I.A.

**BRONZE BELLS OF THE LATE CELTIC PERIOD.**





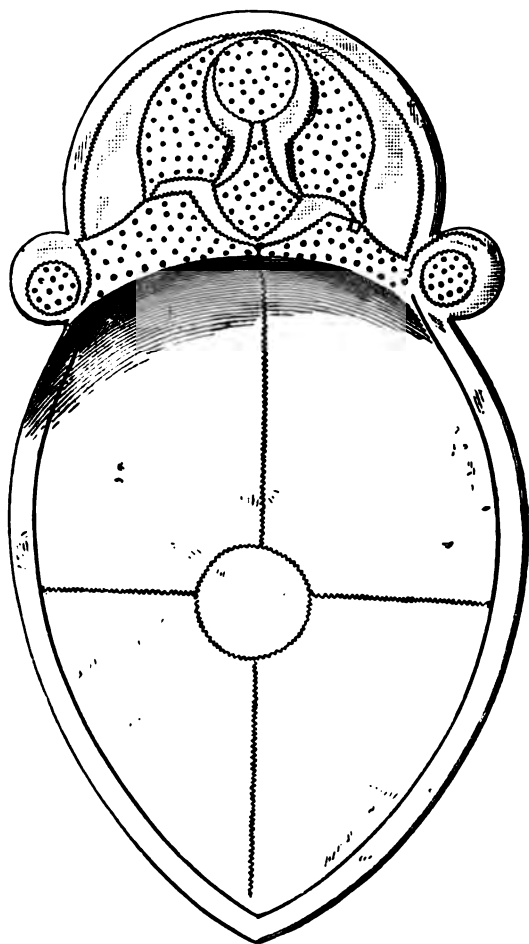
13.—Found in Ireland. Museum of the Royal Irish Academy, deposited in trust by the Royal Dublin Society. Original size.

From a drawing by the late George V. Du Noyer, M.R.I.A.

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BRONZE RELICS OF THE LATE CELTIC PERIOD.





14.—Found in Ireland. Museum of the Royal Irish Academy, deposited in trust by the Royal Dublin Society. Original size.

From a drawing by the late George V. Du Noyer, M.R.I.A.

BRONZE RELICS OF THE LATE CELTIC PERIOD.



(fig. 14) presents the central circle and radiating lines in like manner as on the examples last described. They are produced by minute zigzag toolings, which I have noticed likewise in portions of the ornament of other specimens. It is remarkable to find such elaborate manipulation where we might expect to see the steadily sustained and uniform stroke of the burin. I observed the same technical peculiarity in the marginal lines of the specimens found in Westmoreland (figs. 8, 9); but it is shown in a very remarkable manner in "late Celtic" objects of a different description: for instance, on the bronze mirror, to which I shall advert more fully hereafter, preserved in the Bedford Museum. On that highly elaborated example of "late Celtic" skill, the whole of the intricate decoration is produced by delicate chevron toolings. In the ornamentation of the pair of objects under consideration, the ground of the curvilinear designs on the handles is covered with punched or stippled work, forming minute circles or dimplings. M. Du Noyer assured me that the circle and radiating lines within the bowl had likewise been produced by a punch, whilst the marginal lines were deeply engraved. These minute details may not be undeserving of notice, as indicating the remarkable proficiency to which the metal-workers of the period had attained. The dimensions are, in this instance, as follow: length, 5 ins.; breadth of the bowl,  $2\frac{5}{8}$  ins.; of the handle,  $1\frac{7}{8}$  in. The metal is described as of a brown, rusty colour,—a condition of surface not unusual in bronze relics found in Ireland, and produced probably by some peculiar effect of the soil in which they had been deposited.

Having now endeavoured to relate the particulars connected with all the known examples, so far as it has been practicable to ascertain them, I proceed to offer a few remarks in regard to the period to which these objects may be ascribed, and the uses for which, as it has been imagined, they were destined. I have sought in vain for any circumstance associated with the discovery in any of the instances that I have recorded, and care-



fully endeavoured to trace in the site, or in the accompaniments of the deposit, some of those trifling details that may serve to suggest indications of its character or its date. I am not aware that on any occasion, in the discovery of these mysterious Celtic relics, has any other ancient object been brought to light. It can scarcely be alleged that the position in which the deposit has occurred may afford reliable evidence. Some value, it is true, has been ascribed to the finding of such spoon-shaped relics in streams or near springs of water. This circumstance, however, must obviously be taken with caution as an indication of the purpose which any object thus discovered may have served. Its occurrence in the silt of the Thames, in some turbary or alluvial deposit, or in the accumulated *débris* that surrounds every site of long continued occupation, can fairly be accepted only as evidence that the habitations of successive races, by which our island has been occupied, were probably established in such localities. It is no marvel that the bed of our great metropolitan river should present the most copious deposit of vestiges of every period, specially rich in those of the age that has been designated as "late Celtic." The remarkable bronze decorations of shields, for example, rescued from the Thames at Battersea, and deposited in the British Museum by the Archæological Institute; the elaborate bronze shield also brought to light in the river Witham, near Lincoln, and now in the armoury at Goodrich Court, may be cited amongst numerous examples of the fluvial treasures of the Celtic age.<sup>1</sup> The endeavour to enumerate all the relics of that peculiar class, which have occurred in the British islands, would far exceed the limits of my present purpose. They will, as I hope, be fully illustrated at some future period by Mr. Franks, to whom this section of early antiquities has been long, as also to myself, an object of special interest. Meanwhile I would refer to the well selected examples that have been figured by him in the *Horæ Ferales*. The remark-

<sup>1</sup> *Horæ Ferales*, p. 191, Plates XIV, XVI.

able series also brought before the Society of Antiquaries by Mr. Franks in 1858, may probably be in the remembrance of some of my readers.<sup>1</sup> In this peculiar class of early remains the British islands are unrivalled; a few objects only, analogous in design, being found on the Continent. The relics in question, discovered in this country, consist of shields, swords, and daggers, personal ornaments, horse-furniture, and miscellaneous objects, some of iron, some of bronze, and frequently enriched with enamel. It may deserve notice that no relic that may be regarded with certainty as of a sacred or Christian character has hitherto, so far as I can ascertain, been brought to light. None is to be found in the classified inventory of examples of "late Celtic" art, including a few brought to light in foreign countries, that have been given in the *Horæ Ferales*.

I am unwilling to extend the present notices, already too diffuse, by citing many other precious relics of the same period not included in that list. I cannot refrain, however, from inviting attention to the very singular bronze head-piece furnished with long projections resembling the ears of an animal. The surface of this unique relic, which was found in the bed of the Thames, has been deposited in the British Museum by the conservators of the river. The surface is covered with elaborate "late Celtic" decoration. In an interment found at Grimthorpe, in the East Riding of Yorkshire, the bronze ornaments of a shield, a sword also, with other valuable examples of the workmanship of the period, were brought to light in 1868. They have been described by Mr. Barnard Davis in the *Proceedings of the Society of Antiquaries*.<sup>2</sup> I would advert also to the very remarkable one-handled, tankard-shaped vessel found in a turbary at Trawsfynydd, Merionethshire, not far from the Roman remains at Tomen y Mur, supposed to mark the position of a station to which the name of *Heriri*

<sup>1</sup> *Proc. Soc. Antiq.*, vol. iv, pp. 144, 166.

<sup>2</sup> *Proc. Soc. Ant.*, vol. iv, Second Series, p. 273. These objects are figured in *The Reliquary*, vol. ix, p. 180.

*Mons* has been assigned.<sup>1</sup> This object is now in the Museum that has been given to the town of Liverpool by the munificent promoter of archæological science, Mr. Mayer. The bronze relic of extraordinary fashion found in Galloway, and now in the antiquarian collection at Abbotsford, must be mentioned as an unique and most characteristic example, brought to light in North Britain. It is ornamented with designs of the peculiar curvilinear or "trumpet" type, closely resembling some of those on the Celtic "spoons" that have been described in the foregoing memoir. The form of this relic suggests that it may have been placed on the head of a small horse. There are circular apertures, apparently eye-holes, at the sides. From the forehead project long horns curved upwards, measuring about 12 ins. in length. To the Secretary of the Antiquaries of Scotland, Dr. J. Alexander Smith, I have been indebted for the opportunity of examining a series of photographs and drawings of this very peculiar object, of which he has given an account in their *Proceedings*.<sup>2</sup> Lastly, I would invite attention to certain highly curious relics not included by Mr. Franks in his list above cited, namely certain bronze mirrors, as they are supposed to have been, of which the reverses are engraved with elaborate designs that exemplify, in a most instructive manner, the peculiar types of Celtic ornamentation to which I have sought to invite attention as occurring on the "spoons" now under consideration. In the absence

<sup>1</sup> This unique specimen of "late Celtic" was shown at the Meeting of the Cambrian Archæological Association at Dolgellau in 1850. (*Arch. Camb.*, N. S., vol. i, p. 332.) It was formerly in possession of the late Mr. J. Lloyd of Penyglanau, who collected numerous relics of interest in the locality, now unfortunately dispersed.

<sup>2</sup> *Proc. Soc. Ant. of Scotland*, vol. vi, Part II. This extraordinary object was found in a morass at Torrs, co. Kirkcudbright, and was presented to Sir Walter Scott. It is now at Abbotsford. Dr. Smith has also described and figured another object of bronze that bears the like "late Celtic" decoration. It resembles the lower part of the head of an animal, possibly an ox, and was found in a morass near Banff. It is now in the museum of that town. Both are noticed in the New Statistical Account of Scotland.

of any other relics accompanying the deposits of these mysterious objects, as I have previously pointed out, it is by the character of the ornament alone that we can hope to be ultimately guided in the endeavour to establish their date, and possibly also the uses for which they may have been intended.

I have desired to advert particularly to the relics last mentioned, as presenting the most suggestive evidence that has come under my observation in regard to the probability that the vestiges of the "late Celtic" period, although not partaking of the character of Roman design, may occasionally be traced within the limits of Roman influence. I allude to the discovery of certain interments near Plymouth, described by Mr. Spence Bate in the *Transactions* of the Devonshire Association for Advancement of Science, for 1864. Two objects of admirable workmanship, supposed to be mirrors, unfortunately in imperfect state (diameter about  $6\frac{1}{2}$  ins.), were disinterred, accompanying unburnt remains deposited in graves partly excavated in the natural rock, and in some instances with pottery, personal ornaments of bronze, and various objects of undoubted Roman-British character. The whole have been figured imperfectly, and on a very inadequate scale, in the serial above cited. I have, however, seen in the possession of my friend, Mr. Franks, an accurate facsimile or impression of the engraved ornament; and I have thus been enabled to speak, without hesitation, of its strongly marked character as belonging to the Celtic period. Of these very remarkable objects, not noticed by him in the inventory already cited, three other examples are known to me, each of them characterised in a striking degree by the peculiarities of the "late Celtic" ornamentation. One of these supposed mirrors is preserved in the Museum of the Archæological Society of Bedford. Through the courteous assistance of Mr. James Wyatt, to whose researches the student of palæolithic remains is so much indebted, I have been enabled to examine this admirably wrought specimen. It was found, as he informs

me, in excavations for the Warden Tunnel, on the Midland Railway, about six miles from Bedford. Mr. Wyatt believes that Roman coins and portions of large amphoræ were found with it; but these were speedily dispersed, and sold by the navvies. The bronze plate, broken into several pieces, was fortunately regarded as of no value. It was rescued by the Rev. G. Mellor, and by him presented to the Museum. The site of the deposit is near places where various Roman relics have been found; and one of the workmen stated that a large bronze pan was likewise brought to light in the works for the Tunnel. The supposed mirror presents, on one of its sides, the most typical example, possibly, of the trumpet-shaped decoration hitherto obtained. It is wholly produced by delicate zigzag work executed with much delicacy and precision. The technical peculiarity of fine chevrony tooling has already been noticed. It resembles, in a certain degree, the elaborate ornamentation of some Irish antiquities of gold figured in Sir W. R. Wilde's Catalogue of the Museum of the Royal Irish Academy. The disc of the beautiful relic at Bedford is slightly kidney-shaped, and measures  $7\frac{3}{4}$  ins. in diameter. The handle, which may have been enriched with enamel, measures about 4 ins. in length.<sup>1</sup>

These relics have appeared to claim special notice, not merely as typical exemplifications of the ornament that in greater or less degree characterises the antiquities of the period; but on account of their having occurred in connexion with Roman remains, and thus affording a proximate indication of the date to be ascribed to the particular class of objects under consideration.

Of the other two mirrors of similar description, one (diam.  $6\frac{1}{2}$  ins.) is in the Museum presented by Mr. Mayer

<sup>1</sup> This curious object was exhibited to the Society of Antiquaries, and is briefly noticed in their *Proceedings*, Second Series, vol. i, p. 263, where the conjecture is stated that it might have served as a pendant of horse-furniture. A valuable "late Celtic" relic of another class was brought by Mr. Franks on the same occasion, an iron sword in a bronze sheath, the latter ornamented with scrolls and hatched lines. It was found near Stamford Bridge, Yorkshire.

to the town of Liverpool;<sup>1</sup> the other forms part of a remarkable deposit of bronze relics found in a moss in the parish of Balmaclellan, New Galloway, consisting of plates that had probably been attached to a box in which the more valuable articles had been placed; also a crescent-shaped plate, and the mirror (diameter, the handle included, 13 ins.). These last have been figured by Dr. Wilson in his *Prehistoric Annals*.<sup>2</sup> He points out the resemblance of the ornamentation to that of the head-ring or collar found at Stichel, and of the Plunton Castle armlet, before cited, as remarkable specimens of "late Celtic" work.

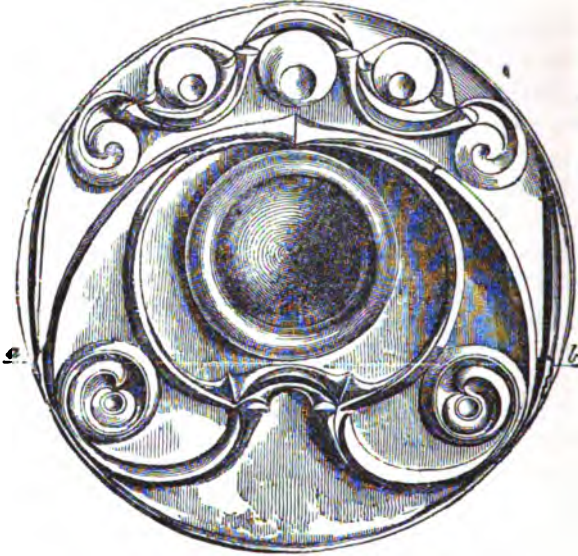
Amongst numerous remarkable relics of bronze that have been found in Ireland, bearing the distinctive "late Celtic", or so-called "trumpet-pattern", in their decoration, I am desirous to invite attention to certain shallow bronze discs that may be assigned to the same period as the spoons. I am indebted to the Royal Irish Academy, through the friendly courtesy of Mr. Clibborn, for the accompanying illustration. Six of these remarkable relics have been found. Their details and workmanship are minutely described by Sir W. R. Wilde.<sup>3</sup> The wood-

<sup>1</sup> This specimen was purchased in Paris by Mr. J. C. Robinson, by whom it was exhibited to the Society of Antiquaries, in 1854, as a Celtic or Gallo-Roman mirror. The place of discovery is unknown. (*Proc. Soc. Ant.*, vol. iii, p. 118.) I am informed by Mr. Franks that it was probably found in the bed of the Thames, in the neighbourhood of Barnes. I have a representation of it by the kindness of Mr. Ecroyd Smith, curator of the collection at Liverpool. It is evidently an object of the same class as those found in Devon and Bedfordshire.

<sup>2</sup> Vol. ii, edit. 1863, p. 228; see also Mr. Stuart's *Sculptured Stones of Scotland*, vol. ii, Appendix to the Preface, p. 10. Similar mirrors occur frequently amongst the symbols on the monuments figured in that work. The circlet found in 1747 at Stichel, Roxburghshire, is figured by Dr. Wilson, *ut supra*, p. 146; *Proc. Soc. Ant. Scot.*, vol. iii, p. 237. See an account of the armlet, *ibid.*, p. 147; and *Arch. Journal*, vol. xvi, p. 194, where it is figured.

<sup>3</sup> *Catal. Mus. R. I. Academy*, p. 637. See also Mr. Franks' notice of these objects in his inventory of "late Celtic" relics, *Horæ Ferales*, p. 183. No similar disc has been found in England. A specimen is preserved in the British Museum. It has been supposed by some archæologists that they were ornamental portions of shields.

cut is a reproduction, from two imperfect specimens, by the skilful pencil, I believe, of my lamented friend Dunoier. It may not be strictly accurate in all the curious design. The line *a b* indicates the restored portion.



Bronze disc, "late Celtic" period. Mus. Royal Irish Acad.  
Diameter about 11 ins.

In connexion with the foregoing remarks on such objects as may aid our conclusions in regard to the date, approximately, of the spoon-like relics, by careful comparison with other examples that bear most distinctly the stamp of analogous ornamentation, I cannot omit to mention the gold rings and Gaulish coins found at Frasnes in Belgium. They were made known in this country by Mr. Roach Smith, to whose observations archæological science has been under constant obligations. Photographs were also brought before the Numismatic Society by Mr. Evans, and the evidence obtained through this "find" was stated by him in a memoir published in the *Numismatic Chronicle*.<sup>1</sup> The value of

<sup>1</sup> *Numism. Chron.*, N. S., vol. iv, Pl. v; see also *Revue de la Numism. Belge*, 1864, p. 140.

the discovery consists, as Mr. Roach Smith pointed out, in the fact that the gold coins give an approximate date to the ornaments by which they are accompanied; the most remarkable being a massive penannular ring (diameter about 8 ins.), enriched with scroll ornaments in high relief, of the "late Celtic" character, somewhat modified as compared with such as have occurred in the British islands. Amongst these ornaments is introduced the head of the ox, an object that appears to have been associated with some peculiar superstition. Mr. Evans has shown with lucid precision the grounds of his conclusion that the gold imitations of the *stater* of Philip II, which accompanied the deposit at Frasnæs, may be ascribed to about B.C. 80. In regard to the occurrence of a penannular collar in "late Celtic" times, a very interesting example is supplied in one exhibited by the Rev. Edward Duke at the Meeting of the Archæological Institute at Salisbury in 1849. It was found in Cornwall in 1802, in a stream-work called Trenoweth, and was supposed to be of "Corinthian brass." I have been, however, assured that it is of gold. The punched and engraved decorations bear distinct resemblance to those of relics enumerated by Mr. Franks in his inventory before cited.<sup>1</sup>

The analogy that is to be traced in certain details of ornament, especially in early illuminated MSS. of ascertained date, and in elaborately enriched crosses or other unquestionably Christian monuments,—for example, in the series of the "Sculptured Stones of Scotland," illustrated by the late Mr. Patrick Chalmers and by Mr. Stuart,—has led some of our most reliable authorities to the conclusion that the "late Celtic" remains referred to in the foregoing memoir, with the spoon-like objects also so distinctly characterised by similarity of orna-

<sup>1</sup> This relic measures about  $6\frac{1}{2}$  ins. in diameter. It is figured in *Archæologia*, vol. xvi, p. 137, Pl. x. Another collar, engraved with designs of distinct "late Celtic" character, was in the possession of Mr. Charles Hall of Osmington, Dorset, and is figured in the annual volume produced by the Anastatic Drawing Society, 1858, Pl. 35.



mentation, should be assigned for the most part to a comparatively recent period of post-Roman antiquity, namely to the sixth or possibly to the eighth century. It must, however, be carefully considered, that in the numerous objects of bronze comprised in Mr. Franks' inventory,—to which, doubtless, many might be added, including those that form the special subject of the present memoir,—a marked difference is to be observed. Certain types of decorative design, the interlaced riband, the lacertine or zoomorphic, namely a prevalent combination of animal forms, some peculiar whorls or spirals, elaborate mæanders also, with other varieties, profusely introduced in the rich, illuminated pages of early MSS., or on the sculptured monuments, are scarcely if ever to be found on the relics of bronze. Those more complex and artificial, although less graceful, motives of ornamentation occurring on the sculptured monuments and in MSS., appear, as I imagine, to indicate a more recent period of art; modified doubtless, in some instances, by local taste or by caprice.<sup>1</sup>

It has been suggested, moreover, that the close resemblance of certain motives of ornamentation occurring on the "spoons," as compared with those on the sculptured monuments in North Britain, appears to justify the conclusion that the date, in both instances, may be nearly the same. Mr. Irvine pointed out, in regard to the specimen formerly in my own possession (fig. 2), the similarity in design to that of the incised work on the slab found at St. Peter's Kirk, South Ronaldshay, and now in the Museum of the Antiquaries of Scotland.<sup>2</sup>

<sup>1</sup> I would here refer specially to Professor Westwood's works on ancient art in the British islands, exemplified in MSS.; and to his instructive memoir, *Arch. Journal*, vol. x, p. 283; *Palæographia Sacra Pictoria*, etc. Our lamented friend Kemble, in his address to the Royal Irish Academy, in 1857, gave one of his masterly outlines of a complex subject, and has set forth in a striking manner his impressions of the peculiarities of Celtic design.

<sup>2</sup> Figured by Mr. Stuart, *Sculptured Stones*, First Series, Pl. xcvi. Mr. Irvine adverted also, amongst other Irish examples, to the remarkable resemblance in the ornamentation of some bone *plagues*

The approximate date of the Scottish sculptures appears, according to the sagacious conclusions of Mr. Stuart, to be shortly after the establishment of Christianity in the Pictish country; some of them, therefore, may be, as he states, of the early part of the eighth century.<sup>1</sup> In connexion, however, with the highly interesting investigation of the period to which these remarkable examples of early art, as compared with the relics of bronze characterised by "late Celtic" ornamentation, should be respectively assigned, I may cite with gratification the following remarks, which I owe to the friendly interest of Mr. Stuart in my endeavour to illustrate the group of objects that form the special subject of the present memoir. "My notion is," he observes, "that although some of the forms of ornamentation on the stone crosses are of the same character as those of the spoons, and although similar forms occur on bronzes of the Christian period in Ireland, yet there is no reason for thence inferring that the spoons are of the same late date, because the ornaments may be traced in their outline on monuments which, on every ground of induction, must be ascribed to a pre-Christian period. In the *Sculptured Stones* I have dwelt in detail on the reasons which led me to ascribe the rude pillars, with ornaments in outline, to a different and earlier period than that of the crosses on which the same forms appear with embellishment and many tokens of progress in art. The doubt which I felt was as to how much earlier a date these ruder specimens with which I would associate the spoons might be ascribed,<sup>2</sup> and I cannot say that I have yet seen anything tangible on which to rest a satisfactory conclusion on this point."

found in a cromlech by Eugene O'Connell. The peculiar Celtic curvilinear designs and "trumpet" pattern doubtless occur on several of the Scottish monuments, and also in illuminated Irish and Scottish MSS., but almost invariably combined with interlaced ribands, lacertine, and other animal forms, that are not found on the "spoons," and very rarely, if ever, on other "late Celtic" bronzes.

<sup>1</sup> *Sculptured Stones of Scotland*, Second Series, preface, p. 17.

<sup>2</sup> *Ibid.*, vol. ii, pp. 6, 7.

Professor Westwood, our highest authority on the classification of the various types of ornament that prevailed in the British islands, is of opinion that the ornamentation on the "spoons" may be assigned to about that period or a little earlier. He reminded me of the enamelled discs found near Warwick, and published by me in the *Archæological Journal* in 1845. They, doubtless, bear comparison with the designs in MSS. of the sixth or seventh century.<sup>1</sup> The triple spirals and other features that occur in these and in other relics appear to retain a considerable tradition of the peculiar Celtic motives occurring on the "spoons," and characterising, as I imagine with my friend Mr. Franks, relics of a somewhat earlier age.<sup>2</sup> These, however, are points of difficulty that I must leave to the judgment of those more intimately conversant than myself with the *incunabula* of art in the British islands.

As regards, then, the probable date of the spoon-like objects, and of the other relics that bear the distinct impress of the same peculiar type of ornamentation, I am disposed to concur in the conclusions of my friend Mr. Franks, who more than any one has devoted attention to this particular class of bronze antiquities, and to believe that "they are probably not more ancient than the introduction of coinage into Britain, from 200 to 100 B.C.; and not much later than the close of the first century after Christ, when the Roman dominion in this country was firmly established. This date would account for the occasional discovery of such remains with, or in close proximity to, Roman antiquities, and also for the influence that their designs seem to have exercised over certain phases of Roman colonial art; in which, however, their wild and studied irregularity of design is brought into subjection, though at the same time the patterns lose much of their charm and originality."<sup>3</sup>

<sup>1</sup> *Arch. Journal*, vol. ii, p. 162.

<sup>2</sup> A single example of a bronze ornament on which the Celtic complicated curves are found combined with interlaced ribands, is a brooch figured in Sir W. Wilde's *Catalogue Mus. R. I. Acad.*, p. 569.

<sup>3</sup> *Horæ Ferales*, p. 189; see also *Proceedings Soc. Antiq.*, iv, p. 45.

I cannot conclude these notices without offering a few remarks on certain conjectural explanations that have been proposed in regard to the uses for which the "late Celtic" spoon-like objects were possibly intended. I am, however, unable to suggest any probable solution of the enigma. The obscurity in which the purpose of several remarkable relics of the same period is involved, seems to me, in this instance, to present an almost impenetrable mystery.

The supposition that the "spoons" in question may be of early Christian use, seems to have found ready acceptance; suggested, as I imagine, by the occurrence of lines engraved transversely in the cavity or shallow bowl; in some instances radiating from a central circle or a lozenge-shaped compartment, as in fig. 7. This roughly scored marking, that occurs only on the spoons that are without a perforation at the edge, has doubtless, at first sight, a certain resemblance to the Christian symbol.<sup>1</sup> I may observe that, in every specimen hitherto examined, it appears to have been produced by the same hand and tool as the other engraved lines, and to be contemporary with the original workmanship. It is not, as I believe, an addition at some subsequent period, by which a pagan appliance might be, so to speak, hallowed for Christian uses. The occurrence of any sacred relic of such description in the British islands is so rare, that the interest of the Celtic spoons would, doubtless, be greatly enhanced were their association with the early times of Christianity satisfactorily established. In the present instance, however, this must, I think, with all deference to the opinion of my friend, Canon Rock, whose judgment in all matters connected with Christian

<sup>1</sup> I might here advert to other objects of early antiquity that bear cruciform markings, and which we have no reason to regard as of Christian date. Such are the gold pellets found with Celtic relics in Scotland. (Wilson, *Prehist. Annals*, vol. i, p. 464; vol. ii, p. 261; *Archæol. Scot.*, vol. iv, p. 217. I have described several urns found with early British interments, that seem to belong to pre-Christian times. (*Arch. Journ.*, vol. xxiv, p. 22; *Arch. Camb.*, Third Series, vol. xiv, pp. 256-261.)

antiquities claims our highest consideration, and to that of other sagacious and erudite archæologists, be regarded as questionable. Had the skilful artificer by whom these "spoons" were fabricated really intended to mark them with a Christian symbol, I feel assured that it would never have been in so imperfect, rude a fashion. One only of the pair, it will also be observed, bears the supposed sacred emblem. We fail to find on these "spoons," in any instance, the introduction of decisive evidence such as would unquestionably occur on objects so carefully elaborated,—for instance, the sacred monogram composed of the letters *chi* and *rho*, the most prevalent symbol on the earliest Christian relics; the only symbol, moreover, hitherto found in this country on vestiges of so early a date as the Roman occupation of Britain; and that which had there become generally familiar through the coinage of Constantine and his successors in the fourth century. Had we found on any of the numerous "late Celtic" relics any example of this or of any equally decisive indication of Christianity, there could have been no hesitation in assigning the "spoons" to some early period after the introduction of the true faith into Britain. It may not be irrelevant to the present inquiry to remind the reader that a remarkable object of Roman times has been brought to light bearing that symbol, namely a silver bowl ornamented with foliage and the conjoined Greek letters above mentioned. It was found in Northumberland, at the station *Corstopitum*, near the Roman Wall.<sup>1</sup> The same monogram, with a pair of peacocks, a Christian symbol, is found on a Roman vase of pewter in the Ely Museum. The cakes

<sup>1</sup> This vessel, weighing twenty ounces, has probably perished. An account of the discovery, with a drawing of the bowl, is preserved in the minutes of the Society of Antiquaries. The discovery is slightly mentioned by Dr. Bruce, *Roman Wall*, third edition, p. 342; and also an altar found at *Vindobala*, on the Wall, and supposed to have borne the Christian monogram. This, however, is doubtful. It is figured, *ibid.*, p. 128. Two other remarkable instances of the use of the *chi-rho* may be cited, namely the Roman mosaic found in 1796 at Frampton, Dorset, and published by Lysons; and some

of metal, also, found in the Thames, and described in the *Arch. Journal*, xvi, p. 38; *Proceedings Soc. Ant.*, Second Series, vol. ii, p. 235, are stamped with the like sacred monogram. One of these bears around the symbol the letters SPES...; the other has the letters *alpha* and *omega* in the field of the stamp. These relics may probably be assigned to the fourth century.

There are peculiar ritual usages, both in the Latin and the Eastern Church, connected with the use of a spoon. Such an appliance was, doubtless, employed also in this country. To some of these Mr. Barnwell has adverted in his remarks on the Celtic "spoons."<sup>1</sup> As regards the supposed use of these last in the administration of the Eucharist, he has pointed out the improbability that any appliance would be employed, formed of metal so liable as bronze to become corroded by the wine. The injunctions of the Canons, with evidences of ancient usage in this respect, have been cited, and claim consideration. It was enjoined that the chalice should be of pure molten material, gold or silver, glass or tin: horn was forbidden, especially wood, "propter porositatem." It is probable that such restrictions may have been recognised, from an early period, in regard to the materials of which all appliances provided for the most sacred of Christian rites should be formed. The objection to glass is stated by Lyndwode to have been its fragile nature; whilst the sacred vessel should not be "de cupro, quia provocat vomitum; nec de aurichalco, quia contrahit rubiginem." The occasional neglect of any such regulations, probably enjoined, not only in regard to the chalice but also to minor objects of sacred

roughly inscribed stones obtained in recent excavations at Chedworth, Wilts. On the tessellated floor the symbol accompanies a head of Neptune, with figures of several heathen deities. Some other examples of the monogram occur on ancient inscribed monuments, as supposed, of great antiquity in Cornwall, at St. Just, St. Helena's Chapel on Cape Cornwall (figured by Mr. Haslam in the *Arch. Journ.*), and elsewhere. On a stone at Penmachno, in Wales, we find a memorial of the burial of Carausius, with a cross-symbol composed apparently of *chi* and *rho*. (*Arch. Camb.*, Third Series, ix, p. 256.)

<sup>1</sup> *Arch. Camb.*, Third Series, x, p. 58.

use, may be inferred from the reiterated prohibition. Mr. Nesbitt, moreover, to whose intimate knowledge of Christian art we have often been indebted, reminds me that a *calix æneus* was used by St. Columbanus towards the close of the sixth century. A bronze chalice of Irish-German character, of the eighth century, is preserved at the Convent of Kremsmünster on the Danube.

It has been suggested that the Celtic spoons would be more suitable for aspersion in baptismal rites: for such a purpose the liability to corrosion would cause no objection to the use of bronze. I am not aware whether any evidence of the ancient use of such an object may be found, especially in early times when immersion was the prevalent practice. In some places, at the present day, a shell-like object is doubtless employed. I am informed by the Earl of Limerick that he recently noticed this practice in the south of France. He obtained at Cannes one of these modern baptismal spoons. It is a shell polished and engraved, and it has a perforation resembling those in the ancient bronze spoons. An appliance of this description is likewise to be found occasionally in our own country, even in certain places of worship of the Established Church.<sup>1</sup>

Mr. Clibborn, the obliging Curator of the Museum of the Royal Irish Academy, informs me that visitors conversant with the ritual of the Greek Church have considered the "spoons" in that collection, and of which representations are given in this memoir, to be identical with the *labida* used for the administration of the consecrated element after being dipped in the chalice.<sup>2</sup> This

<sup>1</sup> A silver shell, or spoon-shaped object, as I have been informed, is used in baptisms at St. Paul's, Knightsbridge, in lieu of aspersion by the hand.

<sup>2</sup> Mr. Barnwell has given a representation of the *labida* (*Arch. Camb.*, 3rd Ser., vol. x, p. 61) from Goar (*Rituale Græcorum*, p. 152). It has a small bowl, and a long handle terminating with a plain cross. In the magnificent Russian work on the imperial regalia and jewels, church ornaments, etc., several spoons are figured with the precious chalices there given. One is of gold, similar in form to that shown by Goar, but it is without a cross; another, of bone, with a large bowl, is described as the spoon of the metropolitan Peter; a third, of agate, is ascribed to the twelfth century.

conjecture seems to rest on no probable grounds or knowledge of ancient liturgical usages. A valued friend, profoundly conversant with Christian rites and antiquities (the learned author of *The Church of our Fathers*), has stated that, for eucharistic purposes, never, in the liturgy of this country, was any spoon used, excepting a small one with a deep bowl, for spilling two or three drops of water, before consecration, into the chalice,—a ritual practice that some still retain. For such a purpose to which Canon Rock has thus adverted, the little spoon in the possession of the Duke of Argyll, found under St. Martin's Cross at Iona, may have been intended; and also a diminutive spoon of gold found in the river Bann.<sup>1</sup> Canon Rock informs us that the use of the *labida* was introduced in the Greek Church about the tenth century; whilst in the Western Churches were formerly used reeds (*cannæ*) or pipes of gold, silver, ivory, and the like, for partaking of the chalice.<sup>2</sup>

As regards the "specimens of Celtic handicraft" to which the present memoir relates, he has stated the opinion that they may have been used in baptism; the imperforate spoon serving for the oil of the catechumens in the first anointing customary in that sacred rite, namely with olive oil rubbed in the form of a cross on the breast and between the shoulders. The spoon with the hole at the margin may have served for pouring the chrism on the head of the neophyte, in the form of a cross. The reader, desirous to pursue in detail so curious an inquiry, will find in the dissertation by Dr. Rock, to which I have thus briefly referred, a very interesting exposition, replete with recondite and valuable erudition concerning ancient ritualistic usages, and the ample evidence that he has gathered from liturgical authorities.<sup>3</sup>

<sup>1</sup> Exhibited at the meeting of the British Association at Belfast in 1862, and figured *Ulster Journal of Archæology*, vol. i, p. 81. The spoon found in Iona has been described as of gold, but it is of bronze. Length, about 4 ins.

<sup>2</sup> *Church of our Fathers*, vol. i, p. 161.

<sup>3</sup> See the memoir on "Celtic Spoons," by Very Rev. Canon Rock, D.D., *Arch. Journ.*, vol. xxvi, p. 35.



I have thus imperfectly stated certain suggestions that I have received in regard to the intention of the Celtic "spoons." The investigation has led me into details that may, I fear, appear tediously prolonged. It has been my desire to invite attention to a section of that remarkable class of early remains, the peculiar interest of which was so highly appreciated by our lamented friend Kemble in his eloquent address to the Royal Irish Academy in 1857. It must be a cause of deep regret that so important and difficult an investigation as is presented by the peculiar objects to which I have desired to invite attention, had not been carried out by one whose keen sagacity and profound acquaintance with our earlier antiquities so advantageously stimulated the cause of archæological science in this country.

ALBERT WAY.

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ON AN "ELEGY OF CORROY, THE SON OF DAIRY,"

AN ANCIENT GAEDHELIC POEM ATTRIBUTED TO TALIESIN.

THE *Archæologia Cambrensis* for 1851 contains a series of papers on early Cymric poems by Mr. Thos. Stephens, the learned author of *The Literature of the Cymry*. No. I of these papers illustrates a curious relic of the bardic age, attributed to Taliesin. Mr. Stephens, always a judicious and cautious critic, appears doubtful as to the authorship; but is not so as to the extreme antiquity of the poem, which he believes to have been composed in the sixth or seventh century. His words are: "On reference to *The Literature of the Cymry* (p. 284), it will be seen that I have ranked this poem among those wrongly attributed to Taliesin; but having recently gone over the ground again, and roughly translated all that appears to me to be the produce of the sixth and seventh centuries, I have seen reason to believe in the antiquity of this little poem, whoever may have been its author." (*Arch. Camb.*, v, 1851, p. 149.) The poem in question

is entitled *Marwnad Corroy ab Dairy*, i. e., "Elegy on Corroy, the son of Dairy," and is given in the original Welsh, with a translation by Mr. Stephens, the latter of which I here reproduce :

ELEGY ON CORROY, THE SON OF DAIRY, BY TALIESIN.

1.

"From a broad fountain the stream is filled :  
There will come a dispensing with the worth of the reckless.  
I have been agitated by the death of Corroy.  
If there came a man of harsh passions,  
More mischievous than he,—not much is spoken of him.  
The son of Dairy held command on the South Sea.  
Before his burial celebrated was his praise.

2.

"From a broad fountain the brook is filled.  
Saddling in haste will be dispensed with.  
I have been agitated by the death of Corroy.

3.

"From a broad fountain the deep is filled.  
The arrow traverses the strand pensive and angerless.  
The hero was a subjugator ; great was his front rank.  
Towns followed after the leader ;  
They went fresh to the quarrel of brands,  
While the demon of war heaped carnage in the mornings,  
Tales were known from heaven to earth.  
In the contention of Corroy and Cocholyn  
Many were the conflicts on the boundaries.  
The chief of the encampment sprang from a gentle race.  
A city there is kindling love ; it will not fall nor tremble :  
Blessed is the fortune of the soul by whom it is deserved."

Mr. Stephens, finding this poem among the acknowledged bardic remains of the Kymry, of course received it as a genuine relic ; and being anxious to throw some light on the characters introduced in it, he made laborious researches into early Welsh history, in order, if possible, to identify them. The result he gives in the following passage :

"In translating, or rather in attempting to translate, this poem, the name of Corroy's opponent piqued my curiosity. I forthwith went in search of *its* history to the Anglo-Saxon annals ; and, much to my delight, the personage whom I sought appeared in good company, being Ceuichelm, one of the *Anglo-Saxon* kings. There

were two West Saxon kings of this name. The brother of Ceawlin perished, in 593, in battle, probably against the Britons; but as that is the only notice of him that we have, the probability is that Cocholyn was another person of the same name. His history is comprised in a few notices we shall extract from the *Anglo-Saxon Chronicle*:

“A.D. 611.—This year Cynegils succeeded to the kingdom of the West Saxons.

“A.D. 614.—Cynegils admitted his son, Quichelm, to a share in the kingdom; and both fought a great battle against the Britons (of Dammonia probably), and slew two thousand and sixty-five Welshmen at a place called Bampton. But whether it be Bampton in Oxfordshire, or Bampton in Cornwall, is undecided. Dr. Giles adopts the former alternative.

“A.D. 623.—At this time, after the brothers Sexred and Siward, there reigned over the East Saxons, Sigebert, surnamed the ‘Little,’ son of Siward, who with his brother Sebert (Sevred) was by the righteous judgment of God slain by Kinegils, king of the West Saxons, and Quichhelm his son; for on the death of their father they returned to the worship of idols, and expelled Mellitus, bishop of London; and not one of their army escaped to tell the tale.—Wendover.

“A.D. 626.—Cuichelm, for some reason, sent one Eumer to assassinate Edwin, king of Northumbria. Eumer failed in his object; and Edwin, in revenge, made war upon the West Saxons, slaying five petty kings and a great number of the people. Roger of Wendover states that Edwin slew Quichelm at a place called, in consequence, ‘Quichelmeslaune’; but that account differs from all other chronicles, and appears to be erroneous.

“A.D. 628.—Cynegils and Cuichelm fought against Penda, king of the Mercians, at Cirencester, and then made a treaty, both parties being exhausted.

“A.D. 636.—This year King Cuichelm was baptised at Dorchester, and the same year he died.

“The name is variously written Cuichelm, Quichelm, and Kickelm.

“Of Corroy, the son of Dairy or Dairn, I am unable to give any satisfactory account; and the determination of his whereabouts must depend on an inference. In 614 was fought the battle of Bampton; and as Corroy would probably be engaged in that, it becomes a matter

of importance to have the place of the battle ascertained. Dr. Giles states that "Bampton in Devon is by far too remote to admit the supposition that the battle in question was fought there, and he therefore concludes that Bampton in Oxfordshire is more likely to be the place. But I am compelled to differ from that opinion. The West Saxons, under Ceaulin, had conquered Gloucester, Cirencester, and Bath, in 577; Ceobric succeeded Ceaulin in 592, and was followed by Coelwulf, who 'fought and contended incessantly against either the Angles or the Welsh (of Devon, Somerset, and Dorset?), or the Picts or the Scots'; and in 636 we find Cuichelm in possession of Dorchester, in the west portion of Dorset, not very far from the Devon boundary. From these facts, and from the fact that the West Saxons had been in possession of Oxfordshire long before 614, I am led to conclude that the Bampton of the *Chronicle* is the town of Bampton on the eastern boundary of Devon. If so, we may from thence deduce the conclusion that the boundaries which Corroy defended were the boundaries of Devon, and that he was a chief of the Damnonian people."

The attempt made by Mr. Stephens to identify "Cocholyn" with the Saxon "Cuichelm," under the circumstances was not an unreasonable one. More presumptuous theories have been erected on weaker evidence. As stated by himself, he has been unable to identify the principal personage, "Corroy," and supposes him to have been a chief of the Damnonian tribe, who then inhabited Devon. It is no wonder that his labours, in this particular case, have been so unsatisfactory to himself, as I think I can show, to a certainty, that the poem before us is a Gaedhelic one, and the personages introduced into it well known Gaedhelic characters.

Curi or Curoi Mac Dairé, *i. e.*, Curoi, the son of Dairé, as he is styled in Irish history and legend, was king of Iar Mumhan, *i. e.*, West Munster, in the century preceding the Incarnation. The prefix "Cu" is common to many Gaedhelic names, and literally signifies a hound

or dog of the chase. The Irish wolf-dog was remarkable for its strength, fierceness, and endurance: hence the epithet became applied to warriors distinguished for similar qualities, and ultimately came to signify a hero, champion, warrior. (See O'Reilly's Ir. Dict.) "Ri" signifies a king or sovereign prince: hence "Curi" is the warrior king,—a cognomen particularly applicable to the personage of the poem. He was of the Clanna Deaga, or Deaghaidh, a tribe from the province of Ulster, of the race of Herimon; and who were also called Ernains, from their original patrimony round the shores of Lough Erne. According to Roderic O'Flaherty, in his *Ogygia*, the Ernains were driven out of Ulster by the Clanna Rury, or posterity of Ir, about A.M. 3892. The chief of the tribe was Deag, the son of Sen, the son of Olill, the son of Aengus Aron. They were hospitably received by Duach of the race of Eibher, then monarch of Ireland as well as king of Munster, who allotted Deag a considerable tract of country in the present county of Kerry. The posterity of Deag became very powerful in Munster, and considerably enlarged their territory: several of them became kings of Munster, and three of them monarchs of Ireland,—Ederscol, A.M. 3965; Conaire the first, A.D. 60; Conaire the second, A.D. 212. Curoi Mac Dairé, the grandson of Deag, and king of West Munster, is represented by the historians, Keating, O'Flaherty, and Mac Curtin, as being not only a powerful prince, but a renowned champion and warrior, and contemporary with Conal Cearnach, Cuchullin, Ferdia, and other warlike chiefs of that period of Irish history. Mac Curtin, in his *Vindication of the Antiquities of Irish History* (Dublin, edit. 1717, p. 83), thus alludes to him: "There have been others contemporary to them, that bore a great name for such qualities, as the militia of Munster, commonly called '*Clanna Deagha*,' under the command of *Curigh Mac Daire*, a man famous for valour and knowledge." This allusion to his wisdom as well as prowess is borne out by the testimony of other writers, while the bardic romancists have invested

him with a knowledge of the occult sciences. The tribe over which he ruled, known in Irish as the Ua Deghaid, or Degadi, are mentioned by Ptolemy in their proper place in West Munster, under the name of Udeii or Vodii; which, in truth, is as near as a foreigner could come to the native pronounciation. Deag had three sons, Iar, Dairé, and Conal. Dairé, the second, had by Maon or Moran Mananagh (*i. e.*, of the Isle of Man), *Curi*, as is mentioned in the following quatrain :

“Moran of Mana, of honour pure,  
Was the child of Ir, the son of Uinnside ;  
The sister of Eochaidh Echeol she,  
And mother of Curigh, son of Dari.”

Dairé or Dari had also a daughter named Cingit, the wife of Aonghus Ossory, from whom the territory still known as Ossory was named. Dairé was succeeded by his son Curi, who considerably extended his dominions, which at his demise occupied an immense district, stretching westward of a line drawn from Bealach Conglais, near Cork Harbour, to the city of Limerick, and bounded only by the Shannon and the ocean; comprising a large portion of the county of Limerick as well as of the county of Cork, and the entire of Kerry. It embraced the magnificent line of coast from Cork Harbour to Kerry Head, the entire range of which is indented with noble harbours and deep sea-inlets. Hence the race of Eibher, who principally peopled the province of Munster, were remarkable for their love of sea-adventure, from the earliest period down to the commencement of the sixteenth century, when the power of O'Ederscol (O'Driscoll), the last of the southern sea-rovers, was broken, his castle of Baltimore taken, and his galleys destroyed. The bardic annals are full of notices of the sea-voyages and maritime expeditions of the southern Gaedhal, who constantly infested the coasts of Devon, Cornwall, and Wales. The allusion, then, in the *Elegy* to Corroy holding command on the “south sea” is quite consistent with all that has been handed down to us of the power and exploits of this warlike chieftain, and which are aptly depicted in it.

The wars and adventures of Curoi have been a fruitful theme of the Munster bards and story-tellers in all ages, many of which have been handed down to us in MSS. of a respectable antiquity. The late Dr. O'Curry, the eminent Gædhelic philologist, in his admirable *Lectures on the Manuscript Materials of Irish History*, at pp. 587, 89, 90, gives a catalogue of historic tales extant in various manuscript collections, amongst which are to be found "The Adventures of Curoi," "The Elopement of Blaithnat, the Daughter of Pall, Son of Fridhach, with Cuchullain" (Blaithnat or Blanaid was the Manx wife of Curoi), "The Tragical Death of Curoi." Errard Mac Coissi, a bard of the tenth century, mentions a historic tale called "Cathbuadha Conree," *i.e.*, "the victories of Conri;" also "Orguin Cathair Conraoi," *i.e.*, "the plunder of the fort of Conri." In the "Battle of Magh Rath," as edited by the late Dr. O'Donovan for the Irish Archæological Society, there is the following reference to Curoi:

"O Leth Mogha, who *are wont* to gain the victory,  
Oppress the Ultonians with eagerness!  
Remember Curi of the spears,  
And the chiefs of the youths of the Ernans." (P. 139.)

In the same work the chieftain, Congal Claon, is represented as recounting the remarkable battles of ancient times, amongst which he mentions

"Seven battles round Cathair Conrui,  
The plundering of Fiamun, son of Forui,  
The plundering of Curoi,—lasting the renown,—  
With the seventeen sons of Deaghaidh." (P. 213.)

Curoi Mac Dairé's seat of power was at the foot of the Sliabh Mis Mountains, a lofty and romantic range, running between the bays of Tralee and Dingle, about six miles from the present county town, Tralee, and on the shores of the bay anciently Loch Fordruimin. A remarkable looking spur of this range is called Cathair Conree Mountain. It rises to an elevation of two thousand feet above the sea-level, and overlooks Glenfais, through which runs a stream called the Fionn Glass

*i. e.*, "the fair or white brook"; and which, according to a curious legend, derives its name from an incident in the life of Curoi, to which I shall presently allude. This mountain is so called from a *cathair* (*caher*), or stone fort, erected on or near its summit by Curi as an acropolis or stronghold for retreat in cases of emergency. Its existence has been noticed by Dr. Smith in his *Hist. of Kerry* (p. 156); Theo. O'Flanagan in *The Trans. Gaelic Soc.* (p. 50); and by Dr. Wood in his *Enquiry concerning the Primitive Inhabitants of Ireland* (p. 46).

Dr. O'Donovan, however, denied the existence of this fortress on Cathair Couri. His words are: "The cairn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain; but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his *History of Kerry*, states that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called "Caher Conree," on this mountain, is a natural ledge of rocks. (*Magh Rath*, note, p. 212.)

It is the statement of Dr. O'Donovan, however, that is "utterly erroneous," as I shall presently show. In the year 1848 this locality was visited by the late Mr. John Windele of Cork, the well known Munster antiquary, accompanied by the Rev. Matthew Horgan, Messrs. Abraham Abell and William Willes, gentlemen well known in the south of Ireland for their love of archæological investigation. An account of this visit was published by Mr. Windele in the *Ulster Journal of Archæology* (v, 1860, p. 111), from which I take the following passage in reference to the Cathair: "Passing the Fionglass by a bridge of three arches, erected in 1824, our exploring party proceeded by a narrow by-road towards the mountain, here towering gigantically above the valley. Unfortunately, although the day was otherwise fine, the summits were concealed from view by a sluggish covering of vapour, which afforded but little hope of a speedy clearing away. Nevertheless, resolved not to be disappointed, they determined to



make the ascent. A considerable space intervened between where the road terminates and the mountain acclivity begins. A bleak moorland, intersected by fences, and interrupted by streams and crags, rendered the course unusually difficult; so that by the time the actual escalade had commenced, the Rev. Mr. Horgan, overcome by the toil, acknowledged himself unequal to the more arduous journey yet before him. Taking his seat, therefore, on a mass of rock beside a noisy stream, he resolved there to await the return of his more adventurous companions. The ascent was, indeed, full of labour; the more so by reason of the great obscurity through which it was made, the cloud in which they moved not permitting them to see a yard before them in any direction. Gradually the acclivity became almost perpendicular, so that, as they approached the site of the Cahir, now overhanging, 'abrupt and sheer', in gloomy magnitude of proportions, they were compelled to make a long *détour* before they could gain the level surface above it. The plateau thus attained is but a short distance from *Baur-tri-gaun* ('the summit of three cows'), which stands at an elevation of 2,769 feet above the sea, nearly midway between the Bay of Tralee on the north, and that of Castlemain on the south. The local denomination of the Cahir is '*Boen-Caherach*.' The situation is a kind of projecting horn or promontory, of a few acres in extent, at a little lesser altitude. On two of its sides it is defended by the natural rock inaccessibly steep; a character which, in the wild, heroic ages of insecurity and aggression, particularly recommended it as a meet site for an acropolis, since it required but little aid from art to render it almost impregnable. The eastern side opens upon the table-land of the mountain; and here was constructed a great, cyclopean wall which gives to it its title of *Cahir*, signifying a fortified or enclosed place. This term was extended, in after ages, to walled towns,—places originally of refuge under warfare, and used alike for defence or offence. The rampart extends diagonally, north and south, from one extremity

to another, forming, as Dr. Wood has described it (*Inquiry*, etc., p. 50), 'with the verges of the hill, an irregular triangle, within which the inaccessible parts of the mountain are enclosed.' At the southern extremity the wall takes its direction along the edge of the precipice; but its proportions have been much reduced by the falling away of parts of the wall down the declivity; so much so, that in some portions its breadth has been reduced to nearly 2 feet. Nowhere does the wall exceed 9 ft. in height. Its greatest present breadth is 11 ft.; but its probable original width was not more than 6. No cement was used in its construction. On the inside there are some appearances which would lead to the inference that the face of the wall consisted of a series of steps projecting from it, as at Staigue (interior); and at Dunengus, Aran, on the exterior face of its inner rampart. The vestiges, however, of these stairs are few, and not very strongly defined. Its whole length is 170 paces, or 360 ft. About 90 ft. from its northern extremity there is what now appears a breach or opening in the wall; broad at the top, and narrow below. This is supposed to have been the position of the ancient doorway. In its lower part the passage is not more than 2 ft. wide; but all vestiges of its original form and proportions have been destroyed. Dr. Wood says there are two gates, each about 11 feet wide; but this is an error. Even had there been two, the breadth assigned would not be borne out by the existing example of the doors at Dun Engus, Staigue, and Dunbeg."

From the above description of this barbaric fortress, it is quite evident that it never could have been a place of permanent residence; the difficulty of ascent, its bleak and exposed situation, would render it unsuitable for such a purpose. We must, therefore, regard it as a stronghold, to which the dwellers on the green vale below resorted in cases of emergency. Numerous examples of these hill-forts occur throughout Ireland and Scotland, and several also in western Britain, particularly in those parts known to have been frequented by

the Gaedhal. That this was one of Curi MacDaires' strongholds there can, I think, be no question—the mountain bears his name from time immemorial, there is not a Munster peasant that is not familiar with the legends of Cathair Conree; while all the natural features around it, mentioned in their historic tales, are still known by the same names.

The Welsh version of the *Elegy* introduces "the contention of Corroy and Cocholyn." The connection of these names in the manner cited is the strongest evidence of the Gaedhelic original of the poem, the "Cocholyn," of which is the Cuchulaiun of Irish history and legend, who carried off Blanaidh, the wife of Curoi Mac Daire, and subsequently slew him by treachery.

Cuchullin was an Ulster chieftain, head of the warrior band of the Croabh Ruadh (Red-Branch), a fraternity of braves, bound together like the mediæval knights by solemn engagements, and under strict laws. His patrimony lay about Dundevalgin, the modern Dundalk; he is represented as being possessed of great personal beauty, a powerful athlete, and a distinguished warrior and commander. In "Magh-Rath," p. 206, he is styled "Cu-na-g-cleas," *i.e.*, Cu of the feat of arms.

The military exploits and adventures of Cu-Chulaiun, and his amours, have been the themes of numerous historic tales and romances. His age can, I think, be ascertained. Roderic O'Flaherty, the learned author of the *Ogygia*, thus defines it: "A.M. 3924. Cuculand, that memorable warrior, was born as well the first year after the division of Ireland by Hugony the Great was rescinded, as twenty-five years before the institution of the Christian era" (Edit. Dublin, 1793, v. i, p. 180). O'Flaherty gives his authorities, "The Book of Clonmacnoise, in Duvegan, fol. 105, a.; the Book of Lecan, fol. 178, b.; and the Scotie Chronicle, at A.D. 432." The reference in the *Chronicon Scotorum* is as follows: "A.D. 432. Kal. vi. From the death of the hero, Cucullaiun, to this year, there are four hundred and thirty-one years; from the death of Conchobhar MacNessa,

four hundred and twelve years." In that ancient tale, the "Tain Bo Cuailgne," *i.e.*, the "Cattle Raid of Cooley," a well known historic event, he is introduced as the principal champion of Ulster, the invasion of which province by the Connacians was first directed against his patrimony. At the head of his warriors of the Red-branch he is represented as meeting the enemy on the frontiers, and retarding their progress by challenging the hostile leaders to a series of single combats, in accordance with the usage of the times, in all of which he came off victorious (Dr. O'Curry's MS. Materials of Irish History, p. 37).

This last-named work contains a list of historic tales preserved in ancient Gaedhelic MSS., among which are the following relating to Cuchullainn: "Tale of the Sick-bed of Cuchullainn;" "Tale of the Courtship of Eimer, by Cuchullainn;" "Tale of the Battle of Muirtheimne and Death of Cuchullainn." The beautiful romance of Conloch and Cuchullainn will be found in Dr. Drummond's Irish Minstrelsy, p. 229; and also in Miss Brookes' "Reliques of Irish Poetry." The fierce feud between Curi MacDaire and the Ulster chieftain, which resulted in the death of the former, and ultimately of the latter, originated in Curi having outwitted him, in securing to his possession a beautiful damsel, who became a portion of their war spoils; the legend is to be found in Geoffrey Keating's History of Ireland. Dr. O'Curry states that "a very ancient version of the tale is preserved in the MSS. Egerton, 88 Brit. Mus." Stripped of its marvellous garniture, the story is as follows:

It would appear that both of these chieftains undertook an expedition to *Manaidh*, the ancient name of the Isle of Man; it would seem that Curi's principal object in joining the adventure, was private information he had received of the wondrous beauty of *Blanaidh*, the only daughter of the Manx chieftain, who, having been defeated in the open field, retired with the remnant of his forces, his daughter, and personal riches, to

a strong hill-fortress in the interior of the island. Thither the victorious chiefs followed him, and laid siege to the Dun, which offered a determined resistance. Cuchullainn, with his Knights of the Red Branch, first assaulted it, but each successive attempt was foiled by the stubborn resistance of the garrison, until they gave it up in despair. Curi then undertook the task, stipulating that he should have the sole command, and his choice of the plunder. This having been assented to by Cuchullainn and his northern warriors, who formed the most numerous part of the expedition, Curoi, with his Munster Ernains, all experienced warriors, men specially picked for the adventure, soon captured the Dun, the fair Blanaidh, and all the valuables contained in it. Claiming the fulfilment of their compact, he selected the damsel as his portion of the spoils. Cuchulin having seen the island beauty, and fallen violently in love with her, refused to permit his companion in arms to retain her, offering him his choice of any other portion of the booty he pleased to select. Curoi, however, had no intention of parting with his lovely prize; and, giving his rival the slip, he got on board his galleys, and stood across to Ireland, where landing, he directed his march to the south-west, towards his own principality. He was immediately pursued by his enraged rival, who overtook him at a place called Sulchoidh, in the present county of Limerick. The Munster men having turned on their pursuers, a parley took place, and it was agreed, in order to save the lives of their followers, that the chiefs should decide the matter by single combat, the lady to be the victor's prize. A fierce fight ensued between the heroes, which terminated in the defeat of Cuchullainn, whose life Curoi spared at the intercession of Blanaidh, but tied him neck and heels with leather thongs, and sheared off his long flowing tresses with his sword, as a mark of degradation, as well as to disable him from renewing his pretensions for a considerable period, in accordance with the custom of the times, which made it infamous for a warrior to appear in pub-

lic, who had suffered this indignity, until his tresses had again regained their wonted luxuriance.

Covered with shame and mortification, Cuchullainn retired to his own patrimony, where, in the solitudes of Ben Boirche, he brooded over his disgrace, and meditated revenge, until his locks had assumed such dimensions as enabled him once again to appear among his companions in arms. Neither had he been idle during his retirement; he had dispatched a trusty emissary with directions, if possible, to get an interview with the fair Blanaidh, to ascertain her actual feelings towards him, which he strongly suspected were of a tender nature, and to make such other observations as might be useful to him in carrying out his meditated revenge. The spy performed his mission successfully; he accomplished an interview with the lady, expatiated on his chieftain's unalterable devotion towards her, and his willingness at all hazards to deliver her from her present position. She in return expressed her affection for his master, and her willingness to abandon her present lord for the protection of the Ulster chief. To carry out his project, Cuchullainn, accompanied by a band of trusty warriors, proceeded southwards, and, under the guidance of his spy, arrived in the neighbourhood of the Cather of Curoi, and through him announced his arrival to Blanaidh.

It being the custom of Curoi to take a *siesta* at a stated hour each day, when not actively engaged in war or field sports, his faithless mistress seized upon the opportunity thus offered, and arranged with Cuchullainn that when he saw the stream that came down the valley running white, or milky, he was immediately to attack the Dun; this signal was given by her pouring a large pailful of milk into the stream, which, bearing its milky tinge down the glen, apprised the Ulster warrior that his opportunity had arrived. Accordingly he surprised the unwary garrison, whom he put to the sword, with their sleeping chief, and at once gratified his revenge and his desires in the possession of Bla-

naidh. From time immemorial the stream which runs through Glenfais, at the foot of Cathair Conree, has been called the Fionglas, *i.e.*, the *White Stream*, from the above circumstance.

Cuchullainn carried off his beautiful prize to his own country of Dundevalgin, but vengeance followed the faithless one. Curoi had a favourite bard and harper named Feirceirtne, some of whose poems are still extant. Brooding over the catastrophe that had befallen his chief, he determined on revenge. He followed her to the north, and, ingratiating himself with the household of Cuchullainn, he was permitted the usual freedoms accorded in those days to men of his profession; attending one day on Blanaidh, while walking with her maidens on the top of a high cliff, over the sea, known to this day as *Rinchin Beara*, he suddenly clasped her in his arms, and sprang with her into the gulf beneath. They were buried at the foot of the cliff, which is still known by the name of *Feart Blaithnad agus Feirceirtne*, *i.e.*, the Grave of Blanaidh and Feirceirtne.

Cuchullainn did not long survive the death of his rival; he was slain at the battle of Muirtheimne, in the present county of Louth, by Lugha, the son of Curoi MacDaire, who commanded the united Munster and Connaught forces in an expedition into Ulster. Other ancient writers state that he fell a victim to the magic spells of the children of Callitin, in the same engagement.

The Book of Leinster, fol. 16, a.b., states that the *leacht*, or grave-stone of Curoi, is on Sliabh Mis Mountain; and Dr. O'Donovan in *Magh Rath*, p. 212, note, states that "The Carn or sepulchral pile of Curoi, is still to be seen on the north-east shoulder of the mountain." Now, it is a very important fact that a huge *leacht* or grave-stone was discovered not many years since by the late Dr. Rowan, Archdeacon of Ardfert, in Glenfais, an upland valley lying between Cathair Conree and Baurtrigaun Mountains, and through which runs

the Fionglas. This monument lies prostrate in a small field about half way up the glen; it is in length  $11\frac{1}{2}$  ft., in breadth 6 ft., and about 16 ins. in thickness; upon an angular ridge, on its upper face, is inscribed a legend in the Ogham characters, remarkably well-cut, and legible, the stone being exceedingly hard, and of fine grain. The locality I have myself visited, and have examined and copied the inscription on the stone, which is as follows :<sup>1</sup>

This inscription I read thus :—“So cu Cueaff moni so Curi;” literally, “This is the hero Cueaff, my grief! this is Curi.” Q is constantly used in Ogham writing for C, both having the same sound. So, according to O’Reilly (Ir. Dict.), signifies “*this here, this is,*” and is equivalent to our “here lies.” Cu, as I have before remarked, signifies *a warrior, a champion*. Cueaff, a proper name. Moni is an Oghamic form of *Monuar*, an interjection, expressing “*Alas! My grief! Woe is the day!*” In this inscription we have two names for the individual commemorated; one of them certainly that of the great chieftain whose name and exploits are so identified with the topography of the entire district, Curi MacDaire. There is a strong probability that Ceaff (the modern Keefe) was his proper name, and that Curi was his cognomen. This was very usual in remote times among the Gaedhal, and it very frequently happened that the proper name was lost in the cognomen, particularly when it distinguished them for any remarkable quality or action. In this case it appears to be Curi, which, as I have before explained, signifies “Warrior King.” Dr. Rawlinson mentions an inscription on a tomb in Phrygia, “To Midas the warrior king;” and in “The Wars of the Gaedhill and the Gaill,” as edited by Dr. Todd for the “Record Commission,” Cathal Mac Feredach is also called “Ri Amsac,” the “King Soldier,” (pp. 74, 83.) I think there are strong grounds for concluding that this great time-worn monument,

<sup>1</sup> We hope to give an engraving of this inscription in a future number.—Ed. *Arch. Camb.*



with its mysterious characters, is the sepulchral memorial of Curi MacDaire.

The death of Cuchullin is recorded in the *Annals of Tighernach* thus : "A.D. 2.—The death of Cucullain, the bravest hero of the Scots, by Lughaidh Mac-na-tri Cou, and by Erc, the son of Cairbre Niafer. Seven years his age when he was initiated into the military order ; seventeen when he pursued the cattle-spoil of Cuailgüe ; and twenty-seven when he was killed."

Dr. Petrie, in his *Essay on the Hist. and Antiq. of Tara Hill*, quotes a passage from the *Book of Glendalough*, which gives an account of his death, and intimates the interment of his head and arm (which had been cut off after his death) at Tara, from which I take the following : "The host then moved away from the place, and carried with them the head and right hand of Cuchullin, until they reached Temur, where the burial-place of his head and right hand is, and the full of the hollow of his shield of his clay. Of this Kenfaela, the son of Ailill, spoke in his account of the deaths of the Ultonians." (*Tara Hill*, pp. 225-6.) An ancient poem descriptive of the regal seat of Tara, and quoted by Dr. Petrie, identifies the burial-places of the head and hand of the hero. He remarks on the passage : "According to the same authority the Rath of Concovar Mac Nessa was situated beside the *Tredumha* (three mounds), to the north, with its door facing the *Ceann* and *Medhi* (or Head and Neck of Cuchullin). Near the *Medhi* were the ruins of the *Sciath Chonchulainn*<sup>1</sup> (or Shield of Cuchullin), with its *tull* or hollow. The Rath, it adds, was level with the ground ; and there was a small hillock in its centre, with as much of his clay or ashes in it as would fill the hollow of his shield." (*Tara Hill*, p. 225.) The custom of decapitating the slain was very common among the Gaedhil as well as among other nations, and many instances of the burial of heads are recorded in the Irish annals.

I have, I submit, proved that the characters named

<sup>1</sup> This would appear to have been a mound of earth resembling a shield. The ancient Irish shield was round and convex.

in this Elegy are Gaedhil, and that the poem itself is a Gaedhelic one; how it came to be found in a Cymric garb, and amongst the most ancient collection of poems in that language, is a question that remains to be solved. I have no doubt that, if diligent search were made by a competent Gaedhelic scholar, having also a knowledge of Welsh, it would be found that the Cymry have made many similar appropriations of the ancient literature of the Gaedhil. This is not to be wondered at, if we remember that the topography of Wales is intensely Irish, as has been shewn by the Rev. Basil Jones in his "*Vestiges of the Gael in Gwynedd*;" that the historic poems of Wales refer to a lengthened occupation of that country by the "Gwyddell," and that in various Irish MSS. are to be found frequent allusions to the warlike and friendly intercourse between the south of Ireland and the Principality.

RICHARD ROLT BRASH, M.R.I.A.

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### Obituary.

SIR JAMES YOUNG SIMPSON, BART., M.D., &c.—It is a sad duty to have to record the death of one of our most distinguished members in the person of Professor Simpson. His loss is felt not only by the scientific and medical world, but also by many Archæological Societies besides our own; and his absence is deplored universally. He was born in 1811, and was only fifty-eight at the time of his decease; so that, humanly speaking, a much longer career of usefulness and honour might have been expected for him. As it is, however, he has done enough for fame, even if his country could have wished for further services. The discoverer of chloroform as a clinical application, of acupressure in amputatory operations, and the ardent promoter of hospital reform, cannot but be looked upon as one of the most eminent physicians ever produced by the University of Edinburgh; and his death, from *angina pectoris*, is lamented in Scotland as a national calamity. His labours in the cause of archæology, and particularly his researches among the "cup-stones," and the early remains of our island, are well known to most of our members. To those who were not personally acquainted with the Professor, it will be sufficient to say that his Life is now in course of compilation; at the same time that a National Testimonial, in the appropriate shape of a statue of the deceased, and of a lying-in hospital open specially for the poor, is in process of formation in the capital of Scotland.

The Queen, on becoming acquainted with Sir James's death, sent a special message of condolence to his family; and it may be men-

tioned that his funeral was attended not only by the municipal authorities of Edinburgh and the officers of the University, but also by nearly 1,700 citizens of the Scottish capital.

We do not propose to give even a short biographical account of this eminent man; the task is in proper hands, and will no doubt be well performed. We may venture to remind members of two little anecdotes concerning the Professor, which have been current among his friends, and are supported by good authority. One is that, on account of his great eminence as Professor of Midwifery at Edinburgh, his services were much in demand, far beyond the precincts of that city; and that for one case of peculiar danger and difficulty, which, however, he treated successfully, he received, unsolicited, from a grateful and generous husband, the highest fee on record in this country—being no less a sum than ONE THOUSAND POUNDS! The other anecdote is within the experience of many of our members who attended the Truro meeting in 1862. Such was the amiable, we might almost say the comforting appearance of the Professor, such was his constant urbanity and cheerfulness, that among the greater number of the Ladies present he acquired the constant *sobriquet* of "THAT DEAR KIND MAN;" and the appellation was constant even among those who took little interest in our archæological proceedings. We believe that the last time he was seen by any considerable number of our members was when he stood on the green turf above the Land's End, where one of the most remarkable and enjoyable of any refectations ever given to our Association was provided by the forethought and generosity of our President and his Cornish friends.

Sir James lived and died a true Christian, overflowing with charity; and a noble example of the union of deep religious convictions with most extended science.

One of the great men of the century is gone!

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### Miscellaneous Notices.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The day of the meeting for this year has been changed from the 15th of August to the 22nd of that month.

BANGOR CATHEDRAL.—We are glad to learn from the *North Wales Chronicle* that Mr. Assheton Smith has made the munificent donation of £1000 towards the works of re-edification going on at Bangor Cathedral. We perceive also that on the 3rd May the Bishop of the diocese, accompanied by several dignitaries of the Church, set the final cross, which terminates the new North Transept of the Cathedral.

LLANFAGLAN CHURCH, CAERNARVONSHIRE.—We understand that a new church is going to be erected, but not upon the site of the old one. The architects are announced to be Messrs. Kennedy and O'Donnoghue, of Bangor; and it may be confidently hoped that the architectural analogies of this peculiar district will be properly re-

spected on this occasion. It is to be hoped that the early inscribed stone now over the doorway in the north wall on the inside will be properly preserved and cared for, even after the building is erected.

**BETTWS Y COED, CAERNARVONSHIRE.**—A new church is advertised as about to be built in this most romantic spot by Messrs. Paley and Austin, architects, of Lancaster; and if the project is carried out, we hope that due care will be taken of any monuments and inscribed stones which may be found in the old building. On occasions of this kind, "*curiosities*," as they are commonly termed, are often found, and, we are sorry to add, destroyed or appropriated by the workmen. The old church of Bettws y Coed has been delineated in so many admirable pictures, that it is a proof of not a little æsthetical courage to undertake its demolition. It should never be forgotten that this spot, and, indeed, the whole parish, is all that is most picturesque and lovely of almost anything round Snowdon; and that the undue obliteration of any of its more remarkable features would be an act of thorough Vandalism.

**CAERNARVON CASTLE.**—The office of Deputy Constable, which has lately become vacant by the death of John Morgan, Esq., the most active officer of our times connected with that Royal building, has been bestowed very judiciously on his brother-in-law, Llewelyn Turner, Esq., the Mayor of Carnarvon for now the twelfth time, and Rear-Commodore of the Royal Welsh Yacht Club. By such nominations as these, the Chief Constable of the Castle, the Earl of Carnarvon, has done himself much credit. One of his lordship's most recent acts has been to visit the Castle, and to order the immediate removal of rubbish and building materials which had been surreptitiously piled against part of the walls; an order which the new Deputy Constable took care to have carried into speedy effect. It is indeed a fortunate circumstance that this splendid monument of Edwardan architecture should be in such good custody; and it were much to be wished that the other fine castles of Wales, particularly Conway and Beaumaris in North Wales, and Pembroke and Caerphilly in South Wales, were watched over and kept up with the same spirit and intelligence. The fixing of a moderate tariff of admission, only fourpence per head, adopted by the late Deputy Constable, has worked wonders, and supplies an annual fund sufficient not only for the maintenance of the warders, but also for keeping up the repairs instituted by the Crown some years ago, in better and happier times. The loss to Caernarvon by the death of Mr. Morgan, though at a ripe old age, has been very great; for he was a most kind and generous man, and fully alive to all that concerned the welfare of the community of which, by his financial position, he was so influential a member; but his successor is well worthy of the post. His activity, in improving the harbour of Caernarvon and the navigation of the Menai Strait, is well known, while his public spirit in governing the town, and promoting whatsoever tends to its social improvement, has caused him to be raised no less than twelve times to the office of mayor. We earnestly hope that all will continue to go well not only with the castle, but also with the

walls and towers of the town; for, next to those of Conway, they are the finest remains of the kind in Wales.

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**RUTHIN.—VANDALISM.**—We observe the following in the *North Wales Chronicle*—“Our correspondent writes: This ancient town, situated in a lovely and romantic spot of the Vale, is fast losing its antique appearance. It contained, a short time ago, a number of houses, in the walls of which black beams of timber were conspicuous, which caused the observer to ruminare on the good old days of Queen Elizabeth. In every quarter of the town several edifices that have braved many a tempest have succumbed to the labourer’s hammer, and new and sprightly buildings are being erected on the site of the old ones.”

Now, we have no hesitation in saying that the destruction of the old half-timbered houses mentioned above constitutes a positive loss and disfigurement to the town, and is an instance of that ignorant spirit of Vandalism which is but too prevalent in Wales. These old houses, however humble and degraded from their ancient importance, were historical marks of Ruthin, and objects that linked the present to the past. It is a mistake to suppose that modern buildings are always stronger and better than those of days long gone by, the very persistence of the old edifices being proof to the contrary; and it is a still greater error to suppose that the houses of to-day, built in a style which, for want of a more appropriate term, we cannot but call the “factory style,” are more ornamental to a town than those raised by our forefathers. Ruthin possessed several very sterling specimens of some three centuries ago, particularly one at the corner of the market-place on the hill, with the large rude stone at its angle, on which, according to tradition, a neighbouring chieftain was once decapitated. Close by it was another ancient but partly modernised building, called Nantclwyd House, the old hall of which was in its way a gem. Ancient buildings of this kind excite in a humbler degree the same feelings as old castles and churches; and to replace them by the tasteless productions of modern builders is to weaken some of the grandest feelings of the human heart. One of the peculiar curses of Wales at the present time is the want of respect for all that is ancient; and it would be well if the words of Pliny, who saw the bad times of Rome beginning, were remembered and pondered over in proper quarters: “*Reverere gloriam veterem et hanc ipsam senectutem, quæ in homine venerabilis, in urbibus sacra est.*” (Epist. viii, 24.)

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**WIGMORE CASTLE, HEREFORDSHIRE.**—A local paper states that a short time since, as some workmen were digging in the ruins of Wigmore Castle, Herefordshire (in early days the property and residence of the Mortimer family), they came upon the solid masonry of an arched roof, and, on removing one or two of the large stones, found a dungeon, communicating with another of equal size, each about fifteen feet square, and covered with arched stone roofs. They were approached by means of stone staircases, which have been buried in the rubbish of the ruins for many years. In the stonework of the side walls were

embedded large strong iron staples, supposed to have been used for securing prisoners during the Border wars. The dungeons contained a few bones in a very decayed state, and some lead rolled up. An historical account of this castle has been recently compiled by the Rev. T. Salwey, B.D., vicar of Oswestry, in whose family, we believe, the property is invested; and we hope, at a future period, to bring it before our reader's notice.

**THE SALT LIBRARY, STAFFORD.**—A very valuable collection of books and MSS. relating to Staffordshire, which had been formed by the late William Salt, Esq., has been placed by his widow, with great generosity and public spirit, at the disposal of the Lord-Lieutenant for the use of the county; and a committee has been formed to provide a proper place for its reception, as well as to prepare a county history. In compiling the latter the assistance of all literary men connected with Staffordshire is solicited, and communications are to be addressed to the committee, care of Messrs. Wright, Booksellers, Stafford. The project is one of good omen, and we wish it all success, as well as imitation in other districts.

**DR. ROWLAND WILLIAMS'S LIBRARY.**—We observe the following announcement in the *Cambrian*, of Swansea:

“Dr. Rowland Williams, D.D., has left his valuable library under the conditions hereafter specified. In the first place, his wife is to have what portion of it she pleases for her use, during her lifetime; and the residue at once, and after Mrs. Williams's death, the whole of it, he bequeaths to the first town in Wales or Monmouthshire, which shall provide a suitable repository, and the means of paying a guardian for it; giving the first offer to Swansea, and the second to Caernarvon. Secondly—The library is to be open to persons of all creeds, colours, and nativities whatsoever.”

Swansea is a town so distinguished by the intelligence and public spirit of its inhabitants, that we have no doubt of a proper use being made of this munificent bequest. The Royal Institution of South Wales, which our members will recollect as forming a distinguishing feature of that place, already contains the nucleus of a good general library, supported and augmented by the annual contributions of the Literary Society, and placed in a highly suitable building; so that, we presume, the main conditions of this bequest are already *de facto* complied with. The men of letters and science, who confer so much distinction on the town of Swansea and the county of Glamorgan, are quite worthy to be the guardians of such a treasure.

**CASTELL DINAS BRAN, LLANGOLLEN.**—We are informed that some ancient weapons have recently been discovered in this famous old stronghold; and we shall hope to learn more about them from some of our correspondents in that district.

**RUABON, DENBIGHSHIRE.**—The church of this parish is now being repaired, under the care of Mr. Ferrey, the eminent architect. Some fresco paintings of the thirteenth century are stated to have been found

on one of the south walls, and will no doubt be properly cared for, with any other objects that may be discovered during the operations. The account in the local papers is as follows—" *Osarestry Adc.*, Ruabon, 11th May, 1870. Discovery of Fresco Painting.—On Thursday last, as the workmen were pulling down the wall on the south side of the church, they discovered, under a coating of plaster, a portion of ancient fresco painting, and upon stripping the wall found a complete subject represented in colours of yellow and red. Mr. Ferrey, the architect, who happened to be present with Sir Watkin, traced it as illustrating *Matthew xxv, 35, 36*—'I was an hungered, and ye gave me meat.' Here one figure, supported by an angel, is offering a portion of a fowl. 'I was thirsty and ye gave me drink'—a female handing a cup of water, also supported by an angel, as all the figures are. 'I was a stranger and ye took me in, naked and ye clothed me'—illustrated by a richly garmented figure bestowing upon the unclad a long robe. In the same manner 'I was sick' and 'I was in prison' are represented by the artist's brush in figures denoting kind relief with angelic assistance. Mr. Ferrey was of opinion, from the style of the painting and the costumes of the figures, that it was the work of the twelfth or the thirteenth century, so that it has existed some six or seven hundred years. The form, character, and expression of the figures are excellent, and it is a great pity that the fresco should have been plastered over. Steps are being taken to preserve it, and it is not improbable that it may be seen in the restored church. Already it has been traced. It seems that only along one wall is it to be found, which points to that wall as being the most ancient, the church having been many times enlarged or restored. The emblem of Death at the other end of the wall is just discernible, with a portion of Latin."

**THE GOLDEN GROVE BOOK.**—This valuable collection of Welsh genealogies, made early in the last century by Hugh Thomas, Deputy Herald for South Wales, has been placed by the Earl of Cawdor in the Public Record Office, in London, on loan. Sir Samuel Meyrick, in his introduction to *Lewis Dwnn*, speaks of heraldic collections by the same hand in the British Museum. There are, among the Harleian MSS., three volumes of Hugh Thomas's remains, numbered respectively 6823, 6831, and 6870; but they chiefly consist of sketches of pedigrees, brief drafts of letters, and other scraps; and are in no way comparable to the voluminous and digested collection so generously placed by Lord Cawdor within reach of the public.

**PLAS MAWE, CONWAY.**—We observe, in the *North Wales Chronicle*, that this ancient house, once the town or winter residence of the Mostyn family, is advertised for sale along with the county mansion of Bodyscallan, on the road to Llandudno. If sold, it is to be hoped that this, the grandest mansion in Caernarvonshire, of the time of James I, will fall into the hands of some one who will duly appreciate its historical and architectural importance, and that it will be carefully preserved. But, after what has been witnessed in Caernarvon, Beaumaris, and even in Conway itself, the situation of affairs for this fine old mansion cannot but be considered critical.

NOTICE TO MEMBERS. "GOWER SURVEY."—The third and concluding portion of the volume of the "Gower Survey" is now ready for distribution. All members who are not in arrears of subscription, and have already the first two Parts, may, on application to the Rev. E. L. Barnwell, have the third Part. A large paper reprint (fifty copies), on fine paper, may be procured of Mr. Parker, by members and others, for the price of one guinea.

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### Reviews.

WOMANKIND, OF ALL AGES, IN WESTERN EUROPE. By THOMAS WRIGHT. Groombridge & Sons, London. 1 vol. small 4to.

Whatever our readers may think, *d priori*, of the title of this work, they will most probably confess, after perusal, that it is one well worthy of the literary and antiquarian reputation of its author, though such as to demand, on their part, no small amount of archæological, or rather mediæval, knowledge to enable them fully to appreciate all its rich details. In any other publication of a kind different from our own, and at a time such as the present, when a morbid influence is trying to undermine national morals and national taste, the very title might easily mislead shallow readers to expect some of the trashy dissertations on *women's rights*, *female suffrage*, and so forth, which nauseate all those who are not led away by popular madness or revolutionary scheming. The truth, however, is that, though we do not willingly associate womankind with musty antiquity, the author has here worked out a most interesting and solidly based history of the outward changes and pursuits of womankind, more particularly during the middle ages. He has filled his pages with a connected account of how women have prospered (we hate the ambiguous word "progressed"), how changed, how occupied themselves, how distinguished themselves in the discharge of their peculiar duties, how maintained their real rights from Roman times down to the seventeenth century. He has done all this by diving into the literature and history of the middle ages; by using his extensive mediæval knowledge, acquired from ancient monuments and illuminated MSS.; and he has done all in his power to vindicate women from the libellous imputations of neglect and inferiority, so commonly bandied about in the disastrous times during which we live.

It is always a task of delicacy for one of the opposite sex to undertake an account of the manners, occupations, amusements, and dresses of women; so many an opportunity may be given for insidious cavil and frivolous objection. But our author has treated his subject with such perfect fairness, and with such a thorough veneration for documentary and monumental proof; above all, with such a spirit of respect and admiration for women of all ranks, that he has steered clear of many a sunken rock; and he deserves the thanks of the ladies, more especially, for the great mass of curious information here collected. Mr. Wright observes in his preface:

"I have endeavoured, therefore, to trace from sources which are not commonly known, and many of which are not very approachable, the history



of Womankind in Western Europe, and to describe the condition, character, and manners of the sex through the various revolutions of Western society. My desire has been to give, as far as possible, a true picture of female life in each particular period, and I have avoided as much as possible all speculative views. In the earlier ages of history, the materials are too scanty to enable us to give more than an imperfect view of the subject, yet they are sufficient to show us the female sex holding a very important position in the world's history, not only in a social point of view, but even in its political agitation and movement. When historical records and literary monuments come to our aid in greater abundance, in the different branches of our race, especially in France and England, we can draw our picture of Womankind with far greater accuracy and with far more of detail. When we enter upon the feudal period, this latter class of materials,—literature, and especially the poetry and romances,—presents a vast field for exploration, but one which is little known but to the few who have made it their especial study. I have endeavoured to make as much use of these materials as I could without overloading my book with references and quotations. I am not aware that any writer has previously attempted, otherwise than very briefly, to give a picture of woman's life in the feudal castle, yet it is that which has contributed probably more than anything else to the formation of her character in modern society."

And again, a little further on,—

"I consider that the line of division in Western Europe between the old society and the new, as far as we can make anything like a line, lies through the earlier years of the seventeenth century, the commencement of the reign of Louis XIII in France, and that of Charles I in England. When I entered upon this subject, my idea was to write a complete history of Womankind in the West, and to continue it down to our own time; but I found, as I advanced with it, I was undertaking a task which, to be carried out properly and completely, would require a much greater extent of research and labour, and a much larger space, than could be given to the present volume. I thought it, therefore, advisable to limit my period, and divide the subject. I have traced as fully as I think the materials would permit, the history of the female sex in Gaul and Britain during the Roman and the Frankish and Anglo-Saxon periods. I have entered at far greater length into the history of the women of the feudal ages, because I believe that, in spite of the richness of the materials, it is but little known to readers in general, and perhaps I may venture to say that it is the period which has been more the subject of my own study than any of the others. I have given, as hinted before, a sketch of the great period of transition, and I have stopped at the line of division I have just laid down, leaving the history of Womankind during modern times to be written at some future period."

This sketches out the general bearing of the work; and the earlier chapters of the book are on "Women in Gaul and Britain under the Celt and the Roman" (a chapter particularly recommended to the notice of ladies on the other side of Offa's Dyke); on the "Women of Teutonic Mythology and Romance" (equally recommended to "Blues" and ladies of all other colours in London). There are some highly curious researches concerning domestic manners and dress in these chapters; and some interesting illustrations are introduced among the engravings, from monuments still existing, such as those of a "Family at *Moguntiacum*" (Mayence), p. 16; a "Maiden of *Burdigala*" (Bordeaux); the "Potter's Daughter of Burdigala," p. 17;

and a "Lady of *Lindum* or Lincoln"; all of which will strike the eye of the archæological reader. We wish, however, that Mr. Wright had made more frequent reference to the coins of the Roman period. Perhaps he thought this mode of illustration rather too hackneyed; and so it is, in truth, for numismatologists have rather overworked their peculiar department of antiquity, at least in former days.

In the succeeding chapter, "The Franks in Gaul," Mr. Wright feels himself more at home; and we borrow one of his illustrations (for the use of which we are indebted to the courtesy of the publishers, Messrs. Groombridge & Sons), as giving a spirited and yet favourable idea of the costume and manners of the period. The elegance and refinement of the personages so well drawn or represented (p. 46) contrast strongly with that of the earlier Saxon MSS.



Frankish Nobles in Conversation.

After mentioning Hrotswith, the poetess, who was a nun of the Abbey of Gandersheim, Mr. Wright observes :

"The comedies of the Saxon nun of Gandersheim are six in number; they are simple enough in plot, and are conducted with ease and grace, though, as may be supposed, the language is not entirely pure in its Latinity. But they show a cultivated mind, far superior to what we are accustomed to suppose was to be found in that age, and above all they display a wonderful knowledge of the world, when we consider that the writer was a lady, the inmate of a convent, and, it is believed, not much more than twenty-five years of age. She informs us that it was her intention to write in imitation of Terence, whose works enjoyed great popularity, and were much read among her contemporaries. Hrotswith's object in all these plays is to extol the virtue and celebrate the triumph of chastity; and it leads to scenes that it required a very skilful hand to depict. Yet the Saxon maiden has been singularly successful, and there is a degree of tenderness and delicacy in her pictures, and these combined with a knowledge of human nature and an intimacy with human life, which we should hardly expect. Her subjects are sometimes calculated to alarm our feelings of modesty, but they are always treated with great tact and delicacy, and without any of the pretentious modesty which we might look for from the pious recluse."

The author, all through his book, does not give us so many details of the conventual life of ladies as we, in our vulgar curiosity, could, per-

haps, have wished ; but the reason no doubt is, that life of this kind has varied much less from age to age than life in the world. A woman, who becomes a nun, no doubt acts from the purest and holiest motives. Her occupations and her religion remain unchanged, and the internal history of convents varies but little, even in the present tumultuous times, from what it was in the days of Faith. There is little to be said about nuns, and it is well that it should be so ; their lives have always been intended to be lives of religious retirement ; and—to the honour of their sex be it said—their profession has, on the whole, been most devoutly and honourably adhered to.

We recommend our readers to look carefully at the sixth and succeeding chapters of this work, in which the condition of women during the transition to the feudal period, during the twelfth century, and as represented in Feudal Romances, is treated of in great detail. Some of the illustrations, all derived from MSS. of the several dates, are very interesting, and such as will attract notice, not from dry musty antiquaries only, but also from fair readers of our own time.

In the chapter devoted to Provence, its poetry, and the courts of Love, we find a little bit of information which we are bound to transcribe :—

“ But to return to the subject of the system of love taught by the trobadors, or, as they called it, the science of love, *sabar de drudaria* (*le savoir de druerie*), it was full of rules and nice distinctions, and quibbles. Thus we are told that there are four degrees in love :—

Quater escalos a en amor :	There are four degrees in love :
Le premier es de fegnedor,	The first is that of hesitating,
E l' segons es de preiador,	And the second that of supplicating,
E lo ters es d' enteridedor,	And the third that of being listened to,
E lo quart es drut apelat.	And the fourth is called that of accepted lover.

“ The anonymous trobador who wrote this, goes on to explain : ‘ He who has a desire to love a lady, and goes often to pay his court to her, but without venturing to speak of his love, is a timid hesitator. But if the lady honours him so much, and encourages him, that he ventures to tell her his pains, then he is justly called a supplicator. And if, through talking and supplicating, he does so well that she retains him, and gives him bands, gloves, or girdle, then he is raised to the degree of one listened to. If, finally, the lady is pleased to grant by a kiss her love to him, she has made of him her lover.’ It must not be supposed that all these directions were mere playful theory and poetical talk, but we have plenty of evidence that they were carried strictly into practice. A formal ceremony was prescribed for the acceptance of a lover, in which was imitated exactly that by which, in feudalism, the vassal acknowledged his suzerain, and the knight or squire who had gone through it, had contracted similar obligations towards his lady. He placed himself on his knees before her, with his two hands joined between her hands, before witnesses, and he, by words, devoted himself entirely to her, swore to serve her faithfully to his death, and to defend her against all assailants to the utmost of his power. The lady, on her side, declared that she accepted his services, engaged to him her tenderest affections, and, in sign of the union now established between them, she usually gave him a ring, and then she kissed him, and raised him on his feet. This ceremony was termed, on the part of the lady, retaining her lover ; on his part, making himself her man, or her servant.”

Under the head of "Womankind in the feudal castle," we find all the riches of the author's stores of mediæval history fully drawn upon, and the numerous illustrations of this part of the volume are highly interesting. At p. 160, Mr. Wright remarks—

"Under all these circumstances just mentioned, there arose a peculiar tone of sentiment between the two sexes, one which had not been known in the same form before. The lady of the castle, as the head of the household, represented Womankind in full consciousness of independence and self-confidence, and this consciousness had been communicated to the rest of the sex within the castle-walls. When woman obtains this position, it immediately makes itself felt upon the other sex, and under it the harshness and ferocity, which were naturally among the first characteristics of feudalism, were gradually exchanged for elegance of manners and sentiments which were new to society. Out of this new state of things arose two words which will never be forgotten. The first of these is *courtesy*. Every great baron's household was a court, and courtesy meant simply the manners and sentiments which prevailed in the feudal household. One of the modern, but almost mediæval, Latin writers has said, using the Latin form of the word, '*Curialitas est quasi idem quod nobilitas morum*'—'Courtesy is the same thing as nobility of manners.' Courtesy was, over everything, that which distinguished the society inside the castle from that without, from the people of the country, and from the *bourgeoisie*; and the middle ages universally allowed that it was the influence of the female sex which fostered it. A little poem of the thirteenth century, published by my friend M. Jubinal, in his volume of *Jongleurs et Trouvères*, expresses this sentiment in strong terms :—

Assez i a reson por qui  
L'en doit fame chière tenir ;  
Quar nous véons poi avenir  
Cortoisie, se n'est par fames.

There is reason enough why  
We ought to hold woman dear ;  
For we see happen very little  
Courtesy, except through wo-  
men.

Bien sai que por l'amor des dames

Well know I that for the love of  
the ladies

Devient li vilains cortois.

The very clowns become cour-  
teous.

I know nothing more beautiful than the sentiment of the chapter of the book of the Knight of La Tour-Landry, in which he recommends the duty of courtesy to his daughters."

In all this part of his work, the author's details are uncommonly careful and copious; and we may safely say that a more complete picture of the life of "Womankind in the Feudal Castle" has not been hitherto attempted. At p. 188 we find—

"After the washing of the hands after dinner, a drink was usually served round, and then, as stated before, the younger portion of the family of the castle rose from the table, and proceeded in groups to amuse themselves in different ways. Some went in couples, apart, making love. Many formed parties, who conversed, told stories, and sang songs. Minstrels, and jongleurs, and mountebanks found a welcome at the castle, and always received their reward. Others spread through the chambers, and in the gardens, and out into the meadows, and joined in dances, and in games of various descriptions."

"In the *Roman de la Violette*, the young gentlemen and ladies are described as, after dinner, spreading similarly through the castle, at-

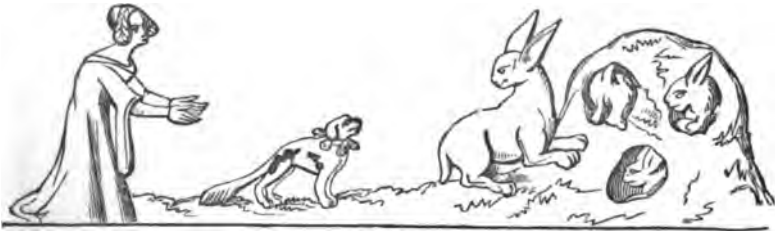
tended by minstrels with music. The ladies of the feudal ages were passionately fond of dancing. They danced in the chambers, and in the gardens, and they even wandered into the fields to dance. The favourite dance was the *carole*, in which those who joined in it danced in a ring and accompanied their movement with singing, and this dance was so universally used, that the common word for to dance, was *caroler*—to carol. In the Romances of the Round Table, one of the heroines, the lady of the *Terre-Lointaine*, lost in admiration at the fair dancing in the meadow of the *Forêt Perilleuse*, says to the enchanter, *Guinebaut*, "Think you not, fair sir, that one would be very happy to follow these caroles all the days of one's life?" and, to please the lady, *Guinebaut* placed the carole under a charm, which prolonged it to a very indefinite period. The accompanying cut is taken from one of the illustrations in the illuminated manuscript of the *Roman de la Violette*, and represents a carol at one of the grand feasts of the royal court of *Louis-le-Gros*."



Carol at the Court of Louis le Gros.

Some curious delineations from MSS. of parties playing at chess and other games are given in this part of the book, and these are followed by accounts of the ladies in the gardens of their castles, which throw great light on the domestic occupations of "Womankind in the Feudal Castle." The illustrations here are numerous and peculiarly good. Indeed, Mr. Wright has been fortunate in his selection of MSS., and in having the illuminations faithfully rendered by the wood engraver. Some details are here given of festivals in the open air, with some illuminations of mediæval pic-nics, as well as of the cus-

tom to sit on pavements in churches—for, as the author slyly remarks, the churches were open, and the sittings free—pews and appropriated seats being almost unknown in the earlier part of the fifteenth century. We find, too, some curious observations, with several good engravings, of the custom of ladies when riding on horseback to sit on the right or offside of their palfries, though, by the times of Queen Mary and Queen Elizabeth, as evidenced by their Great Seals, the present and more sensible fashion had been adopted. After the above follow many curious details of the part taken by ladies in the sports of the field; and delineations are given from MSS. of their manner of chasing deer, hares, and rabbits. One of the latter is so characteristic that we here insert it. The droll air of the rabbit, turning round in astonishment at the impudence of the lap-dog in running after him, will not escape notice. It occurs at p. 228.



We have a full account of the fashions of dress, and their never-ending changes in this part of the book, and the illustrations are worthy of being consulted by all our fair readers. Modern fashions are in reality not so modern as some suppose them, nor are all the arts of perfumery, painting, and false hair peculiar to ladies of the present day only; they were much in request in almost all feudal castles.

The state of literature among the ladies of the middle ages is treated by Mr. Wright with his usual ability and in great detail. But we must refer our readers, in this respect, to the work itself, rather than supply them with scanty extracts. But we would most strongly recommend them to read, at p. 288, the biographical account of Christine de Pisan, a poetess and a thorough woman of letters, of the early part of the fifteenth century. A beautiful full-page illustration in colours, from a MS. copy of one of her works in the British Museum (MS. Harl., No. 4431), contains her own portrait. Mr. Wright says:

“This manuscript appears to have been written in 1404, for presentation to Isabelle of Bavaria, the queen of Charles VI, and it begins with a prologue to the queen, at the head of which is an exquisite illumination representing Christine in the act of presenting it. We give a copy of this illumination in its colours in the accompanying plate; and from the care with which it is executed in the original, we have every reason to suppose that the figures of Christine and the queen were intended to be portraits. It is probably the first portrait of a poetess of our Western regions that we possess.”

The condition of females among the middling and lower classes is

next noticed; but not at so much length, for the materials and authorities for illustration are far less copious; still this division of the subject is not neglected; and some of the illustrations given are, even from their comparative rarity, highly interesting.

Our author continues his account of womankind during the sixteenth and seventeenth centuries; but at much less length, for the obvious reason that so much more is already known about it from the printed literature of these periods. We must content ourselves with the following quotation, in the time of Queen Elizabeth:

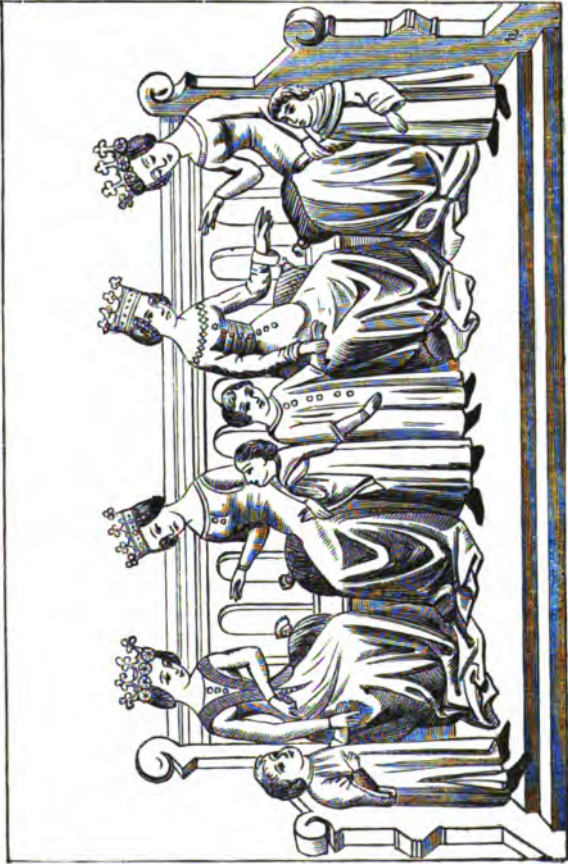
“It was, as it always has been, the custom of England, perhaps a tradition of feudal times when France was considered as presenting the type of every feudal fashion, to take our fashions in dress from France. The farthingales, or vardingales, of the ladies, represented of course the French *vertugalle*; they joined the doublet at the girdle, like the hose, and were stuffed out, not with bran, but with hoops. In fact, they represented the hooped petticoats of the last century, and our more modern crinolines. They appear often to have been expanded to a very great width. From the hose, in the male sex, descended the stocking, called more usually in Elizabeth's time, the netherstocks, which also were made of rich material, and were much ornamented, and had ornamental and even jewelled garters, as was the case also with the ladies, though their stockings and garters were not, like those of the men, always exposed to view. To the dress of the ladies at this period, belongs another article of dress, the petticoat. This garment—which appears by its name to have been a *petite cote*—originally belonged to the other sex, and thus occurs not unfrequently during the fifteenth century. In the *Promptorium Parvulorum*, an English-Latin Dictionary of that period, it is explained by *tunicula*, a little tunic, and in a record of the same period, we have mention of a ‘petticoate of lynen cloth, without slyves,’ so that it appears to have been an outer garment, perhaps having some relation to the kirtle. Its real character, even during Elizabeth's reign, is not very clear, but it is spoken of as made of silk, and as rather an expensive article of dress.”

We must conclude our notice of this remarkable book by stating that the spirited publishers appear to have spared no expense in bringing it out sumptuously, and yet at a moderate price, so as to suit it for the drawing-room as well as the library. The typographical execution is remarkable, the woodcuts frequent, and the coloured illustrations from MSS. numerous and ably rendered. The artistical merit of this work is scarcely inferior to its literary value; and what with gilt edges and superbly stamped binding, it is a highly creditable specimen of the good taste and spirit of the house whose name appears on the title-page.

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THE BOOK OF DEER. Edited for the Spalding Club by JOHN STUART, LL.D. Edinburgh, 1869.

THE Spalding Club has ceased to exist. That it has not lived to small purpose, we have only to glance at the many valuable books it has issued; conspicuous among which, no less for the richness and fidelity of the illustrations than for the learned dissertations that accompany them, are the two grand folios of *The Sculptured Stones of Scotland*, and with which the name of John Stuart is inseparably connected. Some, if



LADIES AND THEIR CHILDREN.





they had accomplished even a moiety of what Mr. Stuart has done, would have followed the advice of a certain Earl, and would have thankfully rested. That he has not done so, we at least are thankful; for we should not, in the present instance, have had the advantage of his editorial experience and erudition. It was, indeed, originally intended that the late Mr. Robertson should have undertaken the task; but, owing to the pressure of official duties, he was unable to do so; and at once Mr. Stuart, the indefatigable Secretary of the Club, and who, in conjunction with Mr. Robertson, may also be called its founder, came forward, undertook, and completed the work. That a Club that has done so much, should be wound up, must be a matter of great regret to others besides the members. It is presumed that no alternative was possible. But however that may be, its last production is certainly not the least both in interest and importance.

Mr. Stuart has endeavoured to trace the history of this curious volume, which appears to have been unknown until 1860, when it was found in the Cambridge University Library, as a portion of the library of Dr. John Moore, who died Bishop of Ely in 1714. He had left no record as to how he obtained it, and probably did not understand its peculiar value. Mr. Stuart conjectures that it may have found its way from its original home in the primitive monastery of St. Droston, to the later Cistercian abbey of Deer, whence, on the dissolution, it somehow reached the south, and the bookshelves of the bishop.

Deer is situated in the north of Aberdeenshire, and was the scene of one of the earliest conversions of the Picts to Christianity. These Picts, whoever they were, or to what particular branch of the Celtic stock they are to be assigned, were visited, in the latter part of the sixth century, by St. Columba. So much we learn from his life by Adamnan, one of his successors. But we learn something more from the *Book of Deer*, namely that the saint, in his own person, probably penetrated to the extreme north-eastern portion of this remote district.

The MS., as we are informed by Mr. Stuart, is one of the class called "Irish Gospels"; which, generally agreeing with the Vulgate, seem to preserve some readings from earlier versions. It forms a small octavo volume of eighty-six leaves, containing the Gospel of St. John, small portions of the other Gospels, and of an office for the visitation of the sick, and the Apostles' Creed. It is, however, so full of barbarous errors of spelling and grammar, of such interpolations and misarrangements of paragraphs, and various other blunders, that the transcriber seems not to have understood the language which he wrote. Mr. Stuart and other competent authorities assign it to the ninth century. The drawings are exceedingly rude and curious; and much of the border-ornamentation is of the ordinary interlaced work which was in fashion for three or more centuries after the date of the MS. itself. The way, moreover, in which these have been transferred to the pages of Mr. Stuart's book is not the least curious feature of the volume; for so perfectly have the facsimiles been executed, that they look exactly as if the actual pages of the MS. had been mounted on paper. So accurately also has the peculiar, soft, yellowish tinge of old parchment

or vellum been reproduced, that one is tempted to ascertain by the touch what the material is.

But the real importance of the volume is derived from later entries on its blank leaves or margins; for wherever space was found, it was utilised, so that the MS. became both a book of offices and a kind of register at the same time. Parchment must have been singularly scarce in that remote district at the period; unless, indeed, greater sanctity or security was thought to be thus obtained for entries registered in the sacred volume. The dates of these entries vary from the end of the eleventh and the early part of the twelfth century; and with the exception of the charter, which is in Latin, are in Gaelic, which was evidently at this period the common language in use. We must, however, quote Mr. Stuart's own words:

"These Gaelic entries are of the highest interest and value, as the only specimens left to us of the records of our forefathers at a time when the people and polity were Celtic, and just before the introduction of elements which changed the aspect and character of both.....On various points connected with our early history, regarding which the historical student has hitherto had to grope his way amid faint light and doubtful analogies, they enable us to discover the condition of the Celtic population of Alba, separated into clans under the rule of the *mormaer* (a kind of high steward or representative of the king), with their chiefs or *toisechs*, and their *brehons* or judges. We discover the division of the country into town-lands with fixed boundaries, and can trace the different and coexisting rights of the *ardrigh* or sovereign, the *mormaer*, and the *toisech*, as well as the various burdens to which they were subject. The period embraced in these entries is towards the conclusion of the Celtic period, when the patriarchal polity had not yet given way to the feudal kingdom. The monastic system, at least in the northern districts, was yet flourishing, and the parish and territorial diocese were unknown."

Now, with the exception of some remote corners near the sources of the Dee and Spey, the counties of Aberdeen and Banff and Moray are and have been as Teutonic as any part of England itself, as far back as any tangible evidence could reach, although some think that when Aberdeen is reached they are in the land of the Celts. This is not so. But how long this has been the case was unknown until these entries in the *Book of Deer* informed us that the inhabitants of this district, priests and people, were a Gaelic-speaking race as late as the twelfth century. By what means, and at what period, the change took place, and the Celtic language was supplanted by the present one, must be a matter of conjecture. But this was not the only change, for about two centuries anterior to these Gaelic entries in the *Book of Deer*, the Scots or Irish Gael had become united with, and absorbed the Picts into, their own stock; so that Gaelic became the language of the district, although the memory of the Picts had not then perished, for in the earliest of these entries are references to the former state of things. Thus, in recording an event, it is stated to have happened when "Bede the Pict was Mormaer of Buchan." It is true the actual entry is some five centuries later than the event recorded; but its substantial truth is confirmed by what is known from other sources.

Other Gaelic entries refer to grants and benefactions to the monas-

tery at Deer; not to be confounded with the later Cistercian abbey of Deer near it, and founded in 1210 by William Earl of Buchan. The foundation-deed has been lost; but from some of its rentals it is ascertained that it was in possession of certain town-lands which we know, from these Gaelic entries, were granted by Gaelic *mormaers* and *toisechs* to the original monastery, which St. Columba had given to his friend and pupil, St. Drostan, and which subsequently became the parish church of Deer. It is probable, therefore, that this church also had been granted to the Cistercian abbey at the time of its foundation. The practice of entering such brief notices in registers and chartularies was common in this and other countries, especially where the Celtic element prevailed. We might quote the *Register of St. Andrew's*, the *Book of Llandaff*, the *Chartulary of Redon* in Brittany, the *Book of Kells*, and others. These entries were mere notes, and hence called *notitiæ*, at a time when lands were conveyed by a turf or sod, and more formal conveyances were unheard of. These notices of grants were thus registered, with the names of the donors and witnesses to the grants. Thus the earliest of the entries in the *Book of Deer* are memoranda of offerings made to God and to Drostan, without any reference to deed or formal instrument. Others, however, appear to be abstracts of such written documents; but most of them record the simple gifts, and are therefore so valuable as specimens of records of a race whose language and polity were Celtic.

Mention has been made of the *toisech* or chief. This word is evidently the same as the Welsh *twysog*, which rather means "prince." The Prince of Wales of the present day is a genuine *twysog*. But *toisech*, or *toshach*, is merely "captain" or "leader." Those of Buchan seem to have been heads of clans. The thanes of Ross, Mr. Stuart thinks, may have been known to the native Celts only as *toshachs*. In time, however, the high dignity of the office became so much diminished, that the name was applied to an official who was something between a ground-bailiff and a sheriff's officer. In a charter dated 1410, this ancient title was thought properly coupled with that of the hereditary smith of the barony (Pref., lxxxi, note). The Welsh word, *twysog*, appears to have weathered the effect and changes of time, and still to imply a princely office. Nor is there wanting proof that it was used in Wales as it was in Pictland in the time of St. Columba. We refer to the well known stone now in Pool Park in Denbighshire, one of the residences of Lord Bagot, on which is read, in Roman characters (which Professor Westwood assigns to the latter part of the fifth century, or the early one of the sixth), the words AIMILINI TOVISACI, the Latin form of *twysog*. Who Prince Emlyn (as the name is spelt) was, is uncertain; but the late Mr. Aneurin Owen, the best authority of his time, did not limit the meaning to *prince*, but extended it to *leader*, such as Mr. Stuart describes the *toiseg*. A notice of this stone is given in the *Arch. Camb.*, 1855, p. 116.

But our narrow limits compel us to draw our observations to a close. We cannot, however, do so without repeating our thanks to the courteous and learned editor for this valuable addition to our shelves; and if we lament that, as Secretary to the late Spalding Club he is

extinct, yet we hope to congratulate ourselves, for many years to come, on still retaining him as the senior Secretary of the Society of Antiquaries of Scotland.

FLINT CHIPS. By EDWARD T. STEVENS, Hon. Curator of the  
Blackmore Museum, Salisbury.

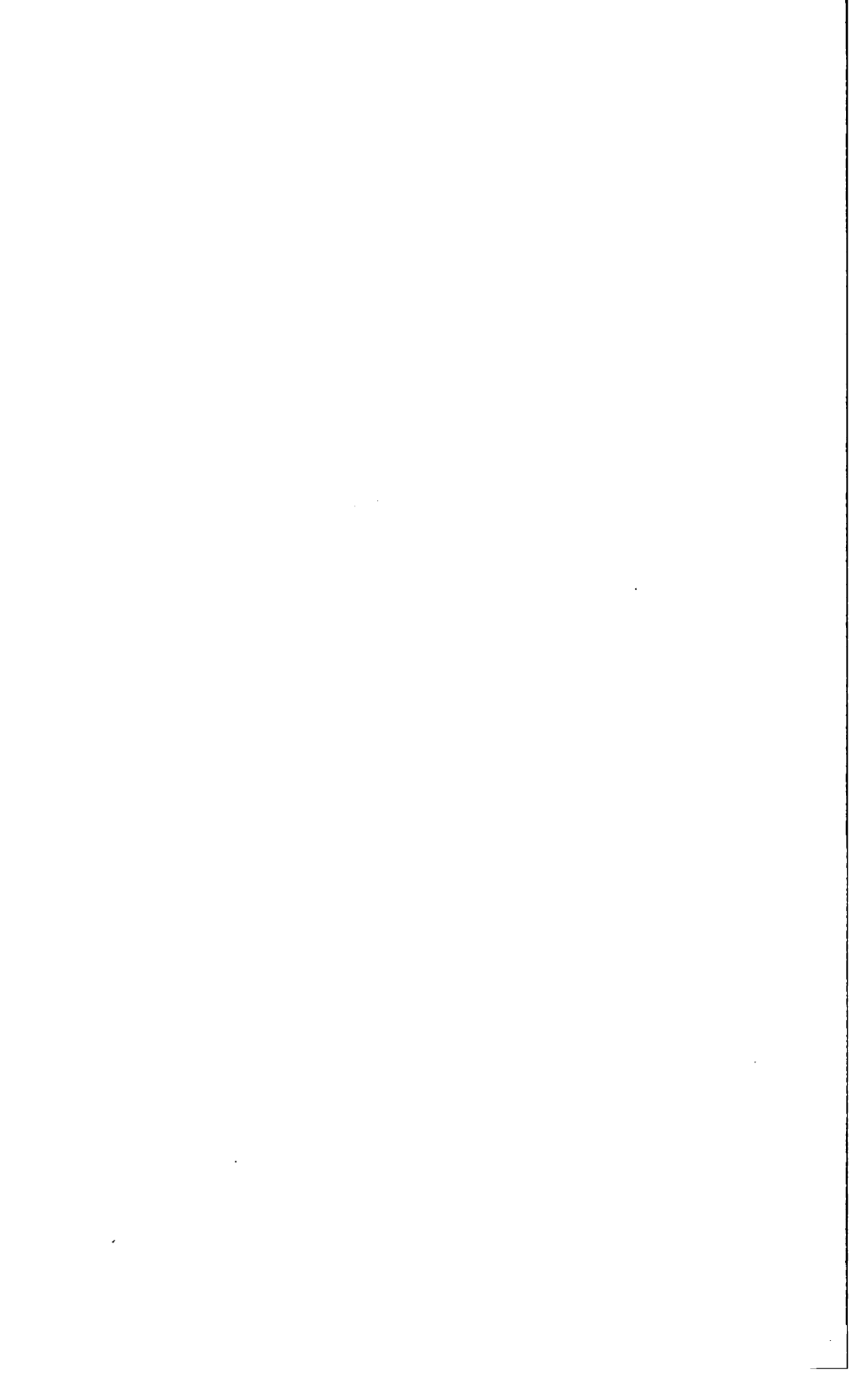
THIS is a work of so much importance, and of such curious detail, that it is almost impossible to review it; that is to say, to give anything like a satisfactory account of it to those who do not possess the work itself. It is, in fact, a *catalogue raisonnée*, and a very ample one, of the great prehistoric museum at Salisbury, established by Mr. Blackmore. The collection is, we believe, the most extensive and valuable of the kind that exists in England; for it contains not only an enormous number of palæolithic and neolithic objects from our own islands and other parts of Europe; but also the great collection of similar remains from the valleys of the Ohio and Mississippi, formed by American explorers, and fortunately purchased, with enlightened liberality, by Mr. Blackmore. It is under the care of a most acute and painstaking archæologist, Mr. E. T. Stevens of Salisbury; and it is, under proper precaution, open to all the nation.

We regret greatly that we cannot give copious extracts from the carefully written preface; but we must recommend it, with all the rest of this important volume, to the diligence of the antiquarian reader. It is a work that must now assume its place, almost as a matter of necessity, among the books of reference constantly required by all English archæologists. The entire matter, which, as Mr. Stevens rightly terms it, is a "guide to prehistoric archæology," is divided into chapters, corresponding to the actual divisions of the Museum, with great precision, and yet with much copiousness of detail. The remains of the neolithic period, and of the lake-dwellings, have ample space given to them; and, as might be expected, the American remains are described with the most satisfactory fulness.

The author's plan is to give a complete catalogue of the contents of all the cases, and to describe them briefly but clearly as he takes the reader through his book. It is, in fact, as if Mr. Stevens were himself accompanying the visitor through the Museum, and were stopping before each case to give a *visû voce* description, and to point out the most remarkable contents. It is not saying too much when we express our opinion that a visit to the Blackmore Museum will henceforth be considered an essential part of archæological study.

The illustrations, which are chiefly of American objects, are carefully executed; and as a proof of the author's laborious carefulness in compiling the volume, we may mention that the index alone occupies thirty-eight pages.

The typographical execution of the book is excellent; and the manner in which it is laid before the public is highly creditable to Messrs. Bell & Daldy, who are its London publishers. The city of Salisbury may be warmly congratulated on the possession of such a museum, and also on the circumstance of numbering the munificent donor among its sons.





OPPIDUM DU CASTEL-COZ . EN LA COMMUNE DE BEUZEC - CAP-SIZUN , BRETAGNE .

# Archæologia Cambrensis,

FOURTH SERIES.—No. IV.

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OCTOBER, 1870.

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## THE ANCIENT FOREST OF DEERFOLD.

*(Read before the Woolhope Naturalists' Field Club.)*

“‘Now, goode men,’ quod our Oste, ‘herkneth me.  
I smell a Loller in the wind,’ quod he.  
‘Abideth for Goddes digne passion,  
For we shall have a predicacion;  
This Lollar heer wolde prechen us somewhat.’”<sup>1</sup>

THE ancient Forest of Deerfold, or Darvold, as it is now more commonly called, is situate in the northern part of Herefordshire, between Aymestry and Lingen, and between Wigmore and Shobden. It is chiefly contained in the parish of Wigmore, but partly also in that of Aymestry. It is not large in size, about 2,500 acres, and consists of high ground, with one chief valley sloping to the south-east. Its situation is extremely secluded, and its scenery on the northern side, where it is bounded by a steep descent to the plains beneath, is very fine. The highest portion of the forest is a hill to the south, and it is the highest ground in the district. Six other counties may be seen from it, viz., Gloucestershire, Worcestershire, Shropshire, Montgomery, Radnorshire, and Brecon. The summit of this hill shows the remains of a circular camp, and there are the traces of a ditch which enclosed a much larger portion of the round top of the hill. The inner circle is planted with a row of Scotch firs, probably fifty years old.

<sup>1</sup> Chancer, “The Schipmannes Prologue.”



The Forest of Deerfold with the adjoining chases of Brindgewood, Prestwood, and Mochtree, formed a portion of that large tract of woodland, then in Shropshire, but now in the northern part of Herefordshire, in which Edric, Earl of Shrewsbury, "Edric Sylvaticus," the forester, successfully maintained the Saxon cause for some years after the Norman conquest of England. Edric subsequently swore allegiance to King William; but owing to some offence given to him by the king, he revolted between the years 1072 and 1085. Ralph de Mortimer was deputed to reduce him, and having with considerable difficulty succeeded in doing so, he was rewarded by William with a large share of Edric's possessions.

At the time of the Domesday Survey (1085) the whole district was little more than a wild chase, and was otherwise wholly unproductive. "In his wastis terris excreverunt silvæ in quibus iste Osbernus venationem exercet, et inde habet quod capere potest, nil aliud." This Osborn was Osborn Fitz Richard, the Lord of Richard's Castle and Ludford, who was associated with Ralph de Mortimer in the overthrow of Earl Edric.

Wolves abounded in these forests, and continued to do so for two centuries later; and the Hundred Rolls abound in curious laws and customs which prevailed in them.

"Hugh de Mortimer, a Lord of Richard's Castle, on the death of his step-father, William de Stuteville, in 1259, was an active partisan of Henry III in his wars with the Barons, being temporarily deprived of his castle by them; and for his heroism at the battle of Evesham, was granted the privilege of hunting the hare, the fox, weasel, and wild cat in any of the royal forests of Shropshire."—*Robinson's "Castles of Herefordshire"* (p. 119).

For many a long year these united forests formed the hunting grounds of the Lords of Wigmore. Deer abounded in them, and it is a fair presumption that the Forest of Deerfold owes its name to the fact of the deep narrow valleys on its western side, being favourable to the formation of "Hayes." The "Haia" so frequently

mentioned as occurring among the sylvæ in Domesday were ambuscades, into which the game was driven by beating the woods with horns and dogs, and which were so fenced in at the sides and end as to prevent escape when once the animals had entered.

“The dryvars thorowe the woodes went  
For to reas the dear;  
Bomen bickarte uppone the bent  
With their browd aras cleare.

“Then the wyld thorowe the woodes went  
On every side shear;  
Grea-hondes thorowe the greaves glent  
For to kyll thear dear.” (*Chevy Chase.*)

The narrow valleys on the slopes of the forest near Lingen were admirably adapted for this purpose. In Domesday (vi Shropshire), in enumerating the lands of Ralph de Mortimer at “Linghan,” it is said “ibi dimidium leinia sylvæ et iii haie capreolis capiendis”—three Hayes for taking young deer or kids.

Game of another kind was also amply afforded by the Forest of Deerfold. The small streams and marshy pools of the Dickendale meadows and the Haven dingle would be the frequent resort of herons, and it is scarcely possible to imagine a more beautiful district for the noble sport of falconry.

At this distance of time it is not possible to say whether any heronry existed in the forest itself, but it is well known that a fine colony of herons occupied a grove of lofty oaks, growing in a hillside dingle at Willey Lodge, about two miles from Lingen, up to as late a period as 1828. There were from one to two hundred nests there, and often three or four in the same tree. The grove was felled by the owner, and thus unfortunately was destroyed one of the last of the heronries of Herefordshire. The herons probably went to the Plowden heronry near Bishopsmouth, which was greatly increased at this time.<sup>1</sup>

<sup>1</sup> The existing heronries nearest to Herefordshire are the large one of Plowden, Salop; another at Treowen, near Monmouth, where

The name of the hundred in the time of the Conqueror that most closely corresponds with the present Wigmore Hundred, which includes the Forest of Deerfold, was the "Hegetre" or Hightree Hundred.

The Forest of Deerfold attached to Wigmore Castle and Honour formed part of the vast possessions of the Mortimers from the time of their presentation by William. They were twice forfeited for short periods in the reigns of Edward I and Edward III, but were restored and remained in possession of the family until they became a royal demesne on the accession of Edward IV to the throne (1461).

At the close of the fourteenth, and for some time in the fifteenth century, the complete seclusion of the Forest of Deerfold afforded a refuge to some of the earliest and most noted followers of Wycliffe. They must have obtained the permission of the Mortimers, and very possibly their protection also; for they remained

eighteen pairs of birds are now incubating (April 1870); and another large one at Ragley Park, near Alcester.

The attention of the Woolhope Club was drawn to the Forest of Deerfold by the discovery of a new instance of a mistletoe oak, the eighth in the list of those remarkable trees known to be in existence at the present time. A visit to this tree gave rise to the discovery of another rarity, *Asarum Europæum* (the Asarabacca); and an account of both these discoveries was read at the first meeting of the Club this year at Ledbury. The Asarabacca is a medicinal plant of considerable virtue. It is only known to grow in four or five other places in the kingdom, and always in the neighbourhood of some religious institution. This ecclesiastical association has, singularly enough, been the means here, too, of opening up an interesting chapter in church history, though of a character very different from what might have been expected. On the eastern side of the Forest, juniper (*Juniperus communis*) grows wild. There are a few large bushes there still. It may be also noticed that the neighbourhood of the Forest has ever been celebrated for its breed of horses. So late as 1660 it was specially so; and it is supposed that they were the descendants of some Spanish stock introduced by Robert de Belesme at the close of the eleventh century. Giraldus Cambrensis speaks of their fame in Powysland in his time, and no doubt the wild nature of the country favoured their breeding. The late Lord Bateman and Lord Oxford, in recent times, were great horse-breeders, and to this day there is a good horse-fair at Brampton Brian, in the immediate neighbourhood.

here for many years comparatively undisturbed; and this, too, is the more probable, since it corresponds with the characteristic policy of the House of York. Roger Mortimer, Earl of March, was the Lord of Wigmore at this time. He spent the chief part of his time in Ireland as the king's lieutenant, and is not specially known to have been a patron of the Lollards.

That this forest should have been a centre from which the earliest doctrines of the Reformation were spread in this part of England is a fact so little known and of so much interest, that the history of the men who came here, and the circumstances which prove it, deserve to be dwelt upon at some length.

In 1390, William de Swynderby, or "William the Hermit" as he was at one time called, took up his residence in the Forest of Deerfold with several companions. He made use of a chantry where mass was said a few times in the year, in which he not only preached without any license from the Bishop of Hereford, but also administered the Holy Communion to the laity.

William de Swynderby first comes into notice as a priest in Leicestershire. The earliest and fullest account of him is given in the chronicles of his contemporary, Henry of Knighton, a canon of Leicester Abbey. Knighton wrote in opposition to the views of the Wycliffites, and some allowance must therefore be made for the tone of his chronicles.

Swynderby was a disciple and personal friend of Wycliffe. He seems to have gone to Leicester in a missionary spirit without any cure of souls, or other church appointment, and was shortly afterwards allowed to reside in the abbey. He preached in the chapel of St. John Baptist without Leicester, near the Leper's Hospital, and in the churches of St. Martin and St. Margaret of that town. He did not remain very long as an inmate of the abbey, most probably on account of the very decided manner in which he adopted and preached the new views for the reformation of the Church.

He was one of the many priests who received the

protection of the Duke of Lancaster, John of Gaunt, and lived for several years as a recluse in his park at Leicester. Here he lived a life of great sanctity and self-denial, "refusing the gifts and presents," says Knighton, "which were sent him by some devout people of Leicester," and hence he became known as "William the Hermit." He continued, however, constantly to preach the Gospel, "running sometimes into the town, and sometimes going into the country."

Swynderby was a man of good abilities, and well educated, probably at Oxford. He was gifted with a good voice, with great natural eloquence, and knew by heart much of the Bible in the vulgar tongue. He was simple and unaffected in manner, earnest and persuasive, and withal so strict and austere in his own life, as quickly to gain for himself considerable influence with the people. Wherever he preached, crowds flocked to hear him; whether in the streets or in the market-places, like the mendicant friars of the period; or in the churches of Leicester and the neighbouring towns, which seem at this time to have been open to him. "By his preaching," says Knighton, "he so captivated the affections of the people, that they said they had never seen nor heard any one who so well explained the truth to them, and so they revered him as another God" (fol. 2667). Swynderby is usually represented as a man of little learning; but this is certainly a mistake, and probably due to detraction. Not only the common people but learned men were attracted by him, and he was able to keep them in close companionship for long periods of time. His writings, it is true, are in English; but this was evidently not because he could not write Latin, but because he made it a point to write in the vulgar tongue, that everybody should understand him.

Swynderby preached with great boldness and simplicity; and yet, with a considerable amount of tact and caution, avoiding the more dangerous topics, he preached against the vanity and pride of the people, against the luxuries and vices of the rich, and denounced openly

those sins of the priesthood and the Church which, though but too common at that time, were yet too gross to be capable of defence. "He so provoked the women," says Knighton, "that the good and the grave women, as well as the bad, proposed to stone him out of the place; and but for the divine clemency he had driven some honest men of the town into despair." His preaching certainly made a very great impression on the people; and it was probably, in great measure, due to Swynderby's eloquence; that the "Reformers' sect," as the chronicle states, "was held in the highest honour in those days, and was become so numerous that you would scarcely see two persons in the highway, but one of them was a disciple of Wycliffe." (Knighton, fol. 2665.)

Swynderby seems to have remained in the Park at Leicester until John of Gaunt left the country on his Spanish expedition in 1386. In the preface to the edition of the Bible of Wycliffe and his followers, by Forshall and Madden (published at the Oxford University Press in 1850), Swynderby is named as one of the principal associates, with Hereford, Ashton, and Parker, and Purvey in the preparation of the edition of the Bible which has Purvey's "General Prologue." At this time he may have been engaged upon it with these leading Lollards. He is next heard of in a mandate issued by the Bishop of Worcester against the preaching of Lollards in his diocese, dated August 10, 1387. The following are the names of the Lollards given in the mandate, which describes them as leagued together in an unlicensed college: "Nic. Hereford, Johan Asshton (duo), Joh. Purvey, Joh. Parker, et Rob. Swynderby, insania mentis perducti ac suæ salutis immemores sub magnæ sanctitatis velamine venenum sub labiis in ore mellifluo habentes, zizaniam pro frumento seminantes," etc. (*Reg. Wakefield Wigorn.* fol. 128; Wilkins, iii, p. 202.) The best authorities agree in believing that "Robert Swynderby" is a mistake of the bishop's notary for "William Swynderby."

On the death of John of Gaunt (1389) an active per-

secution of the Lollards was commenced. Richard II issued a commission against the inhabitants of Leicester; and Archbishop Arundel made a visitation there, summoned several of the leading inhabitants before him, and excommunicated them from the high altar of the abbey church. Swynderby, who at this time was again at Leicester, did not escape. On the representations of friar Frisby, an observant; friar Hinceley, an Augustine; and Thomas Blaxton, a Dominican; he was cited to appear before John Bokynham, bishop of Lincoln, in the cathedral church of that city, to answer certain articles drawn up against him. These articles were eleven in number, and were chiefly directed against his attacks on the priests and the Church. Swynderby's caution, however, had been so great that his accusers preferred to invent charges against him rather than to bring forward the true ones:

"I neur pryhyd, helde, ny tauhte yes conclusiones ā articles ye whyche falsly of frerers were put upon me.....to ye byshoppe of lincoln," writes Swynderby himself to the Bishop of Hereford, "for I was ordeyned be p'cesse, yei seyde, of here lawe by ye byshoppe ā hyse comyssaryes, so as I deneyd hem to brynge my purgacion of XIII p'stes of gode fame, ā so I dyde, w<sup>t</sup> a letter ā twelfe seles y<sup>r</sup>by, frome ye meyre of leycestr ā from trewe burgeses, ā thrytty men to wyttenes w<sup>t</sup> me, as ye Duke of lancastr knywe ā herde, ye erle of Derby ā oyer mony grete y<sup>t</sup> weren y<sup>t</sup> tyme (in) ye tone.....so as I fully forsoke hē ā neuer graunted y<sup>t</sup> I seyde heme, ouer yis yei maden me to swere neure to holde heme, teche hē ne p'eche hem prueyly ne aptly ā y<sup>t</sup> I schuld go to certeyn churches to reuoke ye conclusions y<sup>t</sup> I neuer seyde in sclander of me selfe, by gret instance of ye freres. And so for dryde of dey (death) ā for fleyshly consail y<sup>t</sup> I hadde I assented and so I dyd, ā also yei maden my to swere y<sup>t</sup> I schuld not p'che, by instance of ye freres, w<sup>t</sup>in (the) diocese, w<sup>t</sup>outen licence axed ā grauntyd in, neur sethen I dyd." (*Reg. Trefnant.*)

Knighton gives the result of Swynderby's examination before the Bishop of Lincoln as follows: "At length he was publicly convicted of divers heresies and errors, and deserved to have been made fuel for the fire. Then did his followers lament, and strike their hands and

heads against the wall, making a mournful noise. For a great many of the town of Leicester accompanied him every time, to give him their assistance; but all was to no purpose. But by chance the pious Duke of Lancaster was at Lincoln the same day, who was always ready to assist all the Lollards; for he believed them to be holy men of God, on account of their fair speeches and assurance, although he was deceived as well as many others. He interposed with the bishop in behalf of Swynderby, and the bishop yielded to the duke's request, and let him off on the condition of his making a "retrac-tation" in several churches named. (Knighton, fol. 2671.)

Walsingham says: "When the Bishop of Lincoln had made preparations to correct this man, the mad multi-tude raged in such a manner as frightened the bishop, and deterred him from proceeding against him." (*Hist. Ang.*, p. 284.)

Swynderby left Leicestershire, and next appears at Monmouth, then in the diocese of Hereford. John of Gaunt held the castle at Monmouth, and Swynderby had very probably visited the town before, and made friends there. The friars, however, followed him up. Copies of the proceedings at Lincoln were sent down to the Bishop of Hereford, who forthwith issued a monitory letter inhibiting any one to preach in the diocese without his license. The terms of the inhibition are general; but it was without doubt specially directed against the Lollard preachers, and Swynderby in particular. It was served upon him personally at Monmouth, early in the year 1390. He is next mentioned as preaching at Whitney on Monday, Aug. 1, 1390, and at that time had doubtless taken up his residence in Deerfold Forest. The following year he appeared before the bishop himself, on Wednesday, June 14th, 1391, "in the parish church of Kingeton." These facts all appear in the records of the process issued by John Trefnant, bishop of Hereford, against William Swynderby, in the cause of heretical pravity, in the year 1391, given in the episcopal Register.



Swynderby had evidently very powerful friends and supporters in Herefordshire. Under their protection he seems to have met the bishop at Kington without any formal citation, and he there agreed to attend again before him (to use the bishop's words, translated from the Register) "at a day and place for him meet and convenient, of his own choice and free will: that is to say, on Friday, being the last of the same month of June next following, assigned to him, at the church of Bodenham, of the same our diocese," to answer certain "cases and articles exhibited to us by many of Christ's faithful people, zealous followers of the Catholic faith." These articles were seventeen in number, and besides the general charges of heresy and schism against him, his attacks on the sins and wicked practices of the priests; auricular confession; limiting the usurped power of the Pope, and preaching without license; they included also his disbelief in the doctrine of transubstantiation (which, it is remarkable, had not been alluded to in the articles drawn up against him at Lincoln), and then come the two last charges, which refer to Deerfold Forest and the neighbourhood, and which, therefore, chiefly concern us at this time:

"xvi.—Item. That the same William, unmindful of his own salvation, had many and often times come into a certain desert wood, called Dervoldswood, of your diocese, and there in a certain chapel not hallowed, or rather in a profane cottage, hath in contempt of the keys presumed of his own rashness to celebrate, nay rather to profanate.

"xvii.—Item. The same William hath also presumed to do such things in a certain profane chapel, being situate in the Park of Newton, nigh to the town of Leintwarden, of the same your diocese." (Translated from Bishop Trefnant's *Register*.)

A copy of these articles was sent to Swynderby, who drew up "A Protestation, with his Answers to the Articles," at considerable length. The statement is very characteristic of himself. It is written simply, but with considerable ability, and with a constant reference to Scripture throughout. He maintains his opinions with

great boldness, and yet with much greater tact and caution than appears on the surface; nor does he hesitate to meet his accusers on their own ground, by the introduction of a little evasion and special pleading when it suits his purpose to make use of either. He exposes the false charges and misrepresentations brought against him at Lincoln; as a priest he claims the right to preach without the license of the bishop; he points out the practices of wicked priests and friars; justifies non-payment of tithes to such as are so; declares the inefficiency of their services; and finally, he maintains that the Pope is Antichrist. His caution is very clearly shewn by his passing over, without notice, the articles VI and VII, which charge him distinctly with holding the heretical opinions on the doctrine of transubstantiation, and thus he avoids the point which afterwards brought so many of the Lollards to the stake. His answers to the charge of preaching in the Forest of Deerfold and Newton are equally evasive. Here they are, in the language and spelling in which they appear in the Register,—

“Ye xii article is yis yt our Byshoppe putes to me yt y mony tymes and ofte haue come, he sais, to a desert wode cleped derwoldeswode of his diocese and yr in a chapell noght halwed but accurset, sheperdeshulke be myn owne foly, he sais, haue p'sumet to syng but ray<sup>r</sup> to curse in contempe of ye keyes; here to y say y<sup>t</sup> yis is falsly put upon me of him y<sup>t</sup> tolde yow yis, for hit is a chapel where a p'st synges c'tain dayes in ye yere w<sup>t</sup> gret solempnitee, and c'es y song neur y<sup>r</sup> ynne seth y was born yn to yis world.

“Ye xiii article is yis y<sup>t</sup> y should also p'sume to syng in an unhalwet chapel y<sup>t</sup> stondes in ye parke of neuton bisides ye toun of leyntwardy of his same dioceses. Trewly y wot not where y<sup>t</sup> place stondes.” (*Reg. Trefnant.*)

Swynderby attended personally at Bodenham on the day appointed, “about six of the clock,” and read his protest and answers to the articles “before all the multitude of faithful Christian people.” They were by no means satisfactory. The bishop evidently felt that he had been taken at an unfair advantage. He did not know Swynderby's power. He had summoned a large

congregation, and came himself, to hear a retraction; but instead of this had to listen to the defence of the Lollard doctrines by their most eloquent advocate. The bishop did not like it, but he could not help himself. In his report he goes on to say, with careful precision, "which thing being done, the same William (without any more with him) did depart from our presence, because that we, at the instance of certain noble personages, had promised to the same William free access; that is, to wit, on that day for the exhibiting of these answers, and also free departing, without prefixing of any term, or without citation, or else any other offence or harm in body or in goods."

The bishop, however, lost but little time in preparing a formal citation for him. Five days after, one was issued, dated July 5th, 1391, from "our house at Whitborn"; "and because," says the bishop, "the said William Swynderby conceals himself, and cannot be served personally with it, we have caused him to be publicly cited in the places where the said William had been accustomed to officiate." It, therefore, is addressed "to his dear sons, our dean of Leamster, to the parsons of Croft, Almaly, and Whitney; and also to the vicars of Kington, Eardersley, Wiggemore, Monmouth, Clifford, and of St. John's Altar in our cathedral church of Hereford," etc., charging them "to cite or cause to be cited peremptorily, and under the pain of excommunication, William Swynderby, pretending himself to be a priest," etc., "to appear at North Lodebury on the 20th of this present month of July." (*Reg. Trefnant.*)

Swynderby heard of it quickly, and though he did not appear himself, he sent a servant with "a certain schedule of paper, made like an indenture, to excuse him." He was then ordered to appear on the 29th of July, in the church of Ponsley or Pontesbury. He did not appear there, and was pronounced "obstinate," and the 8th of August was appointed for him to appear at Cleobury Mortemere. He was publicly called for in vain here; and was then ordered to appear, August 16th, in

the parish church of Whitborn. He did not appear, and then was read out the process against Swynderby sent from Lincoln, and witnesses were examined as to his proceedings in the diocese of Hereford; and on the 2nd day of September he was formally excommunicated, and the faithful forbidden "to believe, receive, defend, or favour the said William, under pain of the law."

Against this sentence Swynderby made a long appeal to the king and his council, "for the king's court, in such matter," he says with some polity, "is about the bishop's court." He contrasts "Christe's law" with the "Pope's law," and says "that if the bishop or any man couthe shewe me by God's lawe, that my conclusions or myne answeres were error or heresie, I would amendet and openlie reuoke yem before all ye peeple." He also sends a letter to the nobles and burgesses, which is copied in the ecclesiastical Register. It is simply a strong sermon on Christian duty, and concludes thus :

"Deere worshypfull sires in yis world, I beseche you for cristes loue, as ye y<sup>t</sup> y trowe louen godes lawe and trouthe y<sup>t</sup> yes dayes is gretly boren-a-bak, y<sup>t</sup> ye woln vouchsaf ye thinges y<sup>t</sup> y sende yow written to godes worshyp, to late yam be schewet in y<sup>e</sup> parlement as youre wittes can best conceyue to most worshyp to oure god and to shewing of y<sup>e</sup> trouthe and amendyng of holy church, my conclons and myn appele and oy<sup>r</sup> trewe matters of godes lawe. Yef any man can fynde y<sup>r</sup> ynne eith<sup>r</sup> falsnesse or defaute p<sup>r</sup>uet by y<sup>e</sup> lawe of crist clerly to c<sup>r</sup>stenmennes knowyng y shall reuok my wrong conceyt and by godes lawe be amendet and redy to holde w<sup>t</sup> godes lawe openly and p<sup>r</sup>uely w<sup>t</sup> godes grace, and no thing to holde, teche, or maintene yat is contrarie to his lawe.

"Ye poure lege man of ye kynges and  
youre poure p<sup>r</sup>st, WILLIA' OF SWYNDERBY."<sup>1</sup>

It was at the beginning of this year (1391) that the highest tribute was paid to the eloquence and successful preaching of Swynderby. It consists in the fact that a special inhibition was issued against him by Archbishop Courtney. It is called "An Inhibition of the Archbishop of Canterbury, lest any one should presume to listen to the preaching of William Skynderbye," etc.; and it was "given at our Manor of Maghfeld," May 18th,

<sup>1</sup> Reg. Trefnant.

1391. (*Reg. Courtney*, fol. 338a; Wilkins, iii, p. 215.) It cites his examination at Lincoln, and his retractation afterwards, and threatens all that go to hear him, "after this notice and intimation lawfully made," with the penalty of "the greater excommunication." The different spelling of the name is due here, as in other places, to clerical error.

Swynderby did not live as a recluse in the Forest of Deerfold: he brought with him, or was quickly joined by, several companions; some of them able and learned men, who, since they do not bear Herefordshire names, very possibly came here to escape the persecution which was then being exerted so energetically by Archbishop Courtney against the Lollards in Leicestershire and elsewhere,—

"Are not these woods  
More free from peril than the envious court?"

His companions in Leicestershire had been Master Richard Waystach, chaplain of St. John's; Peter Patershall, called John of Gaunt's chaplain; William Smith, the metal founder; and many others. Here the names of Walter Brut and Stephen Bell are made known to us by the record of the proceedings taken against them; but "others" are several times referred to.

Walter Brut was a graduate of the University of Oxford (Merton College), and in the processes against him is always styled "a layman and learned". He is a true Briton, as he takes care to shew. His zeal against the Pope is said to have been aroused chiefly by the pardons and indulgences of Pope Urban VI, granted to Henry Spencer, bishop of Norwich, to fight against the rival Pope, Clement VII. He had adopted fully the views of the Wycliffites, had attached himself to Swynderby, and came with him or joined him in Herefordshire. He was very indignant at Swynderby's condemnation, and did not hesitate to express his opinion about it with the utmost freedom, in the city of Hereford, to the canons themselves.

Two instruments were drawn up against him, and

carried to the bishop by Master Walter Pride, the penitentiary of the cathedral church of Hereford. "They were exhibited before us," says the bishop, "sitting in our judgment-seat in the parish church of Whitborn of our diocese." The first instrument stated that "at supper time, on Oct. 15, 1391, in the dwelling-house of the worshipful man, Master John Godemoston, canon of the cathedral church of Hereford, in the presence of Master Walter Ramesbury, precentor; Roger Hoare, canon; Walter Walle, chaplain (being a vicar choral), and certain other witnesses of credit; and in presence of me, Richard le Whylare, clerk of Worcester, being a public notary by authority apostolic," Walter Brut "stiffly maintained" that Swynderby's condemnation was "naughty, wicked, perverse, and unjust," and that his conclusions were true and catholic; and furthermore, that the Pope was the very Antichrist. (*Reg. Trefnant.*)

The second instrument stated that Walter Brut, on January 19th, 1391 (1392 by modern computation), personally appeared before the Lord Bishop at Whitborn, and in his presence, and in the presence of Mast' Reginald of Wolston, canon of Hereford; Mast' Philip Dilensk, parson of Llanuwryn (Montgomeryshire); Thomas Guldeffeld, parson of English Bykenore; John Cressit, parson of Whitborn; and Thomas Wallewayne, household servant; especially called and desired as witnesses; and in the presence of me, Benedict Come, a public notary of the diocese of St. Asaph, he did maintain that Christians were not bound to pay tithes, nor might lawfully swear by the Creator nor the creature; that Swynderby's conclusions were just, and that he did eat, drink, and communicate with Swynderby, the bishop's sentence against him notwithstanding. (*Reg. Trefnant.*)

Walter Brut was served with a series of seven charges against him, which are given at full length in the Register, and he was summoned to appear before the bishop to answer them. Mr. Brut, "partly appearing" (says the account in the Register) "by his own self before us sitting in our judgment-seat, and partly by his witnesses

pecially appointed for that purpose," presented his answers to the articles and conclusions drawn up against him "on divers scrolls of paper, written with his own proper hand," in the form of two "suppositions". This failed to satisfy the bishop, who pronounced "his writing too short and obscure, and begged him to write more plainly and more at large." Whereupon Mast<sup>r</sup> Walter Brut, nothing lothe, draws up a "declaration" covering a dozen skins with small writing, and which may be said to consist of a general argument from Scripture against the Pope and the Romish Church.

The Bishop of Hereford then appointed Friday, October 3rd, 1393, for the said Walter Brut to appear before him, sitting in commission in the cathedral church of Hereford, at six o'clock or thereabouts, having for his assistants in the same place divers prelates and abbots, and twenty bachelors of divinity (whereof twelve were monks, and two doctors of the law), accompanied "with many other prelates and worshipful men, and wise graduates in sundry faculties." The following is the list of the members of the commission, as translated from the Episcopal Register,—John Grene, prior from Worcester; John Newton, Chancellor of the University of Cambridge; Everard, a monk, prior of the Monastery of St. Peter at Gloucester; William Trewellys, treasurer of the church at Exeter; Thomas Cranly, Warden of New College, Oxford; William Colvyll, lately Chancellor of Cambridge; John Myddelton, canon of Hereford; Nicholas Hereford; John Taclo, rector of Westbury; Brother John Bromzor, prior of the Preaching Friars, Hereford; Brother John Ude, warden of the Friars Minor, Hereford; Brother Walter Warde of the order of Minors, Worcester; Brother John Lendon of the order of Minors of the convent; Brother (Robert Mayal<sup>1</sup>), order of Minors; J. Dudley, monk of Worcester,—Masters in Theology. Master Ludovic Aber, treasurer of the church of St. David's; Master Adam Uske,—Doctors of Law. Brother Walter Chadesley of the order of St. Augustin; Brother Philip Gudin of the order of Preachers; Master

<sup>1</sup> Name filled in with different ink at a later period.

(a blank) from Cambridge,—Bachelors in Theology. Master Walter Ramesbury, precentor of the church of Hereford; Master John Malune,—Master of Arts and Bachelor of Theology.

The discussion and arguments continued “for all that day and the two days following (that is to say, Friday, Saturday, and Sunday, Oct. 3rd, 4th, and 5th)”; and so cleverly and well did Master Brut hold his own in this trying ordeal, that from his declarations and writings “the monks did gather and draw out certain articles, to the number of thirty-seven, which they sent to the University of Cambridge to be confuted by those two learned men, Master Colvyll and Master Newton, who sat upon the commission, and they did both labour in the matter to the uttermost of their cunning.” These articles are copied into the Register, and marked all of them as “heresy” or “error.” Walter Brut, on his part, agreed to make a public submission to the Church in the following general terms, which are mild as compared with the extreme views of Swynderby:

“Y, Walter Brut, subm'te me p'ncipaly to the evan-gely of Jhu criste, and to the determinacion of holy chyrche and to y° general consayles of holy chyrche, and to y° sentence and determinacion of y° four doctors on holy wryt; that ys, Austyn, Ambrose, Jerom, and GG (Gregory). And y meklyilie subm'te me to your correc-tion as a sojet ougte to y° byshop.”

He read out this scroll “with a loud, intelligable voice (*sic*), at the cross in the churchyard, on Monday, that is to say, the sixth of the said month of October, in the presence of the bishop and his assistants, as also other barons, knights and noblemen, and clergy, and also a great multitude of people”; and immediately afterwards a certain Thomas Cranley, Master of Divinity, a member of the commission, made a sermon unto the people, taking the second chapter of Romans for his subject,—“Be not over wise in your own conceits,” etc. (*Reg. Trefn.*)

(To be continued.)



## THE OPPIDUM OF CASTEL COZ.

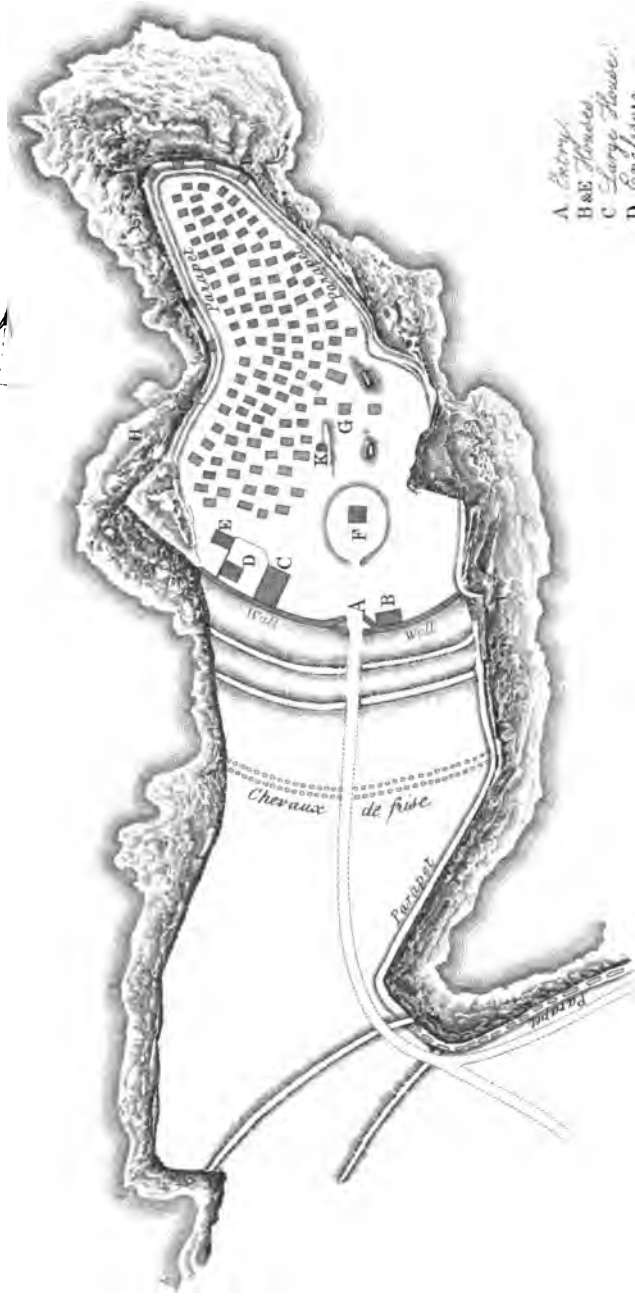
BEUZEC-CAP-SIZUN (FINISTERRE).

ABOUT half way between Douarnenez and the *Pointe du Raz*, and following the Roman road, which runs parallel to the coast-line, the traveller reaches the *bourg* (or what in England would be called a village) of Beuzec-cap-Sizun. This *bourg*, situated on the summit of an almost uncultivated plateau, from which the sea is visible, was formerly the chief place of a deanery and territory known in the middle ages as Pagus-cap-Sizun. It embraced within its limits eleven parishes, and must formerly have been a place of considerable importance, if one may judge from the number of Roman and Celtic monuments still remaining. It is bounded on the north and west by the sea, on the south by the Bay of Audierne and the river of Pontcroix, and on the east by the small streamlet called Riz, which runs into the Bay of Douarnenez.

The ancient parish of Beuzec, so called from Budoc, a Breton saint of the sixth century, has become so much reduced since its transformation into a *commune* at the end of the last century, that the traveller can find no accommodation of any kind. The church, with the exception of the tower (a copy of the remarkable one at Pont Croix), is devoid of all details of interest.

The *bourg* is little more than a mile from the sea, which is reached by a narrow path across a wild heath, rapidly descending as it approaches the shore. At this point an immense rock with almost perpendicular sides, and rising to the height of about 150 feet above the level of the sea, forms a small peninsula connected with the mainland by a narrow tongue, which is not always safe to cross with a strong west or north-west wind. This work is called by the natives *Castel Coz*, or old castle; and its claim to be called a castle is fully

20 40 60 80 100 Meters.



- A. Entry.
- B & E. Houses.
- C. Large House.
- D. Courtyard.
- F. Modern Guard House.
- G. Tomahawk.
- H. Fountain.
- K. Tomahawk.
- L. Houses outside the wall.

Plan of Castle Coix,  
Commune de Beures, Cap-Séan, Finistère, France.

Engraved by J. P. de la Roche.



borne out by the strong defences effected by men at a period, when such a work, in connexion with its natural defences, was impregnable. These defences consist of five entrenchments, and two lines of stones set up edgewise, and running right across the tongue of land which gives access to the rock.

The following is the arrangement of the various defences. At the entrance of the peninsula, and where the slope of the ground is such as almost of itself to serve as a defence, two banks start from a common point above a little creek, and run divergingly towards the south-west, thus forming an angle. They have no ditch or foss on either side of them, and are about a yard high. The one which runs a little more to the south is composed of stones and earth, and loses itself on the hill which commands the beach at a distance of forty-four yards from its commencement; the other, formed almost entirely of blocks of granite, runs right across the strip of land. Beyond these two lines of defence the ground slightly inclines towards the north as far as that part of the isthmus, where it rises to the platform of the rock terminating the peninsula. It is exactly at the spot where the ground thus commences to rise, and nearly one hundred and ten yards from the two lines just mentioned, that a system of defence occurs which I have not observed in other ancient fortresses in Lower Brittany. It consists of two rows of stones, from 2 to 3 ft. high, set upright, like little *menhirs*, in two rows, 4 ft. 8 ins. apart, and running across the whole breadth of the neck of land. Some of these have been removed, principally in the central portion of the lines; but are very perfect at each extremity, and reaching to the very edges of the precipices on each side, thus completely intercepting all approach to the interior.

The escarpment which separates these lines of stones from the rocky platform has three entrenchments accompanied with fosses, and placed about 13 or 14 yards from each other. The first two are composed of earth and stones, one of them measuring in height, from the bottom

of the foss, 2 yards 8 inches; and the other, 11 yards 4 inches; the third and innermost one, which touches the platform, serves as the base of a wall, 2 yards 2 inches thick, of dry but regular masonry. In its centre is the entrance, 5 ft. wide, the sides of which are flanked by two large blocks of stone. The height of this third line, including the wall on its summit, is 20 ft.

On the other side of this line stretches the platform, divided by a rocky crest into two slopes of unequal extent, the western one of which is not very steep, while the other forms an escarpment on the eastern side. It is on this crest that the buildings of the semaphore and *corps de garde* now stand. A parapet with its *chemin de ronde*, constructed of earth and stones, some of them being of considerable size, runs round on the west, north, and east sides of the platform, and continues following the precipice as far as the entrance to the peninsula, where it ends after having turned the little creek, from which start the two diverging lines already mentioned. In this particular portion it is formed entirely of large upright stones placed near each other. This parapet, which is in its highest parts about a yard high, appears to have been made, not so much with a view to defence, as to prevent dangerous accidents to the inhabitants, especially during storms, and at night time, when a false step might cause immediate destruction.

The whole surface of the platform, and especially the western slope, is marked with shallow depressions of a somewhat rectangular outline, and surrounded with a ridge of earth of greater or less height. These depressions are the sites of ancient dwellings, and are so numerous and so regularly arranged that they remind one of the cells of a beehive, or the cellular tissue of certain plants. More particularly in the evening, when the sun's rays fall obliquely, is this arrangement conspicuous. Notwithstanding, however, the care exhibited in this economical use of all available space, still there was apparently not sufficient room, for several

dwellings have been established outside the parapet on the steepest slopes, giving the appearance, as it were, of hanging over the sea. Some of these have been partly destroyed by the falls of rock, which are constantly taking place in different parts of the coast.

A group of six houses alongside of the third wall which defends the entrance to the platform on the south side deserves more particular notice. The first two, of triangular form and very small dimensions, have been built inside the wall one each side of the entrance-gate A.<sup>1</sup> The third (B), situated a little more than two yards to the east of this entrance, is of rectangular form, thirty feet long by nearly seventeen broad, touching the rampart, and constructed of flat stones of a moderate size sunk in the ground with their sides touching. Other stones are placed above this first course, or range, so as to form as regular courses as the material permitted.

About thirty-two yards to the west of the main entrance occurs the most important structure of the whole fortress (C). Rectangular in form, like the preceding one, and also resting against the ramparts, it measures fourteen yards long by nine broad. The walls, nearly a yard thick, are of dry masonry, but the stones are smaller than those used in the building B, and are arranged very carefully. An enclosure, the banks of which at present are very low and composed of earth and stone, runs from the north-west angle and connects it with a building, E, of the same rectangular form as the preceding, placed about twelve yards further to the west, and constructed exactly in the same manner as B, but measuring only five and a-half yards by three. A kind of court, in which a depression of the ground indicates the remains of a house, lies between the rampart and the enclosure which connects the two houses C and E.

In company with M. Grenot, in the month of June,

<sup>1</sup> These two houses are simply forked ends of the walls. They seem more like guard chambers. See plan.—EDITOR.

1868, I first visited Castle Coz, which, up to that period, seems to have been unknown to antiquaries. In 1869 I made several other visits, and on one occasion with Mr. Burtt, one of the honorary secretaries of the Royal Archæological Institute of Great Britain and Ireland, but without discovering anything which could throw light on its origin and history. Some small fragments of pottery, which were evidently ancient, but of no decided character, and a few irregular flint chippings, which had been brought by moles to the surface, did not give sufficient grounds for forming any opinion. There was, indeed, a striking resemblance between this fortress and the entrenchments so common in Finisterre, and usually assigned to the middle ages, and in or near which are constantly observed traces of dwellings similar to those at Castle Coz, in connexion with the conical *butte* or mound, which is surmounted usually with the remains of a rectangular tower. On the other hand, there was little analogy with the fortified places, enclosing traces of circular habitations as lately noticed in France, and more particularly in Wales and Scotland, and which are sometimes regarded as places of refuge for the inhabitants, anterior to Roman times. In this difficulty I thought the spade and pick-axe would answer such questions more satisfactorily than the most ingenious conjectures; and, having been provided with the means by a small grant from the Council-General of the Department, I, with the assistance of M. Grenot, commenced operations in September, 1869.

During the past fifteen days' digging, the houses (B, C, E, among others) were proved to be rectangular, with one exception, which, abutting against the rock, was semicircular. The ordinary dimensions of the rectangular ones were five and a-half yards of length and three yards one foot of breadth. They had not the carefully executed masonry of the houses B, C, E, but were simply hollows sunk in the ground down to the bare rock, varying in depth from two to two and a-half feet, and the outline marked by a low ridge of earth.

The walls are simply the sides of the natural rock, except where in some instances occurs a kind of dry masonry of small stones roughly put together. In the majority of cases the fire-places are of a circular form, and of little more than a yard in diameter, and placed about six inches above the level of the ground, being surrounded by pointed stones placed upright in the ground.

At the time of the discovery, one of these hearths still retained some cinders mixed with animal bones and a great number of common limpets. A second fire-place was also found in the house E, with cinders and charcoal upon it. It is formed of a large stone placed against the wall on the south side.

The fireplace in the house C differed altogether from those of the other houses. It occupied the south-west angle of the chamber, and was of rectangular form. Two blocks of unwrought stone bounded it on the north and east sides. A third stone inserted in the wall near the angle projected about a foot above the level of the floor, as if the hearth or fireplace had been originally covered entirely with stones. Interiorly its breadth is four feet eight inches, its depth three feet three inches, and the opening between the two stones one or two inches more than the depth. No traces of doorway or staircase were found in any of the houses examined for the open space in the eastern wall of the chamber C, and which, at first sight, might be taken for a doorway, has been caused by the falling of the stones. Hence it is probable that the occupants descended into their abodes by means of ladders or wooden stairs. It is also to be remarked that each house is complete in itself, and in no case has been divided into two parts by a cross wall, as is frequently the case in similar dwellings in Wales and Scotland. Excavations were made in ten houses, which led to the discovery of a great many objects, an account of which here follows:—

1.—Twenty mill-stones, or rather large stones on which grain is crushed—of these seven are entire—the others



have been more or less broken in very early times. They are all of granite, and from variety of form may be divided into five sets.

1. Two rather thin and long with straight sides. Their extremities equally rounded and raised, and of the same thickness. The upper face hollowed out, somewhat like an English saddle, and the lower one smooth and rounded. Their lengths slightly exceed sixteen and twelve inches, and their breadth is about seven. These millstones have been formed of flattened stones, the sides of which have been cut away to diminish the breadth. The depression on their faces has been produced by the friction of a muller, pushed backwards and forwards by the two hands. When used, they were probably placed on the knees of the person crushing the grain.<sup>1</sup>

2. Five stones, four of which are incomplete, thicker at one of their extremities than the other. The under side is slightly flattened, the upper one hollowed out, but in an oblique direction. These belong to the most common type of primitive implements. Mr. Albert Way has described several in his interesting account of the objects discovered by the Hon. W. O. Stanley, of Penrhos, in circular dwellings near Holyhead (see *Journal of the Royal Archæological Institute* and

<sup>1</sup> Two similar millstones and one muller were found, two years ago, by M. Briot in digging up a wood on his estate of Kerlagattu, about two miles from Quimper. A bronze statuette of rude character, representing the god Mars, many portions of Gaulish jars or vases enclosing burnt bones, were also found at the same time. A few months back M. Grenot and myself found several flint chips and quartz pebbles, which had served as percussors. The ground which held all these objects occupied an elevated position, and was formerly surrounded with entrenchments, traces of which still remain. On the same estate, and within a short distance from this fortified place, M. Briot, from twelve to fifteen years ago, has destroyed several graves, consisting of hollows of little more than five feet long, covered with flat stones, the sides being formed of stones placed edgeways on the ground. These graves, which are of a type common in Finis-terre, and which are, in fact, nothing but little dolmens entirely buried in the ground, contained, at the time of their discovery, some polished stone celts.

*Archæologia Cambrensis*).<sup>1</sup> I have myself mentioned in the latter publication some that have been found in Brittany,<sup>2</sup> under menhirs and dolmens, and the subterranean gallery of La Tourelle, near Quimper. Since the publication of that account M. Grenot has discovered four more of the same kind in a covered alley near the village of Gouesnac'h, about ten miles from Quimper. These kinds of mills are still in use in parts of Asia, Africa, and America, and have been accurately described by Mr. Livingstone in the account of his travels. He states that they use a block of granite, syenite, or even schist, from sixteen to eighteen inches square by five or six thick, while the muller is a piece of some similar hard rock about the size of an ordinary brick, and convex so as to fit the hollow of the under stone. The woman grinds, kneeling, and with her two hands moves the convex stone, much as a baker does his dough, backwards and forwards. From time to time she adds a little grain, which, when crushed, falls on a mat placed there for the purpose. In the specimens I have seen, the surface used in this rubbing and crushing the grain is frequently regularly worn away.<sup>3</sup> Through its whole extent sometimes, however,

<sup>1</sup> *Arch. Journ.*, xxiv, p. 229; *Arch. Camb.*, Third Series, xiv, p. 335.

<sup>2</sup> *Arch. Camb.*, Third Series, xiv, p. 305. The Museum of St. Germain possesses two similar millstones,—one from Abbeville, the other from a tumulus near the Great Salt Lake, in Utah, of the United States of America. They have also been found in the lakes of Neufchatel (*Materiaux pour l'Histoire de l'Homme*, iii, p. 263); in the grottoes of Boissy (Haute Loire); and of Sacarry, near Tarascon (*ibid.*, ii, p. 390; iii, p. 212); in the Cave of Bodeillac (Ariège), collection of M. le Comte de Limur at the Museum at Vannes, etc.

<sup>3</sup> *The Zambese and its affluents*. In that part of Algeria where the Arabs still live a wandering life, the women who have the duty of preparing the food of the family make use of Roman mills, which are composed of two stones,—one convex, the other concave. The former she turns with her right hand, inserting the grain with her left hand, through a small aperture made for that purpose. The meal is caught on some material placed for that purpose. When the tribe is on its travels, the woman carries the mill on her shoulders. M. Olivier of Quimper, and formerly a sub-officer of Spahis in Algeria, is my authority for this account.

it is hollowed out in the centre and furnished at the top and sides with a rude moulding of greater or less projection. The museum at Vannes contains one or two of these millstones which have been found in dolmens. When the mill has long been in use, this surface gets worn away, and the extremity by which the meal or flour escaped is very much reduced in thickness. This portion is, therefore, almost always found broken.

3. A millstone with its upper face perfectly flat. It is the only specimen of this kind that I have seen.

4. Eight small flat millstones, of oval form, and measuring about twelve inches by seven. The upper face of these is either flat or very slightly convex. These millstones from their lightness were probably supported on the knees by the left hand, while the right hand worked a flat muller-face. They are almost always found more or less fractured. A similar millstone was found some few years ago in the oppidum of Castell Mur on the sea-coast between Castell Coz and the *Pointe du Raz*. In the month of April last M. Grenot has discovered a second near Audierne in a place near the coast called *Trez-Goarem*, where among some chips of flint and quartz, and pieces of very coarse pottery there were indisputable traces of Roman occupation.

5. Four round granite pebbles, ten inches long and of a breadth of from five to eight inches, bearing on one of their faces evident marks of friction. These appear to be millstones in a half-finished state.

6. The half of a kind of spoon or ladle, nearly nine inches in diameter, holding an intermediate place between millstones proper and the stone mortars found in circular habitations in England, but which are entirely wanting in Castle Coz. It is made out of a hard reddish granite with a quantity of quartz crystals. It is also well polished by long use. It was found in the chamber E. A similar spoon, both as regards its form and dimensions, was found a few years ago under a rock near the town of Tregunc (Finisterre), where are so many menhirs and so-called rocking stones.

With the exception of the last mentioned article, all these millstones came from the great chamber c.

II.—About a hundred mullets, the greater part of which are more or less broken, some being round, others flat, and measuring from two to eight inches in diameter. These are simple rolled stones collected from the beach, and require no particular description. One of them, however, has been worked with considerable care, and reminds one of the ordinary mullets used by painters in grinding their colour.

III.—Twenty pestles (*pilons*), formed of straight long stones brought, like the last mentioned, from the shore, some being round, others flat, from four to eight inches long. All of them have their extremities marked with traces of percussion. Some of them present on each side towards their upper extremity little hollows to receive the thumb and middle finger, while the index finger pressed strongly on the instrument when in use. In one of these implements, the sides of which are unusually flat, these little cavities have been replaced by dotted work (*pointillé*), and evidently with the same object, namely to prevent the fingers slipping on the smooth face of the stone.<sup>1</sup>

IV.—Eight small quartz oblong stones, a little more than three inches long, and narrower in their middle. These seem to have served as burnishers.

V.—Sixty hammers or percussors, being mostly irregular pieces of granite, more or less angular, and having natural depressions, such as to receive the fingers. Others are formed of flattish quartz boulders, or compact *grès*, of oval form, and very smooth. Several of these last mentioned have an artificial cavity, or kind of fretted work (*pointillé*), which is excellently adapted for assisting the grasp. They all of them bear marks of percussion, so as to leave no doubt of their use and

<sup>1</sup> M. Paolo Livy has found in a dwelling on the Lac de Fimor (Venice) a stone celt, in which a small hole has been worked, near the handle, to receive the finger. (*Materiaux pour l'Histoire de l'Homme*, i, p. 323.)

object. One of them, however, is of a different form, being spherical. It is a pebble of quartzose *grès*, and has many traces of hard usage as a hammer. These various types of hammer were also found in the subterranean chambers of La Tourelle.

VI.—Nineteen sharpening stones, many of which are of a fine hard grain. They have evidently been used for a long period, and are furrowed with lines produced by some sharp-pointed implement. The largest of them bears on its surface marks of oxide of iron. Their length varies from two to ten inches, and one or more of them were found in all the excavated chambers in Castle Coz. They are exactly like those found at La Tourelle.

VII.—Buttons or spindlewhorls of baked clay, without any ornament, and measuring in diameter from six- to eight-fifth parts of an inch, and four- to six-fifths in thickness. Some of them are equally convex on both sides; others having on one side the form of a truncated cone, and more projecting than the other. They all came from the large chamber c except one, which was found in a kind of enclosure, or court, contiguous to the chamber, but about a yard from the wall of it. Archæologists are not yet agreed as to the intended use of these objects. They are considered to be either spindlewhorls, or buttons of vestments, or amulets, or marks of distinction. It is possible that they have served more than one use; but it is certain they are found in large numbers in caves, in dolmens, or cromlechs, and in lacustrine remains.<sup>1</sup> They have also been found in Palestine associated with the most primitive productions of human industry. They must, moreover, have continued in use during the occupation of Brittany by the Romans, for I found seven or eight specimens while excavating a Roman settlement a little more than a

<sup>1</sup> In the Museum at Vannes are spindle-whorls of burnt clay exactly similar to those found at Castel Coz. These were discovered in the dolmens of Keriaval, of Mane Kerlud (Carnac), of Er Hourich (in La Trinité-sur-Mer), of Resto (Moustoir-ac), and of Mane-lud and Mane-cr-Hroeg (Locmanaher).

half a-mile from Quimper. Mr. W. O. Stanley also has discovered several in the circular habitations of Ty-mawr near Holyhead, mixed up with Roman coins and pottery. A large number of those found in Northern Europe are made of stone, while those found in Brittany are more frequently of baked clay.

VIII.—A button of bone with a central aperture, and which has served the same purpose or purposes as the articles just described. Its interior diameter is nearly an inch, and its thickness about half an inch. One of its faces is conical, and the other convex, and bears traces of fire.

IX.—A ring of white glass, having a slight violet tinge, and broken in two pieces. The interior diameter measures two-fifths of an inch, the exterior about twice as much. There was also found part of the blue bead of a necklace.

X.—Half of a bead of necklace in blue glass.

XI.—A plain bronze ring, having an interior diameter of about an inch. It has on its inner face a kind of projecting moulding.

XII.—A very small bead of a bronze necklace.

XIII.—A bronze implement two inches long, terminated at one of its extremities by a ring. It is difficult to conjecture the use of it, unless, perhaps, it may have been a kind of punch or a bodkin.

XIV.—Twelve portions of stone celts or axes, among which are three cutting edges. One of them is of flint, three of quartz, and the others a fine and compact *grès*.

XV.—The lower part of a bronze sword, still having one of the pins with which the handle was secured.

XVI.—Ten fragments of swords of oxidised iron. They appear to have belonged to two different weapons, one of which was curved, and little more than an inch in breadth. The second, which had only one cutting edge, was somewhat less broad.

All the above objects, commencing with No. VIII, came from the chamber c.

xvii.—Several flint chips, which have served as points of arrows, knives, or scrapers. These flints have been procured by the inhabitants of Castle Coz from the pebbles found on the sea-shore near their abode. These pebbles, which are generally of small dimensions, give a somewhat irregular cleavage, and hence the implements thus manufactured do not display that excellence of working as occurs in other parts of France, where flint is not only much more abundant, but occurs in larger masses. These chips were found not only in all the excavated houses in the castle, but throughout the whole extent of the fortress, and even on the outside of the entrenchments. Close to these chips were found a great many of the cores from which they had been detached.<sup>1</sup>

xviii.—More than a hundred sling stones which have been worked into their present form by natural agency alone. Their average length is about two inches, and were discovered in all the houses, especially in c, where they were heaped up in a mass. In addition to these there was in all the houses that were examined a great

<sup>1</sup> It is not always safe to trust flint chips, if found near the sea, unless accompanied with objects of such a kind as to furnish some grounds for assigning to them a high antiquity. In examining, a few years ago, one of the finest covered alleys in Finisterre, in the commune of Plouhinec, near the Bay of Audierne, I noticed in the interior several flint chips, which I could not understand, as the floor of the gallery bore no traces of recent excavation. A peasant, however, soon solved the mystery by informing me, when they wanted a flint for their tinder-box, they took some flint pebbles from the shore, and broke them on the massive stones of this gallery. Even to this day the Bretons, in some remote districts where the common match-box has not yet penetrated, obtain their fire by reducing the thoroughly dried roots of oak and other trees to charcoal on a strong and quick fire. This charcoal is then placed quickly in a little horn or bone box secured with a cork attached by a small copper chain. By means of a steel fire is obtained either for domestic purposes or lighting pipes when employed in the field. The carbonised roots are called *tont*, and the *tont*-box was once an indispensable article in a Breton farmhouse. Pelletier, in his dictionary of the Breton language, at the word *tont*, says that at the commencement of the seventeenth century this kind of tinder was almost universal in Higher as well as in Lower Brittany.

number of larger stones of a round form, but which appeared to be too large to be used with a sling, although they may have been intended to be thrown by hand against the enemy.

XIX.—An immense number of fragments of hand-made pottery, as various in form as in the quality of the earth of which they had been made. They may be divided into three groups.

1. Vases of considerable dimensions, from fifteen to twenty inches across, and in height from twenty to twenty-four inches. They are made of coarse clay containing little silicious pebbles, and are badly baked. They are of various colours, grey, brown, and reddish, all three colours sometimes being found in the same vase. The bottom is flat and thick, and slightly projecting, and bearing all round it marks of the pressure of the thumb in joining it more firmly to the body of the vase. Some of them have a spheroidal form, with a pattern formed by the impression of a finger or nail, surmounted by a short neck. The neck is frequently surrounded by one or two projecting fillets marked by oblique impressions so as to give the appearance of a twisted rope. Others more or less resemble the form *ollaire* and that called *pot-à-fleur*. They terminate with straight or slightly curved rims, which are ornamented either with finger-marks or by oblique lines, which in some instances are crossed by others, thus forming the cross of Saint Andrew. None of these vases had any traces of a handle.

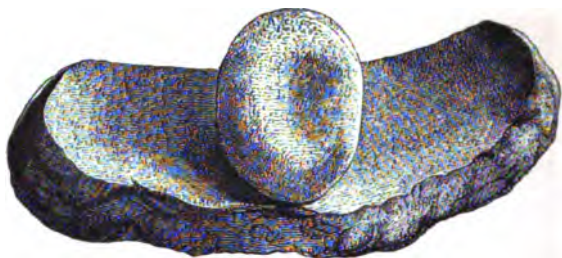
2. Vases of a small or moderate size, of fine clay well baked, without traces of silicious particles, with a few exceptions, where they exist in very minute quantities. These were also hand-made, but made with great care by means of stone or wood implements, which have left, both on the inside and outside, numerous traces of their employment. Some of these are of brown or grey earth, frequently covered with a black coating called *vernis de graphite*, and which readily disappears by washing. Others again are of a more delicate material



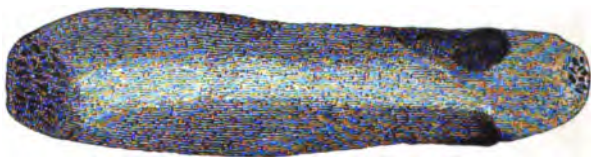
and reddish colour, and, if dry-rubbed, exhibit a brilliant red patina, not unlike some kinds of Samian ware. These vases are, for the most part, cups with receding stands and projecting brims, and are not more than three inches deep, with diameters from six and a-half to twenty inches. Similar vases have been found in the dolmens of the Morbihan and of Finisterre. Some have a spheroidal form with the rims furnished with a small moulding, the form of which appears to be an imitation of the ornamentation of Roman pottery, and consists of chevrons and parallel lines, sometimes separated by rows of points. Two fragments have impressions of a circular form, which seem to have been effected by the pressure of a round tool with a flat end pressed on the soft clay.

3. Thick vases, of large dimensions, of red clay, where the silicious particles have been replaced by others of *schiste talqueux* presenting numerous white specks. The material is soft, greasy to the touch, easily scratched with the nails, and cut with a knife as easily as soap. The very numerous fragments of this kind come from large flat-bottomed shallow bowls and spheroidal-shaped vases, very similar to the vessels still commonly used in many communes of Finisterre for carrying milk to the towns. The rims of both kinds of vases have projecting flat lips, the upper face of which is hollowed out into indentations, which go all round the edge. Their ornamentation consists of spirals, or circles with a central disc, and a series of parallel lines cut obliquely by other lines. A kind of *dolium* made of the same clay, a little more than an inch in thickness, and which, in its entire state, must have had its greatest diameter measuring one yard, is ornamented with a series of impressions measuring two inches across, representing wheels of eight spokes reminding one of the bronze Gaulish wheels which are found so frequently in France. The edge is also hollowed out by a deep indentation, and furnished with an upright handle, pierced with a small hole of nearly an inch in diameter.





No. 1.



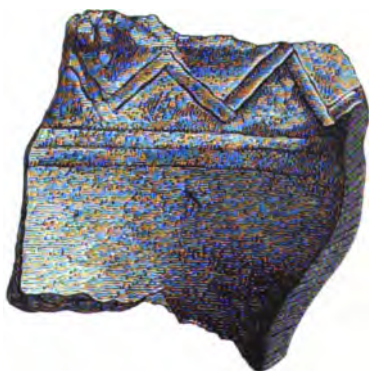
No. 2.



No. 3.



No. 4.



No. 5.

No. 1 (p. 291). Stone on which grain was crushed with a muller. Similar ones have been found in Wales, especially in Anglesea, in or near the remains assigned to Irish builders.

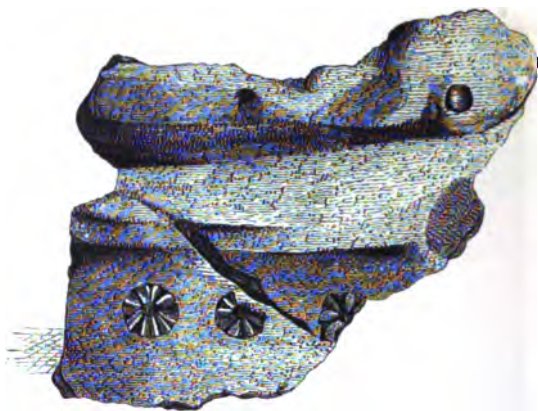
No. 2 (p. 295). Small pestle, with cavities for insertion of fingers.

No. 3 (p. 299). Pottery marked with finger nails, evidently of a woman. *Women in the Isle of Lewis, at the beginning of the last century, made vessels of red clay for boiling food and storing ale.* (Martin's *Western Islands of Scotland*, p. 3, 1703.)

No. 4 (p. 299). Pottery marked with St. Andrew's cross. A celt found in Carnarvonshire has the same pattern.

No. 5 (p. 300). Ditto, with apparent imitation of Roman ornament.

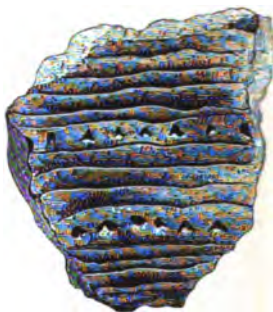




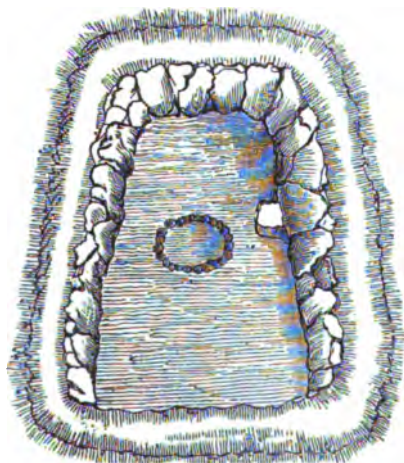
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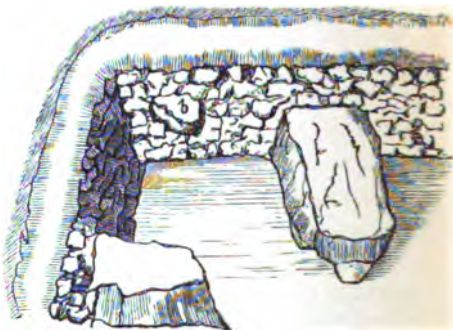
No. 7.



No. 8.



No. 9.



No. 10.

No. 6 (p. 300-3). Fragment of large jar, with figures of eight spoked wheels.

No. 7. Ditto, with ornamented rim.

No. 8. Ditto, with rows of circular and triangular figures, divided by rows of lines. All the above are of the actual size, and from drawings by Miss Le Men.

No. 9 (p. 288-301). Interior of house C, with two fire-places. Lower wall composed of upright slabs.

No. 10 (p. 291). Fire-place in large house C. The stone b is thought to mark the original level of hearth.

Lastly, there is a very large vase, the exact form of which it is not easy to determine from its remaining fragments, which have projecting ribs or mouldings about the size of a little finger of ordinary dimensions. Those ribs occur only in the interior of the vessel. This vase is of white clay, and is totally dissimilar from any of the preceding ones. These fragments of pottery were found in all the houses that were excavated, and especially in c; and, although nothing but fragments were found, they occurred in such numbers that it was not difficult to ascertain the exact forms of the principal type.

xx.—Eight discs of clay, of which the diameters vary from two to five inches. These are, in fact, nothing but portions of vases ground into their present form. They were found in several of the houses, but their use seems uncertain. Similar objects were found in the tumulus of Mane-Rumentur, in Carnac, and are at present in the museum of Vannes.

xxi.—Several hundred little round polished stones of different colours, and which were collected from the shore, as well as some of the houses to which they had been brought from the beach, but for what object is unknown. Mr. Stanley, who has also found similar ones during his excavations at Tymawr, near Holyhead, asks if they might not have been intended for some kind of play. The conjecture is very plausible, but it is still a conjecture, to which I take the liberty of adding another. There exists in the Indian Seas, the Moldavian Islands, etc., a little yellow shell of the division *Cypræa*, and vulgarly known as *Monnaie de Guinée* (*Cypræa moneta*, etc.) These shells are picked up by women three days before and after the new moon. They are then sent to India, Siam, Africa, etc., where they are used as money by the Negroes. Is it not impossible that these little pebbles might have been employed in a manner somewhat analogous to the *Cypræa moneta*, or, at least, have served as counters?

xxii.—Twelve portions of clay, burnt into brick, and

bearing impressions, probably of wicker work, and found in chamber c amidst charcoal and burnt bones.

XXIII.—A large number of the common limpets (*patella vulgata*), which are excessively common among the rocks of Castle Coz and the whole line of sea-coast. They were found embedded in a mass on the hearth of one of the small habitations, and also in c. From the effect of time, they have become brittle to the greatest degree.

XXIV.—A great many bones of mammalia of various kinds and sizes, which, from my imperfect knowledge of comparative anatomy, I am not able to assign to their different species. Among them, at least, is the tusk of a wild boar, about three inches long. They are all more or less broken, many of them longways, and many in consistence are like rotten wood. These were found in the same places as the limpets.

XXV.—A portion of the rim of a vessel of Samian ware, and certainly of Roman make. It was found just below the turf in such a manner that it may easily have been brought to the place after the habitations had been demolished.

These numerous objects here described were found very unequally and differently scattered among the different houses of the fortress. The smaller houses contained only mullers, percussors, sharpening-stones, flint-chips, sling-stones, and some few fragments of pottery scattered about on the ground. Not a single one contained a millstone, or ornament, or sufficient fragments of pottery to make up a single vase. The houses, in fact, were apparently stripped of the most important implements, and of all objects more particularly valued by their owners. On the contrary, in the large chamber c, besides hammers, mullers, sling-stones, flint-chips, which were found in great numbers, there were found twenty mill-stones, stone-hatchets, arms of metal, divers ornaments, and, lastly, the *débris* of hundreds of vases. I use the term *débris* as there was not found a single entire vessel, although among them were some which

must have been nearly half-an-inch thick. The greater part of the mill-stones, mullers, stone-hatchets, and all implements, which might have been adapted either for defence or other personal use, were broken to a greater or lesser extent. Most of these objects bore manifest traces of a tool, either a pointed hammer or metal punch, which had been employed in breaking it. It is clear, therefore, that this destruction must have been intentional. On the other side, the collection of arms, implements, and vases found in chamber c was so large, that in their entire state they could not have found room, even supposing that the four walls of the chamber had been furnished with ranges of shelves over one another. These, therefore, may have been brought out of the smaller houses and collected into the principal one for the more secure and speedy destruction of all the resources of the castle. To make certain of their object they made an immense fire, which extended along the south side of the building. Into this they threw the various implements, having previously broken them. This appears to have been the case from the cinders and charcoal among which they were found, and from the fact that all of them bear marks of the violent heat to which they have been exposed. The same thing had occurred on the hearth where the burnt bones and shells mentioned above were discovered. These facts seem to warrant the conjecture that the same persons who took this castle were the authors also of this destruction. One thing, however, appears to me, from a careful examination of the whole ground, that, after the sacking and destruction of the castle, it was then finally and for ever abandoned.

After this description of this castle and the objects contained within it, follows naturally the question, who were the inhabitants? They could not be Bretons of the early middle ages, because their arms and implements were totally different from those of the occupants of Castle Coz. I do not wish to suggest that, as regards industrial details, they were much more advanced; but



I am convinced that in some respects (as, for example, that of pottery) they were their inferiors; nor were their habitations better constructed. But iron, which was so rare in our fortresses, was in general use with them. They had besides borrowed from Roman civilisation certain implements and forms of vases, which are entirely wanting at Castle Coz. Nor was it the Roman who left such extensive traces of their residence in so many parts of our country of so lasting and decided a character. The Romans besides were too skilful tacticians to establish themselves in such situations as that of Castle Coz, where they could not take advantage of their military superiority. We have, therefore, no alternative but to place as far back as the time of Gaulish independence, the occupation of this fortress.

The comparison of these habitations with others noticed in France and in certain other localities, the Gaulish origin of which is established by historic documents, does not permit us to doubt that Castle Coz was a Gaulish oppidum, analogous to those which Cæsar has described in his *Commentaries*. The place was, moreover, admirably calculated for a place of refuge to a population accustomed to rough weather, and to whom the most simple conveniences of life were unknown. Not only were the inhabitants safe from all attacks of enemies, but nature had supplied them with resources which would permit them to sustain a siege without fear of being starved out; for, from the middle of a large rock, which rises to the west of the fortress, is a spring of water very abundant the greater part of the year, and never dry in the hottest part of it. It was from this source that the workmen employed in the excavations supplied themselves; and, although it was the end of the summer, yet it still furnished a satisfactory quantity. On the other side there was a plentiful supply of shell-fish close at hand, and even at the present time this part of the coast is celebrated for its abundance of fish, so that one is almost sure of meeting with fishermen at the extreme north of the Peninsula,

the only spot where a descent to the sea is possible. About one hundred and fifty yards to the east is an abundant stream, whence in ordinary weather a supply of water could be had ; and, even in case of a siege, it was possible to reach it by means of boats. \*

It was not easy to ascertain the precise number of houses in Castle Coz ; but I endeavoured to arrive at some approximation by placing small squares of paper, secured by a stone wherever a depression in the ground marked the site of a house. When I had placed all the squares of paper I had, namely, one hundred and eight, there yet remained a great number of houses not thus marked out, so that I was not able to complete my operation. But I think I may, without any exaggeration, place the whole number at from one hundred and fifty to two hundred ; which, allowing five persons to a house, would give us a population between seven hundred and fifty and one thousand.

R. F. LE MEN.

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SOME PARTICULARS CONCERNING THE PARISH OF  
GLASBURY,

IN THE COUNTIES OF BRECKNOCK AND RADNOR, OBTAINED FROM  
AUTHENTIC DOCUMENTS, LOCAL TRADITION, BOOKS,  
AND PERSONAL OBSERVATION.

CYNIDR,<sup>1</sup> a Welsh saint, who flourished A.D. 433-464, and lies buried at Glasbury, founded the parish church there; this, like other sacred edifices of the ancient British Christians, was doubtless a rude structure, and occasionally renewed in the course of the six following centuries. Bernard Newmarch,<sup>2</sup> the Norman adventurer, who in 1092 subdued Brecheiniog by the sword, gave the advowson of the living of Glasbury to the monastery of St. Peter's at Gloucester, from whence this parish church derived its second dedication, and to which its rectorial tithes were appropriated. The 29th of June is still observed by the villagers as a day of festivity, being St. Peter's day.

By an exchange with the monks of the Gloucester monastery, in the year 1144, the manor of Glasbury passed into the hands of the Clifford family; and having, in the sixteenth century, become vested in the crown, it was granted to Sir David Williams by Queen Elizabeth.

The name of only one of the persons appointed by the abbot of St. Peter's, at Gloucester, to the parochial charge of Glasbury has been preserved, that of John Coxtton, who was instituted as vicar for that monastery in the year 1495. St. Peter's at Gloucester resigned, or was suppressed, January 2, 1540.<sup>3</sup> Its privileges, being transferred to King Henry VIII, were conferred by him upon the Bishop of Gloucester, so far as regarded the

<sup>1</sup> Rees's *Welsh Saints*, pp. 148, 149, 325; Williams's *Enwogion Cymru*, p. 93.

<sup>2</sup> Jones's *History of Brecknockshire*, vol. ii, art. "Glasbury."

<sup>3</sup> Burnet's *History of the Reformation*, vol. i, Part II, Appendix.

patronage of the living of Glasbury; and the bishop's successors in that see have ever since presented to the benefice, with one exception, in which instance it lapsed to the crown. What incumbent succeeded John Coxton does not appear. Lewis Rogers was instituted in 1567, Henry Rogers in 1612, John Lewis in 1613. He died in 1639, three years before the breaking out of the civil war. In the parish chest is a book in which entries are made of the disbursement and distribution of the charities of Rees Jones, clerk, bequeathed in the year 1612 (the same year with the Gwenddwr charity); and of the disbursement and distribution of the charities of Walter Meredith, scrivener, bequeathed in 1607. The account of Mr. Meredith's legacy is kept with great exactness. From 1614 to 1638, inclusive, it is attested by Jo. Lewis, vicar. In the latter year Alexander Griffith appears to have possessed the living, for under the date of 7th January, 1639, he gives an extract from the will of Walter Meredith concerning his bequest to the parish, and signs the copy "Alexander Griffith, vicar of Glasebury." From that time until 1643 the mode of distribution is particularly stated, and the several statements are signed by several parishioners and by the vicar. No signature is annexed to that of 1643; and the following note, in the handwriting of Mr. Griffith, is dated "1<sup>o</sup> Junij 1647:

"In the years 1644, 1645, 1646, being troublesome by reason of the wars, the legacy was detained; but by petition to the Committee of Sequestration in London, with the care and solicitation of Col. Sylvanus Taylor, the whole £12 was received, and in the beginning of June, 1647, distributed as followeth," etc.

Signed Alexander Griffith, minister. He likewise entered the account and signed it sometimes merely with his name, and sometimes with the title of "Minister", for the years 1648, 1649, and 1650. He wrote, but did not sign, that of 1651; and with the exception of the year 1655, when he paid the money through one of the churchwardens, he regularly disbursed and entered the particulars of this charity's distribution until 1661, when,

having surmounted the troubles of the times, he once more signed himself "Alexander Griffith, vicar of Glasebury," that parish over which he had evidently watched assiduously during a long period of abasement and penury. In 1661 he was instituted to the living of Llyswen, on the presentation of Sir Henry Williams, Bart., of Gwernyfed; and in 1670 to that of Llanelieu (properly Llanelyw), which appears to have been in the gift of Vaughan of Porthaml.

In Richard Symonds's *Diary of the Marches of the Royal Army during the great Civil War*, local particulars are set down concerning many parts of Wales, more especially the churches and churchyards. Having described the remarkable cross at Margam, Symonds adds, "Almost in every parish the crosse, or sometimes two or three crosses, perfect in Brecknockshire, Glamorgan-shire," etc. This notice affords evidence that the cross at Glasbury, and other crosses in the neighbourhood, were probably destroyed by the Puritans.

The following entry corroborates local tradition, and bears witness to the loyalty of the Gwernyfed family :

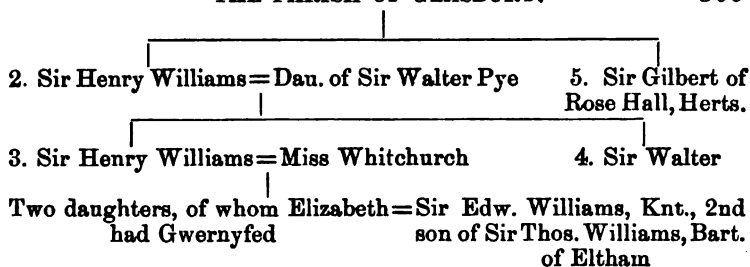
"Monday 4 Aug.—King's guards marched towards Brecknock. Tuesday 5.—His Majesty left Cardiffe, and went that night over the mountains to Brecknock. Wednesday to Radnor. By the way dyned at Sir — Williams, Baronet's house and faire seate in Brecknockshire."

Sir Henry Williams, who hospitably received King Charles in 1645, was the eldest son of Sir David Williams, Knight, one of the judges of the Court of King's Bench, who in the year 1600 purchased the estate, with the mansion, from its old possessors, the Gunter family.

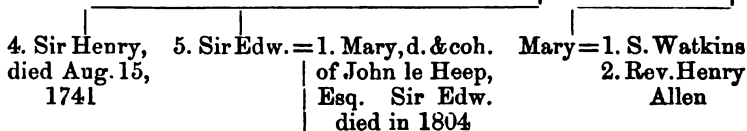
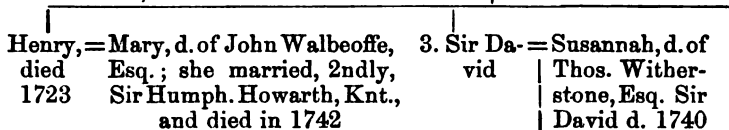
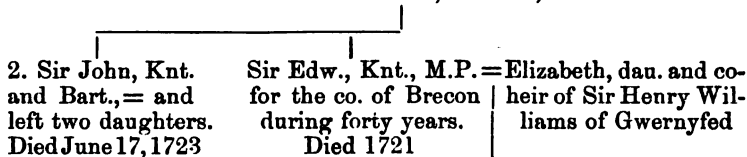
Sir David Williams, Knight, =

- |                                                                                          |                               |
|------------------------------------------------------------------------------------------|-------------------------------|
| 1. Margaret, dau. and heir of Sir David Gam,<br>Knight, of Aberbrân in the co. of Brecon | 2. Dorothy Lut-<br>ton, widow |
|------------------------------------------------------------------------------------------|-------------------------------|

- |                                                                                                                 |                                                                                     |
|-----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| 1. Sir Henry Williams, of Gwernyfed in<br>the co. of Brecon, created a baronet,<br>May 4, 1644. Died about 1652 | = Eleanor, dau. of Eustace<br>Whitney, Esq., of Whit-<br>ney in the co. of Hereford |
|-----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|



## Williams of Eltham, Baronet,



Edwd. d. 1800 Mary = Thos. Wood, Esq., of Littleton, co. Middlesex.

Williams (Baronets) of Gwernyfed bore, *argent*, a chevron between three cocks *gules*; on a chief *sable*, three spears' heads *argent* embued.

Williams (Baronets) of Eltham bore, *argent*, a stag trippant proper, hooped and attired *or*, bearing between his horns a royal crown proper.

Considering that from the year 1642 the bishops had been deprived of all political and ecclesiastical privileges, and the churches spoiled and desecrated; that the last prelate of St. David's, Bishop Mainwaring, had been a zealous and indiscreet royalist, and that the see had been vacant nine years at the Restoration,—it cannot be matter of surprise to find that the parochial church of Glasbury was then in a ruinous condition. But it appears highly creditable to Mr. Griffith that while sub-

sisting upon a diminished income, he had so faithfully watched over his pastoral charge as to be able, immediately after the Royal Declaration was promulgated, for the re-establishment of Church discipline, to obtain the signatures of all the principal people in the parish to the following document :

“To the Right Reverend Father in God, William Lord B’p of S’ct David’s, or in his absence, the Wor’p’ll his Chancellor & Commissarie g’rall in sp’uall matters & causes ecclesiasticall, & to his venerable Surrowgate w’tin the Archdeaconrie of Brecon.

“We the p’ishoners and inhabitants of Glasebury within the dioces of S’ct David & counties of Brecon & Radnor (whose names are hereunto subscribed), doe hereby certifie yo’r Lor’p. That s’d p’ish Church of Glasebury by ye late inundations & violent floods of the river Wye is in a most im’inent & inevitable danger to be utterlie demolished & destroyed (the one halfe of the steeple being already undermined & fallen into the river, the churchyard (well nigh) to the very Church door, consumed & washed away, the graves opened, & the bones carryed away), so that unles some speedie course be taken, all the materialls of the s’d Church, as timber, iron barrs, windowes, freestones, lofts, seates & doores, w’ch amounteth to a great sum of money, will be utterlie lost & taken away, the next or second flood, by the violence of the s’d river.

“O’r humble request is, that you will be pleased upon this our certifiatt in this suddayne & unexpected exigency to impower & co’mand the Church Wardens of s’d parish to take some speedie & im’ediate course to draw down the rest of the s’d Church (itt being impossible to be theare p’served). That the materials may be secured & kept safe towards the building of another.

“And we shall be bound to pray for you.

<i>Radnorse.</i>		<i>Brecons.</i>	
Alex. Griffith	Will. Jones	Henry Williams	
Vicar of Glasebury	James Watkyne	Milburn Williams	
Hen. Williams			
Richard Badam	Church-Wardens	Roger Reed	Church-Wardens
John Watkins	in Radno’r’s pt.	John Lewis	in Brecon’s pt.
James P’bert	Thomas ap Evan		Robert Phillipps
John William Badam	John Williams		James Prees
David William	John Blayney		Walter Williams
William Watkins	Thomas Powell		John Prees
William Jo’n Prees	Elizabeth Eustanes		Evan Johu
David Wm. Badam	Lewis Gunter		Harry Phillip

*Radnors.*

William Pritchard  
 Wm. Pritchard Watkins  
 Richard Tho. Powell  
 John Mathew  
 Jenkin Madock  
 William Lewis  
 Roger Pritchard  
 Thomas John Jenkyn  
 John Thomas  
 Roger Sollers  
 Owen ap Evan  
 Roger Walter  
 Thomas William  
 Henry William  
 William Williams\*  
 Phillip Walter  
 William Probart  
 Hugh Thomas  
 Wm. Lewis  
 Robert John  
 John David

Thomas Watkyes  
 John ap Evan  
 John Leyson  
 Roger Thomas ap John  
 Widow Gunter  
 Thomas Coventry  
 William Lewis  
 Thomas Gery  
 Evan Phillip Prosser  
 David William  
 John Travers  
 William Travers  
 Rees Thomas  
 William Bevan  
 Evan Duggan  
 Howel Travers  
 Paul John  
 Watkyn Prosser  
 John Watkyn dd'  
 Edward John\*  
 John Wm.  
 William John  
 Phillip Sands  
 Saunders P. En.

*Breconss.*

Harry Phillip David  
 John Morgan  
 Richard Edward  
 Rees Thomas  
 William Probert  
 Phillip Prosser  
 Harry Thomas  
 Thomas Prosser  
 Thomas Lloyd  
 Phillip Pöll  
 Evan Lewis  
 Wm. Bevan  
 William Thomas  
 Tymothy Woodford  
 John Woodford  
 Thomas Walter  
 Paul Hugh  
 John Prees ap Evan."<sup>1</sup>

This petition is copied from a manuscript in the handwriting of Mr. Griffith, probably the duplicate which he kept in his own hands when the original was presented to the Bishop. The church to which it refers is the first in this parish of which record or tradition preserves any memorial. It stood between the present channels of the rivers Wye and Llyfni, not far from their confluence, and within the meadow ground called the Stonces or Stances, which probably acquired this Saxon name from having been used by drovers as resting-places for cattle on their way to the English markets. A few mounds and stumps of trees still mark the site. There is a local tradition, strongly corroborated by circumstances, that Wye and Llyfni used to meet more than a quarter of a mile higher up, and that the church and vicarage-house were then divided only by a shallow rill passable on stepping stones.

<sup>1</sup> In the paper from which the above Petition is transcribed, the names are set at the foot in two parts: the first containing one column of signatures, headed "Radno'ss"; the other containing three columns headed "Breconss'." The names marked end the respective columns on the first page.



According to Theophilus Jones,<sup>1</sup> the river Llyfni takes its name either from rippling over the rocks of Llande-failog tre'r graig, from the old verb Llyfnu to babble, or from Llyfnu to channel or harrow; but the local pronunciation of the word is Llynfi, and thus it is often spelled.

The oldest registers of the parish of Glasbury extant commence in 1660, and are carried on in the same parchment book to 1695. Up to that date there occur several entries of burials at Felindre, and in Aberllyfni churchyard and church. Marriages and baptisms in Aberllyfni Church and in Felindre Chapel are entered in the years 1660 and 1661. No churchwarden has been appointed for Aberllyfni since the Restoration. In the course of the eighteenth century<sup>2</sup> Aberllyfni Church and Felindre Chapel fell to ruin. Even tradition has forgotten the site of Pipton Chapel, of which every vestige was effaced during the same century from Pipton Green.

The site chosen for the new church and churchyard of Alexander Griffith was a piece of ground called Clas dan Coed y Bolin—the Close under the Pole Wood. It was the gift of Sir Henry Williams, but Lord Hereford, being the present proprietor of the small selvidges of land which lie outside the sacred enclosure, and from which it seems to have been separated, while the manor continues in the Gwernyfed family, it is probable that Sir Henry purchased the site from the contemporary owner of the Tregoeod property.

The following quotations mark the date when this church was first used for sacred purposes, probably under the Bishop's licence.

“David, the son of Thomas Pugh and Alice his wife, was baptised the 15<sup>o</sup> of Januar. 1664, being the first baptised in the New Church.” “Watkyn Prichard and Mawd Prichard were married the fourteenth day of January 1664 in the New Church.”

<sup>1</sup> *Hist. of Brecks.*, ii, p. 388.

<sup>2</sup> See note to the account of Glasbury in the *Hist. of Brecks.*, on the authority of the Rev. J. Hughes, M.A.

A manuscript, endorsed in the handwriting of the Rev. John Hughes, and found with the petition among his papers, contains the "Form of Consecrating Glasebury Churchyard," which is another holograph of Mr. Griffith's. It is paged 1 to 14, affords a remarkable picture of the social state of the times, and begins abruptly with the Bishop's address to the lay and clerical representatives of the parish.

"S'r Henry Williams & you Mr. Griffith, w'th the rest of the parishe. I have binne often intreated by you to come & consecrate a Church and Churchyard. I pray you declare unto me the reasons of it."

"Right Reverend Father, & o'r Diocesan, we humbly beseech yo'r acceptance of our Reasons in this paper.

"Heretofore wee had a Church upon the other side of the water, w'ch lyeing low was inundated upon by this river, & soe devoured & torne down as the ruines may expresse to yo'r eye, that it hath binne longe unusefull to the parish for those godly purposes to w'ch it was intended. We have thought it therefore fitt for the securing from such like future mischeife to build another in its steade upon this side the water, where the inundation of this river cannot hurtfully reach it; and God having pleased to give a blessing to o'r endeavour, wee have now brought it to such a perfection as will lack nothing to be used for divine offices, but only yo'r episcopall consecration, w'ch therefore wee humbly begg you wilbe pleased to grante."

"I am ready by the grace of God to doe this, or anything con-  
ducing to God's glory & the good of anie in my diocesse, & for  
that purpose am come thither: therefore show me the ground for  
the Churchyard, & the house intended for the Church."

A. "This & this."

B. "Lett us walke about & see the ground, & upon that con-  
sider the fitnessse of it to these holy purposes."

*"In the perambulation these sentences are to be reade:*

"Gen. iii, 19.—'In the sweat of thy face shalt thou eat bread  
till thou returne to the ground, for out of it wast thou taken; for  
dust thou art, & to dust thou shalt returne.'

"Dan. xii, 2.—'And manie of them who sleepe in the dust of  
the earth shall awake, some to everlasting life, & some to shame  
& everlasting contempt.'

"Eccles. xii, 7.—'Then shall the earth returne to the earth as  
it was, & the spirit shall returne to God that gave it.'

“Jo’n xii, 24.—‘Verily, verily I say unto you, that except a corne of wheat fall into the ground, & die, it abydeth alone; but if it dye, it bringeth forth much fruite.’

“Cor. xv, 24.—‘It is sowed in corruption, it is raised in incorruption.’

“43.—‘It is sowed in dishonour, it is raised in glory: it is sowed in weakness, it is raised in power.’

“44.—‘It is sowed a naturall body, it is raised a spiritall body.’

“Job. xix, 25.—‘I know that my Redeemer liveth, & that he shall stand att the latter daie upon the earth.’

“26.—‘And though after my skin, worms destroy my body, yett in my flesh shall I see God.’

“27.—‘Whom shall I see for myself, & mine eyes shall behold, & not another, though my reines be consumed w’thin mee.’

“Eccles. lxxi, 26.—‘Whatsoever thou takest in hand, remember the end, & thou shalt never doe amisse.’

“Es. i, 6.—‘My sonne, lett teares fall down over the dead, & beginne to mourne as if thou hadst suffered great harme thyself, & then cover his body according to the custome, and neglect not his buriall.’

“Jo’n, xi, 25.—‘Jesus saith unto her: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.’

“26.—‘And whosoever liveth & beleeveth in mee shall never dye.’

“These sentences out of holy writt I have read unto you, that you may consider the frailnesse and earthynesse of yo’r bodies, that you may consider one day whither at the last you must come, as likewise the great power and goodness of God, who, though you lye here covered & shutt upp in the bowells of the earth, yett one day the angell of the Lord shall blow a trumpet, and the dead shall arise againe. They who have donne well to eternall glory, and they who have donne ill to eternall misery.

“These churchyards are the bedds of nature, where every one must lye, and every one shall arise againe to receive judgment. And, good Christians, I would advise you to frequent these places w’ch are apt to preach this doctrine to you, & putt you in mind of such thoughts; or if it doe not, yet that you study this Booke when you come hither, & you will find how all yo’r forefathers have slept in such beds as these, how you must, & yo’r posterity, one day lye in this or the like. And doe not make this Churchyard only a passage to ye Church; but by such thoughts a pr’paratory sermon, to fill yo’r soules w’th heavenly meditations, to make you fitt for that blessed society & those holie duties to w’ch you are goinge.

“ Well, by these you consider death and the judgment in general ; but that you may in particular reflect upon this duty we are goinge about, & consider the religious practice of the Church, wee will begin w<sup>th</sup> the father of the faithfull.

“ Read the 23 cap. of Genesis. You may observe in this cap. that Abraham, the father of the faithfull, bought att a great price the field of Machpelah, of Ephron the Hittite, for a buryinge-place, where att the first he buried Sarah ; & as you may observe in the 49 of Genesis, there was Abraham buryed, there Isaake and Rebecca his wife, there Jacob buried Leah, & in the last cap. there was Jacob likewise buried himselfe. Soe that we may observe, even from this act of Abraham, that holy men dedicated places of purpose for the buryinge their dead. And those holy men chose such places to co<sup>m</sup>itt their bodyes to. Nay, in this cap. wee may observe that this was not only a propheticall revelation to Abraham, or a positive lawe of God to the Jews, but the lawe of Nature. The very Gentiles did soe likewise. You may observe in the sixth verse of this chapter that the children of Heth answered Abraham, ‘ Heare me, my Lord, thou art a mighty prince amongst us ; in the choyce of o<sup>r</sup> sepulchres bury thy dead, none of us shall w<sup>th</sup>hold from thee his sepulchre.’ Soe then they had sepulchres & places sett apart to bury their dead in. Well, wee go on. As Abraham, Isaake, & Jacob, soe did likewise Joseph, as you may find in the last cap. of Genesis, co<sup>m</sup>and his bones to be carried into the holy Land to be buryed there, w<sup>ch</sup> was afterwards performed, as you may find Joshua the xxiv, 32.

“ Well, then you may discern that these holy persons are a precedent to us of this duty, as well as others, & you may yet perceiv how sacred these places, & of w<sup>t</sup> esteeme in the world they were ; that when Abraham bought this field, he was but a sojourner there ; and two hundred years after, when Jacob was buried there, although the posteritie of Abraham were inhabitants in another country, & held no co<sup>m</sup>erce w<sup>th</sup> them, yet the right of his purchase was preserved for his posterity untouched. O, how much more faithfull, how much more carefull of pious duties were these, then those of o<sup>r</sup> latter tymes, where nothinge dedicated, yea consecrated to holy purposes, was free from their injury !

“ Thus much I note to you out of this chapter. Let us goe on. In the last of Deut. you shall find God himself providinge a buryinge-place for Moses. Look amongst the Kings of Israel, & you shall co<sup>m</sup>only finde them buried in the sepulchre of their fathers. Yea many private men had buryinge-places set apart for that purpose. You may have two instances in the 13 cap.

of the first Book of Kings, verse 22. The old prophet told the man of God that for his sinn he should not come into the sepulchre of his fathers. His fathers, then, had sepulchres, and not to be buried there was a judgment. But in the 30th verse, see, the old prophet is said to lay that man of God in his owne grave. These were burying-places where families were buried. Let us come to the New Testament, & we may find there that o'r Saviour himselfe was buried in a pr'pared burying-place by Joseph of Arimathea, as you may read Matt. xxix, 60; and that costly ointment was bestowed uppon him by Mary in the 26 cap. 10 verse. You shall find he commended that cost as a thinge in order to his buriall, w'ch should be glorious. Isaiah xi, 10, C. B. 9. Well, then, the patriarchs before our Saviour, & he himselfe, honored these solemne burying-places, we need no more: yet to shew that this was the practice of the Church, we may find that the Xtians, even in the daies of cruell persecution, had their dormitories and cemetaries in w'ch they layd their bodies to sleepe their longe sleepe untill Christ shall call, 'Lazarus, arise!' And att the first, when they were forbid their oratories in their Christian meetinges, they then fled to their cemetaries out of the city to performe the religious duties in, untill they were persecuted thence alsoe. Which may be found in a litle more than two hundred yeares after Christ, where it is reported in the tyme of Calixtus, the first Bpp. of Rome, who was livinge in that age, & dyed a martyr, that there were 43 cemetaries about Rome. Therefore that you may observe in that litle tyme how pr'tious in the eyes of that glorious Christ w'th whose blood the future Church was watered, these Churchyards were, soe that men, multitudes of men, in that age when their Churches were deadly, made their Churchyards not their burying-places only, but their places of confession, yea their martyrdome. I will not trouble you with the story of their deemeanure. See wee how they were fenced w'th lawes & canons. It will easily appeare from thence to descend downe to us.

"But now it may be answered, Why soe? W't neede of any such thing? When the soule is gone, let the bodie dye in the field, & be devoured w'th birds or beasts; let a man dye in the sea, & the fishes devour him, let him be burned to ashes by fire, God can quicken att the last all these scattered atomes together as well as make them att the first, & can extract their essences and beings out of the stomacks and maws of fishes, birds, & beasts. There is noe difficulty to him in it. This is true. It is not in regard of God, but o'rselves that wee doe it, & in a religious honor of God. O, beloved! God made o'r bodies after an especiall manner (Gen. ii, 7). He formed us of the dust of the

earth. Other things, att his word, leapt out of that matter in w'ch potentia they lay before; but he formed man, that is his body, for the breath of life. His soule was putt in afterwards, in honour of that work w'ch God soe honored. Let men take care of these bodyes; & this being a thinge writt in nature, I might be longe in enlarginge uppon the manner of the Gentiles, but *majora cano*.

“I have greater things than this to speak of. These bodyes of o'rs are members of his body (Ephes. v, 30); we are members of his body, of his flesh, and of his bones. As then Joseph & Nicodemus, who had the advantage of us, & were before us, did care of his naturall body in the buryinge of it, soe let us take care & follow their blessed steps in piously buryinge these parts of his misticall body. Nay, I Cor. vi, 19, our bodyes are called the temples of the Holy Ghost. O, let us take care of those sacred places w'ch he hath chosen to inhabite in, yea o'r bodyes! Although they are not masters and governors of the mysteriyes of holynesse, yet they are excellent servants of righteousnesse, as St. Paul calls them, Rom. vi, 19. W't should I say more, or w't can be sayd more? Christ dyed to save yo'r bodyes, O, take a care of that w'ch Christ held so deare! Att the last day he will glorifie yo'r bodyes. Neglect not that w'ch Xt will exalt, & held at such a price. I will add one heavenly passage out of St. Aug'e: 'Thou wilt hold pr'tious thy deare ffrinds ringe or any memoriall thou hast of him, shalt thou not much rather his body w'ch is dearer?' Not, for God's sake, therefore, to save his eyes the seekinge, or his power the labor to gather together the crumbs or digested peices of o'r bodyes, doe wee thus bury them in these places; but honoring his glorious worke, to shew o'r utmost affections to that w'ch he held soe deare, & to awake the hope of o'r resurrection att the last day. Thus you have seene the practice of the Church, & the reason why wee sett those pieces of grounde to these purposes, w'ch now wee seeing pr'se-dents & reasons for w't wee doe, lett us attend the worke; & that wee may doe the better, & have a blessing uppon, lett us call uppon Almighty God in the humble & hearty prayer,—

“‘Our Father,' etc.

“O, most blessed and glorious God, who givest bounds to the sea, & hast established the heavens in their course; who settledst the limits of all thinges, whether spirituall or corporall, assist us, O Lord, in this duty of apropiatinge this place to be a restinge place & depository for the dead of this parishe. That by thy acceptance & blessinge of this duty, what wee shall consecrate uppon earth may by thee be confirmed in heaven; & that wee, thy poor unworthy servants, may be accepted by thee in

this holy office, not weighing o'r merritts, who are dust & ashes, sinfull, offending wretches, but pardoninge o'r sinne, & accepting this o'r bounden duty, for the merritts of Jesus Christ o'r only mediator and redeemer.

“‘Sir Henry Williams, since, like Abraham, you have bought this place for the buriall of the dead of this parish, it is fitt you should resigne yo'r interest in it for this godly & religious interest; and to that purpose, in the name of the whole I entreat you to deliver me a turfe in token of yo'r resignation.’ *Then let him digge a turfe, & give it into the B'pp's gowne, w'ch he houlds for that purpose, sayinge,* ‘Right Reverend Father, by this turfe I resigne upp all my interest in this circuit of ground, to be a buringe-place for ever for the dead of this parishe of Glasebury, into y'or hands, intreatinge you to accept of it to that purpose.’

“‘S'r, I doe accept it, & w'th my acceptance beseech God to bless you in this pious worke; and be confident, if you be not weary of well doinge, but persevere in honoring him, he will bless you.’

“‘This noble gentleman haveing delivered upp his interest in this place for this duty, I, William, by the providence of God B'pp of this diocesse of St. David's, doe by the authoritie co'mitted to me, in the most blessed name of the Father, the Sonne, & the Holy Ghost, consecrate this circuite of ground to be a restinge place for the bodyes of those who shalbe buried here, untill the last day of doome.’

“‘And now I acquainte you of this parishe, from henceforth here must be none of yo'r parishe feastes, noe lawe courtes, noe musteringe of soldiers, noe prophane & common uses be exercised. Nay, this place must not be abused by the buriall of heathen people here, w'ch dyd w'thout haveing given their names upp to the Lord. Nor any person who haveing forsaken his faith, hath binne, for contempt of the Church, iustly excommunicated, & before his death hath not made an humble confession acknowledginge his offence, & received absolution; for w't communion hath light w'th darknesse, or those bodyes w'ch have served the Lord in this life, w'th those who have contemned him. This wilbe yo'r duty to take care of. And that you may doe it the better, lett us pray to God for a blessinge uppon :

“O most mighty & powerfull God, from whome all power is derived both in heaven and earth, soe that noe man hath propriety in any thinge but w't is ratified by thy authority, confirme, O heavenly Father, wee most humbly beseech thee, this dedication and appropriation of this place to thy service. Be thou a wall of defence to it, that the enemy may have noe power to annoy, nor the wicked approach to hurt; pr'serve these bodyes

w'ch shallbe co'mitted to this earth, untill thy glorious cominge att the last day to judgment, & cause them to arise. O God, the Father, who madest these bodyes, & didst p'serve them alive, guard them when they are dead. O God, the sonne, who hast redeemed these bodyes w'th thy most pr'tious blood, keepe them & pr'serve them by thine infinitely wise providence. O God, the Holy Ghost, who didst please to inhabite & dwell in these bodyes liveinge, guard them when they are dead in the grave. O holy, blessed, and glorious Trinity, three Persons & one God, who hast provided eternall blessinges in heaven for them, guard them w'th thy allmighty providence when they are here in this earth, that they & wee, att thy glorious appearance to judgment, may meete thee w'th joyfull triumph & hallelujah for these unspeakable mercyes & goodnesse. But, O God, since by the frailnesse & weaknesse of man's judgment, such may be admitted to these societies who have not a wedding garment, wee pray not for such, they have their portions w'th the Devill and his angells. But, O Lord, wee pray thee for them who have binne sanctified by thy Spirit, & resigning their soules into thy most blessed hands, shall have their bodyes co'mitted to this earth. And wee pray for o'rselves that wee dayly increase more & more, by thy favour, in sanctification, untill wee come to such a measure of perfection as shalbe accepted of thee.

"These thinges, O most glorious God, grante us, & w'tsoever els thy infinite wisdome shall know fitt for us, for Jesus Christ's sake, in whom thou art well pleased."

On the cover of the old Register-book are the words—

"The New Church of Glasebury was consecrated by the R. Rev. Father in God William Lucy, Lord Bishop of St. David's, the 29th of June, 1665, being St. Peter's Day, & soe called St. Peter's Church.

"Timothy Halton (S.S. Th. Bacch. & Coligij Regina Alum. Oxon. Alum.) preached the consecration sermon.

"Alex. Griffith, vicar.

"Henry Williams of Penyllan }  
"Richard Edwards } Churchwardens."

Before this great parochial event the active vicar had performed an essential service to the locality by certifying the boundaries of the several parishes and chapelries comprehended under his pastoral charge as incumbent of Glasbury.

A fly-leaf of the Parchment Register-book bears the following curious and interesting record of



“The Meares between Aberllyfni & Glasebury & Pipton :

“1. It begins at Llyfni, in the upper end of Gwerladd Fawr, where the bridge once stood, at a hollow gullet, & soe along the old ditch downwards the meadow ; all w'ch, to the lower end, is in Pipton, except about two dayes math, w'ch is in Radnorss'e & Glasebury p'r'sh, & then to Glis meadow, w'ch is in Glasebury p'r'sh & Radnorss'e.

“2. Then over the way to the middle of the highway leading to Glasebury Bridge, taking in Wm. Richard's new house built upon the highway being in Glasebury.

“3. Then along Richard Eustane's lands unto Coed Bollin, w'ch is whollie in Glasebury p'r'sh.

“4. Then to Penydduall joyning upon Garden Vach, being the Wid'w Gunter's lands in Radnorss'e ; then along the Garden Vach to the very end of 4 Acres & a meare between Trusllwch & the 4 Acres to the highway. Mr. John Hl. Then to a great stone by the highway. Then over the way to a great oake in the Warren, whereof 17 acres, with part in the Cwm, is in Radnorss'e, joyning to the old Sheapherd's house in Glas. Thence along an old highway to the Cwm.

“5. Thence to an oaken tree by the river Syfyddi, then over Syfyddi river to the 3 acres called Yto Chopp, where two oakes are marked.

“6. Then over a ditch or hedge to the midst of the Upp. Warren, where the oakes near the cross hedge are the meare.

“7. Then over the highway to the Parke, to the upper end of the Lloinie & Gwn Deuroeth. Then to a green pathway that leads to the Lodge, to a standing theare where a great oake is marked, & so over that way to Llandrisiog ; thence to the river, & over the river to the Parke pale joyning to Tyle Glâs. Thence to Maes y Fidwen, whereof about seaven ridges are in Glasebury parish.

“8. Thence to Gwladd y Grog, to a stone shewn, & so along to another stone, & thence to Gwrlodd Jenkin William's in Aberllyfni parish.

“9. Thence to Maes Mawr, next to the Parke, and thence to Maes Mawr Ucha to a great oake, & to the highway.

“Now all within this circle, towards Aberllyfni Church, is in Aberllyfni p'r'sh ; and without, in Glasebury & Pipton.

“This was meared A'o D'm'i 1665, Henry Williams & Thomas Beavan of Skynlas, churchwardens of Glasebury, upon Ascension Day ; Alexander Griffith, vicar of Glasebury, aged 65 ; Thomas Watkyns of Aberllyfni, aged about 80 yeares ; John ap John of the same, aged about 80 ; Owen ap Evan of Pipton, aged 60 ; Watkyn John Jenkyn, aged 70 ; Henry Thomas Goch, aged 55 ;

Roger Walter of Pipton, aged 70; and a great company of both p'r'shes."

Henry Williams, of Scynllas, was the first person buried in this church; the date of his interment being July 30, 1665. He was the ancestor of a family which supplied several successive vicars to Glasbury, and became extinct in the male line about the middle of the eighteenth century. Their coat armour was *argent*, a wyvern displayed proper. One sister of the last male heir married Thomas Hughes, Esq., of the Neuadd, since called Glasbury House, in the county of Radnor, and was the mother of thirteen grown-up children, of whom only the eldest and youngest were daughters. The other sister of the last male heir of the Scynllas, Gwern, and other estates, bequeathed them to her eldest niece, Bridget Hughes, who was for many years the tenant of her eldest brother, the Rev. John Hughes, M.A., and subsequently of his youngest daughter and co-heiress Isabella, at Glasbury House.

The arms borne by the Hughes family of Crogen Iddon, Glyn, and Glasbury were *sable*, a chevron between three fleurs-de-lis, *or*. Crest, a dexter hand and arm gauntleted proper, bearing a fleur-de-lis *or*.

Among the registrations of the parish the names of children and grandchildren of the Rev. Alexander Griffith frequently occur. "Ursula, the wife of John Blayne, and daughter to Alex. Griffith, was buried 9th of January, 1672." "Gaynor Goodman, the wife of Alex. Griffith, clerk, Vicar of Glasebury, was buried the 25 of February 1672 aged 77." The good vicar survived these family afflictions four years, and kept the parish books with his usual exactness and neatness until within a short time of his decease. "Alexander Griffith, Vicar of Glasebury, Rector of Llanelieu, Died the one and twentieth, Buried the four and twentieth of April 1676." "His successor in the Vicarage, Thomas Powell, was buried the last day of December, 1682."

Among the subsequent entries may be found some of considerable local interest, for instance:—"William

Davids of Talgarth commonly called Y Quaker Coch was found dead on the wayside in a place called Grosecegir—(it is reported that he made himself away upon discontent because he should not marry his maide. The Lord of the Manor seized on his goods, and his body is in Glasbury Churchyard near the way as goes to Aberllyfni, where no good Xtians are buried)—on the 27th of November 1688.”

Henry Somerset Duke of Beaufort, President and Lord-Lieutenant of Wales and the Marches, made a stately progress in the year 1684 throughout the territories under his government. Among his attendants on this occasion was Mr. Thomas Dineley, who has left an interesting record of the incidents, and a valuable description of the localities. He says:—“Glasbury Church between Hay and (within seven miles of) Brecknock near the road hath these two tombstones in the chancell: Here lyeth the body of Gryffith Williams of Werne in the parish of Llanthew in the county of Brecon, Gent; who departed this life xii<sup>th</sup> day of June at the Skynlas in the county of radnor in 1683, aged <sup>v</sup><sub>61</sub> LXXI. The other, Silence James Watkins of Tregoyd, etc., 1681.”

The church consecrated in 1665 consisted of a chancel, a nave, and a low square tower, having a sloping pyramidal roof covered, like the rest of the edifice, with tiles, and surmounted by a weather-vane. The tower contained six bells. The pulpit and desk were fixed close to the southern wall of the nave, a little westward of the chancel partition. The cloths were dark-blue, and that overhanging the pulpit bore in gold letters the date 1665. The royal arms were painted over the middle of the western side of the chancel partition. The ten commandments, the creed, the Lord's prayer, and various texts of Scripture decorated the walls in suitable places. A gallery of three or four large pews stood against the northern wall of the nave, and was approached by a broad oaken staircase. A gallery for the singers stood against the western wall and was ap-

proached by a staircase from the tower. There was a door in the western wall of the tower, and a door in the southern wall of the chancel. The principal entrance was in the southern wall of the nave, near the tower, and protected by a porch having stone benches, and a wooden gate.

It would appear that the old materials used in the construction of this church conduced to its premature decay. It was capable of containing only three hundred and twenty persons, and in the spring of the year 1836 its dilapidated state and the increased population of the parish caused the Rev. Charles Bradley, vicar, and his principal parishioners to take measures preparatory to its immediate demolition, and the erection of a new structure.

JANE WILLIAMS.

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CATALOGUE OF THE HENGWRT MSS. AT  
PENIARTH.

(Continued from p. 100.)

335. VOCABULARIES in Latin, Welsh, and some English, transcribed, in 1606 and 1608, by Jones of Gellilyfdy. At the commencement is the following introduction: "Ir Darleyd—Anwyl darleyd y medweryd lyfyr Geiriyd ef syd yn amgyffred audurdodeu kasgledig o lau Rossier Morys alan o lyfyr Brud brenhined ynys Brydain, ar Groglit o lyfyr Siarlemain ar pumed lyfrau Geiryid a ysgrifennais ef alan o lau yr hen Risiart Langfford ar ladin ymlaen y Gymraeg a pob rann o ymadrod ar eu pennau eu hunain ar ladin ymlaen y Gymraeg a lawer o avvanegiadau erail gyd a hynny." 4to. See Nos. 277 and 336.

336. Alphabetical biography, in Welsh, in the autograph of the same Jones of Gellilyfdy. 4to, seventeenth century.

337. Another volume in the autograph of John Jones. It contains Aristotle's Advice to Alexander the Great; Natural History; the Day of Judgment; Miscellanies,

amongst them Triads attributed to Taliesin, p. 40; the History of the Ship of Madoc, son of Owen Gwynedd, p. 59; the legend, "Yr Oleu bendigedig a ddoeth i gyss-egru brenhinoedd yr ynys honn," p. 105; old Proverbs; Biography of Philosophers. This MS. was written in, or in and about, the year 1611. 4to; all in Welsh.

338. Troilus and Cressida, a Welsh interlude, in the autograph of the same John Jones. This MS. was written in, or in and about, the years 1613 and 1622.

339. The next MS., which Mr. Owen describes as "Brud y Breninoedd, Genealogies, Triads, etc., vellum, 8vo," is not numbered in his printed catalogue of these MSS., but in one of his manuscript catalogues it is numbered "339." I have been unable to identify it, but I suspect it to be the same as that which I have placed under No. 536.

340. Described by Mr. Aneurin Owen as "Poetry by Davydd ap Gwilym and Gruffydd Grug, and a Grammar. 8vo." I have not found, or have been unable to identify this MS. Probably it may yet be forthcoming.

341. The Primer of David Dhu of Hiraethog, the Vision of St. Paul, and a Calendar; all in Welsh, 12mo, vellum, fourteenth century. On a leaf at the end, in a hand of the fifteenth century, is a pedigree deducing the descent of Ieuan ap Ieuan, a descendant of Owen Keveilioc, from Adam! This volume is contemporary, or nearly so, with David Dhu, and may be in his hand. It is imperfect, and wants arranging and binding. See 433.

342. This MS. is described by Mr. Aneurin Owen as "Song of the Three Children in the Fire. Song of Zachariah. 8vo." I have not been able to identify it with certainty; but I have little doubt that it is the same as that which I have placed under No. 433.

344. Vocabulary in the autograph of Jones of Gelli-lyfdy, 12mo, Sept. 1639. See No. 277.

345. Ditto, ditto. See No. 277.

346. Logic, Physica Universalis; from the Sebright collection. Folio, seventeenth century.

347. This MS. contains a transcript of three Dramas in the ancient Celtic language of Cornwall, which are preserved in the Bodleian Library: 1, Ordinale de Origine Mundi; 2, Passio Christi; 3, Resurrectio Domini. Folio, seventeenth century. From the Sebright collection. See No. 310.

348. Transcripts of Orders for the Administration of Justice in Wales, in the reign of Elizabeth, dated 8 July, 1561, 25 Nov. 1559, 25 June, 3rd of Elizabeth; an Inquisition relative to the boundaries of the townships of Lledwigan Llys and Bottenlly, in Anglesea, taken 10 Dec. 11th Elizabeth; and another Inquisition relative to the boundaries of the townships of Rosemanagh and Llysdulas, in the same county, taken 20 Aug. 10th of Elizabeth. The first of these transcripts wants the first leaf, and the last of them nearly the whole of the "Teste." Fol., 17th century; from the Sebright collection.

349. Laws of Howel Dda, 4to, fifteenth century, in Welsh; from the Sebright collection. This MS. was made use of by Wotton in editing his edition of the Welsh Laws, as appears by the following note, in his hand, at p. 160: "Folia duo casu quodam, nescio quo, desiderantur: ne mihi lacuna hæc imputetur, hoc hic loci monendum duxi. G. Wottonus. Sed ni fallor inveniuntur post pag. 168." This volume is slightly imperfect at the end. It wants less than occupies one column in the last page of Wotton's work; and after this deficiency occur several pages, which would seem to be displaced from some other part of the MS.

350. This MS., a miscellaneous collection, formerly in the library of the well known Edward Lhuyd, of the Ashmolean Museum, and afterwards of Sir Thomas Sebright, Bart., was purchased by Col. Salesbury of Rhûg, or his brother, Lieut.-Colonel Vaughan of Hengwrt, at the sale of the Sebright Library; and several of the notes, and I believe much of the text, are in Lhuyd's hand. The volume contains a summary of the "Liber Landavensis," in Latin; "Seith Doethion Rufein" (the seven wise men of Rome), by Llewelyn, the priest, in

Welsh; a transcript of a MS. on vellum, in the library of Jesus College, Oxford; "Ebostol y Sul"; "Ach Cynawg Sant"; "Ach Catwg Sant"; "Enweu Brenhinedd y Bryttanyeit" (the names of the kings of the Britons), in Welsh; "Llyvyr ancw Llan Dewi Brevi," containing legendary tales and religious treatises,—amongst them "The Lucidar," in Welsh, from an ancient copy in Latin, on vellum, in the Ashmolean Museum at Oxford, No. 1289; Tit. vi, "Breudwyt Pawl Ebostol" (the vision of St. Paul the Apostle); "Buchedd Beuno" (life of St. Beuno); and the "Kysegr lan vuched"; "Meddygon Myddvai"; Sir John Wynn's History of the Gwydir Family; an Answer to the North Wales Men who maintain Anarawd to be the eldest Son of Roderick the Great; a copy of a Note-Book by Mr. Robert Vaughan of Hengwrt; and a List of the Sheriffs of Merionethshire from 1541 to 1668 inclusive. Near the end of the volume, written on the backs of the pages, commences a miscellaneous collection, as follows: Genealogies and Historical Notices of South Wales Families; Topographical Notes relating to Glamorganshire; Hanes Owain ap Urien; Mabinogion; Extent of Wentwood; Welsh Poetry by various authors, amongst them, Gytto'r Glyn and Rhys Goch or Yri; a tract in very old English, which is headed, "Quæ sequuntur veteri Anglorum linguâ e codice membranaceo (in 4to) quem nuper Bibliothecæ Collegii Jesu donaverat D. Thomas Wilkins Glamorganensis. Incipiunt documenta Regis Aluredi." Folio, seventeenth century.

351. This volume also belonged to Edward Lhuyd, and afterwards to Sir Thomas Sebright. See dedication to Hearne's "Alured of Beverley," 1716. Lhuyd's handwriting occurs in several parts of it. It contains a letter from W. Jones to Edw. Lhuyd; a large collection of Welsh poetry,—amongst the compositions of other writers, poems by Lewis Glyn Cothi, Rd. Kynnwal, Dr. John Kent, Wm. Lley, Simwnt Vychan, Einion ap Gwalchmai; a short Welsh vocabulary; Meddygon Myddvai (art of healing), see No. 350; catalogue of Welsh

MSS.; measure of land in Carnarvonshire; "Lawes & Costoms within the Lordshippe of Dyffrynclwyd afore y<sup>e</sup> Shireground," before it was shire ground (part of a county); inscription on Macduff's cross in Fife; petition to King James I from Thomas Canon, Esq., surveyor of the crown lands in South Wales; topographical notes relating to parts of Denbighshire; brief note of instructions to be ordained by Her Majesty (Queen Elizabeth), to be observed by the President and Council in the Marches of Wales; letters from "Robertus Josephus, Eveshamus claustricola," to John Harrison, monk of Tavistock, and others. To these letters, one page of which is imperfect, is the following note, in a later hand: "I find in Holingshed's Chronicles, amongst the names of the learned men who flourish'd in King Edward the Sixth's reign, one Doctor Joseph, an excellent preacher, mentioned, who I presume to be the author of these Epistles." At the end of the volume is "Ordo tomorum et librorum divi Augustini." Folio, sixteenth and seventeenth centuries.

352. Another miscellaneous volume from the Sebright library, containing Law Proceedings, in French; rental of lands in South Wales and the Marches, in Latin; "Gosodiad Ynys Brydain"—a description of Britain in the autograph of Griffith Hiraethog, and written by him in the years 1543 and 1548; Welsh Laws, a fragment. There is also an imperfect note of the expedition of Henry VIII to France in 1513. 4to, sixteenth and seventeenth centuries.

353. Another volume from the Sebright collection, containing Aristotle's Logic, in Latin, written in a small and beautiful hand; letters in French, epigrams and letters in Latin and French. 4to, seventeenth century.

354. Another volume from the Sebright collection. It contains Ordinances of the Church, fifteenth century, in Latin; the beginning wanting,—ending, "Constat Houtinton"; "Dares Phrygius," a fragment, in Welsh, seventeenth century; British History, a fragment in Welsh, seventeenth century. 4to.



355. Another volume from the Sebright collection, containing genealogies written by Wm. Kynwal in 1582; description of Britain; history of Charlemagne; pedigrees of British saints; and some other pedigrees, amongst them a short one of the house of Tudor; story of the blessed oil. A great part of this MS., some of the contents of which are imperfect, is in the autograph of Wm. Dyvy, "Bard," and was written by him in 1586. 8vo, sixteenth century, all in Welsh.

356. This volume also is from the Sebright library. About one half of it contains poetry, the remainder medical receipts. Some of the poetical pieces, and of the medical receipts, are injured and imperfect. Amongst the poetry are compositions by the following writers: Sion Tudur, Griffith Hiraethog, Iolo Goch, Sion Philip (an elegy by him upon the death of Queen Elizabeth), Archdeacon Prys, Wm. Lley, David Lloyd ap Llewelyn ap Gruffydd ("Kywydd i Owain Tudur o Fon pan garcharwyd ef an Frenhines Ffrank"), David ap Edmund, Thomas Prys of Plas Iolyn (an elegy by him upon the death of Sir John Lloyd, of Yale, Knt., in 1606). 8vo, sixteenth and seventeenth centuries, all in Welsh.

357. This MS., nearly the whole of which is in the autograph of Sir Hugh Pennant, priest (see Williams' "Biographical Dictionary," so often before referred to), was given by Wm. Wynn, of Maes-y-neuadd, Esq., in 1699, to Edw. Lhuyd of the Ashmolean Museum. From him it passed into the Sebright library. It contains: Avallenau Merddin; fragment of a Chronicle of Wales; Achau y Saint, a fragment; the Kings of Britain; Scripture Genealogy; the Tribes of Wales; Gwyrthiau Mihangel; Awdyl ("y wnaeth panthion"); "Cywyddau, by David ap Gwilym; Llyvyr Theophrastles; Cywydd Brud, gan H. Pennant; Scripture Genealogy and History; medical recipes; Ystori Gweryddon yr Almaen; the eleven thousand Virgins, a Latin poem; Bull for the regulation of the Church in Britain; and at the end a short poem by David ap Gwilym. The volume also contains a short pedigree of Gruffith Derwas, of the

house of Nanney, including that of some of the descendants of Osborn Wyddel. (See Williams' "Biographical Dictionary." 8vo; fifteenth, and very early in the sixteenth centuries.

358. Another volume from the Sebright collection. At the commencement is "Araeth Gwgan," the fool of Owen Gwynedd, sent on an embassy to Rhys, Prince of South Wales. Then follows a large collection of moral verses, some of them by Thomas Owens of St. Asaph, others by John Tudur. At the end of the volume is a poetical composition addressed by Lewis Glyn Cothi to Reginald ap Gruffith ap Blethin, of Tower, near Mold. 8vo, sixteenth century. See 331.

359. This MS., also from the Sebright collection, and No. 360, are a transcript of the greater part of No. 96 in this collection. There is a continuation of the same transcript in the British Museum, Harl. MS. 2288 or 2299. 4to, seventeenth century.

360. Another part of the same transcript.

361. Another volume from the Sebright library, nearly the whole of it containing a valuable collection of pedigrees, mostly of North Wales families; but there are some poetical pieces, one by Iolo Goch; and near the end are some chronological notes relating to English history in the fifteenth century. 8vo, fifteenth, and early in the sixteenth centuries. On the first page of this MS. is written, in a hand apparently contemporary, "llyvyr m' gruff." (Gruffith.)

362. On the back of this MS. is written, in a very old hand, "Vita Sanctissimi patris nostri Wolstani cum miraculis in metris, Biblia tota a magistro Petro riga metrica edita." 8vo, fifteenth century, beautifully written on vellum.

362A. A very valuable collection of Welsh poetry, mostly by Owen Griffith, and probably in his hand. This volume, though some of the pieces are imperfect, is little, if at all, inferior to one of the Heralds' Visitations. It contains epithalamia, elegies, and complimentary verses, upon a very great number of the gentry of

North Wales, and gives their pedigrees, the names and pedigrees of their wives, and, in most instances, the dates of the events which the poems were intended to commemorate. Folio, late in the seventeenth, and early in the eighteenth centuries.

363. Fragment of a Latin Service Book of the fifteenth century, on vellum. Folio.

364. A volume of shields of arms, most of them very well drawn, and the greater number in colours; but unfortunately this MS. is, to some extent, injured and soiled. Small 4to, seventeenth century.

365. A valuable collection of Welsh pedigrees in the autograph of Griffith Hiraethog, and written between the years 1537 and 1566. 8vo, bound with No. 256.

366. A large collection of Welsh poetry. Several of the pieces at the commencement are imperfect. The volume contains writings by the following poets: Griffith Gryg; David ap Gwilym—there is an ode by him to Howel ap Tudor ap Ednyved Vychan, Dean of Bangor; Rd. Philip—an ode by him on the death of Edw. Owen of Hengwrt, in 1604; Bleddyn Vardd—there is an elegy by him on the death of Prince Llewelyn in 1284, and another on the death of David ap Griffith ap Owen Brogentyn, of Edernion; Howel Reinallt—an elegy by him on the death of Jankin ap Iorwerth, of Ynys y maengwyn; Tudur Penllyn—an ode by him to Griffith Vaughan ap Griffith ap Einion, of Cors y gedol, and Ellis, his brother; Gutto'r Glyn—there is an elegy by him on the death of the same Griffith Vaughan; David ap Edmund "Hangmer" (Hanmer); Iolo Goch—an elegy by him on the death, in 1367, of Grono ap Tudor ap Grono, ancestor of the Royal House of Tudor; Griffith Phillippes—an elegy by him on the death of Mr. Thomas Poole, of Llandeckwin, in 1610; Rees Pennardd—there is an ode by him to Rees ap Griffith ap Aron, of Peniarth, Esq. There is also a list of the Sheriffs of Merionethshire from the year 1541 to 1604 inclusive. Part of this manuscript is in the autograph of the antiquary, Robert Vaughan. 8vo, seventeenth century.

367. A valuable collection of North Wales pedigrees, nearly the whole in the autograph of Simwnt Vychan, some of them from the books of Gutyn Owen, Edward ap Roger (see No. 308), and Lewys ap Owain; also, some little poetry—one composition by “Swrddwal.” 4to, seventeenth century.

368.—This MS., which has been much injured by damp, contains: Genealogy; List of the Roman Emperors; Story of the Oleu Vendeged, and some poetry by Dr. John Kent. 4to, sixteenth century, bound with 251.

368a. A thin duodecimo volume, containing poetry, all, with the exception of one composition by Ievan Swrddwal, by Howel Cae Llwyd. At the end are some pedigrees and medical receipts. Fifteenth century.

369. “Mundialis Spheræ Opusculum, Johannis de Sacro Busto” (Holywood). Thin quarto, seventeenth century. This MS. is slightly imperfect.

370.—Essay upon the possibility of finding the cause of the Tides. 4to, eighteenth century, imperfect. This MS. appears to have been corrected for the press.

371. A thin folio volume of Receipts in Cookery. Seventeenth century.

272. This MS. contains a large collection of Welsh poetry, and some little English. It also contains a register of the births, etc., of the family of Humffreys, of Maerdu Gwyddelwern, to whom the volume appears to have belonged; also a note of those selected to take part in the Caerwys Eisteddfod in 1567; also “Ache'r Cwrw”; also some papers relating to Doctors Hoadley and Sacheverell. Amongst the Welsh poetry are compositions by the following writers: Sion Tudur, Sion Philip, Lewis Glyn Cothi, Lewis Aron, Tudur Aled, David ap Edmund, Wm. Lleyrn—an elegy by him upon the death of William Earl of Pembroke, K.G., in 1570. Folio, seventeenth and eighteenth centuries.

373. Welsh and Latin Phraseology, written in 1663. Though I have had this MS., and have myself entered it in the catalogue, I cannot now find it. It will probably yet be forthcoming. (See No. 516.)

374. "De numerorum figuratorum resolutione, per Jacobum Dowsonn Cestriensem," and "Shorte astrologically Judgements of twelve houses of the heavens written by Gerrardus and after by cornelius agrippa augmented." The former of these tracts was printed in London in 1614. They are both injured by damp. 4to, seventeenth century.

375. A Treatise on the English Laws. Duodecimo, seventeenth century.

376. A genealogical fragment of the sixteenth century. It contains for the most part South Wales Pedigrees. Much, if not the whole, of this MS. is in the autograph of Griffith Hiraethog. Duodecimo.

377. A transcript of Evelyn's "Kalendarium Hortense", printed in London in 1664. 4to, eighteenth century.

378. Law Precedents. Folio, seventeenth century, beautifully written.

379. A thin fragmentary volume, torn and imperfect, containing some Welsh poetry, addressed to the family Pughe of Garthmaelan, near Dolgelley, an agreement relative to Cock-fighting, dated in 1729, and some medical receipts.

380. Select Prayers, composed by some Fathers and other eminent Doctors of the Church. These are translations, by R. Lorrain, from Prayers in Laud's "Officium Quotidianum." 8vo, eighteenth century, well-written, and rubricated.

381. "The Art of Arithmeticke made and set fourth by John Martine of Silicia, and devided vnto contemplation without practise." Thin quarto, seventeenth century. (See Nos. 388, 430A, 493.)

382. Genealogy of the family of Williams, of Cochwillan and Ystymcolwyn, in the counties of Carnarvon and Montgomery, transcribed from a pedigree compiled in 1664, by John Salusbury of Erbistock, and continued to the year 1722. There was a large folio volume of pedigrees, by this John Salusbury, at Wynnstay, a most valuable collection, which was unfortunately destroyed

in the fire there in 1858 ; but it had been transcribed by the late Mr. Joseph Morris, of Shrewsbury, and the transcript has been purchased by Sir Watkin Williams Wynn, Bart. Thin quarto.

383. This quarto volume contains a transcript made in the year 1635, by John Jones, so often before-mentioned, of a metrical version of the Psalms, in Welsh, supposed to be the work of Hugh Llwyd, of Cynvael, who died about the year 1620, at above eighty years of age. (See Williams's "Biographical Dictionary.")

384. A volume of English and Welsh Sermons, supposed to be by, and in the hand of Lewis Pryse, A.M., Rector of Llanvair and Llanervil, from 1715 to 1737, perhaps to 1744. Duodecimo. This MS. is somewhat torn and imperfect, at the beginning and end.

385. This MS. contains some extracts from Scripture, also genealogy and heraldry. Much of the writing is in the autographs of Rhys and John Cain (see No. 513). There is also a curious account by the former of different sums received by him at most of the principal mansions and some other places in North Wales, but he does not say for what purpose this collection was made ; merely that he left home upon Christmas-day and returned home upon the Epiphany. I suspect that he was the "wandering minstrel," levying contributions from those to whom he had addressed adulatory rhymes. He appears not to have been unsuccessful. Duodecimo, sixteenth and seventeenth centuries.

386. Poetry. This volume I find that I have accidentally entered in the catalogue twice. (See No. 476.)

387. A small duodecimo volume of pedigrees, and some little poetry, in a hand of the time of Queen Elizabeth, perhaps some of it earlier.

388. "Certaine questiones of arithmeticke, and allsoe rules. Finished one Friday in the eveninge beinge the 25 day of Maye, 1599." Duodecimo, tied up with No. 381.

389. An old folio volume of Receipts for Cookery ; it belonged to Meryel Williames, of Ystym colwyn, who

died 20 Jan. 1725, grandmother to Sir Robert Williams Vaughan, the second Baronet of that family.

390. Another old book of Receipts for Cookery, and Bills of Fare, at the end of one of which is written: "This was made by mee James Smith, cooke in Sallop, 1698." 4to.

391. A duodecimo volume of Welsh poetry, the greater part in the autograph of the well-known poet, Rhys Cain, and containing verses by him, written between 1576 and 1582, inclusive. There are in this MS. also, poetical compositions by Tudur Aled, Howel Reinallt, Gutto'r Glyn, Lewis Mon, and Howel Kilan. (See No. 266.)

392. Whitehead's State Dunces, beautifully written, and in its old morocco binding. 8vo, eighteenth century.

393. Receipts for Cookery, and Medical Recipes. This volume belonged to Mrs. Catherine Nanney, of Nanney, in Merionethshire. There are receipts in it dated in 1736, 1748, and 1758. Folio, eighteenth century.

394. A genealogical MS., in the hand of Hugh Bangor (see Williams's "Biographical Dictionary"), and written in the twenty-second year of Hen. VIII. It begins with the five Royal Tribes of Wales. It contains also, in another hand, what appear to be some notes of cases heard at a Petty Sessions in Anglesea, 36 and 37 Hen. VIII. Duodecimo.

395. Curious and amusing Journal of Mrs. Baker, a lady residing near Dolgelly, the latter part of the eighteenth century. It was in 64 numbers, but one is lost, No. 24, and the remaining ones have been bound in x vols. Duodecimo, and i vol. 8vo.

396. This volume contains several sets of verses, some in English and a few in Latin; one of the former is "A gentlewoman's awnswere to an earnest suitor"; then is a tract entitled "Propositions Geometrical"; then, "Rules and notes taken out of the Italian gramar"; then, a brief tract upon "refrayninge the tonge"; and

then, a sort of table of various crimes, and their effects, in Latin. Thin small quarto, seventeenth century.

397. Ray's *Synopsis Methodica*, printed in London, 8vo, 1696. This volume was presented by the author to the learned Edward Llwyd of the Ashmolean Museum. It is interleaved, and contains a very valuable collection of notes upon antiquarian subjects, topography, and natural history. Very many of these are in Llwyd's autograph. The topographical notes include all the Merionethshire parishes within the Diocese of St. Asaph, and some few Denbighshire parishes. There are also some interesting drawings of objects of antiquity and natural history, some pedigrees, a long historical tract in Latin, relating to Ireland, and many poetical compositions, in Welsh, by Wm. Philip, Llewelyn Goch ap Meuric Hên, and Llowdden. At the foot of the title page, Mr. Edward Llwyd has written, "Edw Luidio donavit Clariss. Author."

398. A large collection of Mrs. Baker's letters, in two parts; the first from 11 August 1770, to 28 May 1774, folio; the second from December 26, 1778, to December 30, 1797; also a list of presents received by the same lady from March 18, 1796, to 11 February, 1799; also, notes of some political events relating to France and Corsica, from August, 1795, to 4 February, 1797, containing an account of the Court Martial upon Admiral Cornwallis, in 1796. Unbound, in loose numbers, 4to, with the exception of one number in 8vo, and all in the hand of Mrs. Baker. (See No. 395.)

399. A copy, made in the eighteenth century, of the Confirmation, by *Inspeximus*, of the Charter of Denbigh, in 1664. Folio.

400. A long thin folio volume of Welsh poetry, nearly all of it by Griffith Hiraethog, and, I suspect, in his hand. Sixteenth century.

401. A large folio volume of the Heraldry of Wales. This is a very valuable collection, and the coats of arms are well-drawn in colours. It appears to have been



executed in the reign of Elizabeth. By mistake, this MS. is numbered "395."

402. A calendar in Welsh, and some observations relating to it; also, a tract upon astronomy, all written in the year 1596. Duodecimo.

403. An original Roll of Ministers' Accounts for the county of Merioneth of 1 Hen. VIII; much mutilated by damp, but there is a copy of it, made by the antiquary of Hengwrt, Robert Vaughan, in No. 321. This roll is in the drawer in the Estate office, marked "Chamberlain's and Minister's Accounts, and Estreat Rolls."

404. An original award, on vellum, relating to some of the lands of the Abbey of Valle Crucis, dated 5 Dec. 1247, part of one of the seals remaining; and an original deed relating to some of the property of the Abbey of Kymmer, from Lewes, the Abbot, and his Convent, dated 20 April, 1530, the seal being nearly perfect. This seal has been examined by Sir Frederick Madden and Mr. Walford, gentlemen, as is well-known, greatly skilled in deciphering old writings, but they cannot make out the legend upon it. It is certain that the matrix has been most incorrectly engraved. Sir Frederick Madden thinks that the inscription may be intended for "St. Monasterii Beate Marie," or something to that effect. These two records are together in a box, numbered at the back.

405. A miscellaneous collection, imperfect at the commencement, consisting of Moral Essays, Forms of Letters, copies of Letters from and to the Rev. Evan Lloyd of Vron, author of the "Powers of the Pen," "the Methodist," etc., and other copies of letters and pieces of poetry; amongst them of a letter from Harley to the Duke of Marlborough upon the death of the Marquis of Blandford in 1703, and of a very amusing letter giving an account of the festivities upon the coming of age of Jane, eldest daughter and heiress of Edward Williams, Esq., and Jane Viscountess Bulkeley, of Peniarth, in 1761. It contains, also, a character of Bishop Sherlock. Folio.

406. "Emeu i dechreu historia hen gruffud vab kenan vab yago." The old Life of Griffith ap Cynan, Prince of North Wales, referred to by Sir John Wynn, in his "History of the Gwydir Family," as "compiled by a most auncient frier or monk of Wales," and as found at Gwydir. It is extremely probable that this is the identical copy of the Life of that Prince referred to by Sir John. No. 60 in this collection certainly belonged to him, and he refers to the Latin translation of Prince Griffith's life (No. 155), as made at the request of Maurice Wynn, of Gwydir, Esq. It is, therefore, certain that the original was at that time in the collection there. If, then, two of the Gwydir MSS. found their way to Hengwrt, surely the probability is great that this, which is a very ancient copy of the same biography, came from the same place. It is written on vellum, in Welsh, is of the thirteenth century, and imperfect at the end. There are also in this volume two other tracts in the same hand, the one upon Astrology, the other a Collection of Proverbs, both in Welsh. Small thin quarto. This is, unquestionably, No. 35 in Mr. Aneurin Owen's Catalogues, which MS. he represents as missing.

407. Copy of the Survey of the Lordship of Denbigh of 14 Hen. VII, much injured by damp. This copy was made in the reign of Queen Elizabeth.

408. Oianau ac Afellau Merddyn, and Prophecies; imperfect, thirteenth century. I have not a doubt that this is one of the tracts comprised in Mr. Aneurin Owen's printed Catalogue under No. 264. Small 8vo. Compare the handwriting of this MS. with that of No. 406.

409. The Triades of the Island of Britain, in Welsh, collected by the antiquary, Robert Vaughan, and in his autograph, with an index, also in his hand; Extracts from "Domesday Book," imperfect at the commencement; Fragment of a Voyage in the Atlantic and Indian Oceans, in 1627, written, apparently, by a native of Wales. At the foot of the first page of the Triades, those well-known Welsh scholars, Lewis Morris and Aneurin Owen, have written—"A copy of this MS. was

taken by me Lewis Morris July 1738. Bendith dduw gida thi. Vale Vale Vale. And by Aneurin Owen July 1829." Duodecimo, seventeenth century. I suspect this to be the same MS. as No. 42 in Mr. Aneurin Owen's Catalogue. (See No. 42.)

410. A volume of Welsh poetry, much, if not the whole of it, in the autograph of Lewis Dwnn. Amongst its contents are compositions by the following writers : Hugh Arwystli—there is an ode by him addressed to Gruffydd ap Gwilym, of Kemes ; Ifan Tew—there is an ode by him to "Master Harry Vychan," of Machynlleth ; Griffith Haffren ; Rees Cain ; David ap Edmund ; Ievan Tudur Penllyn—there is an ode by him to William ap Jenkin, of Towyn ; Owen Gwynedd—an ode by him to Oliver Herbert, of Machynlleth. 4to, sixteenth century. Some parts of this volume are torn and imperfect. It belonged in 1692 to a Wm. Anwyl, of St. John's College, Cambridge, and in 1757 and 1760, to "Wm. Wynne, Cler., A.M., Rector of Llanaber."

411. A collection of Odes, and another of Triades, the former beginning with "Dadolwch yr Argl. Rys." Fragment of the thirteenth, or early in the fourteenth century. Compare the handwriting of the former with that of No. 406. Duodecimo.

412. A volume entirely in the autograph of Sir Thomas ap William. It contains prophecies and poetry. Amongst the writers, compositions by whom, or attributed to whom, will be found in it, are Taliesin, Merlin's prophecies, in English, Adda Vras, "Llewelyn ap Cenwric dhu o Von," Rys Goch or Yri. Amongst its contents are also "Coronoc Vaban," the Crowned Babe, and "the Descente of King philippe and Queene Marie." 4to, sixteenth century. It is quite certain that this is the MS. numbered 61, in one of Mr. Aneurin Owen's catalogues, and stated by him to be missing.

413. A large collection of Armorial Bearings, descriptively given, in the autograph of the antiquary of Hengwrt ; very useful to the Welsh Herald. Duodecimo, seventeenth century. I suspect this to be the same as No. 323 of Mr. Aneurin Owen's printed catalogue.

414. A collection of pedigrees, written about the time of Hen. VII, and in the autograph of Ievan Brechva. It contains the pedigree of the famous Sir Rhys ap Thomas, K.G. This MS. is No. 114 of the old Catalogues, and was not found by Mr. Aneurin Owen. 4to, bound with 113.

415. A volume of Welsh poetry, containing writings by Gutto o'r Glyn, William Llyn, Tudur Penllyn, William Alaw, Sion Keri, and others of the Welsh poets; and at the end are some pedigrees. Folio, sixteenth century. This MS. is much injured, and imperfect.

416. Two very well drawn pedigrees of the great families of Griffith of Penrhyn, and Williams of Cochwillan, including the branches of Vaenol, Bodlew, Meillionydd, and Ystymcollwyn. These pedigrees were compiled in the year 1703, and to one of them there are several notes, in the hand of Humphrey Humphreys, Bishop of Bangor, and afterwards of Hereford; also a copy of the will of Henry Rolands, Bishop of Bangor, and a list of the Sheriffs and Under-Sheriffs of Montgomeryshire, from the first Sheriff, in the reign of King Hen. VIII, to 1732. Folio.

417. A medical work, by Hugh Llwyd of Cynfael. This MS. is entirely in the autograph of the Rev. Ellis Wynne, of Lasynys (Bardd Cwsg), who died in 1730. It is, unfortunately, injured, and imperfect. Folio.

418. *Reuerendissimi in Christo Patris, atque Viri Honoratissimi, Do. Joannis Wylliams, Westmonasterii Decani, Lyncolniensis Episcopi, Do. Sigilli magni Custodis, ac Maiestati Regiæ a Consiliis intimis, Armor. Descriptiones Gallice, Latine, et Anglice, Carmine Heroico.* This beautifully emblazoned MS., on vellum, I have no doubt, was executed for the Lord Keeper Williams, by a Mercurius Patten. It has within it the book-plate of Arthur Williams of Meillionydd, Esq., a branch of the Lord Keeper's family, and from Arthur Williams must have descended to his representative, Sir Robert Williames Vaughan, Bart. Small quarto, seventeenth century.

419. A quarto volume of the seventeenth century, containing poetry, and a large number of pedigrees, nearly all of families of North Wales; and also notes of the burials, etc., of many persons, mostly of the neighbourhood of Llansilin, in Denbighshire. These, and other parts of this MS., are in the autograph of John Davies, author of "A Display of Heraldry," printed in 1716. He was born upon the 10th of October 1652, and his sister was married to a Jacob Reynolds, of Chirk, whose son, John Reynolds, of Oswestry, obtained his uncle's MS. collections (of which this volume was doubtless one), and published the quarto book of pedigrees, No. 234 in this collection. See also "Williams's Biographical Dictionary." Amongst the poetry, are compositions by the following writers: Owen Gwynedd, Sion Clywedog, Dafydd ap Siankyn (a poem by him to Roger Kynaston, of Morton), Rys Kain (one by him dated in 1611), Sion Kain, Edw. Brynlllys, Rosier Kyffin, Wm. Llynn, Rd. Kynwall, Watkin Klywedog (an elegy by him upon the death, in Nov. 1640, of of Gwen Griffith, wife of Richard Wynne, of Abercynlleth). See 198.

420. A small deal box, in which are contained: a long parchment roll, the contents of which are Bardic Rules, including the Statutes of Prince Griffith ap Cynan (I believe this Roll to be in the hand of the herald and genealogist, John Cain of Oswestry); original Licence of the eminent Welsh poet and genealogist Griffith Hiraethog, to Bardic rank, under a commission of 37 Hen. VIII. The Licence is signed by "James Vaughan," "Hugh Lewis," and "Lewis Morgannwg." (See "Jones's Welsh Bards," p. 46; and "Pennant's Wales," vol. i, p. 464, 4to. edition, 1784.)

(To be continued.)

## Correspondence.

## EARLY WELSH BREVIARY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the *Myvyrian Archaiology of Wales* (second edition, 1870, p. 367), under the title, "*Officium B. Mariae*," is printed what ought more correctly to have been entitled "An Early Translation of the Breviary." The prominence given to prayers to the Virgin will easily account for the usually received name. The printed version, as stated in a foot-note, was copied in 1631, by Dr. Davies of Mallwyd, from an earlier MS. written at Llanharri, in Glamorganshire, about the year 1537; but the original translation is generally attributed to Dafydd Dhu Hiraddug, a canon of St. Asaph Cathedral, who flourished about 1340, and *may* have been used by him, if not translated for the *Missa de Beata Virgine Maria*, required to be said daily in the Lady's Chapel by the ten vicars, in consideration of the appropriation of Nantglyn to increase their stipends. Dafydd Ddu was also vicar of Tremeirchion; and in the north wall of that church may still be seen his effigy, vested in his canonicals, under a handsome Decorated arch, with the inscription, "Hic jacet David ap Hovel ap Madoc."

But what I would wish to draw attention to is the early translation here given of a large number of the Psalms, several Collects, some of the Canticles, and a few other scattered verses of Holy Scripture; and to suggest that some competent scholar should compare the translations here given with those made some two hundred years later by William Myddelton, William Salisbury, Dr. William Morgan, and others,—the earliest with which we have been hitherto familiar,—in order as well to note their style, and test their accuracy, as also to see whether they have been incorporated, or otherwise made use of, by the late translators. "*Verbum sat sapienti.*"

I am, etc.

D. R. THOMAS.

Cefn Rectory, St. Asaph. June 24, 1870.

## ROMAN ALTAR AT CAERGWRLE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Can any of your readers throw light on the following? In Lewis' *Topographical Dictionary of Wales* (edit. 1850), article "Hope," it is stated that some labourers, whilst levelling Offa's Dyke at Caergwrle, in the parish, in 1828, found a Roman altar with a mutilated inscription, and several coins, which were then (1850) preserved at a house upon the spot. This inscription appears never to have been

published ; and inquiries, which I have recently instituted in the neighbourhood, fail to show the whereabouts of either altar or coins. Possibly some of your readers could obtain and publish a copy of the inscription, as far as it is legible.

I remain, Sir, yours truly

2, Ashville Terrace, New Ferry, Cheshire. Sept. 12, 1870. W. THOMPSON WATKINS.

### Miscellaneous Notices.

**THE POWYS-LAND CLUB.**—The annual meeting of this flourishing Society is to be held at Welshpool on the 4th inst., under the presidency of the Earl of Powis. Three additional Vice-Presidents are to be proposed for election, the Earl Vane, the Lord Bishop of St. Asaph, and Sir Watkin Williams Wynn, Bart. The establishment of a local museum in connection with the Club is in contemplation, and we should be glad to hear of its success.

**MONUMENTAL EFFIGY OF A BISHOP IN THE CATHEDRAL OF ST. ASAPH.**—This effigy, which is of the latter half of the fourteenth century, and is preserved in the south transept, which also serves as the library and chapter house, has recently been described, in the *North Wales Chronicle*, by Mr. Matthew Holbeche Bloxam, the architect, and well known writer on mediæval antiquities. He is inclined to ascribe it to the bishop during whose episcopacy the nave, aisles, central tower, and transepts of the Cathedral appear to have been rebuilt, about the middle of the fourteenth century, as the architectural features are those of the plain but beautiful Decorated style of that period, perhaps to John Trefawr, bishop A.D. 1347 ; or to Llewelyn ap Madog, bishop A.D. 1357. We perceive that Mr. Bloxam dates his communication from Min-y-don, on the Menai Strait, opposite Garth Point, one of the sweetest spots in Anglesey.

**OVERTON, FLINTSHIRE.**—The chancel of this fine old church has been recently restored, or almost reconstructed, under the superintendence of Mr. Teulon, architect, of London ; and its windows filled with painted glass by Messrs. Clayton and Bell. Taken conjointly with the surrounding churchyard, the whole building is well worthy of careful description and delineation. The town stands in a remarkably fine position, and, with all the neighbourhood, is deserving of a visit from the archæologist.

**CAERNARVON CASTLE.**—We see by the local papers that, by a happy thought of the Mayor and Deputy Constable of this glorious old pile, the public will be admitted to an evening promenade concert within the courtyard once a week, given by the Caernarvonshire militia. We hope that nothing will be done by the visitors on these occasions to

injure the building; but, otherwise, anything that tends to enliven the deadly monotony of the town, is much to be praised as a sensible step in the right direction.

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**JOHN ABEL, THE ENGLISH ARCHITECT.**—The tomb of this clever architect, one of the worthies of England during the seventeenth century, and who built the half-timber market houses of Hereford, Leominster, Weobley, Kington, and Brecon, is still preserved in the churchyard of Sarnesfield, Herefordshire. He died in the year 1694, aged ninety-seven. We believe that Leominster and Kington are the only places that have known how to respect these monuments of English art; though that of the former of these places would have utterly perished, had not Mr. Arkwright had the good taste to purchase the building when its needless demolition was resolved on, and re-erect it in his own grounds. The destruction of the Hereford Market House, it will be remembered, was one of the most abominable instances of Vandalism of the present century, frequent as these instances have been.

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**COLWYN, CAERNARVONSHIRE.**—The church of this place having been recently repaired, has since been reopened for service. We are glad to hear that the repairs are judicious.

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**LLANFWROG CHURCH, NEAR RUTHIN.**—We see in the local papers that additional funds are being raised, to the amount of £100, for carrying out the repairs of the tower, besides erecting a proper lych-gate at the entrance of the churchyard. We hope that the authorities of the place will succeed with their well intended efforts; but we cannot help observing that it is rather a difficult and delicate matter to handle the ancient churches of the Vale of Clwyd and of Denbighshire generally. They possess a peculiar architectural character of their own, with which modern *improvements* do not always agree. The late repairs of this church have cost somewhere about £1,300.

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**VALLE CRUCIS ABBEY, DENBIGHSHIRE.**—We learn from *The North Wales Chronicle* that a visit, with a really good purpose, was lately made to this lovely spot by the Dean of Chester and some of the cathedral clergy. After exploring the neighbourhood, the visitants met at the Town Hall of Llangollen for luncheon; and then, in the cool of the afternoon, assembled within the remains of the Abbey Church for evening service. This was an excellent idea, and testified to great good sense as well as proper feeling on the part of the ecclesiastical authorities. The service was magnificent, upwards of two hundred choristers blending their jubilant voices in one harmonious strain. Doubtless it is some three hundred years since divine service was held within the precincts of this venerable edifice.

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**ST. DAVID'S CATHEDRAL.**—We borrow the following from a local contemporary:—"Another important step in the restoration of this ancient edifice has just been undertaken. The committee appointed



to superintend the restorations have determined to commence at once the rebuilding of the roof and ceilings of the nave and aisles, postponing for the present the restoration of the pavement of the nave, the west end and porch. The repairs of transepts and chapter-house have also to be postponed. The position of the restoration fund at present is as annexed:—Donation from Ecclesiastical Commissioners, £10,000; subscriptions, £7,600; interest, £1,000; savings by chapter out of money allowed for cathedral expenses, £1,400; Rev. J. M. Traherne's bequest, £2,000; unpaid subscriptions, £500; making a total of £22,500. The actual expenditure is £16,455, and the liabilities £2,045, making a total of £18,500, leaving a balance in favour of the fund of £4,000. Mr. Gilbert Scott estimates that about £8,000 more will be required to complete the restoration."

**CHESTER CATHEDRAL.**—A lecture upon Chester Cathedral has been lately given by Mr. Gilbert Scott, R.A., in the King's school attached to that building. The lecture was given as one of the series of the Chester Archæological Society, the Dean of Chester was in the chair. Mr. Scott began with a historical sketch of the cathedral, the date of the original foundation of which, he said, unlike the great majority of mediæval churches, was unknown. It was probable that during the last century of the Roman rule in Britain there was a church built here. A church was built prior to the Anglo-Saxon rule, and dedicated to St. Peter and St. Paul. About A.D. 908 it was repaired or restored, or rededicated to Saints Werburgh and Oswald. In the reign of Edward I it was again rebuilt by Leofric. In 1195 the Norman Earl Hugh Lupus converted it from a church of secular canons to a Benedictine monastery. What may have been its dimensions previous to the time of the Normans, there was nothing left to show. Of the Norman structure, various parts remain to show its original beauty, and the design of the architect. The lecturer, after further tracing the history of the Cathedral, noticed minutely the various parts of the Cathedral and remains of buildings adjoining, and explained the recent alterations and restorations which had taken place, and the discoveries made in the course of the work. The entire church had not been completed at one moment. The earliest work was the transept, and the Norman tower was a work of twenty years later. In the recesses of the wall, at the north side of the Cathedral, were the graves of the first six abbots, of about the date of the twelfth century. The abbot's kitchen, by the cloisters, was merely the substructure of a much more important room, probably the guests' hall of the abbey. Few English cathedrals could boast of works of such architectural diversity as Chester. The early, middle, and later Norman styles; the Early English, as developed in the beautiful chapter house and that room they were in; the Decorated and Perpendicular, with all their transitions and all the changes which the middle ages produced, were to be found in that one Cathedral. All were alike clouded by decay, and called for restoration; and it was for the inhabitants of the diocese to respond to that cry, and render the great temple of God in the diocese a worthy monument of their zeal and devotion. After the

lecture the lecturer, with the church dignitaries and others of the audience, proceeded to make a tour of inspection of the Cathedral and precincts, Mr. G. Scott explaining at each point of interest the architectural peculiarities, discoveries, or the work to be done in the restoration. The Earl of Chester has contributed £200 towards the repairs of the Cathedral.

BENTON AVENUE, PEMBROKESHIRE.—We have to apologise for inadvertently omitting to acknowledge the kindness of Sir Gardner Wilkinson in presenting the Association with the illustration of the avenue of stones at Benton, Pembrokeshire, in a recent number of our Journal. This kindness was the more remarkable inasmuch as the drawing for it was made by our learned and esteemed correspondent while confined to his room by an attack of paralysis; but, when the Editor and his correspondent are each labouring under the same malady, a little irregularity will, it is hoped, be excused by members.

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### Reviews.

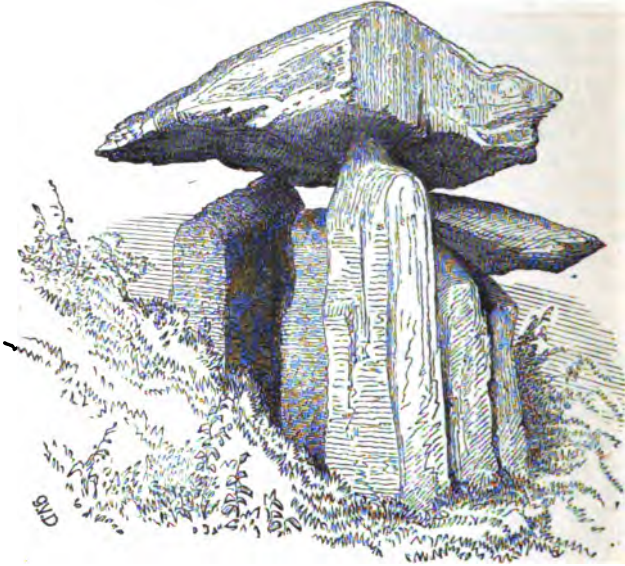
GRAVE-MOUNDS AND THEIR CONTENTS. By LLEWELLYNN JEWITT, F.S.A., etc. Groombridge & Sons, 1870.

WE have here one of the decidedly useful books of the year, one which may almost be called popular. A subject, apparently of the driest, is taken up by Mr. Jewitt, and treated with such an admirable spirit of *ensemble* and completeness, in so portable and compact a form (306 pages), and illustrated with such a profusion of engravings, nearly five hundred in number, that for all ordinary purposes it may be said to be exhausted. The illustrations it contains, due not less to the enterprising spirit of the publishers than to the good sense of the author, tell the ordinary reader all that the British archæologist wants to know about grave-mounds and their contents; and that, too, by the satisfactory agency of the eye. They constitute a complete repertory for ordinary use; and, indeed, they do not leave much to be desired by even a diligent antiquary. This book comes in most opportunely after the great works of Sir R. C. Hoare on ancient Wiltshire, Warne on Celtic graves in Dorsetshire, Lubbock on Prehistoric Remains, Stevens' Catalogue of the Blackmore Museum, etc.; and will, we are sure, be highly appreciated by archæological students in general.

The descriptive or narrative portions of the book are done carefully, without too much theorising, and without any attempt at grand writing. They resemble, in this respect, the similar works of Petrie, Wilde, Stuart, and Simpson. They aim rather at completeness, as they ought to do; and they preserve throughout the character of a Manual. This is just what we want; and this preciseness, added to the copiousness of the illustrations, renders the volume highly satisfactory.

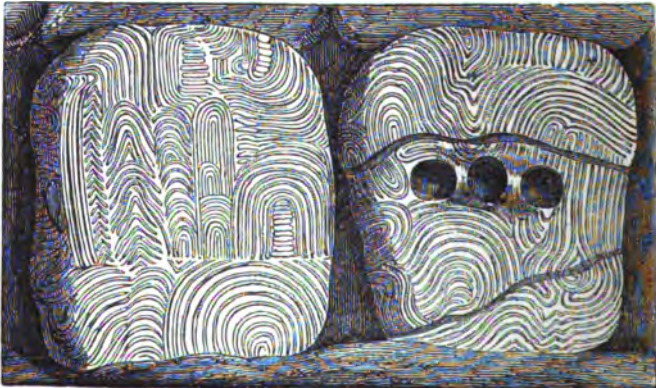
The author divides his general subject into the ancient British or Celtic period, the Romano-British period, and the Anglo-Saxon period, and describes the various classes of remains under each of them with

very satisfactory detail ; the principal object of the work being carefully attended to, and all grave-mounds, with their contents, forming the staple of his pages. We do not propose to criticise the book ; it would be like an attempt to criticise a dictionary. We intend only to quote certain portions, and to give some of their illustrations, as the



Cromlech at Knockeen, Ireland.

best method of introducing so useful a work to our readers' notice. As a specimen of the illustrations, we give the accompanying view of a cromlech at Knockeen, in Ireland, from a drawing by the late Mr. G. V. Dunoyer ; and we are bound to accompany it by a view of the



Sculptured Stones at Gavr Inuis, Brittany.

sculptured stones of Gavr Innis, in the Morbihan, Brittany. These give a good idea of the scale and quality of the woodblocks used in such acceptable profusion.

In speaking of the vessels found inside sepulchral urns in these ancient British interments, the author observes :

“ The next division, the so-called ‘ *Incense Cups*,’ a name which ought to be discarded, consists of diminutive vessels which, when found at all (which is seldom) are found *inside* the sepulchral urns, placed on, or among, the calcined bones, and frequently themselves also filled with burnt bones. They range from an inch and a-half to about three inches in height, and are sometimes highly ornamented, and at others plain.

“ The examples I here introduce (figs. 114 to 125) will give a good general idea of these curious little vessels, which I believe have not been ‘ *incense cups*,’ but small urns to receive the ashes of an infant, perhaps sacrificed at the death of its mother, so as to admit of being placed within the larger urn containing the remains of its parent. The contents of barrows give, as I have before stated, incontestible evidence of the practice of sacrificing not only horses, dogs, and oxen, but of human beings, at the graves of the Ancient Britons. Slaves were sacrificed at their masters’ graves ; and wives, there can be no doubt, were sacrificed and buried with their husbands, to accompany them in the invisible world upon which they were entering. It is reasonable, therefore, to infer that infants were occasionally sacrificed on the death of their mother, in the belief that they would thus partake of her care in the strange land to which, by death, she was removed. Whether from sacrifice, or whether from natural causes, the mother and her infant may have died together, it is only reasonable to infer from the situation in which these ‘ *incense cups*’ are found (either placed on the top of a heap of burnt bones, or inside the sepulchral urn containing them), and from their usually containing small calcined bones, that they were receptacles for the ashes of the infant, to be buried along with those of its mother.

“ The form will be seen to vary from the simplest saltcellar-like cup to the more elaborately rimmed and ornamented vase. Some are pierced with holes, as if for suspension, and one or two examples have handles at the side. The best examples of this kind are those shown on figs. 120, 124, and 125.

“ Among the most curious vessels of this period may possibly be reckoned



the singular one here engraved (fig. 126), of which form only two examples have been discovered. They are much in shape like the drinking cups before engraved, but have the addition of a handle at the side, which gives them the character of mugs. One of these is in the Ely museum, and the other in the Bateman museum."

Under the division of the Romano-British period, we find very copious information, and excellent woodblocks of urns, vases, etc., from which we select one as rather remarkable.



A very remarkable torque, now the property of Her Majesty, is given at p. 198, and a horseshoe found at Gloucester some years ago.

We must content ourselves with a single extract from the Anglo-Saxon period :

"Of these urns (the East Anglian, etc.) Mr. Wright, to whom and to Mr. Roach Smith is mainly due the credit of having correctly appropriated them to the Anglo-Saxon period, thus speaks :

"The pottery is usually made of a rather dark clay, coloured outside brown or dark slate colour, which has sometimes a tint of green, and is sometimes black. These urns appear often to have been made with the hand, without the employment of the lathe; the texture of the clay is rather coarse, and they are rarely well-baked. The favourite ornaments are bands of parallel lines encircling the vessel, or vertical and zigzags, sometimes arranged in small bands, and sometimes on a larger scale covering half the elevation of the urn; and in this latter case the spaces are filled up with small circles and crosses, and other marks, stamped or painted in white. Other ornaments are met with, some of which are evidently unskilful attempts at imitating the well-known egg-and-tongue and other ornaments of the Roman Samian ware, which, from the specimens, and even fragments, found in their graves, appear to have been much admired and valued by the Anglo-Saxons. But a still more characteristic peculiarity of

the pottery of the Anglo-Saxon burial urns consists in raised knobs or bosses, arranged symmetrically round them, and sometimes forming a sort of ribs, while in the ruder examples they become mere round lumps, or even present only a slight swelling of the surface of the vessel.

“That these vessels belong to the early Anglo-Saxon period is proved beyond any doubt by the various objects, such as arms, personal ornaments, etc., which are found with them, and they present evident imitations both of Roman forms and of Roman ornamentation. But one of these urns has



been found accompanied with remarkable circumstances, which not only show its relative date, but illustrate a fact in the ethnological history of this early period. Among the Faussett collection of Anglo-Saxon antiquities is an urn which Bryan Faussett appears to have obtained from North Elmham, in Norfolk, and which contained the bones of a child. It is represented in the accompanying engraving (fig. 327), and will be seen at once to be perfectly identical in character with the East Anglian sepulchral urns. But Mr. Roach Smith, in examining the various objects in the Faussett collection, preparatory to his edition of Bryan Faussett's *Inventorium Sepulchrale*, discovered on one side of this urn a Roman sepulchral inscription, which is easily read as follows :—

D. M.	‘To the gods of the shades.
LAELIAE	To Lælia
RUFINAE	Rufina.
VIXIT A XIII	She lived thirteen years,
M III D VI.	three months, and six days.’

To this Roman girl, with a purely Roman name, belonged, no doubt, the few bones which were found in the Anglo-Saxon burial urn when Bryan Faussett received it, and this circumstance illustrates several important as well as interesting questions relating to our early history. It proves, in the first place, what no judicious historian now doubts, that the Roman

population remained in the island after the withdrawal of the Roman power, and mixed with the Anglo-Saxon conquerors ; that they continued to retain for some time at least their old manners and language, and even their Paganism and their burial ceremonies, for this is the purely Roman form of sepulchral inscriptions ; and that, with their own ceremonies, they buried in the common cemetery of the new Anglo-Saxon possessors of the land ; for this urn was found in an Anglo-Saxon burial-ground. This last circumstance had already been suspected by antiquaries, for traces of Roman interment in the well-known Roman leaden coffins had been found in the Anglo-Saxon cemetery at Ozingell, in the Isle of Thanet ; and other similar discoveries have, I believe, been made elsewhere. The fact of this Roman inscription on an Anglo-Saxon burial urn, found immediately in the district of the Anglo-Saxon cemeteries, which have produced so many of these East Anglian urns, proves further that these urns belong to a period following immediately upon the close of what we call the Roman period."

Both the author and the publishers are to be congratulated on the great care and completeness with which this interesting work has been drawn up, and the liberal use which has been made of the resources of art in so perfectly illustrating its pages.

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**PATRONYMICA CORNU-BRITANNICA, OR THE ETYMOLOGY OF CORNISH SURNAMES.** By RICHD. STEPHEN CHARNOCK, PH. DR., F.S.A., etc. Longman, Green, & Co. 1870.

Few books can come more legitimately within the notice of a publication like our own than that, the title of which is now before us. The history and antiquities of Cornwall, a county so intimately connected with Wales, can never be looked on by us with indifference ; and whatever refers to the public and private deeds of Cornish men ought to be interesting to all those who hail from the Principality. The author, in his preface, observes :

"The basis of a work like the present is, of course, a good collection of names. For one list I have to thank Miss Hext, sister of Mr. J. H. Hext, late of Gray's Inn. For another list I am indebted to Mr. J. C. Hotten, the publisher. I have, however, obtained the greatest part of the names from the Post Office Directory for Cornwall, and from the works of Pryce and Polwhele. The present volume contains from twelve hundred to fourteen hundred surnames. Many of these, though they are often borne by distinct families, are merely different versions of the same name ; while some of them are not now in use, at any rate in their present form. Why there should be so large a number of Cornish surnames, and so small a number of Welsh surnames, I am at a loss to comprehend. Another curious fact is that so few of the latter should be derived from geographical names."

We all remember the old rhyme of Carew's :

"By Tre, Pol, and Pen,  
You shall know the Cornish men."

The syllables in the first line being afterwards amplified by Camden, with the addition of Ros, Lan, and Caer ; and certainly as you ride across Cornwall, you cannot but be struck with the frequent occurrence of syllables such as these. The author, speaking upon the subject of their frequent occurrence, says :

"The names compounded of *Tre*, *Pen*, *Pol*, *Bo*, *Ros*, *Car*, *Lan*, and *Nan* are without doubt the most numerous. Between four hundred and five hundred forms of surnames with the prefix *Tre* are given in the present volume ; about one hundred and six names occur under *Pen*. None of the other prefixes will give sixty surnames. The least frequent is *Nan*, the names compounded with which are under thirty."

And he appends the following explanation of the use of these prefixes :

"A recognition of the principles according to which Cornish surnames have been usually formed will, however, furnish a key to most of them. On this point, something may be gathered from Polwhele, who, speaking of the tracts of land around the castles of the ancient captains and princes of Cornwall, says :—'These little territories, the demesne lands of their several lords, were not divided into regular farms till the Romans. But before the Romans they probably gave name to their possessors. And the first Cornish families, deducing their names from their places, seem to have been distinguished by the appellations *pen* and *tre*. The *pens*, it is likely, were the more remarkable hill-pastures ; the *tres*, the agricultural spots or places. In process of time each lordship was separated into various farms, by strong and permanent enclosures ; and the farms borrowed their respective names from their site on high or low ground—their relative situations—their vicinity to rivers and the sea—from the *forma loci* and its qualities—from woods, and particular trees and other vegetable productions—from their pasture and corn—from native animals—from tame or domestic animals, and from various circumstances which it would be tedious to enumerate. These names they imparted (like the original lordships and manors) to their different possessors or occupiers.'"

We need not apologise to Welsh readers for adding the following :

"Carew (*Survey of Cornwall*, 1602, p. 55) tells us that John, the son of Thomas, living at Pendarves, took the name of John Thomæ Pendarves, and that Richard, his younger brother, assumed the name of Richard Thomas Pendarves ; and that Trengrove, living at Nance, took the name of Nance, etc., etc. A great many Cornish surnames were undoubtedly thus derived. The reverse has, however, sometimes taken place ; the name of the place having been first derived from a surname. Thus Lanhydroch signifies the church of St. Hydroch ; Nanjulian, the valley of Julian ; Tredenham, Tredinham, the dwelling of Denham or Dinham ; Trederrick, Trelander, Treverbin, the dwelling of Derrick, Lander, and Erbin. Some local surnames are derived from a man's occupation : thus, Tresare, signifies the woodman's or carpenter's town ; Tyzeer, Tyzzer, the house of the woodman ; Trengoff, the smith's dwelling.

"There are, of course, many Cornish surnames not compounded with the vocables *tre*, *pol*, etc., some local, some otherwise derived. Surnames are occasionally derived from occupation or profession only, without reference to locality : thus, Gove, a smith ; Angove (*an-gove*), 'the smith' (with which compare the Welsh names Goff, Gough, and the Gaelic Govan, Gowan) ; Anaer, Anear, Annear (*an-eure*), 'the goldsmith ;' Bather, a coiner or banker ; Marrack, a soldier, horseman, or knight ; Sayer, Soor, a woodman or carpenter : whilst others are derived from qualities ; as Huth and Worth, high ; Croom, crooked ; Vian, Veen, little ; Glass, Glaze, green ; from animals, as Grew, a crane ; Gist, Keast, a dog ; and also from trees and other circumstances, as Warn, Warne, an alder-tree ; Sparnon, Spernon, a thorn.

"Again, other surnames are derived from baptismal names ; as Olemow,



Clemmo, Clamo, Climo, Clyma, Clymo, from Clement ; Colenso from Collins ; Faull from Paul ; Jaca, Jacka, Jago, Jajo, from James ; Jose from Joseph ; Tubby from Thomas, etc."

Thus much from the preface, to which is added a satisfactory "List of Works consulted"; and readers desirous of knowing much about Cornwall may be referred to it as an useful guide to the county topography, although there are several omissions in it that ought to be filled up, such as Mr. Blight's charming little book on the Land's End district, and the exquisite poem on the Vale of Lanherne, by a well known author living at Truro, and favourably remembered from the part he took in the memorable meeting of our Association in 1862.

Etymology, topographical and patronymical, is a subject so dear to the heart of a Welshman, that we need not take much pains to recommend a work like this to the notice of our readers. We may only tell them that they will find something to meditate, and argue, and perhaps write about, in many of its pages. Only their curiosity will suffer a temporary check if they are not already acquainted with the ancient Cornish language; that is to say, if they have not already studied the learned Grammar and Dictionary by the Rev. Robert Williams, one of the few living scholars who is equally at home, whether in Cornish or in his own native Cymraeg. However, this consideration need not stop any reader. The best way is to plunge boldly into the labyrinth—we did not say slough—of etymology, and run through our author's pages with the confident hope of finding much to gratify at least his curiosity in so doing.

We do not by any means agree with all Dr. Charnock's derivations; but to assign our reasons for this would only let loose the flood of disputation,—a thing we wish to avoid; we therefore append a few instances, and commend the book, by no means a large one (only 160 pages), to the diligence of our readers. We give a name so excessively Cornish, that it may suffice to illustrate our author's diligence:

"**POLLAMOUNTER, VAR. POLAMONTER, POLOMOUNTER, POLLMOUNTER, POLAMOUNTAIN, POLLAMOUNTAIN, FILLAMONTAYNE.**—There are Polmarter Downs at St. Ives, and Pollamount in Pyder. According to D. Gilbert, the Polamonters are from Pollamonter in Newland. Tonkin, under Newlin, says Pallamaunter or Palmaunter was formerly a gentleman's seat, and gave name to an ancient family since removed to Trevisick, in St. Columb Minor. One of the oldest orthographies of this surname was Pillamontayne. The name may mean the head of the mountain, from *pol*, a head. *Pil* is a little hillock, a sea ditch, a trench filled at high water; and *pill* is a manor or lordship."

"Sed ohe! jam satis." We must finish by saying that we congratulate both the author and his publishers on the satisfactory manner in which this book is laid before the public; for it is a good symptom of literary enterprise, that a volume on such a topic should be printed; and we bequeath to the author two names, the derivation of which we have been hunting for, **CARNANTON** and **BODREAN**, but we have not found them in his pages.

# Cambrian Archaeological Association.

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## THE TWENTY-FOURTH ANNUAL MEETING

WAS HELD AT

## HOLYHEAD

ON

TUESDAY, THE 23<sup>RD</sup> OF AUGUST,

AND TERMINATED ON THE FOLLOWING SATURDAY.

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THE preliminary arrangements had been carried out by the Local Committee and JOHN LLOYD GRIFFITH, Esq., of Stanley House, who, having undertaken the responsible duty of Secretary for the Meeting, performed it in so efficient a manner as to ensure, as far as possible, the complete success of it. The Local Committee consisted of

THE REV. THOMAS BRISCOE, D.D., VICAR OF  
HOLYHEAD, CHAIRMAN.

The Right Rev. the Lord Bishop of  
Bangor  
The Right Hon. Lord Clarence Paget  
W. Bulkeley Hughes, Esq.  
Love Jones Parry, Esq., M.P., F.S.A.  
Richard Davies, Esq., M.P.  
H. S. Jones, Esq., C. B. Llynnon  
The Rev. Chancellor Jas. Williams  
Henry Pritchard, Esq., Trescawen  
Thomas Turner, Esq., Plas Brereton  
Rev. W. Wynn Williams, jun., Men-  
aifron

Rev. Hugh Prichard, Dinam  
Rev. E. Williams Mason, Llantrisant  
Rev. W. J. Poole, Aberffraw  
Rev. E. Williams, Llanfaelog  
Rev. E. H. Williams, Llandrygarn  
Rev. W. C. Edwards, Llangefni  
Thos. P. Elliott, Esq., Holyhead  
B. Roose, Esq., Amlwch  
John Williams, Esq., Holyhead  
Thomas Pritchard, Esq., Llwydiarth  
Esgob  
Mr. Elias Owen, Llanllechid

*Secretary for the Meeting*—John Lloyd Griffith, Esq. Stanley House,  
Holyhead

*Treasurer*—Hugh Roberts, Esq., North and South Wales  
Bank, Holyhead.

## TUESDAY, AUGUST 3.

THE Committee assembled at seven o'clock for the reading and adoption of the Report and other details of business; and at eight Professor Babington opened the General Meeting in the absence of the Earl of Dunraven, who had written to express his regret at his being unable to attend the Meeting, and personally resign his office to his successor, the Venerable Archdeacon John Wynne Jones, who was then invited to take the chair as President for the coming year.

The President regretted that the Hon. W. O. Stanley had been unable to accept the office, for which, not only from his social position as Member for, and Lord Lieutenant of the county, he was so much more qualified, but more especially from his intimate knowledge of the antiquities of this particular district. Nor was it until he was satisfied that there was no prospect of his being able to preside, that he unwillingly consented to occupy the chair on this occasion,—unwillingly, not from want of sympathy with the Association and its labours and researches, but because he was conscious that, under the pressure of other pursuits and occupations, neglect of what might be called his antiquarian education had left him very ill qualified to act as President over the learned assemblage he was addressing. He would briefly allude to some of the more remarkable objects which were either entered in the programme of the week's work, or had suggested themselves to him as well worthy of being included, if possible, in some of the proposed excursions into the interior of Anglesey. It was gratifying to find in the programme that the venerable church, with its surrounding walls, was to be the first object visited on the next day; and although many present were probably better acquainted with the early history of the parish than he was, yet he would notice a few points which might add some interest to their proceedings in the eyes of those who had, perhaps, not been in the habit of paying much attention to the subject, or who were unacquainted with the district. It was generally thought that the original church was founded by a British saint called St. Cybi, towards the close of the fourth century. By others its foundation as a church, or as a monastery, or as both, is attributed to Maelgwyn Gwynedd, whose reputed arms are said to be on the principal entrance on the south side. He is said to have endowed it with lands in Anglesey and Carnarvorchire, for the support of a collegiate establishment. He alluded also to the ancient and rude inscription of "*Sancte Cubi ora pro nobis,*" inserted in the

exterior of the north wall, the sculptured figures of bears and other animals, among which is the dragon, supposed to allude to the reputed founder, Maelgwn Gwynedd, otherwise known as *Draco Insularis*; all which he considered worth examination. He thought the piers and capitals which once supported the central tower, and for which the present inferior western one has been long since substituted, showed how much superior the character of the earlier structure was. Of the church of Eglwys-y-bedd (or the church of the grave), supposed to have been situated near the parish church, he could give only the descriptive name; but others present, he hoped, would be able to throw some light upon it. Capel and Ffynnon Gorlas were the next items in the programme; but even the site of the chapel is unknown, although very probably it was near the well. Some doubt exists as to whether *Gorlas* is a proper name, or merely descriptive of the verdant hue of the surrounding grass. The remains of the small chapel called Llochwydd<sup>a</sup> are very insignificant. Near the sea-level is a well with which a tradition is connected, namely that whoever can carry a mouthful of water to the top of the gully near the chapel, will succeed in his undertaking. The ancient chapel which once surmounted the mound of sand at Towyn-y-Capel has long since been swept away. Referring back to the walls surrounding the church, he had always thought them to be Roman; but he had had a hint that this very question would be alluded to in a paper to be read this evening, in which the Roman character of the walls was disputed by a gentleman whose opinion on the subject was not to be disregarded. He himself would not enter into this question; but would recommend a very careful examination on the morrow, with a particular view to this contested point. He would only add his belief that the resemblance between this wall and others in this kingdom, admitted to be Roman, seemed to carry strong evidence against the anti-Roman theory. He now would pass on to another structure, older probably than even the Romans. These were the walls of Cyclopien masonry which surrounded the summit of Holyhead Mountain, and usually known in Welsh as *Muriau Caswallon* (or the walls of Caswallon). To him is assigned the credit of the slaughter of Sirigi, the Irish rover, and of a large body of his followers, A.D. 450; and also of building this stronghold, to prevent the repetition of such attacks from the opposite island. But without entering into the history of Caswallon and Sirigi, the walls on the mountain were in all probability erected long before those individuals. The remainder of the excursion would be devoted to the examination of the circular houses near Tymawr and other places in the district, many of which have been lately opened and examined by Mr. Stanley, who has also given a richly illustrated account of them in the *Journal* of the Royal Archæological Institute. They would also have an opportunity of examining some of the contents of these dwellings in a tower built near them. The President then, after briefly touching on the other objects which were to be inspected during the course of the week, concluded his address with a warm welcome to the members of the Society, and a summons to Mr. J. Lloyd Griffith to read a paper by Mr. Stanley.

This paper commenced with extracts from the supplement of *Mona Antiqua*, of the edition of 1775, published by Dodsley, Pennant, Powell, etc., relating principally to the church and churchyard walls of Holyhead. Of these latter Pennant speaks confidentially as Roman work, and alludes to certain round holes found both here and at Segontium. Mr. Stanley thought Pennant had been led away by the zig-zag pattern or herring-bone fashion of the walls. This mode of building was continued long after the Romans, as late as the tenth or eleventh centuries, of which there are many instances in old walls. The mortar he thought similar to that used at Conway. The form of a square with round towers at the angles is that of Edward I. The round holes may have been for poles to be passed through, on which a platform was raised on both sides, with a covered roof, and flanked at the sides breast high. This was the common method in the time of Edward I, and previously, to defend the curtain-walls of towns or castles. From these galleries or platforms the defenders prevented the enemy from mining the walls, or scaling them. It was on reading Palgrave's *Edward the Third*, Mr. Stanley says, that it first struck him that here was the solution to the mysterious holes that had so long puzzled the antiquaries. Edward I may have fortified old Segontium in this way when he was building Carnarvon Castle; and may also have thus defended, in a similar way, Holyhead Church and College. Mr. Stanley next thought it doubtful whether St. Cybi gave to or took from the place his name, the word signifying the end of the headland, the term meaning, in many languages, a promontory. Thus *Gibi Terra*, now corrupted into Gibraltar, is a similar mountain promontory. Might not the saint, having fixed himself at Holyhead (then known as Cibi), have taken his name from it? *Ætna* was also *Mons Gibilla*, while in Africa the same word applied to such projecting headlands. The notice concluded with a remark that the calling the great stone fortress on Holyhead mountains by the name of *Mur Caswallon*, as some recent writers have done, is evidently an error, as there is every reason to suppose it existed many centuries before his time, as a defence for the inhabitants to drive their cattle and sheep into a place of safety; and if Caswallon erected any wall, it perhaps occupied the site of the so-called Roman wall round the churchyard.

Mr. Barnwell, in expressing their obligation to Mr. Stanley for his communication, could not accede to his Edwardian theory of the churchyard wall, although he agreed with him as to his statement that the herring-bone masonry was no conclusive argument of Roman work. Taken, however, in connexion with other features of the wall, he was inclined to agree with Pennant. It was true that it was the roughest kind of Roman masonry he had ever seen. The circumstance, moreover, of the fourth side of the work being without a wall, and open to the sea, was common in works that are undoubtedly Roman, such as Burgh Castle, near Yarmouth, and others.

Mr. Elias Owen then read a notice of Roman coins found at Gerlan, in the parish of Llanllechyd, in April last. Some labourers, in searching for stone, for building purposes, at a place called Gerlan, came upon a large stone, which they blasted and removed; and sub-

sequently found a considerable number of coins, and some pieces of very hard, white, thick pottery, very similar to some found in some of the Anglesey *cythiau*. These coins, which were in a very corroded state, were of the lower empire, commencing with the coins of Postumus. The rarest of them were those of Magna Urbica, said to be the wife of Carinus, and Quintillus. There were also coins of Carausius. At least two hundred were discovered, and dispersed. A few days after this discovery Mr. Owen found, within ten yards of the spot where the coins were found, a quantity of fused metallic-looking scoriæ, which had evidently been subjected to intense heat. Some portions of it were here exhibited at the Meeting. Now as coins of the size and date found were generally cast, the proximity of this scoria and the coins might lead to the conjecture that the coins had been cast on the spot. This supposition seems confirmed by a still more remarkable discovery, which took place at a distance of about sixty yards; where there was found a small, heavy, metal cup which has every appearance of a crucible. Its height was three inches and one-eighth, which was also the extreme breadth from rim to rim. The metal itself was, on the average, a quarter of an inch thick; and the weight of it was three pounds and a quarter. To the bottom of the interior some fused metal still adhered, which seemed to be different from the metal of the vessel itself. The field where the discoveries were made is called *Cae-Rhodyn* (field-kiln); a term, however, which may have been given from the finding of the scoriæ or clinkers above mentioned. About fifteen years ago another large "find" of coins took place; and a metal cup similar to this supposed crucible was also found, but of its subsequent fate nothing is known. Mr. Owen then exhibited this singular cup; which, however, seems ill adapted for a crucible on account of the great thickness of the metal, which is apparently copper. The whole locality is thickly studded with prehistoric remains; fortified enclosures enclosing numerous circular dwellings, with occasional square ones; ancient roads connecting one group of dwellings, or one fortified wall, with another, a detailed account of which will be found in the *Arch. Camb.* of 1866.

Professor Babington said he was not prepared to form any opinion as to the curious cup. He doubted, however, if it had ever been used for fusing metal, owing to its great thickness; that unless the metal intended to be melted was much more fusible than the metal of the cup, the cup would have stood some danger of being melted itself. He thought it, however, very likely that the Roman coins had been cast on the spot where they were found. The whole district described by Mr. Owen was full of the most interesting remains, not known, as they deserved, by antiquaries; and they were all very much obliged to Mr. Owen for the careful examination of that portion of Caernarvonshire, the result of which he had previously communicated to the *Journal*.

A paper by Mr. R. R. Brash, who was unable to attend himself, on an inscribed stone at Penrhos Llugwy, in this county, was read by Mr. Barnwell. It is first noticed by Rowlands in his *Mona Antiqua*, subsequently by the writer of *Mona Mediava*, and the late Lord Bos-

ton, who have given various readings; but all agree in thinking the stone commemorates St. Mechell, or Macutus, some time Bishop of St. Malo; and said to have given his name to the church of Llanfechell, although buried in that of Penrhos Llugwy. None of these authorities, however, seem to take any notice of the latter part of the inscription. Mr. Brash mentions in his paper three Ogham marked stones found in different parts of Ireland, having the same inscription with unimportant variations; and from these he infers that the *Mac-cui* is not a name at all, but merely the genitive case of *Mac*. Thus the Anglesey inscription should be read, "The stone of the son of Decettus," thus entirely disposing of St. Machutus, the Bishop of St. Malo. The paper will, however, be printed in the Journal.

Professor Babington thought that the first step would be to ascertain what the real inscription was, and to use great precaution as to these Ogham inscriptions in particular, where a natural flaw in the stone might be taken for an Ogham character, and thus alter the meaning. The subject, however, was well deserving further investigation.

The excursion of the next day was then announced by the President, and the Meeting broke up.

### WEDNESDAY, AUGUST 24.

The business of the day commenced with an examination of the church and churchyard walls. The church has been entirely rebuilt late in the fifteenth, if not the early part of the sixteenth century, and, with the exception of the south entrance, presents no feature of any interest. There are, however, some rich carved details; but these have the appearance of having belonged to an earlier building. This applied more especially to the panelling on the south wall of the church, over the entrance, which has apparently been brought from some other part of a building. There are two shields, one of which bears the arms of Edward III; the other has a crown between three choughs, stated to be not very unlike the arms assigned to Llwyarch ap Bran, a great benefactor to the college. The sculptor, however, was not an expert in heraldry, for he has placed the choughs looking the wrong way. On the exterior of the south transepts are rude representations of the emblems of the evangelists; and a mitred head between angels, no doubt intended for St. Cybi. But these carvings, like the inscribed stone let into the wall of the north transept, with the legend, "*Sancte Cybi ora pro nobis*," have apparently belonged to a building that preceded the present one. The ground-plan of this original church is probably that of the present one, and exhibits, in the length of the eastern limb (nearly equal to the western one), the original arrangement which gave the former for the service of the canons of the old foundation, and the western limb to the use of the parishioners, perhaps with the addition of the transepts and space under the central tower. Mr. Stanley, in his paper, informs us that in the time of Edward III there was a chapel called Eglwys-y-bedd, erected over the

remains of Cerigi, the Irish rover, and called in some MSS. Capel Llan-y-Gwyddel, the ruins of which were removed only a few years ago. But it is also stated that the chapel was converted into a school, in 1748, by Dr. Wynne; and this building, no longer used as a school, must have occupied only a part of the ancient chapel, if some of its ruins existed long after Dr. Wynne's structure. The building was closed, and could not be inspected; but the only traces of older work in the exterior are of the same date as the church itself; so that the chapel in the time of Edward could not have furnished the portions inserted in the present building, but had probably been rebuilt at the same time as the church itself was.

The walls were next carefully examined. The work seems originally to have formed three sides of a square or rectangle, with large round towers reaching to what was then the sea-shore; and two similar ones at the angles, but not so large. Of these, one has entirely vanished; the opposite one remains. Of the other two at the angles, one is almost buried up in a house, so that only a portion of it is visible. The other remains in a shattered condition. The northern tower seems to have been rebuilt in its upper part; and it was stated on the ground, that what remains of the original tower is of solid masonry throughout. Whether the same was the case with the tower at the angle, is not quite certain, as one side of it has perished; but there are no indications in what remains of its having been a hollow tower. If some of the older inhabitants can throw any light on this last point, and if it should turn out that the tower in question was solid, it would at once determine the question whether these towers are mediæval or Roman. The walls are six feet thick, and although very roughly built have been well built, and are not unlike the walls of Segontium. The fact also of not walling the side next the sea is also repeated in undoubted Roman works in this island; and although there is no proof or reason to think that the Romans passed over into Ireland, yet they would naturally have some strong post in so remote a district, through which they appear to have made two roads,—one direct from Aber, and the other from the coast opposite Segontium: at any rate, whether mediæval or Roman, these curious walls should, if it were possible, be better protected, and more opened to view. If, on further investigation, they should be satisfactorily proved to be Roman, they are the most perfect and important example of a Roman castle in the Principality, even in their present mutilated state. The curious round holes, like those in the walls at Segontium, were examined; but no satisfactory explanation or account of them could be collected.

On leaving the town, the carriages proceeded towards the mountain, passing by a holy well called "Ffynnon Gorlas." The site of the chapel with which it was connected is said to be unknown. The well has never, apparently, been enclosed in masonry.

A little further on the excursionists alighted from their carriages, and ascended the mountain, from which was a charming prospect, with the Carnarvonshire hills in the distance. The object of the climbers was, however, to examine the great stone-work on the summit, called "Caer-gybi," and ascribed by some to Caswallon of the



Long Hand, the extirpator of Irish marauders. The work, however, is far anterior to his time; and was, no doubt, the great stronghold and retreat of the occupants of lower and more habitable ground. The natural configuration of the rocks has been taken advantage of in forming the lines of defence; and where the ground is less steep, there the walls seem to have been more massive. The finest existing remains are to be found at such places, where there are also some indications of upright stones having been placed on the slope, so as to impede the attack. Some few stones are certainly in such a position, although there may exist a doubt as to by what agency they have been so placed. The main entrance is on the north side; but there was also, probably, a small one at the back of the heap of stones left by the ordnance surveyors. Time did not admit of a very careful examination of the interior of the work for traces of habitations; but such were, at any rate, not noticed. Nor were there any traces of a water-supply. How far the work was intended for permanent occupation is doubtful.

Capel Llochwydd, situated at the foot of the mountain, is one of those small buildings thought by some to have been erected by the earliest Irish missionaries, and which are to be traced along the west coasts of Wales and Cornwall. Excavations having been lately made there, the peasants of the district, thinking that the object of these excavations was treasure, have been tempted to try their fortune, and have done considerable mischief in the case of this ancient chapel; so that it is not easy to trace the outlines, which were very plain a few years ago. Above, on a steep height, are the remains of a cairn; but whether any sepulchral remains have been found, could not be ascertained. Some, however, consider it to have been a beacon, and the situation favours the suggestion. It has probably served both purposes.

A large collection of rude stone implements in the Stanley Tower, near the south stack, was next examined with the assistance of Mr. Elliott. These are principally grinding or pounding stones, mortars, hammer, pestles, etc., the remains of the relics discovered by Mr. Stanley in the circular houses near Tymawr, and which have been already alluded to. There were also fragments of pottery, a spindle-whorl, and other smaller remains of the same age. Mr. Elliott thought, from the appearance of some of the supposed mill-stones, that they had been used for crushing, not grain, but copper ore, as if these early miners followed their avocations in their own houses. No traces, however, of metal have been found in them, although in one of the houses were remains of a drain, as if intended to carry off the water used in washing the crushed ore.

Mr. Elliott next conducted the excursionists to the remains of the huts at Tymawr, so fully described and illustrated in the *Archæological Journal*. Many of these are provided with more than one fireplace, some having even four such appendages. In one instance small broken quartz, slag, and moulding-sand, were discovered: a fact which confirms the suggestion of these houses having been inhabited by persons engaged in mining operations. The entrances to all these

houses, without exception, are in the direction which best protects them from the prevailing wind of the district. They are also partially protected by the rising ground behind them, by ascending which the great work on Holyhead Mountain could be reached; and which, no doubt, served as the last stronghold when the attack on the front became successful. The defences, however, on the south and open side were very extensive, consisting, first, of four parallel entrenchments stretching right across, and flanked at each extremity by projecting rocks which formed, as it were, natural bastions. One at least of these lines of defence, and probably all of them, were surmounted with stone walls; so that to have forced these works successively, in the face of an enemy who held also the flanking rocks mentioned, would have been an arduous task. Beyond these strong lines are others at a distance, one of which terminates in a steep and inaccessible ravine extending to the shore; another advanced still further, which would secure not only protection for cattle, but the more important communication with the little bay, which as its name, *Hemborth* (old harbour) seems to indicate, was the actual harbour used by the inhabitants of this settlement. There is, however, about half a mile to the south, called in the Ordnance Map "Porth-y-Gwyddel" (the Irishman's port), which may have been also used; but the Hemborth was the one more immediately connected with the town. An enlarged plan of this interesting spot will be found in the *Archæological Journal* of 1867; but it does not, unfortunately, lay down all the arrangements of the defence, which are of great interest. Two sides are sufficiently covered by the mountain and rocky line of coast. Those of the south side have been mentioned; the remaining side, on the east, or, more strictly speaking, the north-east, is apparently ill provided with protection. The bronze implements discovered under a stone in 1830, and described in the *Archæological Journal* (1867) as mostly of Irish character, were, as suggested by the writer, later relics of Irish rovers, and not connected with the original inhabitants of the town, who were apparently little acquainted with other than stone implements.

A little lower down important discoveries have been made by Mr. Stanley at Pen-y-bonc, among which was the jet necklace which has been described in the *Journal of the Association*. Here also were several circular dwellings examined; among them a large circular space, of forty feet diameter, which within human memory was surrounded by a wall nearly four feet high. But perhaps the most remarkable was a row of small circular depressions, in a line nearly east and west, which contained fragments of ashes and pottery; and each, as it was understood, having a small pillar-stone erect. A plan of this singular line of graves is given in the *Archæological Journal* of 1869. The pottery was of more than one kind, and more of the Romano-British character than the earlier and ruder kinds. One of these little pillar-stones is to be seen on the bank opposite the Stanley Tower.

Near Plas Meilo are some more hut-circles and two tall, slight pillar-stones, also represented in the *Archæological Journal*. Of what system these surviving stones once formed a portion, whether of a

circle or a straight line, it is impossible to say. Mr. Stanley writes that an old tradition states that they were surrounded by a circle of large stones standing four or five feet above the surface. It is more probable that these two stones, which project eleven feet above the ground, are members of a very large circle, the other members of which have long since vanished. There is a third stone in the same field, but not of the same height or form. Circles somewhat similar to those on Tymawr Farm exist here, and which, on examination, were found to have been also, as supposed, used by miners, as they contained the same arrangements, and a copper vein runs near. One of the chambers presented a singular and unexplained arrangement of five small pillar-stones standing in parallel rows. There has evidently been a sixth stone. These are also of the same height, as if intended to support a table. A view is given in the *Arch. Journal*, 1869, p. 309.

A pleasant drive, skirting the shore, brought the excursionists to Capel-y-Towyn, a partially demolished mound of sand once surmounted with a small chapel. This must have been a burial-mound from very early ages, as the bodies have been buried in stone cists, in layers of four or five tiers; the bodies so placed that the feet converge to the centre of the mound. No ornament, or any object whatsoever, has been found with them. The chapel was from thirty or thirty-five feet long by little more than twenty-two broad. Whether this mound was originally of pagan origin, and afterwards consecrated by the addition of a chapel, and subsequently became a place of Christian burial (for the converging arrangement of the bodies does not extend to the upper part), is uncertain. It has also been connected with the history of Serigi and his marauding companions, but without any support but conjecture. A similar burial-mound, but without the converging bodies, was visited between Peel and St. John's, in the Isle of Man, which had also been formerly surmounted with a chapel, and where the bodies had been placed in similar stone cists one above the other. The best account of Capel-y-Towyn is by Mr. Stanley, in the *Journal of the Archæological Institute* (1846), at which time the mound was much more perfect than at present.

The two remaining objects of the day's excursion were the one or two solitary stones of a cromlech at Trevarthur; the other, the remains of two, or perhaps even a third cromlech in a line at Trefigneth. These chambers are all distinct and separate ones, running east and west, with what was evidently the entrance facing the former. A considerable quantity of its former covering of stones and earth is still remaining. A view of it is given in the *Arch. Camb.*, 1867, opposite p. 234.

**EVENING MEETING.**—The President commenced the proceedings by calling on Professor Babington to give an account of the excursion of the day.

Commencing with the church, Professor Babington thought that no portion of the original church was standing, although small details of an earlier structure may have been built into the present walls; but the actual building itself was, in his opinion, not earlier than the Tudor

period. As to the walls enclosing three sides of the churchyard, all that he could assert with confidence was, that whoever built them built them with great strength, for purely defensive purposes. They appeared to him to be so unlike ordinary Roman work that he was inclined to adopt Mr. Stanley's view as to their mediæval construction. He could, however, by no means agree with that gentleman in his explanation of the small round holes in the walls, and which Mr. Stanley thought were intended to hold the beams which supported the covered galleries, or "*hourdes*," by means of which enemies were prevented from approaching the walls or towers close enough to undermine or escalate them. Even allowing for the rising of the ground in the churchyard to a considerable extent, still the range of holes was so near the ground that the galleries could have been easily burnt or otherwise destroyed. He thought these were mere puttock-holes left by the masons; and their being of a round form was, in his opinion, no objection to this supposition.

Mr. Skene entirely agreed with Professor Babington as regards the age of the church, but not the walls. He had seen a good deal of similar work on the Continent, which was, without any doubt, Roman work; and although these walls were certainly built in a rough manner, they had all the characteristics of Roman work, such as strength and solidity.

Mr. Skene's remarks were supported by Mr. John Williams, who stated that he had seen at Bordeaux what all allowed to be Roman walling, and that it was quite as rudely and roughly built as those now questioned.

Mr. Barnwell still adhered to the opinion he had expressed on the preceding evening, that the walls in question were Roman. The principal, if not the only objection made against them was their rudeness; but this might easily be explained, if necessary, by the character of the stone of the district, and the unskillfulness of native masons working under Roman superintendence. Had they been built by Edward I, or in his time, there would have been some record of the building. It was not suggested that the members of the religious foundation were the builders; and as the ancient British of Caswallon's time did not build in that fashion, it is difficult to imagine who but the Romans did build them, especially as two of their roads are thought to have met here. Other instances exist of churches having been built within Roman enclosures; nor could a safer spot have been selected for a church and chapel than one so well protected as that of Holyhead.

A paper was then read on Castle Coz (or old castle), written by M. Le Men of Quimper, accompanied with a plan. (See pp. 286-305.) One great difference between the houses of this early city, and those met with in this country, is that the houses affected a square or rectangular, and not a round shape. The implements, however, and weapons were of an early, rude period, of what is termed the stone age, and so far coinciding with those which had been found in the houses at Tymawr and elsewhere.

The concluding paper was a brief abstract of a MS. written in the

early part of the seventeenth century, by a gentleman of Anglesey, setting forth various abuses and ill practices of the island at that period. It had been printed; but the impression was limited to so few copies, that practically it is not to be met with. Great confusion seems to have existed in the variety of weights and measures, which in some cases seemed to be optional. The county assessments were levied and collected in a very partial manner, and the amounts collected for one purpose appropriated to another. Residence of the clergy seems to have been the exception; and at that time the island was divided into *two* deaneries, in one of which was only one resident incumbent. The services, such as they were, seem to have been performed by deputies called post-curates, who undertook some five or six churches each. From Carnarvonshire returns of the same period, matters in this respect seem to have been as bad. Some of these returns are printed in the Third Series of the *Arch. Camb.*

#### THURSDAY, AUGUST 25.

A large number of "*cyttiau gwyddelod*," as they are locally called, was first visited. They are grouped together, on low, sandy ground, at Ynys Lyrad, or Laerad as spelt in the Ordnance Map. Unless the semi-insular character of the ground served as some kind of defence, the inhabitants of this settlement must have lived without any defensive work, for the smallest trace of any cannot be made out. The character of these circular dwellings presents no peculiar features; but near them was noticed an oblong, rectangular enclosure, the use of which was not even suggested. If the inhabitants of this settlement lived in Christian times, this rectangular building may have been their church. Near Brest a church (or rather the remains of one) still exists amid similar primitive dwellings, and of apparently the same time as those visited during this Meeting. Near this site was pointed out what was thought to have been a Roman causeway crossing the water.

On regaining their carriages, the excursionists drove some distance along an old road curiously paved, each side having a regular kind of curbstone. This passes a little to the south of a Roman camp known as *Caer Helen*, and was, no doubt, one of the two Roman roads which met at *Holyhead*. It is to be noticed that this work of *Caer Helen* lies exactly half way between the presumed Roman station at *Holyhead* and that at *Caerleb*; a fact which may, to some extent, confirm the view of those who consider the walls at *Holyhead* to be Roman.

A large circular earthwork, or rather enclosure, called "*Yr Werthyr*," was next visited. The double ditch that surrounded it is in one part also protected by marshy ground. The ground rises towards the centre; and at the highest point is a collection of stones, now in confusion, but which may have been part of some central keep. Near it, in a neighbouring field, once stood a cromlech, marked in the Ordnance Map; but which has been, within the last three or four years, swept away by an improving farmer.

What is termed in the programme an old barn at Bodychain was the mansion of Rhys ap Llewellyn ap Hwlken, who, for his services at Bosworth, was made sheriff of the county for life. In Lewis' *Topographical Dictionary* mention is made of one of the towers of the house as standing, which was formerly "used for the county prison, and the other parts have been converted into a barn and farm offices." Nothing of this tower and former prison now remains; and the present barn probably constituted the whole of the mansion, with the exception of kitchen and out-offices. The date of the present building is that of the early part of the reign of Henry VII, although the windows are of Decorated character; but in this part of Wales this style of window lingered a long time, and is frequently found in churches of the fifteenth century. The hall may have been subdivided by a screen; but was certainly divided into upper and lower stories, the upper one being reached by an external spiral staircase communicating with two doors side by side: that on the right hand led to the solar, that on the left opened into the other part of the upper story, but of this part no traces are left. A rude stable with some old and massive woodwork stands near the house, and may have been one of the original offices, or have replaced one. An inscribed stone has been inserted in one of the jambs of a door in the present barn, which the vicar of the parish, the Rev. R. H. Williams, promised to apply for permission to have removed, and it can be done without interfering with the building, and secured from the chance of being destroyed by a cart-wheel. From its present situation it was not easy to decipher the inscription, which appears to be of the fifteenth century, but is in a rather mutilated state.

On arriving at Treiorworth, the seat of the President, the visitors were received in the most cordial and hospitable manner. During the day the excavation of a low tumulus had been going on, the result of which was the discovery of the remains of more than one inhumed body; a considerable quantity of pottery of various kinds, among which was some of substantial white ware, such as has been found in connexion with the cyttiau. One portion was of a dark, drab colour, with patterns like the fern-leaf pattern, and chevrons surmounted with a narrow band of inclined lines. These are not unusual patterns in early British pottery. An ornamented bead—part of a necklace, in all probability—was picked up among the *débris*. It is of a light and black substance something like jet.

The day's excursion closed with an inspection of a cromlech at Presaddfed. It has originally consisted of two chambers with openings facing the east. The larger and more perfect chamber consists of six supporters so arranged as to give almost an hexagonal chamber. The capstone is at present supported at one end entirely on the narrow end of one of the uprights; and in case this slight support should, from the effect of weather, give way, this very perfect chamber would be destroyed. A substantial pier built underneath the slab would be the only means of saving it; and it is to be hoped that some precaution of the kind will be taken to preserve one of the finest monuments of the kind in the island. It has been already engraved and published.

**EVENING MEETING.**—In the absence of the President, the chair was occupied by Professor Babington, who made a few observations on the more remarkable objects they had seen during the day. A letter was then read from Mr. Llewelyn Turner, the Mayor of Carnarvon, respecting the formation of a national museum of antiquities, to be established in the Castle of Carnarvon. Such a want has been long felt; for the present museum in the town of Carnarvon, although containing one or two objects of great interest and value, can hardly be considered a museum. The Secretary was directed to express the approval of the proposed plan, and to state that the Association would do all in its power to promote its success.

Mr. Barnwell then gave some details of a remarkable Celtic fortification near Brest, where the accidental configuration of huge, perpendicular rocks formed three sides; the south, and open side, being artificially protected by complicated works; the face of the ground on the slope having been roasted into solid rock, to render access more difficult. The whole of the details shew that they were carried out by the same race that fortified themselves on projecting headlands protected on three sides by precipitous cliffs.

After this account followed some extracts from the returns of certain Welsh priories at the dissolution. These were the establishments at Llanfaes, Rhuddlan, Denbigh, Cardiff, Carmarthen, and Haverfordwest. As regards the priory of Llanfaes, it appears that, in addition to the church, choir, hall, and kitchen, there were cloisters, two vestiaria (one for the church furniture, the other for the use of the house), a brewhouse, a house apparently for storing cheese, a yard, and a woodhouse; but nothing is said about dormitory or guest-chambers.

The proceedings of the evening terminated with voting the thanks of the Association to Miss Conway-Griffith, who had kindly invited the Association to Carreglwyd on the following day; and to the President for his hospitable reception of the members at Treiorworth. Votes of thanks were also passed to the Hon. W. O. Stanley for the use of the Hall; and to the Local Committee, and more especially to Mr. Elliott and Mr. L. Lloyd Griffith, the Honorary Secretary for the Meeting, for their most efficient services in the organising and carrying out the objects of the Meeting. The Meeting then terminated.

#### FRIDAY, AUGUST 25.

**EXCURSION.**—The first halt was made at Llanynghenedl Church, one of the ordinary churches of the district; and, with the exception of the font, devoid of all interest. The font is assigned by the author of *Mona Mediæva* to the twelfth century; but from the view he has given of it, it has rather the appearance of the thirteenth century work.

Llanddeusant Church, the next visited, has been lately rebuilt in a very creditable manner. The original font is preserved, and has a rude Norman arcade, but of very small dimensions for one of such date. An ancient bell, apparently intended to be rung by the hand,

was in the old church, but was not seen on the occasion of this visit. The bell and the font are represented in *Mona Mediæva*, xxv.

In the same number will be found the south door of the ancient church at Llanbabo, next examined. The present building is of the early part of the fifteenth century; but the south doorway is part of a much older structure, and has been thought to be made up of a larger and more ornamented doorway. The font is an early basin with sloping sides. But the most important object is the large incised slab representing St. Pabo, with the inscription, which, according to Angharad Llwyd's *History of the Isle of Anglesea*, ran thus: HIO JACET PABO POST PRYDAIN IN TELURE IMA; but the latter part now seems to read PRIMA. The history of its discovery is given by Rowland and Pennant, who both give imperfect representations of it. A more satisfactory one will be found in the last mentioned number of *Mona Mediæva*. The slab itself is of late fourteenth century work, but used to be thought coeval with the saint himself. Thus Lewis Morris quotes this inscription in a letter to Carte, the historian, to prove that in the seventh century the Welsh had an alphabet which was borrowed by the Saxons.

On quitting the church the excursionists found their way to the summit of a rising ground a little to the south-east of Llanfechell Church. Here is one of those large circular enclosures similar to the one visited on the second excursion, but with less defined entrenchments. At the upper end, however, are what are called in the Ordnance Map *trenches*; but of which no satisfactory explanation can be given, unless they formed part of the original defensive entrenchment, which has by some accident remained in its primitive state while the rest of the work has been levelled. It now presents the appearance of a deep and narrow road sunk between high banks.

Llanfechell Church is one of the most important churches in the district, with a tower which has been thought by some to be of defensive character. The east window, of three lights, also has hardly its equal in the island. The font is peculiar. It is a small square one, each side ornamented with two rude, Norman-like arches, somewhat similar to the font of Llanddeusant. A view of it is given in *Mona Mediæva*, xxvii. Opposite the south door is a coffin-slab with floriated cross of the fourteenth century.

At a short distance from the church, on rising ground, are three pillar-stones, set in a triangle, about ten feet high above the ground, which appear to have been the remaining supporters of a covering stone long since removed. This chamber, in its original state, must have been one of unusually lofty and imposing dimensions. The farm on which it stands is named Cromlech, which is supposed to confirm the supposition that a cromlech once stood here. Lower down, however, on the slope of the hill, stood also a cromlech at the time that the Ordnance Map was made, but it has since vanished. From whichever of the two monuments the farm is so called, it would be desirable to ascertain by deeds how long the farm has been so called, as the first use and meaning of the word "cromlech" is not yet satisfactorily determined.



To the right of the road from Llanfechell, and near Llanvairynghornwy Church, is a small earthwork called "Castell Bod-ronyn," washed by a little stream. It consists of a mound surrounded with a well defined ditch and agger. Local tradition spoke of some stone-works in addition; but these have vanished, and at present there is nothing but the mound and ditch. Who the Ronyn was whose abode it was is unknown; but whoever he was, the castle is of much later date than most of our primitive strongholds. On the opposite side of the road are three large pillar-stones, about five hundred yards apart, forming a triangle; but this grouping is probably more the result of accident than purpose.

The church of Llanfairynghornwy is one of the finest specimens of the Anglesey churches of this district, and has been some time since judiciously repaired by the Rev. James Williams, the rector of the parish and Chancellor of the Cathedral of Bangor. The east window, of good detail and execution, is represented in the *Arch. Camb.* of 1862, p. 51. The building consists of a nave and chancel, on the south side of which is a large chapel of Tudor date. In some accounts the church is said to have Norman portions; but the rude, semicircular arch of the nave is of very inferior rubble-work, and has nothing Norman about it. No portion of the church appears to be older than the fifteenth century. On the most eastern of the piers dividing the south chapel from the chancel, an inscribed stone has been let in upside down, with letters of late fourteenth century character, which appear to be an invocation to some saint. On the north wall, near the east end of the church, are traces of painting beneath the white-wash. The church tower is rude and massive, and without any architectural details. It is surmounted with a bell-tower in which the bells are arranged in a very unusual manner.

After partaking of tea and other slight refreshments in the Rectory, the visitors proceeded on to Garreglwyd, where they were received by Miss Conway-Griffith in the most hospitable manner. On the conclusion of the collation, the paintings and curiosities in the house were examined, and among them was the curious drinking-cup found at Rhosbeirio, in a cist, with the remains of a body which must have been buried doubled up. It is elaborately ornamented with four belts, as it were, of dotted work, separated by narrow bands. An excellent view of it is given in the *Archæological Journal*, xxiv.

After thanking their fair hostess, the excursionists returned to Holyhead, stopping only at Llanfaethlu Church, a small building, having a nave without any division of chancel. No portion of the church has any indications of being older than the fifteenth century, the east window being of the latter part of the century. There are several curious wooden records, of various dates, of the Griffith family, of whom also are other monuments in the churchyard. The canopy of the pulpit is good, and about the date 1620. There is nothing else remarkable about the building, unless may be excepted the manner in which the east end of the church is fitted up, and the peculiar position of the communion table. Not far from the church is a fine maenhir.

At the evening meeting of members only, Professor Babington in

the chair, it was agreed that the next meeting should be held at Caermarthen, or some other town in South Wales. A sub-committee was also named to consider the best means of carrying out the publishing, in a separate volume, of a complete collection of all the early incised stones in Wales. Professor Westwood, a member of the said sub-committee, has kindly undertaken the editorship. Further notice of this proceeding will be communicated to the members without delay.

### SATURDAY, AUGUST 26.

The proceedings of the last day included a careful examination of the Henblas cromlech, in the parish of Llangristiolus, and which has been well described and illustrated in the *Arch. Camb.* of 1866 (p. 466) by the Rev. Hugh Prichard. Some doubt has existed whether two of its component parts have been placed there by man or nature. From the forms, as well as immense masses of rock of which they consist, it seems that their curious position, side by side, is accidental; for it is difficult to imagine that, independently of the objection of their weight, they could, from their forms, have been selected for the mere purpose of forming the sides or walls of a chamber. There can be little doubt, however, that their accidental position was taken advantage of, and the two rocks made to serve as two sides of the chamber. This chamber (a small one) must have opened towards the east, some of the stones on that side (a small one) still remaining; and what may have been another lies in the adjoining hedge. The farm on which it stands is another instance of taking its name from the cromlech on it. Another cromlech, lying to the west of Henblas, and marked on the Ordnance Map near Dinas, seems to have been associated with a tall pillar-stone which could never have formed part of the chamber. It may be the only relic of a second chamber, but this seems doubtful. The remains of the cromlech are so embedded in briars and weeds, that it cannot be satisfactorily examined. However, arrangements have been made for proper drawings and measurements of it.

The last object visited on this day was a singular, fortified enclosure containing a great many *cyttiau*. It is marked as *Cad-marth*, reminding one of the various Cadburies in the south and west of England. This fortified settlement was connected with a small stream, a branch of the river Gwna. Arrangements have been made for a survey of the work, as portions of it are already in the process of being used up as a quarry.

A large group of small tumuli on Malldraeth Marsh was the only other object noticed before the arrival of the excursionists at Dinam, where they were received with more than Anglesey hospitality by the Rev. Hugh Prichard.

Thus ended a Meeting which, as regards the interesting character of the objects examined, and the kindness and hospitality with which the members had been received, must be considered as inferior to none of its predecessors.

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## REPORT, 1869-1870.

THE General Committee have again the pleasure of congratulating the members on the continued success of the Association, not only as regards the steady increase of its numbers, but in the greater interest taken by many of them in the proceedings of the Society than has been the case in former years; and this is all the more important as it is evident that, if the Association is to flourish as it has done for the last quarter of a century, a new generation should arise to take the place of that which is fast passing away.

By the ready assistance of Mr. C. Baker, a third portion of the Gower Survey has been printed and issued. That gentleman has also most kindly offered to assist the Association in continuing the issue of similar records, which may be printed in the form of supplements, or by instalments, in that portion of the Journal reserved for records.

As regards the intended index of the *Arch. Camb.* from 1846 to the end of 1869, only fifteen members have undertaken each a volume; and of these, only three have delivered in their portions. As it is desirable that the work should be completed before the middle of 1871, your Committee earnestly solicit the assistance of other members who have not yet volunteered. The necessary forms of index, etc., and full instructions, can be obtained of either of the General Secretaries.

The first number of the *Revue Celtique*, conducted by one of our members, M. Gaidoz of Paris, has appeared, and is in the hands of such of the members who support the work, and which is one your Committee strongly recommend to the notice of members in general. During, however, the present state of affairs on the Continent, no further issue can be expected.

During the present Meeting, the question of publishing, in a distinct volume, all the incised stones of Wales, will be discussed. A large number of them have already appeared in the various volumes of the Journal. It is proposed to collect these, and complete the collection by adding all those that have not yet been published. Professor Westwood has kindly offered his assistance in bringing out the volume.

During the past year several of our elder members have been removed, and among them is the late Sir James Y. Simpson, whose death is regretted not only by his own countrymen and his fellow archæologists, but by the civilised world at large.

It will be necessary to remind the members who attended at the Bridgend Meeting how much of the success and pleasure of that society were due to the manner in which the Earl of Dunraven discharged, for the second time, his duty as President. The Committee, therefore, suggest that a formal vote of thanks to that nobleman be recorded in the minutes of the Association.

Your Committee propose that the name of Lord Boston be placed on the list of Patrons.

The members retiring in rotation are, T. Pryse Drew, Esq.; Rev. John Edwards, M.A.; G. T. Clark, Esq., F.S.A.; and it is proposed to re-elect the same gentlemen.

The following are the names of new members since the publication of the last Report :

NORTH WALES.

Lord Boston, Porthamel, Bangor  
 Edward Nixon, Esq., Buckley, Mold  
 Llewellyn Turner, Esq., Parkia, Carnarvon

SOUTH WALES.

Miss Basset, Boverton House, Cowbridge  
 Col. Wm. Bridgewater, Coity Manor, Tal-y-bont, Brecon  
 Bagnal Evans, Esq., Nant-yr-Eglwys, St. Clears  
 Rev. Walter Evans, St. Lythan, Cardiff  
 Rev. L. R. Knight, Tytheston Court, Cowbridge  
 J. Robinson, Esq., Cardiff  
 E. Romilly, Esq., Porthkerry, Cowbridge  
 Jonas Watson, Esq., Llandaff

THE MARCHES AND ELSEWHERE.

Lord Clermont, Ravensdale Park, Newry  
 Mrs. Stackhouse Acton, Acton Scot, Church Stretton  
 William Baker, Esq., F.S.A., Sackville-street, London  
 Thomas Brigstock, Esq., 53, Welbeck Street, London  
 John Evans, Esq., F.S.A., Nashville, Hemel Hempstead  
 Arthur Gore, Esq., Melksham  
 H. F. J. Jones, Esq., Moreville Hall, Bridgenorth  
 Rev. F. P. Parker, M.A., Barford, Warwick  
 Mrs. Powell, Canon Bridge, Madley, Hereford  
 Rev. Henry Price, 1, Bath Villas, Bath Road, Cheltenham.



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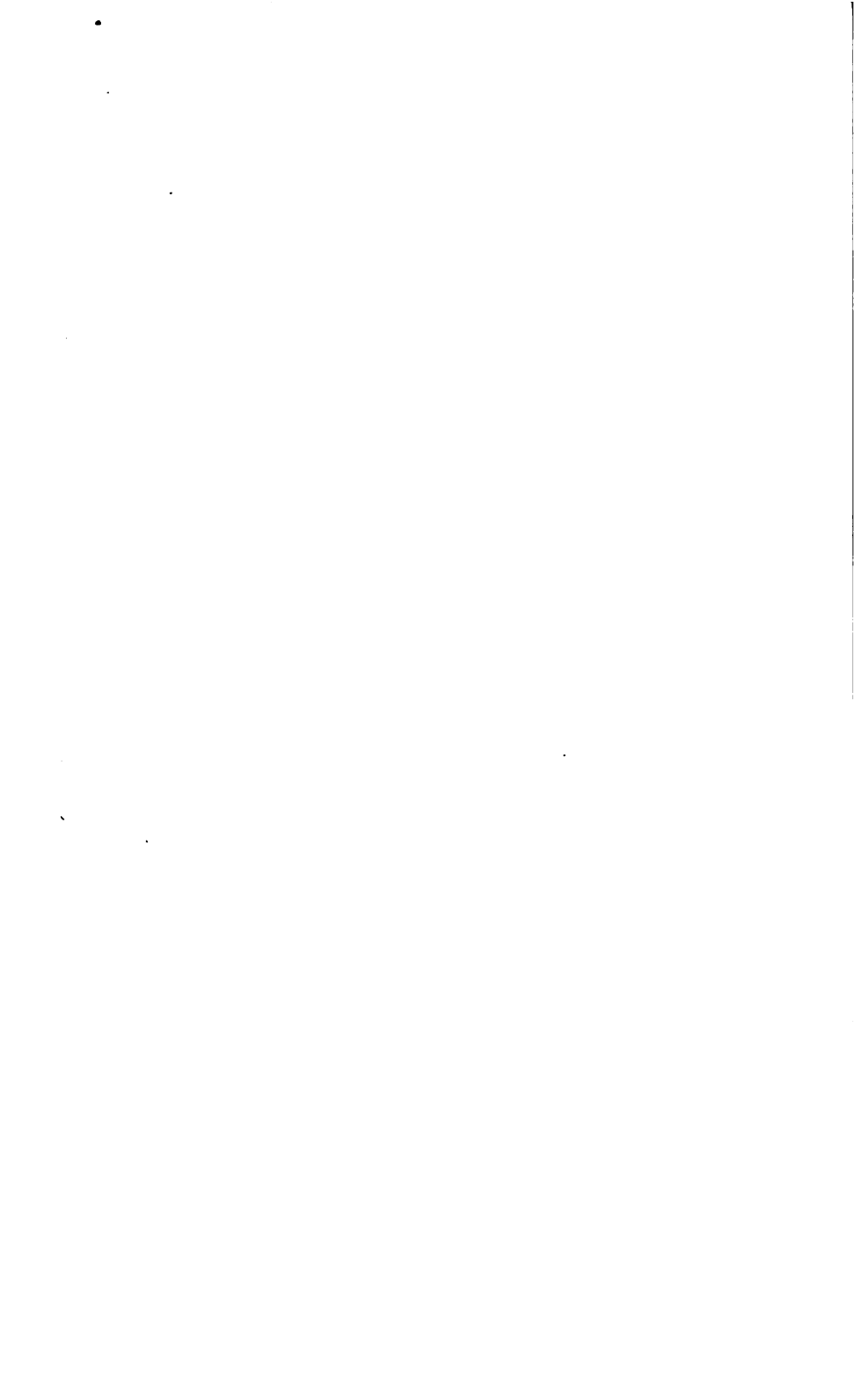
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