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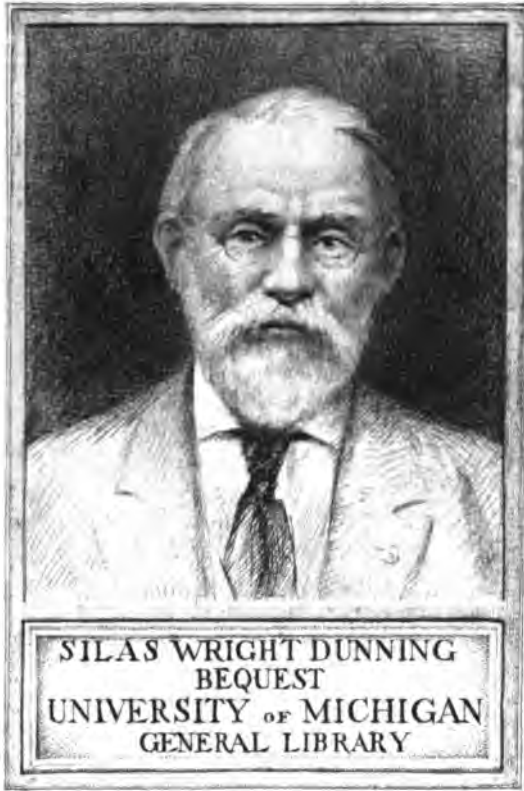
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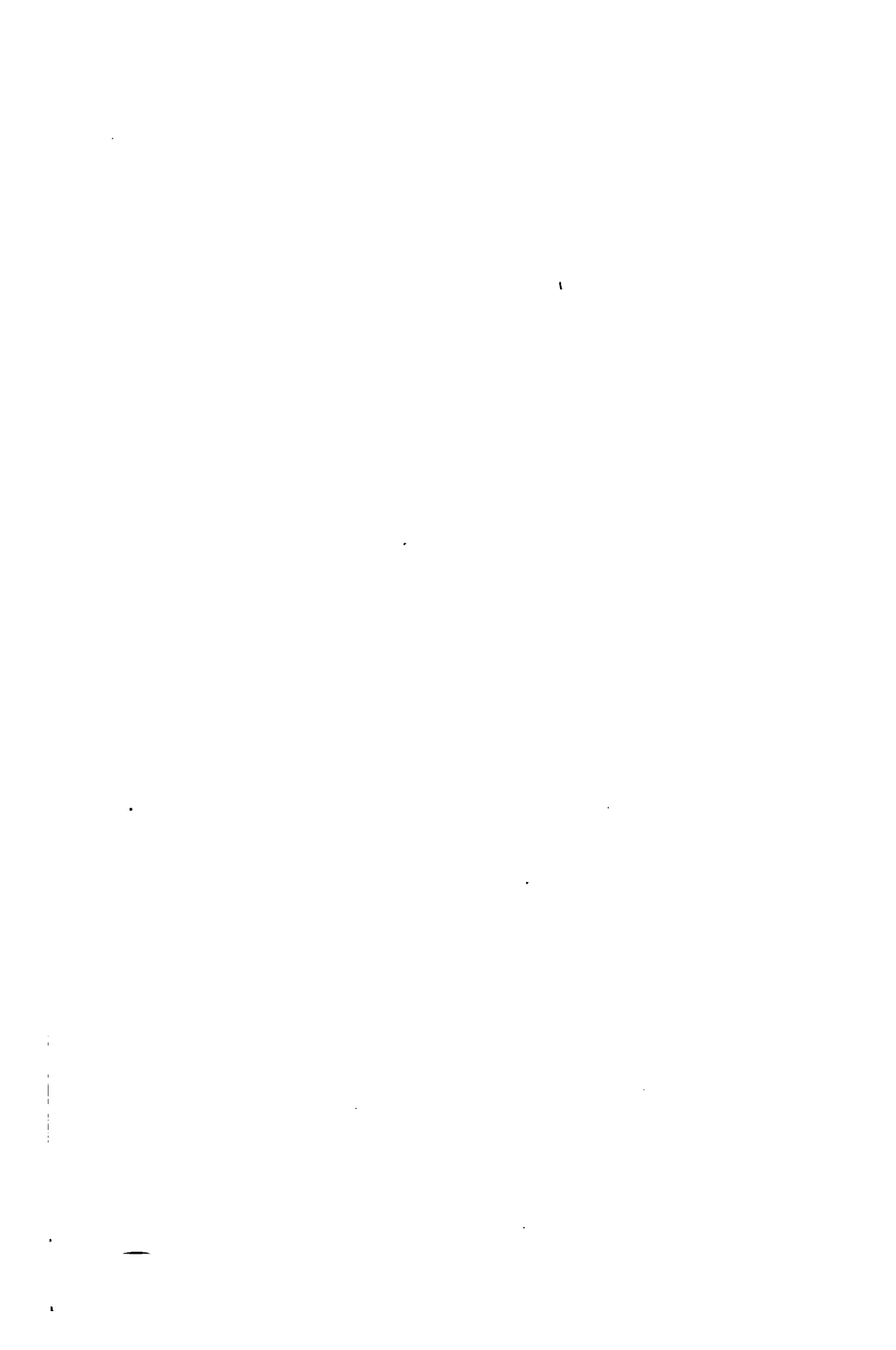
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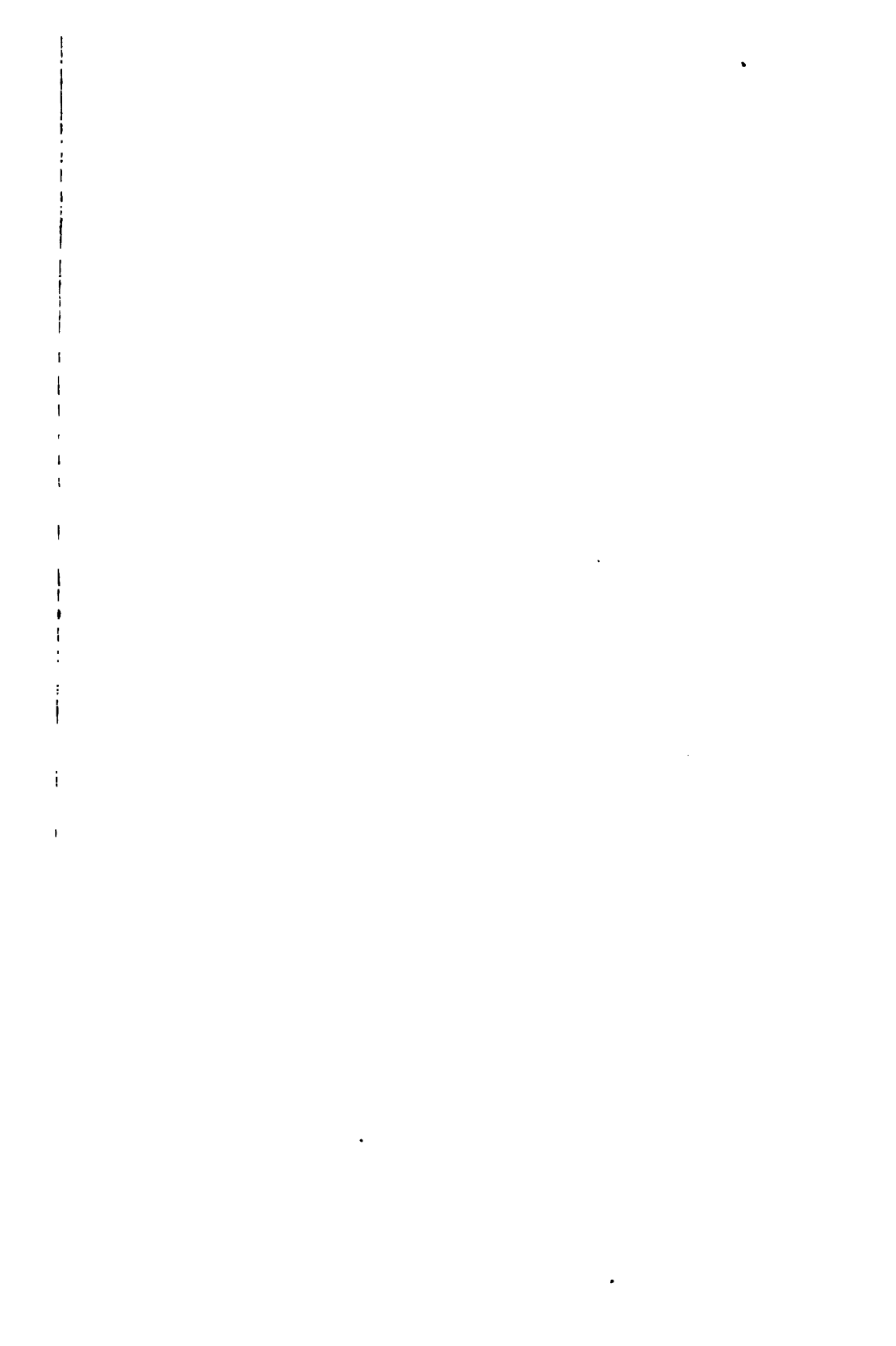
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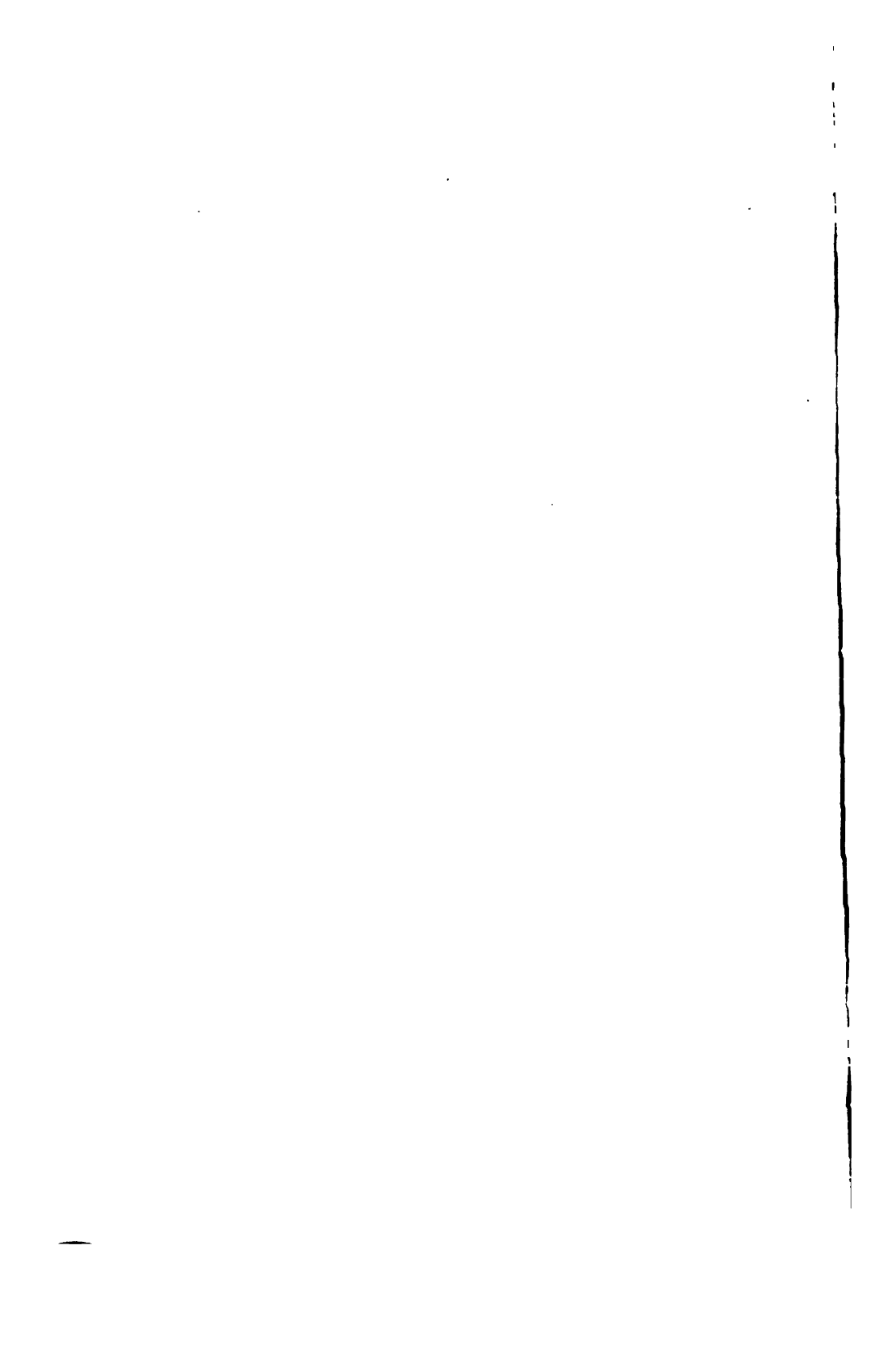
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Archæologia Cambrensis,

THE

JOURNAL

OF THE

Cambrian Archæological Association.



VOL. I. FIFTH SERIES.

LONDON:

PICKERING AND Co., 66, HAYMARKET, S.W.

1884.



WEICING AND CO., LIMITED,
30 AND 32, SARDINIA STREET, LINCOLN'S INN FIELDS, W.C.

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P R E F A C E

TO

VOLUME I, FIFTH SERIES.

THAT the thirty-ninth annual volume should mark the commencement of a Fifth Series is, if not a proof of vigorous growth, at least a sign of steadfast devotion to the cause of Cambrian archæology, and of continued hopefulness in its future. The occasion, moreover, is suitable for a brief retrospect of the past work of the Association; and it claims some explanation, it may be, for the adoption of a new Series: indeed, the one is the practical reason for the other.

The very abundance of the materials, historical, anti-quarian, and linguistic, which lie dispersed among the thirty-eight volumes of the four series involves the student in considerable difficulty as to where he shall find the special information he may be in need of; and the Editors themselves are sometimes unable, without much expenditure of time and labour, to point it out. It was, therefore, thought desirable to close the Fourth Series at its fourteenth volume, in the hope that before the work became too unwieldy, such an index of the whole might be compiled as should set forth the varied

stores of information to be found therein, and should at the same time be of infinite service to inquirers and writers upon the subjects treated of; and such an index, we are glad to announce, there is now a fair prospect of being provided.

Whilst the main body of the volumes has continued, as heretofore, to elucidate those fields which our veteran authorities have made their own, our migratory habits have attracted special attention, from year to year, to the local antiquities of those counties and neighbourhoods where our meetings have taken place; and this feature has made itself felt not only in the body of the volume, but more particularly in the brief but useful summary gathered up in the Reports.

It is unnecessary that we should here particularise any of the valuable articles that mark the Fourth Series; but we appeal urgently, at the commencement of our Fifth, for more contributions from our younger members, to whom the future of our Journal should be of at least as great concern as it is to their elders.

In the present volume we commence the series of "Notes" on the older churches in our Welsh dioceses, which were written by our first President, and which, we trust, will prove of service to future writers on the ecclesiology of our counties and parishes.

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H. B. 1849.

Edward Lowry Barnwell

Oct. 72. June 14. 1852.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. I, NO. I.

JANUARY 1884.

THE
CELTIC ELEMENT IN THE DIALECTS OF THE
COUNTIES ADJOINING LANCASHIRE.

I HAVE been asked to continue my researches on the Celtic element in the English dialects. I comply with the request ; but only so far, at least for the present, as to the counties that are adjacent to Lancashire. The inquiry will extend to the counties of Chester and Salop on the south, and to Cumberland and Westmoreland on the north, with a small portion of West Yorkshire. I extend the inquiry so far, because, as Lappenberg has asserted that Lancashire is the most Celtic county in England, it might be supposed that the Celtic element in its dialectic words is exceptional. This, however, is not the case. This element is equally abundant in the counties that lie on the north or the south of it. If the inquiry were directed to the counties of the south-west part of England, including Gloucestershire, Somersetshire, and the county of Devon, it would appear that this field of research is quite as interesting, and as fertile in results, as the north-western part.

There seems to be a need for an investigation of this kind, for statements have been made, on this subject, of a contradictory kind. Mr. Whitaker states, for instance, in his *History of Manchester* (vol. ii, p. 238, 4to.

ed.), that "the English (language) retains to this day such a collection of Celtic terms as nothing but an actual collation of the languages could induce us to believe.... Besides the many Celtic words that might assuredly be discovered in the English on a stricter examination of both languages, and besides such as an author is afraid to produce lest he should seem to his own judgment to be fancifully over-straining the point, and catching at ideal similarities, there remains a large catalogue of three thousand British terms discoverable even now in the English."

It is hardly necessary to say that Mr. Whitaker's investigation of this subject in the glossary which he subjoins will not bear the test of our modern scientific philology, and that his estimate is much too large if the inquiry be limited to such words as are in common use. It is true, however, that the number of such words is greater than Englishmen generally suppose it to be, and that even this large estimate will be exceeded if we take into our calculation the dialectic words. I shall accomplish a not unimportant result—interesting especially for its historical value—if I can prove this statement. And yet the proof is not difficult. It will appear from the list of Celtic words spoken in Lancashire, which was lately published in the *Archæologia Cambrensis*, and from that which will now be offered, that in the area under discussion, which is less than one-eighth part of the whole land, more than twelve hundred such words have been retained to the present time, or were retained to the beginning of the present century. My own inquiries also show that if we examine the dialects of the whole of England, it will be found that a large portion of the Celtic languages has been retained in them; and if these words are often archaic in form and meaning, they are not less interesting on this account.

Of this fact there does not appear to be even a surmise on the part of Englishmen in general; and the dogmatism of those who have referred to this subject

has almost always been in an exact ratio with their ignorance. Mr. Hartshorne says, in his *Shropshire Glossary*, under the word *grig* (heath), that "it is one of the very few terms that we have borrowed from our Welsh neighbours". It is not certain that the word has been borrowed through any modern contact, for it is used in the south-eastern part of the county, adjoining Worcestershire; and from the subjoined list it will appear that the number of Celtic words in the dialect is not small. Another writer, who has much reputation in connection with early and mediæval English, has lately affirmed that there is no perceptible Celtic element in the Lancashire dialect; adding, however, with a graceful candour, that "there might be a few such words in the southern part of the county": an unfortunate statement, for the number of such words is great in every part of the county; but the proportion is larger in the northern part,—larger both in the earlier and later forms of the Celtic speech,—as if each successive wave of invasion had driven some of the inhabitants of the southern parts to the shelter of the hills. Cumberland also has retained more fully a Celtic impress than South Lancashire.¹

There is no just ground for the scepticism that generally prevails on this subject. The Celtic words in our

¹ It is amusing to learn how much assumption and ignorance have been shown on this subject. Mr. Ferguson is convinced that "there are but few traces of Celtic in its (the Cumberland) dialect"; and in his examination of the place-names, he mentions as "terms purely Anglo-Saxon", the words *dun* (hill), *carr* (rock), *den* (valley), and *comb* (hollow).—*Northmen in Cumberland*, 156, 80. He would be surprised to learn that not one of them has a Teutonic or Scandinavian equivalent of native origin. The O. N. *skér* (Swed. *skär*), an isolated rock in the sea, is from another root. They are all Celtic words. Mr. Prior cannot admit that our Eng. word *keez*, a name of hemlock and other hollow plants, has any relation to the W. *cecys*, which has the same meaning, for the very satisfactory reason that "our ancestors borrowed nothing from the language but proper names of localities". It would be interesting to receive from this writer the Teutonic or Scandinavian relatives of the words in the subjoined list.

dialects can be separated from the rest with very little trouble, and there need not be any uncertainty about their true character. The Celtic and Teutonic languages have many roots in common on account of their descent from a primitive Aryan tongue; but in the course of ages so much variation has arisen both in form and meaning, that each language now presents a distinct individuality. I find the word *bran* used to denote a species of crow (the carrion crow). I can at once connect it with the Celtic *bran*, which has the same meaning, and has also retained the idea which the word represented at first, for *bran* is=black. If *bragot* means in Lancashire spiced ale, and *simeren* is in Swaledale a name of the primrose, and *pimp* in some parts of Northumberland is still used for five, I cannot hesitate to connect these words with the Welsh *bragawd* (O. W., *bragot*), *symylen*, and *pump* (pron. *pimp*), which correspond to them completely. The scepticism to which I have referred rests on an assumption which has no historical basis: it is often asserted, as a kind of historic axiom, that the Celtic races were driven from England by the conquering Teutons, or were slain in the long and merciless warfare that was carried on against them for centuries. Some of our historians, however, have not adopted this groundless assumption. They have ventured to assert that all the evidence we have is in favour of the theory that the Celts remained in great numbers on the soil, and by intermarriages were at length absorbed into the conquering race. Sir Francis Palgrave says that this proceeded more slowly in some parts than we might have expected. "The Britons of Strath Clyde and Reged and Cumbria gradually melted away into the surrounding population; and, losing their language, ceased to be discernible as a separate race. Yet it is most probable that this process was not wholly completed until a comparatively recent period. The 'Wallenses', or Welsh, are enumerated by David the Lion amongst his subjects (A.D. 1124-1153), and the laws or usages

of the *Brets* or Britons continued in use until abolished by Edward I. In the bishopric of Glasgow, comprehending the greatest portion of the ancient Cumbrian kingdom, the 'barbarous' British speech generally gave way to that dialect of the Saxon English, which is usually called Lowland Scottish, about the thirteenth century; but in some secluded districts the language is thought to have lingered until the Reformation, when it was possibly destroyed by the ministrations of the Protestant clergy. In our English Cumberland and the adjoining Westmoreland, a few British traditions yet survive among the people." (*Hist. of the Ang. Saxons*, p. 188, ed. 1876.) The Lowland Scottish contains, however, very many Celtic words that have been brought into it by the blending of the races. Lancashire has also retained Celtic traditions and Celtic usages. The country people still spoke, in my youth, of a great battle that was fought by King Arthur on the banks of the River Douglas near Wigan, when, to use their language, the river "ran red to the sea"; and even in the present generation, the Beltain fires have been lighted in Lancashire, and cakes have been made on the banks of the Ribble in honour of the day, which is still called the *teanlay* (fire-day).¹ The people who handed down such traditions and usages, and have left behind them so many Celtic words, must have been a Celtic race. It is evident, too, that a large number of this race must have remained on the soil.

I now proceed to offer a list of Celtic words spoken in the counties that adjoin Lancashire. It is entirely different from the former list, but the Lancashire words are partly used also in the adjoining counties.

¹ See *Traditions and Folk-Lore*, by C. Hardwick, p. 31. Tradition asserted that three battles were fought by Arthur in this neighbourhood. The common opinion was that the town was called by its name (A.-S. *wigan*, battles) from this circumstance. If so, it may be compared with Battle in Sussex, and Battle Bridge, near London.

ENG. DIAL.	CELTIC.
<i>Acker</i> , to tremble with passion, to chatter as teeth from cold or fear (S.) ¹	W. <i>achreth</i> , trembling, shaking; <i>creth</i> , trembling, shivering from cold; Ir. Gael. <i>crioth</i> , to tremble
<i>Acram</i> , a sort of ancient Border judicature, wherein a person (plaintiff or defendant) lay bound till his champion's victory or fall determined his fate, to death or freedom (Cu.)	The word denoted not the judicature of the time, but the state of the unfortunate prisoner. It is, I think, the Ir. Gael. <i>acramn</i> , a knot, intricacy, entanglement. It expressed either the fettered state of the man, or his being implicated in the issue of the fight. He was in the meshes of the law in both senses
<i>Aid</i> , the angle of a vein of ore, the deviation from the perpendicular line. A miner's term (S.)	W. <i>aed</i> , going, departure, way; O. N. <i>aed</i> ; A.-S. <i>addre</i> , a vein
<i>Airedan</i> , a mad-cap frolic, a foolish prank (S.)	Ir. Gael. <i>aiteas</i> , pleasure, merriment, drollery; <i>ait</i> , pleasant, merry; <i>dana</i> , bold, impudent. <i>S</i> in <i>auslaut</i> (final letter) is often changed into <i>r</i>
<i>Alag</i> , a term used in calling geese together (Cu.)	Ir. Gael. <i>a</i> =oh! <i>lach</i> , a duck; Manx, <i>laagh</i> , a teal

¹ S., Shropshire; C., Cheshire; Cu., Cumberland; W., Westmoreland; Y., Yorkshire; L., Lancashire; Sw., Swaledale; T., Teesdale; Cr., Craven. I have included a few words from a part of Yorkshire that adjoins Lancashire and Westmoreland. The area under discussion lies nearly between the second and third degrees of longitude, except where Cumberland bulges out to the west. My authorities are:

1. *The Shropshire Word-Book*, by Miss Jackson, a very excellent work.
2. The Glossary in *Salopia Antiqua*, by Mr. Hartshorne.
3. The Cumberland Glossary, by Mr. Dickinson, in the seventh and twelfth volumes of the English Dialect Society.
4. Mr. Ferguson's Glossary of the Dialect of this County; and
5. His *Northmen in Cumberland*.
6. The Westmoreland Glossary by Mrs. Wheeler.
7. A Glossary of West Yorkshire Words in the second volume of E. D. S.
8. A list of Swaledale words by Capt. Harland (E. D. S., fourth vol.).
9. A Glossary of Teesdale Words published in 1849.
10. A Brief Glossary of Cumberland Words published by Mr. Bell in 1851.
11. A similar list at the end of Anderson's *Cumberland Ballads*.
12. The Cheshire Glossary by the late Colonel Leigh.
13. Ray's list of Northern words, except those which are marked as belonging to Yorkshire or other counties. Many of those not so marked were communicated by a Cumberland gentleman.
14. The Craven Glossary.
15. Halliwell's *Dict. of Archaic and Provincial Words*. Those marked N. belong mainly to this district; Yorkshire, Durham, and Northumberland words being marked according to the several counties.

ENG. DIAL.

Anan, what? What do you say?
(C.) *Nan*, id. (Sussex)

Airth,¹ to plough; Y. *are* (N. R.);
Goth. *arjan*; A.-S. *erian*, id.

Argy, dam, embankment (S.)

Attle, refuse, waste. A miner's term
(S.)

Aunty, quick, bold, frisky, mettlesome (S.) Properly *haunty*, q.v.

Aven, promise, appearance. A thriving colt is a good *aven* of a horse
(S.)

Basgle, a depraved woman (S.). Mr. Hartshorne connects this word with Fr. *begueule*; but the latter denotes a foolish, impertinent female, or one who is prudish and haughty, not one who is depraved. It generally bears the latter of its two meanings; but Roquefort has "*beguelle*, *begueule*, *impertinente*"

Bammel, to chastise (S.)

Bandyman, a bad woman, a prostitute (Cu.)

Barge, to bulge out (S.) *C*, *ch*, or *g*, are verbal formatives in the Celtic languages. Ir. *bas*, death; *basg*, to drown; Gael. *cath*, a fight; *cath-aich*, to fight

Barra-cvoat, a young child's undergarment (Cu.)

CELTIC.

O. W. *nan*, now? what now? Gael. Manx, *an*, an interrogative particle

W. *arddu*, to plough; *ar*, ploughed or arable land; Ir. Gael. *ar*, to plough; Arm. *ara*, *arat*, id.

W. *argae*, dam, lock in a river; *argau*, to dam up, enclose

Corn. *attal*, refuse, waste; W. *adhail*, id.; Gael. *athar*, dregs, refuse

W. *hawntus*, brisk, animated, full of activity; *hawnt*, alacrity, briakness

Corn. *avain*, image, form (Z', 1110); Arm. *aven*, figure; W. *afain*, image

Probably connected with W. *bai* for *baic*, vice, crime. From *baic* would be formed *baicol*, vicious; as from *blwydd*, year, we have *blwyddol*, yearly. Cf. Ir. Gael. *baic*, bend, twist

Corn. *bom*, a blow; Ir. Gael. *beum*, stroke, taunt. For the verbal form, cf. W. *mwngial*, to mutter, from *mwng*. It is common in Manx, as *blak*, gazing, *blakeil*, to gaze; *grunt*, bottom, *gruntal*, to found

W. *bany*n, Corn. *banen*, Ir. Gael. *ban*, *bean*, woman; W. *dygylan*, impure, unchaste; Gael. *diolan-as* (*dilan*), fornication; Corn. *ben*, woman (Corn. Gl. Phil. S., 1868)

W. *bar*, excrescence, top, tuft; Ir. Gael. *barr*, top, overplus. The word denotes largeness or swelling

Ir. Gael. *bearr*, pron. *byarr*, short; W. *bêr*, short, small. In Ir. and Gael. we have *cot*, a cot, a boat, and *côta*, a coat, an outside garment; but the latter word may be borrowed. Cf. Sans. *kota*, cabin,

¹ Another dialectic form is *aiher*, a corrupt form of *airth*. The *i* in this word is probably due to the reflex influence of the final vowel in *arddu* (u=Eng. *i*); and the course may have been *arddu* (*dd*=soft *th*), *airddu*, and *airdd* or *airth*. The word *ear* is the representative of the A.-S. *erian*. "There shall neither be *earing* nor harvest" (Gen. xlv, 6, A. V.); and "he will set them to *ear* his ground, and to reap his harvest" (1 Sam. viii, 12).

ENG. DIAL.	CELTIC.
	hut, and curvature. The prim. meaning was probably round or enclosing
<i>Bask</i> , to cough asthmatically (S.)	W. <i>pas</i> , a cough; <i>pesoch</i> , id.; <i>pesychu</i> , to cough; Ir. <i>casachá</i> , cough; Sans. <i>kāsu</i> , id.
<i>Batter</i> , to give a wall slope that it may resist pressure (Cu. C.)	Manx, <i>batter</i> , bevel, slope, from <i>bai</i> , a slant; <i>batterail</i> , to slope; Ir. Gael. <i>baic</i> , turn, bend
<i>Batter</i> , mud, dirt (Cu.)	W. <i>baw</i> , dirt, mire, dung; <i>bawedi</i> , nastiness, filthiness; <i>budr</i> , dirty, vile; <i>budro</i> , <i>butra</i> , to make dirty
<i>Baugh</i> for <i>braugh</i> (?), a pudding made of flour and milk only (C.)	W. <i>brochan</i> , a kind of caudle or thin flummery
<i>Bellock</i> , to bellow, to roar (S.); A.-S. <i>bellan</i> , to make a loud noise	The termination is Celtic. Cf. Gael. <i>iseal</i> , low; <i>isleach</i> , <i>islich</i> , to lower. Ir. Gael. <i>bél</i> , <i>beal</i> , the mouth; <i>bealgach</i> , babbling (<i>bellock</i> , to bellow)
<i>Belve</i> , to drink greedily (W.)	Related probably to O. Ir. <i>bil</i> , water; hence <i>biolar</i> (<i>bilar</i>), ¹ water-cress; Arm. <i>beler</i> , id.; O. W. <i>ber</i> , water
<i>Bent</i> , bleak; prim. high (Cu.)	W. <i>bant</i> , high, a high place; <i>ban</i> , high, lofty
<i>Berish</i> , violent and rapid motion (Sw.)	W. <i>byw</i> , alive, quick; <i>bywhaus</i> , living; <i>bywaidd</i> , id.
<i>Bitch</i> , to spoil. "He was that stooped he <i>bitched</i> the whole thing." (C.)	W. <i>beichio</i> , to lay a load on, to burden; <i>baich</i> , burden; Arm. <i>bech</i> , <i>beach</i> , burden, trouble; <i>bechia</i> , to burden, weigh down, overwhelm
<i>Bittock</i> , a small piece; A.-S. <i>bite</i> , <i>bita</i> , a bite	The termination is Celtic. The suffix <i>oc</i> denotes smallness. The <i>bit</i> in <i>bittock</i> is probably connected with W. <i>pitw</i> , little, and <i>bidan</i> , a small person or thing
<i>Blish</i> , a rising or blister in the skin, from scalding or rowing (Cu.); Germ. <i>blase</i> , bladder, blister	W. <i>plisg</i> , <i>blisg</i> , a little bag or sack, folliculus (Dav.); Ir. Gael. <i>plaosg</i> , husk, shell
<i>Bliss</i> , the boundary line of an allotment in timber felling (S.)	W. <i>bil</i> , <i>byl</i> , boundary, rim, edge; Ir. Gael. <i>bile</i> , lip, border, edge

Bliss is for *bil-is*, and as *sallis*, lard (Glouc.), it shows that the nominative case-form had not disappeared when the races began to blend into one people. The Ir. *saill* (lard, fat) = *salli*, for *sallis*, corresponds to the Glouc. *sallis*. Cf. Ir. *sáil*, eye, for *sáilis* (*Rev. Celt.*, iii,

¹ This is the *bilere* of the Med. Eng.; sometimes written *billers* and *bel-ders*. In *belve* we have probably an infinitive in *-am*, which became, as in modern Irish, *mh=v*. The course would be from *bil-am* to *bilamh*, *bilav*, and then by guavation *belav* (as Saus. *veda* from *vid*), which was shortened into *belv*. (See Zeus,² 486, 487.)

p. 325). The W. *bil* corresponds with Sans. *bil*, to divide; *bila*, mouth.

Bodrill, *bodle*, a half-farthing (Sw.)
Boggle, goblin, spectre (Cu.), v. to be afraid, to hide from fear.¹ "You needn't *boggle* at me. I'll nit hurt ye" (Cu.)

Bogie, a sledge on wheels (Cu.); O. N. *boginn*, curvus, flexus; *baugr*, ring

Boly, a horse having white legs and face (Cu.)

Booin, the plant ragwort. *Senecio Jacobæa* (Cu.)

Boots, the marsh-marigold, *Caltha palustris* (S.); also called *Meadow Bout* (S.)

W. *bath*, coin; *bathell*, a halfpenny
 W. *bug*, hobgoblin; *bugwl*, terrifying; *bogelu*, to affright, to hide from fear.

Ir. *boige*—*bogi*, a ring, a kind of vessel: in an old glossary explained by *cacabus*, a cooking pot (*Goidelica*, 76). The primary idea is that of roundness, and the bogie was apparently at first a tub upon wheels. Cf. Ir. Gael. *bogha*, an arch; *boigh*—*boghi*, a teat, an udder

W. *ceffyl-bal*, a horse with a white front; Arm. *bal*, a white spot on a horse's head

Either from the Ir. Gael. *buaidhean*, pron. *buan*,² any yellow plant, or from Ir. *buine*, the plant called saucile

From the Celtic root *bot*, round, any round thing. Cf. W. *bwtias y gog*, the wild hyacinth, from the form of the flower

Mr. Prior derives the word from the Fr. *bouton d'or*. *Bouton* has the Celtic *bot* for its root; but *boots* and *bout* are, I think, of native origin. Cf. Sans. *bat*, *vat*, to surround (the primary idea being roundness), and O. Fr. *bouts*, a great bottle. (Cotg.)

Bosh (*bash*, Heref.),³ the rough, bristly part of a boar's head between the ears, the front of a bull's head (S.)

Bourt,⁴ to pretend, make believe (W.); Fr. *bourder*, to sham, humbug, to jest with, also to cog (deceive), to mock (Cotgrave). The

Ir. Gael. *bathas*, pron. *bash*; Manx, *baaish*, a front, a forehead

Gael. *bùrt*, mockery, quizzing, joking, ridicule; Ir. *buirt*, gibe, taunt. The primary meaning is an inarticulate noise. *Burden* means a

¹ "You *boggle* shrewdly; every feather starts you." (*All's Well*, v, 3, 282.)

² The Irish *buan* might well be applied to the ragwort, from the bright yellow colour of its flowers.

³ In Shakespeare the form is *pash*. "Thou wantest a rough *pash* and the shoots that I have to be full like me." (*Winter's Tale*, i, 2, 128.)

⁴ I believe this word to be of native origin, and that both *bourt* and *bourder* are from the Celtic *burt*, whose root is *bur*, retained in Manx *buir-oogh*, to low.

ENG. DIAL.

Dutch *boert*, jest, banter, is from the French

Bracco, diligent, gen. with work, as *work-bracco* or *braccon*; not stinting his work (C.)

Brag, to boast: reckoned by Halliwell a provincial word, and inserted in Colonel Leigh's *Ches. Gloss.*

Brannigan, a fat, puffy infant (Cu.)

Brat, to spay an ewe, to cut the ovaries (Cu.); *brath*, a stroke (N., H.)

Brather, to cover with the body, as a hen her chickens (C.); A.-S. *bratt*, cloak. Not Teutonic but Celtic

Braw, fine, handsomely attired (Cu.); Fr. *brave*, Germ. *brav*, fine, brave, well attired

Bread, fame, repute. "To be in bad *bread*", to be out of favour, to be of ill repute

Bree, to frighten (N., R.)

Bree, bustle (W.)

Bree. "He's no *bree*." He's no good (Cu.)

Brese, small coal sifted from dust (S.); Fr. *briser*

Breuk't, variegated, motley. A sheep that has a black and white fleece is *breuk't* (Cu.) Dan. *broged*, of many colours, motley

Bruit, to divulge, spread abroad (S.); Fr. *bruit*, noise

CELTIC.

humming noise (Gael.), also sing-song; then, from a kind of snarl (denoted by *bur*), a taunt and mockery. Corn. *borden*, bass, bass-string; Fr. *bourdon* (Corn. *Gl. Phil. S.*, 1868)

W. *brac*, lavish, open, free

W. *bragio*, to swell out, boast, brag; *brag*, malt; Arm. *braga*, to assume a pompous air, to play the fool

Ir. Gael. *bronn*; W. *bron*, breast, protuberance; Gael. *bronnach*, Ir. *bronnadh*, big-bellied, corpulent; Gael. *bronnag*, a gudgeon; a little, bulky female (*bronnagan*, a little fat person); *brain*, big, bulky; Arm. *bronnegen*, lump of fat

W. *brath*, a stab; *brathu*, to stab, strike, run through with a sword

W. *brat*, a clout; *brethyn*, cloth; Ir. Gael. *brat*, mantle, veil, covering; Manx, *brath*, veil, child's bib, covering

Ir. Gael. *breagh* (*gh* silent), fine, comely, ornamented; Arm. *brao*, *brav*, gay, fine, comely

Ir. Gael. *breath*, *breith*; O. Ir. *bret*, opinion, judgment; W. *brawd*, id.

W. *braw*, fear; Arm. *efreiz*, id.; Sans. *bhi*, *bhri*, to fear

W. *brys*, quickness, haste; Ir. Gael. *briosg*, quick, alert, a start, a bounce; Ir. *bris*, active, nimble

Ir. Gael. *brigh*, pron. *bree*, essence, substance, efficacy; Manx, *bree*, essence, spirit, vigour. This word *brigh*=*brik*, may be the source of our slang term *brick*, implying substantial worth. W. *bri*, for *brig*, rank, honour

Ir. Gael. *bris*, to break; s., change, small coin

Ir. Gael. *breachd*, variegated, spotted, parti-coloured; *breac*, id.; Manx, *brec*, *breac*, id.; Ir. Gael. *breacan*, a plaid; *breac*, a trout, etc., from the spots; W. *brych*, brindled, freckled; Arm. *brich*, id.

W. *brut*, pron. *brüt*, record, chronicle; Arm. *brud*, bruit qui se repand, rumour, nouvelle

ENG. DIAL.	CELTIC.
<i>Broggil</i> , brawl, angry squabble (S.)	<i>W. bragal</i> , to vociferate; <i>W. broch</i> , froth, noise, tumult; <i>brochus</i> , snarling, foaming; <i>Ir. braighean</i> , quarrel, debate
<i>Bruckle</i> , to dirty (N., R.)	<i>Ir. Gael. brocach</i> , speckled, dirty; <i>Gael. brocail</i> , to disfigure; <i>Manx. broghe</i> , dirty
<i>Brully</i> , broil, disturbance (Cu.)	<i>Ir. broileadh</i> , bustle, confusion; <i>broilagh</i> , boldness; <i>Gael. broighlich</i> (<i>gh</i> silent), noise, tumult, disturbance; <i>broilich</i> , id.; <i>bruailleán</i> , noise, confusion, tumult; <i>W. broled</i> , boasting, bragging
<i>Brusey</i> , an overgrown female (Cu.)	<i>W. bras</i> ; <i>Arm. bras, bras</i> , large, fat, coarse; <i>Corn. bras</i> , id.; <i>Ir. bras</i> , increase; <i>W. brwys</i> , of large growth; <i>brwysaid</i> , tending to expand; <i>Sans. brih, vrih</i> , to raise, make great
<i>Bucca</i> , a hammer to beat lead ore with (D. S.)	<i>Ir. Gael. boc</i> , blow, stroke (<i>bocaire</i> , a striker)
<i>Buck</i> , ¹ to wash heavy, coarse linen (S.); <i>Swed. byka</i> ; <i>Dan. byge</i> , to wash	<i>Ir. Gael. buac</i> , liquor prepared for washing or bleaching; in <i>Gael. dung</i> used in bleaching linen in an early stage of the art; <i>buacar</i> , cow-dung; <i>Ir. buacaire</i> , bleacher. <i>Buacar</i> is from <i>bo</i> or <i>bu</i> , cow, and <i>gaorr</i> (<i>caorr</i>), dung (McLeod)
<i>Buddle</i> , to cleanse ore by washing (S.)	<i>Corn. buddal</i> , to cleanse ore; <i>budhy</i> , to drown; <i>W. boddi</i> , to drown, immerse; <i>Arm. beuzi</i> , to inundate, submerge
<i>Bugan</i> , ² the Devil (S.)	<i>W. bwgan</i> , bugbear, ghost
<i>Bugles</i> , beads of any kind (S.)	<i>W. bogel</i> , navel, nave, etc., from <i>bog</i> , a swelling out; <i>Ir. Gael. boc</i> , to swell
<i>Bullin</i> , a receptacle for bottoms of yarn, like a beehive, made of straw (S.)	<i>W. bolan</i> (<i>būlan</i>), a round vessel made of straw, to hold corn
<i>Bullister</i> , fruit of the wild plum (Cu.)	<i>Gael. buileastair</i> , a bullace or sloe

¹ This cannot properly be called a provincial or dialectic word; but it is inserted in Miss Jackson's excellent *Shropshire Word-Book*. It is used by Shakespeare: "Throw foul linen upon him, as if it were going to bucking." (*M. W. W.*, iii, 3, 140.) Prof. Skeat marks the word as being "of Celtic origin". The alkali in cow-dung was formerly used as a solvent for bleaching.

² *Bog* or *Boqu* is a name for God among the Slavonic races. Cf. *Sans. Bhaga*, adorable, the sun. The *W. bwgan* is probably related to the Slavic *boga*, and may indicate a change of religion, the gods of the old faith becoming the demons of the new. Cf. *Eng. Old Nick*, and the *O. N. nirk*, a water-god. *Boga* is also a name for God in Persian.

ENG. DIAL.	CELTIC.
<i>Bummel</i> , a blackberry (W.)	W. <i>pumpl</i> , a knob, a boss
<i>Bunt</i> , to push with the head (S.)	Arm. <i>bunta</i> , to push, to butt; W. <i>putio</i> , id.
<i>Burl</i> , ¹ to cut wool from a sheep's tail (S.)	Ir. Gael. <i>bearr</i> , to cut, to shear; Manx, <i>baarlagh</i> , cutting, lopping
<i>But</i> , a shoemaker's knife (N., H.); <i>buttrice</i> , a farrier's tool for paring a horse's hoof (S.)	Ir. <i>butan</i> , <i>butun</i> , a smith's paring knife (O'Don.; <i>Ir. Gl.</i> , 53). <i>Trice</i> is probably connected with W. <i>trych</i> , a cutting; <i>trychu</i> , to cut
<i>Cad</i> , to nap or felt together (Cu.)	W. <i>ceden</i> , nap of cloth, shaggy hair; <i>cedor</i> , hair of the pubes
<i>Chddy</i> , ghost, bugbear (Y.)	W. <i>caddug</i> , gloom, obscurity; obscuritas, nebula (Dav.)
<i>Cadee</i> , a man who is not regularly employed, but does odd jobs (S.)	Corn. <i>caid</i> = <i>cadi</i> , servant, bondman; W. <i>caeth</i> , id.; Ir. Gael. <i>cachd</i> , servant, bond-woman
<i>Cader</i> , a slight frame of wood put over a scythe to lay the corn evenly (S.)	Corn, <i>cader</i> , chair, also a frame on which a fisherman keeps his line; W. <i>cader</i> ; Arm. <i>kador</i> , chair, seat
<p>In the South of England <i>cader</i> denotes a small frame of wood used by fishermen (Hall).</p>	
<i>Caff</i> , a gardener's hoe (S.)	W. <i>caff</i> , a rake with curved prongs.
<i>Cagg</i> , ² <i>kegg</i> , to bind oneself by a resolution or vow; as to abstain from intoxicating drink for a given period; was formerly common in the North (C.)	Ir. <i>cacht</i> ; Gael. <i>cachd</i> , fetters, restraint; Manx, <i>caglee</i> , a limit; Sans. <i>kacha</i> , act of binding, knot, bond
<i>Caingy</i> , snarling, peevish (Sw.); <i>Kangy</i> , id. (Cu.)	Ir. Gael. <i>caineach</i> , crying, scolding, abusive
<i>Calaminca</i> , a sort of red shale, a mixture of red and yellow clay, marl, and sand (S.)	O.W. <i>caill</i> = <i>calli</i> , stone; W. <i>muchwn</i> , jumble, mixture; <i>muchno</i> , to jumble together
<i>Calavine</i> , a black-lead pencil	O. W. <i>caill</i> , stone; <i>mán</i> , in comp. <i>ván</i> , fine, small, delicate; Ir. Gael. <i>min</i> , soft, tender
<i>Callas</i> , ³ to become hard (Cu.); <i>Cullierd</i> , a hard stone (Y.); cf. Lat. <i>callus</i> , hardened skin; <i>Callis</i> , to harden (Holderness); <i>Calliatt</i> , a hard kind of stone (N., R.)	W. <i>caled</i> , hard; <i>caledu</i> , to become hard; Corn. <i>cal</i> s, hard; <i>calys</i> , id.; Arm. <i>kalet</i> , id.; Ir. Gael. <i>caladh</i> , id.
<i>Cams</i> , the top stones of a rubble wall, the coping stones (Cu.)	Ir. Gael, W. <i>cam</i> , winding; from their semi-circular form

¹ *-l* or *-al* is a common verbal suffix in the Celtic languages. Cf. W. *mun-gidl*, to mutter; Manx, *gruntal*, to ground.

² *Cagg* is used as a verb and a noun. A man will say, "I have *cagg'd* myself for six months"; or, "No! I won't drink, my *cagg* is not out".

³ *Callas* is a Celtic verbal form. Cf. Corn. *meras*, to see; Manx, *gollish*, to sweat and *lammas*, to run (Lanc. List). Zeuss marks it as especially Cornish (*Z.*² 535).

ENG. DIAL.	CELTIC.
<i>Canbottle</i> , the long-tailed titmouse, <i>Parus candatus</i> (S.)	<i>W. can</i> , white; <i>bothell</i> , what is of a round form
This titmouse is pure white in the head, neck, throat, and breast (<i>Eng. Enc.</i> , s. v. <i>Paridæ</i>).	
<i>Cant</i> , strong, lusty; v. to gain strength after a confinement (C.); O. N. <i>katr</i> , glad, merry, wanton <i>Car-hond</i> , ¹ the left-hand (N., H.)	<i>W. cadr</i> , strong, robust; Arm. Corn. <i>cadarn</i> , strong, stout; Sans. <i>kant</i> , to grow, to increase Ir. Gael. <i>cearr</i> , the left, left-handed; Manx, <i>kiare</i> , id.
<i>Casly</i> , a spinning top (Cu.)	Ir. Gael. <i>cas</i> , to turn, wind, twist, spin. <i>Casly</i> is related to Ir. <i>casla</i> , frizzled wool; <i>cassal</i> , a storm, from the root <i>cas</i> . The second syllable may be a contracted form of <i>lag</i> , hollow, cavity
<i>Cat</i> , a stand formed of three pieces of wood, crossed in the middle, to hold hot cakes or toast (S.)	<i>W. cader</i> , chair, seat
<i>Cauciour</i> , a surveyor (Cu., B.) In Lancashire, the word <i>surveyor</i> generally meant a surveyor of taxes	<i>W. cais</i> , tax, assessment; <i>ceisiad</i> , collector of taxes. Ir. <i>cais</i> , rent, tribute; Gael. <i>cios</i> , rent, tax; <i>cisear</i> , exciseman, taxgatherer; Manx, <i>keesh</i> , tax; <i>keesheyder</i> , taxer
<i>Caukum</i> , ² a practical joke, foolish frolic (C.) See <i>Cocam</i>	<i>W. coeg</i> for <i>coec</i> , vain, foolish, pert; <i>coegyn</i> , a vain, saucy fellow; Corn. <i>coc</i> , vain, foolish; <i>W. coegio</i> , to deceive, make a fool of; Arm. <i>gogea</i> , to deceive, to rally
<i>Cauld</i> , a dam-head (N., H.)	Ir. Gael. <i>caladh</i> , port, harbour
<i>Cave</i> , to empty a cart by tilting (S.)	<i>W. caf</i> , a hollow, a void; <i>cafno</i> , to make void or hollow; Arm. <i>kava</i> , id.
<i>Cawl</i> , to do anything awkwardly (N., H.)	<i>W. cawlio</i> , to turn about disorderly, make a hodge-podge
<i>Chag</i> , ³ a branch of broom or gorse (S.)	<i>W. caingc</i> , <i>cang</i> , a branch. Is the <i>n</i> accidental? Cf. Sans. <i>s'akha</i> = <i>cacu</i> , a branch
<i>Char</i> , the name of a kind of trout, having a red belly (W.)	Ir. Gael. <i>cear</i> , red, blood-red

¹ "Thus that cruel and kene kernes on hegte
With a cast of the *car-honde* in a cantelle he strikes."

Anturs of Arthur, 48, 1, 2.

Mr. Robson, the editor, leaves the word unexplained. The scene of the poem is in Cumberland.

² For nouns ending in *un=um*, see Zeuss² 776. He quotes *omun*, fear, and *orcun*, slaying.

³ An example of its use is thus given by Miss Jackson: "There's a dyel o' bread, beside apple-fit (pasties); so mind and 'ave the oven whot; put tuthree *chags* o' brum in it". Its connection with broom seems only accidental.

ENG. DIAL.	CELTIC.
<i>Cheil, Chiel</i> , young fellow, companion (Cu.)	Ir. Gael. <i>ceile</i> , companion, associate, servant; Corn. <i>cele</i> , companion; W. <i>cilydd</i> , neighbour (Jones); friend (Richards); Corn. <i>kylla</i> , fellow (Corn. Gl. Phil. S., 1868)
<i>Chern</i> , the long-tailed titmouse, (C.)	Ir. Gael. <i>ciar</i> , black, dark-brown; " <i>ciar</i> , i. dubh" (black, O'Cl.); <i>ciaran</i> , what is black

"The upper part and centre of the back, rump, and the six middle tail-feathers deep black" (*Eng. Enc.*, s. v. *Paridæ*). In Shropshire it is named from its white feathers. See *Canbottle*.

<i>Chillipers</i> , nuts or small coal (Cu.)	O. W. <i>caill</i> (<i>calli</i>), stone; <i>ber</i> , <i>byr</i> , short; O. Arm., <i>kell</i> , stone; <i>berr</i> , short; Sans. <i>s'ila</i> (<i>kila</i>) stone
<i>Chip</i> , to trip up in wrestling (Cu.); O. N. <i>kippa</i> , to tear or pull violently (<i>gewaltig reissen</i>), Dietrich, 1843	W. <i>cipio</i> , to snatch up, take off suddenly
<i>Clap</i> , the round mass of a cow's dung (Cu.)	W. <i>clap</i> , lump, round piece
<i>Chuck, Chock</i> , a cut of beef, extending from the horns to the ribs, including the shoulder-piece (S.); <i>chock</i> , part of the neck of veal (Hall)	Ir. Gael. <i>cioch</i> = <i>cochi</i> , the breast, a woman's breast; Manx, <i>cug</i> , id.; Arm. <i>choug</i> , top of the shoulder; Sans. <i>kucha</i> , the female breast

For the *ch* compare *chuck*, a sea shell (N., H.); Ir. Gael. *cochal*, pod, shell.

<i>Cled-score</i> , twenty-one, double <i>cled</i> , twenty-two	W. <i>clud-er</i> , heap, pile; <i>clud</i> is used for something collected, as <i>clud-fan</i> , a magazine
<i>Cliter</i> , to stumble (N., H.)	W. <i>llithro</i> , to slip
<i>Clough</i> , trunk of a tree (Cu., H.)	W. <i>chwch</i> , a round body; Ir. <i>clog</i> , head, bell; from the primary meaning, roundness
<i>Clower</i> , a quick worker (Cu.); <i>clow</i> , an unseemly bustle (Sw.); to work in a furious manner (Y.); <i>clowen</i> , to bustle about (Cu., H.)	W. <i>clow</i> , quick, brisk, active; <i>claw</i> , swift, nimble
<i>Cocam</i> , sense, cunning (C.) ¹ ; rather, the latter. See <i>cavukum</i>	W. <i>coegio</i> , <i>cogio</i> , to cheat, deceive; <i>cogior</i> , a deceiver; Arm. <i>gogé</i> , deceit, raillery

¹ *Cocam* means properly some act by which cunning is shown, a cunning trick. The word *cog*, used by Shakespeare and other writers, is from the same source. "Since you can *cog*, I'll play no more with you" (L. L. L., v. 2, 235); Cf. Sans. *kuhaka*, a cheat, a juggler, which implies a root, *kuh*, for *kug*, to cheat.

ENG. DIAL.

Cockameg, a short prop at an oblique angle from the roof of a mine, used while holing where coals are tender (S.)

Cog, a wooden dish or pail (N., H.)

Coise, master, chief (Cu., B.)

Cokes, *cokers*, irons for sharpening a horse's foot (Cu.) Generally, *calkins*¹ or *cawkins*

Colly, butcher's meat (Cu.); a child's word for bacon (T.); Prov. Sw. *kolla*, a hornless cow; Cf. *colley*, butcher's meat; a term chiefly among children (N., Brockett)

Colver, a salmon eats (tastes) *colver*, i.e., not alimy between the flakes (N., B.); *colver*, delicious (N., Hall)

Comb,² a valley (W.); *comb*, a valley (A.-S. Dict.); O. Fr. *combe*, grotte, vallée (Roq.)

Conk, a nose (Cu.); *conquer*, snail-shell (S.)

Coot, the ankle or foot (N., H.)

Coracle, a small light fishing boat (S.)

Cork, to beat severely (Cu.)

Cornel, a corner (S.)

Cornok, a corn measure containing four bushels (C.); *crannock*, an old measure of corn (Bailey)

CELTIC.

W. *cocw*, a round lump; *amwg*, defence, *amygu*, to defend, make secure

W. *cawg*, *cogan*, bowl, basin

Ir. Gael. *cosc*, to chastise, restrain, teach; *cosc*, institutio. Z¹ 53; Ir. *cosach*, teacher; Ir. Gael. *coisg*, to restrain, allay; W. *cosp*, punish-ment; *cospi*, to punish; Corn. *coscaf*, I correct (Corn. Gl. Phil. S., 1868)

Ir. Gael. *colg*, sting, prickle, any sharp-pointed thing; *colgan*, id.; Manx, *calg*, *colg*, id.; W. *col*, *colyn*, a sting, *aculeus* (Dav.); Sans. *s'anku* (*canku*), thorn, prickle

Ir. Gael. *colann*, flesh, a carcass; *collach*, a fat heifer; Ir. *colan*, young cow; O. Ir. *colinn*, caro (Z¹ 51); W. *calaned*, carcasses; Manx, *callin*, flesh, body of man or beast; Sans. *kalpa*, form, bodily form. There is a close connection of meaning between *colly* (bacon) and Sans. *kōla* (pig)

Ir. Gael. *col-ann*, flesh; *colt*, food; *mear* (*mera*), in comp. *vear* (*vera*), pleasant, joyous

Arm. *komb*, valley; O. W. *cumb*; Mod. W. *cwm*, id.; Corn. *cum*; Ir. Gael. *cumar*, id.

W. *cocw*, round bump; *cocos*, cockles; Ir. Gael. *cochal*, pod, shell; Arm., *kok*, fruit of the holly; Ir. *cog*, a mill-cog; Sans. *s'ankha* (*kankha*), shell; Lat. *concha*

Ir. Gael. *cos*, foot; W. *coes*, leg

W. *corwgl*, fishing boat; *corwg*, trunk; *cor*, round

Ir. Gael. *cosc*; W. *cosp*, to chastise, correct

W. Corn. *cornel*, angle, corner; Manx, *corneil*; Ir. *cearna*, corner

Ir. Gael. *crannog* (*crannoc*), basket, hamper; W. *crynog*, kind of measure (Jones); a measure equal to ten bushels (Pughe)

¹ Once a common word, "*Rampone*, a *calkin* in a horse's shoe to keep him from falling" (Florio, ed. 1688); O. W. "*aristam i colginn*" (Cod. Juv.)

² A good example of a considerable class of words that are purely Celtic, and yet are accounted as Anglo-Saxon, because they are found in A.-S. dictionaries.

ENG. DIAL.	CELTIC.
<i>Cosh</i> , quiet, still (S.)	Corn. <i>cosel</i> , soft, quiet; W. <i>cosg</i> , rest, sleep; Ir. Gael. <i>cosg</i> , to soothe, allay, make quiet
<i>Cother</i> , to bustle, to fuss (S.); <i>cowther</i> , to chase, to drive out (S.)	W. <i>cythru</i> , to rush; also to eject, to drive out; Ir. Gael. <i>cothaigh</i> , <i>cothaich</i> , to strive, contend
<i>Cottit</i> , short tempered (Cu.); Prov. Sw. <i>kot</i> ; small-grown	W. <i>cota</i> , short; <i>cytio</i> , to cut, to make or cut short; Ir. Gael. <i>cut</i> , short tail; Gael. <i>cut</i> , to gut fish

The Sans. *kut*, to cleave, divide, shows that the Swed. word is borrowed.

<i>Coup</i> , to fall (Cu.)	W. <i>cwympo</i> , to fall
<i>Cow</i> , an iron fork fixed to an ascending waggon, that its motion may be stopped if the rope should break (N., Bell); a miner's word	W. <i>col</i> , what has a sharp point; sting, prickle, awn; Ir. Gael. <i>colg</i> , id.
<i>Cows</i> , slime ore, placed in pools (Cr.)	Ir. <i>caise</i> , ¹ a stream of any liquid
<i>Cowt-word</i> (<i>Colt-lord</i>), a pudding made of oatmeal and lumps of suet (Cu.)	Ir. Gael. <i>colt</i> , food; <i>lor</i> , enough; but prim. abundant, large; W. <i>llor</i> , lump, bulb (lumpy food?)
<i>Cradagh</i> , <i>crad</i> , a troublesome child (Cu.)	Ir. Gael. <i>cradh</i> . to torment, vex, harass [<i>cradach</i> , tormenting, harassing]; Manx, <i>cradach</i> , mocking, sneering; Sans. <i>krath</i> , to wound, to afflict
<i>Cradant</i> , coward (C. L.)	W. <i>cryd</i> , trembling, quaking; <i>crydian</i> , to tremble; <i>crydiain</i> , trembling; Arm. <i>kridien</i> , trembling, Ir. Gael. <i>crith</i> , to tremble; Manx, <i>craa</i> , for <i>craad</i> , id.
<i>Crag</i> , <i>crog</i> , face or countenance, prop. the jaw, "He hung a lang <i>crag</i> when 't news come." (Cu.)	W. <i>crogen</i> , the jaw
<i>Cranny</i> , pleasant, agreeable; a <i>cranny</i> lad (C.); "A jovial, brisk, lusty lad," (Cheshire) (Bailey)	W. <i>cryno</i> , compact, trim, well-set
<i>Crap</i> , a peculiar method of mending a clog (C.) It is putting a patch on	W. <i>craff</i> , clasp, clasper, cramp-iron; harpago, fibula (Dav.); <i>crap</i> , grapple, hold
<i>Crash</i> , unripe fruit (C.)	W. <i>cras</i> , hard. acrid; Sans. <i>krāra</i> , sour, harsh, bitter
<i>Crazed</i> , china in the biscuit state, "short-fired" (C.); <i>crossils</i> , ashes, cinders (C.)	W. <i>crasu</i> , to dry, roast, parch; Arm. <i>kraza</i> , id.
<i>Credussing</i> , humbly mean	From W. <i>creth</i> , trembling, quaking; with the verbal suffix— <i>as</i> or <i>-us</i> (cf. <i>lammas</i> , to run); W. <i>crydus</i> ,

¹ *Caise*, represents an older *cāsi*, or *cāse*, whence, by a loss of the final vowel and the Celtic change of long *a* into *au*, we have *caus*, written *cous*.

ENG. DIAL.

CELTIC.

	trembling; Ir. Gael. <i>crith</i> , to tremble
<i>Crevin</i> , a crack or crevice (N., H.)	W. <i>crifen</i> , what is notched; <i>crif</i> , a mark cut in anything
<i>Crew</i> , a pig-sty (Cu.); O. N. <i>kro</i> , <i>casula</i> ¹	W. <i>craw</i> , <i>crew</i> (Jones), a pig-sty; <i>cro</i> , round, circle; Ir. <i>cro</i> , hut, hovel, pen
<i>Crine</i> , to burn, to roast too much (Cu.) ²	W. <i>crino</i> , to become dry or withered; Arm. <i>krina</i> , id.
<i>Crip</i> , to cut the hair (S.); O. N. Swed. <i>klippa</i> , to cut, to shear	W. <i>crif</i> , (for <i>crip</i>), cut, incision; <i>crifo</i> , to cut; Arm. <i>krevia</i> , to shear
<i>Crobs</i> , <i>crob-lambs</i> , the worst of the flock (Cu.)	W. <i>crob</i> , what is shrunk into a heap; Arm. <i>kropet</i> , stiffened with cold
<i>Crock</i> , an old ewe (Cu.)	Gael. <i>crog</i> , an old ewe; Ir. <i>croch</i> , short
{ <i>Croon</i> , to hum a tune (W.)	Ir. <i>cronan</i> , bass in music, any dull note; Gael. <i>cronan</i> , any low, murmuring sound
{ <i>Creunn</i> , the subdued roar of a bull (Cu.); O. N. <i>krunk</i> , <i>crocutus</i> (Hald.); Du. <i>kreunen</i> , to groan	
<i>Crotles</i> , small lumps (Cu.); O. Fr. <i>crottes</i> , dung of sheep, etc.	W. <i>crothell</i> , small round body; <i>croth</i> , a round or swelling form
<i>Croup</i> , to bend, to stoop (Cu.)	Ir. Gael. <i>crub</i> , to bend, to crouch; W. <i>crobach</i> , what is shrunk up
<i>Crout</i> , to beg with importunity, to crave (S.)	W. <i>crewio</i> , to whine; Arm. <i>kröz</i> , murmur
<i>Cruk</i> , to sprout (S.)	W. <i>crugio</i> , to swell, to grow into an imposthume; <i>crüg</i> , papula, pustula (Dav.)
<i>Cull</i> , foolish, stupid (Cu., B.)	W. <i>cuall</i> (<i>culla</i>), foolish, stupid
<i>Cullings</i> , sheep or lambs left when the best are picked out (S.)	W. <i>cyllu</i> , to part, divide, separate; <i>cuill</i> (<i>cool</i>), separation
<i>Cunliffe</i> , a conduit (N., H.)	W. <i>cawn</i> , reed, hollow stem; <i>llif</i> , stream, flood
<i>Currock</i> , a heap of stones (Cu.)	Ir. Gael. <i>carraig</i> ; W. <i>careg</i> , stone, rock; Corn. <i>carrak</i> , id.
<i>Cushia</i> , cow-parsnep (Y.)	Ir. Gael. <i>cusag</i> , wild mustard(?)
<i>Cuvvins</i> , periwinkles, a kind of shellfish (Cu.)	W. <i>cafyn</i> , what is hollow; <i>caf</i> , hollow
<i>Däad</i> , a slight covering of snow, etc.; "a läal (little) däad o' snow" (Cu.)	Ir. Gael. <i>dad</i> , jot, whit, trifle
<i>Dacky</i> , a sucking pig (S.)	Gael. <i>dioghail</i> , to suck as a young child or animal; Ir. <i>diug</i> , to drink

¹ The O. N. *kro* must, I think, be borrowed. The Sans. *kor-aka*, thimble, case, bud, etc., shows that the root *kor*, with the primary idea of roundness, is an Aryan root, and would therefore have the anlaut changed in O. N., if the word were not borrowed.

² The Cumberland meaning is, no doubt, the primary one. Cf. Sans. *kirana*, ray of light, the sun.

ENG. DIAL.

CELTIC.

- Dade*, to lead or hold a child by the hand when learning to walk (S., C.)
- Daker*, dispute or argumentative conversation (Y., L.)
- Dan*, a small tub used for carrying coals (S.)
- Dander*, a person is said to have his *dander* up, when he is in a state of passionate excitement (S., C.)
- Danks*, dwarfish, said of people (S.)
- Darg*, a fixed quantity of coal to be worked at a certain price (N., Bell); with an interpolated *r*. Not to be confounded with *darrak*, a day's work
- Darnock*, a hedger's glove without fingers (C.); O. N. *dornikur*, thick boots
- Dauder*, to abuse (N., H.)
- Dawgos*, a dirty woman (N. R.); prim. a lazy, careless woman
- Dench*, dainty, squeamish, delicate (Cu.)
- Dess*, to lay carefully together, to pile in order (Cu., N., H.); A.-S. *tas*, mow of corn
- Deuce*, the Devil (S.)
- off; *diul*, for *digul*, to suck; W. *dyfnu* (for *dygnu*?) to draw out, to suck; Ir. Gael. *deoch*, drink; Arm. *chugein*, to suck (for *dugein*); Sans. *duh*, for *dug*, to suck
- Ir. Gael. *doid*=*dadi*, the hand
- Ir. Gael. *tagar*, arguing, dispute, contest; *tachar*, fight, skirmish
- Gael. *dabhan*, bucket; Ir. Gael. *dabhach*, a tub
- W. *dondio*, to twit, to threaten; *dondior*, a threatener. This implies a root *don* or *dond*, expressing resentment, and *der* as a suffix denotes in Welsh quality or state, as *cras-der*=dry-ness; or from W. *tant*, spasm, throb, whim, as Mr. Ferguson suggests
- W. *dyn*, a man; *dyno*, for *dynoc*, a little person (-oc is a suffix of diminution); *dynos*, little people
- W. *dog*, *dogm*, a definite quantity, portion, dividend, dose
- Ir. Gael. *dornag*, a glove of this kind; *dorn*, fist; Manx, *dornaig*, a covering for the hand or fist against thorns; *doarnage*, glove of raw skin; W. *duern*; Corn. *dorn*, fist
- W. *duordio*, to chide, to reproach
- W. *diog*,¹ lazy [*dioges*, a lazy woman]; Arm. *diek*, *dieguz*, lazy, slow, negligent
- W. *dain*, fine, nice, delicate; *deineg*, æsthetics
- W. *des*, system, order, rule; *dest*, order; *destl*, fine, neat, trim; *das*, heap; *acervus* (Dav.); *dasu*, to pile up; *desi*, pl. of *das* (*Orleans Glosses*, p. 2)
- Mr. Hartshorne inserts this word in his *Shropshire Glossary*, but it is very generally used. It is certainly Celtic. St. Augustine speaks of "quosdam Dæmones,

¹ The root is *ak*, sharp; Sans. *ās'u*=*āku*; Gr. *okus*; W. *awch* (with the Celtic diphthongal sound of *ā*), sharpness, edge.

ENG. DIAL.

Deurn, hard, stern, severe (S.); Lat.
durus

Dips, *dibs*, money or pieces of money
(S.)

Dicky, "it's *dicky* with him", he is
ruined or dead (Cu. L.)

Diddy, female breast or teat; also
the milk (C.); A.-S. *tit*, teat

Dill, to finish, work at, do; *dilled*,
completed, worn out (S.); "yo
mun *dilly* at him or he'll never do
it"—must work at him

Dobby, a hobgoblin (Cu.)

{ *Dock*, to cut the tails of horses, to
shorten generally (S.)
{ *Dog-pig*, a castrated boar (Cu.);
O. N. *dockr*, short tail

Doggery, dull, slow; "a *doggery*
market" (Cu.)

Doghy, dark, cloudy (C.); Du.
dookig, cloudy, overcast

Doncass,² to saunter (S.); "wheer
bin yo off *doncassin* to now?"
(J.)

Donnat, the Devil (Cu.); cf. *dannat*,
a bad person (Y.)

CELTIC.

quos *Dusios*¹ Galli nuncupant"
(*De Civ. Dei*, xv, 23). Probably
connected with W. *Duw* for *Duws*
(God) and *dyw* (day); Ir. Gael.
Dia (God and day); the Sans.
dyaus; Gr. *Zeus*, which meant
primarily the sky or luminous
expanse of heaven, from *dyu* or
dyut, to shine

W. *dur*, hard; *duren*, steel; Ir. Gael.
dúr, surly, obstinate; *dorr*, harsh,
hard

W. *tip*, *tib*, particle, piece

Ir. *diach*=*dicha*, fate, destiny, end

W. *did*, *diden*, nipple, teat; *didi*, teat,
also pap; Manx, *did*, *diddee*, id.

W. *dil*, work done; *dilio*, to work,
to effect; Arm. *dilō*, activity

Ir. Gael. *dubh*, black, gloomy

W. *tocio*, to clip, to curtail; *tocen*,
what is cut or docked; *toci*, what
is cut out

Ir. Gael. *doghra*, dulness, sadness;
dogar, sad

Ir. Gael. *dubh*, pron. *dugh*, dark,
black; Manx, *doog*, id.; W. *du*,
black; *durg*, dusky

This word seems a compound of W.
dam, about, around, and *coes*, leg;
cf. W. *damdaith*, walking about.
Or Ir. Gael. *cas*, to twist, to
wind; Manx, *cassee*, winding,
meandering

Too strong a meaning for do-naught
=vaurien; Ir. Gael. *donadh*, bad,
wicked; *don*, evil; Gael. *donas*,
the Devil

¹ The *Dusii* probably resembled the *Adityas* of Hindū mythology. The latter were finally twelve in number, and represented the Sun in his monthly course in the heavens.

² It seems probable that the root *cas*, retained in the fifth or sixth century among the Welsh the primary meaning of turning or twisting. Dr. Pughe was right in guessing that the first meaning of *cas* was divergence. He has also *ces*, if this be a genuine word, the point of divergence. *Damcas* would then mean to wind round, to meander, and *doncas* may be a corrupt form of it. We may refer the word to Swed. *kosa*, *kosa*, way, route; but this language offers no explanation of the first syllable.

ENG. DIAL.	CELTIC.
<i>Donnican, dunnecan</i> , privy (Cu.)	Ir. Gael. <i>dionach</i> , reserved; <i>dion</i> , shelter, fence (Ferguson). Perhaps from Ir. <i>dun</i> , hill; Gael. <i>dunan</i> , dunghill, and <i>eigin</i> (eicin), necessity
<i>Dool, dole</i> , a long narrow green left unploughed in a field (N., R.)	W. <i>döl</i> , field, meadow, pasture land
<i>Doose, dowse</i> , to slap with the hand (Cu.)	Ir. <i>duis</i> , the hand; Gael. <i>duisealadh</i> , a whipping
<i>Dore</i> , to stare at one (N., H.)	W. <i>daur</i> , ¹ to regard, prim. to look at (?) <i>drych</i> , sight
<i>Douse</i> , solid, grave, prudent (W.)	W. <i>dwys</i> , close, grave
<i>Dousenloop</i> , pudendum feminae (Cu.)	Ir. Gael. <i>dosan</i> , a little tuft; Ir. <i>luib=lubi</i> , corner, little glen (?)
<i>Douk</i> , a kind of black clay (Sw.)	Ir. Gael. <i>dubh</i> , pron. <i>dugh</i> , black; <i>dúch</i> , ink
<i>Doup</i> , the carrion crow (Cu.) The W. <i>bran</i> means crow, and also black	Ir. Gael. <i>dubh</i> , black
<i>Douse</i> , ² advanced in pregnancy (Cu.)	W. <i>dwys</i> , heavy
<i>Dozzle</i> , a lump (Cu.); the ornament in the centre of a pie (N.)	Ir. Gael. <i>dos</i> , cluster, tuft
<i>Drammock</i> , a mixture of oatmeal and water (Cu.)	Ir. Gael. <i>dramaig, dramog</i> , a dirty mixture
<i>Dreven</i> , ³ a draggle-tail (C.); <i>druvy</i> , dirty (Cu., B.); O. N. <i>draf</i> , refuse, husks; Du. <i>draf</i> , swill, hog's-wash	Ir. Gael. <i>drab</i> , spot, stain; <i>drabh</i> , refuse; <i>drabhas</i> , dirt; <i>drabhog</i> , a slut
<i>Ducky</i> , a child's word for drink (T.)	Ir. Gael. <i>deoch</i> , a drink; Manx, <i>jough</i> , id.; [<i>deoch=dochi (doci)</i> ; Sans. <i>duh (dug)</i> , to draw out, to suck]
<i>Dunnock</i> , the hedge-sparrow (C.) So named from its colour. The termination <i>-oc</i> is Celtic	W. <i>dwn (doon)</i> ; Ir. Gael. <i>donn</i> , dun, swarthy; Manx, <i>doinnag</i> , name of a cow; Ir. <i>donnog</i> , a kind of brown fish
<i>Dunny</i> , deaf (S.)	Ir. Gael. <i>duin</i> , to close, shut; <i>duinte</i> , closed
<i>Earbrig</i> , bar at the end of a cart (Cu.)	Ir. Gael. <i>earr</i> , end; <i>barrog</i> , rod, bar

¹ This is probably the primitive form. Cf. Sans. *dris'*=dark or *drak* (inf. *drashtum*), to see, and *dri=dar*, to regard.

² *Douse* is the same word as *douse*; the W. *dwys* including both the physical and the figurative meanings.

³ I think *dreven* is a Celtic word, notwithstanding the O. N. and Du. *draf*; because I think it is connected with Sans. *drava*, liquid, liquefied; the idea of soiling being often connected with moisture, and also because it has the Celtic suffix of individuality. Cf. W. *hesg*, sedge; *hesgen*, a single rush. Prof. Skeat assigns a Celtic origin to the Eng. *drab*.

ENG. DIAL.	CELTIC.
<i>Easter</i> , ¹ back of the chimney (N., R.); O. Fr. <i>astre</i> , hearth	Ir. Gael. <i>as</i> , fire; <i>tir</i> , earth, land; Sans. <i>ush</i> , to burn
<i>Edge</i> , to harrow (N., R.)	W. <i>ogi</i> , to harrow; <i>oged</i> , harrow; Lat. <i>occa</i>
<i>Eem</i> . I cannot <i>eem</i> , I have no leisure, cannot spare time (C.); A.-S. <i>emta</i> , quiet, leisure, rest	Ir. Gael. <i>am</i> , time, season, opportunity; W. <i>amser</i> , time; <i>hamdden</i> , leisure
<i>Eerie</i> , ² fearful, causing fear (Cu.)	Ir. Gael. <i>earadh</i> , fear, terror
<i>Elfather</i> , step-father; W. <i>elmother</i> , step-mother (N., R.)	Hybrid words: W. <i>ail</i> = <i>el</i> , second, other
<i>Ercele</i> , a watery blister (S.)	Ir. <i>earcadh</i> , swelling, filling. This implies a root <i>erc</i> , meaning a swelling, and <i>ercel</i> will be a little swelling
<i>Evil</i> , a fork, hay-fork (S.)	W. Corn. <i>ebill</i> , pin, peg; Arm. <i>ebil</i> , a piece of wood or iron which diminishes to a point
<i>Eyan</i> , right (Cu.)	W. <i>iawn</i> ; Arm. <i>eeun</i> , just, right
<i>Fad</i> , whim, fancy (S.)	W. <i>ffado</i> , trifle; ³ Arm. <i>fazi</i> , error, aberration (<i>égarement</i>)
<i>Fallal</i> , a contemptuous name for a suspicious-looking female (S.)	Ir. Gael. <i>fala</i> , fraud; <i>falach</i> , veil, covering; W. <i>ffals</i> , false; Manx, <i>faillail</i> , failing, frailty; Lat. <i>falsus</i>
<i>Farge</i> , ⁴ to gossip (C.)	Ir. <i>forg</i> , to instruct; <i>forchan</i> , instruction, sermon; <i>forghall</i> , fable, romance; Lat. <i>fari</i> ; Sans. <i>barh</i> (for <i>barg</i>), to speak
<i>Farr</i> , to ache (W.), i.e., with cold; <i>fare</i> , id. (N., Wright)	W. <i>ffer</i> , great, cold; <i>fferu</i> , to be benumbed with cold; Ir. Gael. <i>fuar</i> , cold
<i>Fash</i> , the tops of turnips, etc. (C.)	Ir. Gael. <i>fas</i> , growth, increase; <i>fasan</i> , refuse of grain
<i>Feabes</i> , ⁵ gooseberries (N., R.)	Ir. Gael. <i>faob</i> , a lump, an acorn
<i>Fearow</i> , meadow (S., Britten)	Ir. Gael. <i>feur</i> , grass; <i>feurach</i> , grassy; <i>feurthan</i> , grassy field; Manx, <i>faiyr</i> , grass, herbage, pasture; W. <i>gwair</i> , hay; <i>gweryd</i> , the sward or covering of the earth; Cf. Arm. <i>foenn</i> , hay; <i>foennek</i> , meadow

¹ Lambarde says that in his time this word was becoming obsolete in Kent, but was retained "in Shropshyre and other parts" (*Perambulation of Kent*, ed. 1596, p. 562; Hall). It was written *astre*, *astir*, *aister*, and *easter*. Cotgrave has only the form *âtre*. Roquefort refers it to *atratus*, "noir, couvert de noir". He adds, "On le derive aussi d'*atrium*". Whence then came the *s*?

² "The *erie* beauty of a winter scene."—TENNYSON.

³ Dr. Pughe quotes "ffed gweision *ffad* gysseilt", and translates *ffad gysseilt*, by "hidden connection"; but may we not assume it to be the same as the Arm. *fazi*, and translate it by "fanciful" or "whimsical"? The Arm. *s* represents an older *d*.

⁴ The *g* in *farge* is probably the Celtic verbal formative, *-ac*, *-ach*, or *-agh*.

⁵ The W. *ffebrins*, gooseberries, has been suggested to me, but I do not know the word. In Roderick's *Eng. W. Dict.* (1737) I find "gooseberries, Eurin mair *ffebris*". It is not in Davies's or Pugh's Welsh Dictionary. *Eurin* is, I presume, a mistake for *evrin*.

ENG. DIAL.	CELTIC.
<i>Feck</i> , a small piece of iron used by miners in blasting (S.)	Ir. Gael. <i>fec</i> , a tooth, the jag of a saw; Manx, <i>feeackle</i> (<i>fec</i>), a tooth, the tine of a harrow (something sharp-pointed)
<i>Filly</i> . Palm Sunday is considered a day of recreation in Arlepton, and is called <i>filly fair</i> day (Cu.)	Ir. Gael. <i>feil</i> , <i>feile</i> , festival, holiday; W. <i>gwyl</i> , id.
<i>Flackel</i> , a bottle in the shape of a barrel (N., R.); Germ. <i>flasche</i> , flask; Fr. <i>flacon</i> , flagon	W. <i>flasged</i> , a vessel made of wicker-work; Ir. Gael. <i>feasg</i> , an osier; <i>flasg</i> , <i>flasgan</i> , a flask; Arm. <i>fluch</i> , rod, wand
<i>Flans</i> , stony pieces of coal that will not burn (S.)	Arm. <i>fallaen</i> , fault, defect; <i>fall</i> , bad; W. <i>gwall</i> — <i>fall</i> , fault, defect
<i>Flaws</i> , top sods (peat) for fire (Y.); A.-S. <i>blæse</i> , flame	W. <i>fflaw</i> , ray, beam; <i>ffloew</i> , radiant, bright
<i>Fliggy</i> , soft, as from saturation (S.); <i>flough</i> , bleak, applied to the weather (W.); properly, wet	Ir. Gael. <i>fluich</i> (<i>fica</i>), wet, moist, flabby; Manx, <i>flaghee</i> , rainy; <i>fluigh</i> , wet
<i>Flough</i> , wild, intractable, skittish (Cu.)	W. <i>ffwch</i> , briak, lively, flush
<i>Flooding</i> , among miners a break in the course of a load of ore by a vein or fissure is called a <i>flooding</i>	W. <i>fflochen</i> , a rift; <i>ffloch</i> , flying about, moving abruptly; <i>fflochi</i> , to dart suddenly
<i>Fluggan</i> , a coarse fat woman (N., H.)	Gael. <i>fleogan</i> , a flabby untidy person; W. <i>ffwch</i> , full, lusty
<i>Flurch</i> , a great many, large quantity (C.), for <i>Flooch</i> (?)	W. <i>ffwch</i> , rife, abundant; <i>fflychiad</i> , prevailing
<i>Fly-dod</i> , the herb rag-wort (C., H.)	
<p>Dod is, I think, the Ir. Gael. <i>dud</i>, rag, and <i>fly</i> is probably the W. <i>llys</i> for <i>llych</i>, herb. Cf. Fluellin=Llewelyn; flummery=llymru, etc.</p>	
<i>Foggy</i> , light, soft, spongy (Cu.)	Ir. Gael. <i>bog</i> , moist, soft; Manx, <i>bog</i> , id.
<i>Fotter</i> , to take off the awns of barley (Cu.); <i>footer</i> , id. (L.); <i>falter</i> , id. (Marshall's <i>Rur. Econ.</i>)	Ir. Gael. <i>falt</i> , <i>folt</i> , hair, tail
<i>Frab</i> , to worry. "Growling and <i>frabbing</i> from morning to neet" (C.); <i>frap</i> , ¹ the noise of a sudden crack or report (Cu.)	Manx, <i>frap</i> , noise; <i>frappal</i> , to make a noise as a gun; Ir. Gael. <i>frea-padh</i> , bouncing, skipping
<i>Frahdle</i> , to talk foolishly (Cu.)	W. <i>ffraeth</i> , ready in speech; <i>ffraethol</i> , fluent; Cf. W. <i>brag-al</i> , to shout; Manx, <i>brab-al</i> , to kick
<i>Frant</i> , a fit of violent passion in a child (S.)	Corn. <i>froth</i> , anger; W. <i>bront</i> , cross, ill-natured; <i>ffroch</i> , fury, violence; Gael. <i>frionas</i> , fretfulness; Manx, <i>fraamy</i> , to storm

¹ The connection is between a sudden sharp noise and sudden or wayward action. The Cheshire *frab* means, I think, to snap at (to use a dialectic phrase), to use a quick, pettish speech.

ENG. DIAL.

*Frat*ch, noisy quarrel; "it wasn't a *frat*ch, nobbet a bit of a tiff" (Cu.); Su-Goth. *fraesa*, stridere (Ferg.)

Froating, unremitting industry (Cu.); Cf. *frowey*, a carpenter's term for wood in which the tool works easily (Webster)

Frowsey, an over-grown woman (Cu.)

See *Brusey*

Fruggan, a dirty lazy woman (Cu.)
Prov. Sw. *fragga*, froth, scum

Fu, *fewe*, to offer, try, attempt (Cu.); *fue*, to make an attempt (W.); O. N. *fa*; Dan. *faae*, to grasp, acquire, be busy (Ferg.)

Fudging, talking nonsense (C.); *fudge*, nonsense, fabulous (H.)

Gaffer, an old man, an aged father or grandfather (S., general); written sometimes *gatfer* and *gotfer*. (See Halliwell)

Gafy, sly, tricky (S. C.)

Gamashers,¹ gaiters (Cu.); *gamashes*, *gamogins*, id. (Y.); O. Fr. *gamache*, sorte de chaussure (Roq.)

Gargles,² a disease in the udder of a cow (C.)

Garrack, *garrick*, awkward, stupid (Cu.)

Garron, a tall awkward horse; O. Fr. *guaranion*, kind of horse (Cotg.); Prov. Germ. *gurre*, a jade

Gavel-dyke, a fence maintained by a farm not immediately adjoining (Cu.)

CELTIC.

Ir. Grel. *fraoch*, anger, rage

W. *ffrot*, a quick impulse or effort; *ffrawd*, prompt to move; *ffrawd*, commotion, bustle; *ffraw*, activity, a bustle; Arm. *frouden*, impetuosity, ardour (*fougue*)

Ir. Gael. *brogach*, *brogach*, nasty, dirty, lewd; Ir. *brogh*, filthiness, lewdness; Ir. Gael. *brocach*, speckled, dirty; Manx, *broghe*, dirty, base; *broghey*, to defile; W. *brunt*, dirty; *bronien*, a dirty wench

Ir. Gael. *feuch*, to strive, to try; *feuchan*, a trial, trying, striving

W. *ffug*, delusion, deception; *ffugio*, to dissemble, pretend

Corn. *coth*, *goth*; Arm. *coz*, old; Ir. Gael. *fear*, a man

W. *gau*=*gav*, false, lying; Gael. *gabhdach*, crafty, cunning; Ir. *gabhad*, artful trick

W. *gomach*, leg, shank

Ir. Gael. *gearg*, blotch, boil; *garg*, sore, cruel; *garan*, blotch, pimple; Manx, *geir*, heat, a boil, a painful wound

Ir. Gael. *garrach*, gorbellied; in Gael. a dirty, worthless creature; *garbh*, W. *garw*, rough, coarse; Ir. Gael. *gorach*, foolish, stupid

Ir. Gael. *garran*, *gearran*, working horse, hack; Manx, *giarran*, a gelding. The last gives the original meaning; from *gearr*, to cut

Ir. Gael. *gabhail*, conquest, taking, holding (of land), lease, farm

¹ Formed as leggins from leg. The word *gamogin* is evidently native.

² It is *garget* in Phillips's *World of Words* and other dictionaries; explained as "an inflammation of the lymphatic glands".

- | ENG. DIAL. | CELTIC. |
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| <i>Gaw</i> , waste land, a strip by the side of a road (C.) The latter is the real meaning; Cf. <i>gaw</i> , a stripe (S., H.); O. H. G. <i>gawi</i> , N. H. G., <i>gau</i> , region, province | W. <i>caw</i> , a band; <i>bardd caw</i> , a graduated bard, one who bore the band or stripe of his order |
| <i>Gawn</i> , a small tub chiefly used in brewing for lading (S.) | Ir. Gael. <i>gann</i> , jug, pitcher |
| <i>Gayshen</i> , ¹ an emaciated person, one reduced almost to a skeleton (Cu.); A.-S. <i>gærne</i> , <i>gæsen</i> , agitated, tristis, sterilis (Etmüller); rare, dear, barren (Bosworth) | Ir. <i>gaisin</i> ; Gael. <i>gaisean</i> , a scanty crop; Ir. Gael. <i>gaise</i> , flaw, blemish; in Gael. blasting, withering; Gael. <i>gaiseadh</i> , blasting, withering; <i>gaitean</i> , an abridgment |
| <i>Geggin</i> , a small tub (Cu.) | Gael. <i>gogan</i> ; Manx. <i>goggan</i> , a small wooden vessel, a pail; W. <i>cawg</i> , <i>cogan</i> , a bowl |
| <i>Geggles</i> , a giddy girl; a horse which carries a high unsteady head (Cu.) | Ir. <i>geg</i> ; Gael. <i>geug</i> , a young female; Gael. <i>gogaill</i> ; Ir. <i>gogaid</i> , a silly female, a coquette; Ir. Gael. <i>gogag</i> , <i>gogaid</i> , a giddy female (Fr. <i>coquette</i>), from <i>gog</i> , shaking, nodding, wavering |
| <i>Geommocks</i> , shreds, tatters (S.) | Ir. <i>giobog</i> ; Gael. <i>giobag</i> , rag, tatter |
- In the Celtic languages *m* and *b* are often interchanged. Cf. W. *meru*=*beru*, to drop, distil.
- | | |
|--|--|
| <i>Gilliver</i> , a woman of loose habits (Cr.) | Ir. Gael. <i>giolla</i> , servant, boy, formerly boy or girl; <i>ceile</i> , spouse, servant; <i>mear</i> , in comp. <i>vear</i> (<i>vera</i>), merry, wanton |
| <i>Gird</i> , to push, to butt (C.); to pull violently (S.). In Cheshire a horse that is apt to bolt is said "to have the <i>girds</i> " | W. <i>gyrth</i> , a dash, rushing against, stroke, attack; <i>gyrthio</i> , to push, run against; <i>gyr</i> , drive, onset, thrust |
| <i>Giss</i> , <i>gissy</i> , a name given to a pig (Cu.); O. N. <i>gris</i> , a pig, little pig | Gael. <i>gius</i> (<i>gisa</i>), a sow; Ir. Gael. <i>ceis</i> , a pig; Corn. <i>guis</i> , sow; Arm. <i>gwez</i> , <i>gwiz</i> , a sow |
| <i>Glaster</i> , milk and water; "aye, this is milk like milk, not sich <i>glaster</i> as yo getten i' the towns" (S.) | W. <i>glasŵr</i> (blue water), milk and water |
| <i>Gleg</i> , ² sharp, quick, clever (Cu.); "he's <i>gleg</i> at that job"; Germ. <i>klug</i> , wise, knowing, clever | Ir. Gael. <i>glic</i> , wise, crafty, cunning; Manx. <i>glic</i> , <i>glicagh</i> , knowing, cunning; Sans. <i>glah</i> ; Ir. <i>glac</i> , to seize, receive, apprehend |
| <i>Glen</i> , a glade (Y.) | Ir. Gael. <i>gleann</i> ; W. <i>glyn</i> , valley |

¹ The *geason* or *geson* of our mediæval writers :

"Custade costable" (expensive)

"When eggis and crayne be *geson*" (scarce).

Babes Boke, p. 170. Explained by the editor, Mr. Furnivall, as "plentiful".

² Probably *glica* at first, and thence *glaiica*, *glec*, *gleg*.

ENG. DIAL.

Glime, the mucus issuing from the nostrils of horses or cattle (W.)

Gob, a lump of dough or bread, a rough sod, mass of refuse matter (S.); *gobby*, rough, uneven (S.). To work by the *gob* is to work by the piece; Fr. *gobeau*, piece, morsel

Godarthy, cautiously (Cu., Wright)

Gollick, a deep cut or wound (Cu.); *goll*, to strike with violence (N., Br.)

Goom, a swelling, as from a sprain (Cu.); Prov. Sw. *gump*, buttock

Goon, gown (Cu.)

Gope, to shout (Cu.); Dan. *gab*, mouth of a river; *gabe*, to gape; O. N. *gabba*, to mock

Gore, the lowest part in a tract of country (N., H.)

Gormow, a clownish fellow; sometimes applied to a great eater (Cu.)

Goul, hut, cottage (Cu., Wright)

Gowan, used in the terms *Oppen gowan*, marsh marigold; *Lockin gowan*, the globe-flower; in Scotland, *lucken-gowan* (Cu.)

Gouty, wet, boggy (C.); Fr. *goutte* (Leigh)

Grains, the rings in a cow's horn (S.)

Greg, to vex, to annoy (Cu., F.); to mortify the mind (D.); Fr. *gruger*, to grudge, repine

Grig, the plant, heath or heather (S., C.)

CELTIC.

Ir. *gliumh* (*glima*), glue, what is of a viscid kind; Ir. Gael. *gliomach*, slovenly, *glaoth*, glue, bird-lime; *glodhach*, the slimy matter coming from a cow before calving

W. *gob*, heap, lump, mass; Ir. Gael. *caob* (*coba*), a lump

W. *godaridd* (*dd*—soft *th*), a soft or gentle movement

Corn. *golye*; Arm. *goulia*; W. *gwelio*, to wound, to hurt; Ir. Gael. *gailleog*, *gailleag*, cuff, blow; Ir. *gaill*, to hurt; Manx, *goulley*, to wound with a dart

W. *cwm*, a hollow. The root means a swelling form, convex or concave; *cuman*, a tub, and also a buttock; W. *com*, circle, roundel

The original pronunciation. W. *gun* (*goon*), gown, robe

Ir. Gael. *gob*, mouth; *gobach*, prating, scolding; Manx, *gobbal*, to deny

W. *gor*, limit, border; Arm. *gōr*, border, end

W. *gor*, a prefix implying excess; *mag*, nurture, food; Arm. *maga*, nourrir, alimenter; or A.-S. *maga*, Germ. *magen*, man, stomach

W. *gol*, cover; *egwal*, hut, cottage; *cail*, sheep-cote

Ir. Gael. *gugan*, bud, flower, daisy. The root means roundness, and is probably a variation of *coc*; Cf. Ir. *guga*, a fat fellow; *gug*, an egg; W. *cocwy*, id.

W. *gwst*, humid, moist, fluid; a disease

W. *grain*, a ring

W. *gryg*, harshness, *grygyn*, rough, harsh; Ir. Gael. *grug*, morose, austere; *gruigh*, churlishness; Cf. W. *grwg*, a broken, rumbling noise; *greg*, a cackle; *crugo*, to vex

W. *grug*, pron. *grig*, heather; Corn. *grug*, id.; O. Ir. *froech*, now *fraoch*, id.

ENG. DIAL.	CELTIC.
<i>Grike, crike</i> , rut, crevice (Cu.); Prov. Sw. <i>krik</i> ; Dan. <i>krig</i> , angle, corner	W. <i>crig</i> (<i>cric</i>), a crack; <i>crigyll</i> , ravine, creek
<i>Grilee</i> , a young salmon, a salmon in his second year (Cu.)	Ir. Gael. <i>grealsach</i> , a young salmon
<p>Brockett, in his <i>Northern Glossary</i>, gives the form as <i>gilse</i>; and with this the W. <i>gleisiad</i>, a salmon, and Ir. Gael. <i>geallog</i>, a young salmon, may be compared.</p>	
<i>Gru, groo</i> , a cold state of the atmosphere (Cu.)	O. W. <i>croi</i> , cold (Pughe); "cold, <i>crau</i> " (Rod. and Williams, <i>Eng. W. Dict.</i> , 1737)
<i>Guill</i> , to dazzle, chiefly by a blow (C.)	W. <i>gawl, golew</i> , light; <i>golewo</i> , to shine, illuminate; Manx, <i>gowl</i> , ray of the sun; <i>goulley</i> , to beam
<i>Guiniad</i> , a fish caught in the river Dee and in Ulswater; of a silvery white colour (C., Cu.)	W. <i>gwyniad</i> , a whiting; <i>gwyn</i> , white
<i>Gully</i> , a calf's pluck (N., H.)	Ir. Gael. <i>goile</i> , pron. <i>gully</i> , the stomach; W. <i>cwll, cylla</i> , id.
<i>Gwerian</i> , a silly person (S.)	W. <i>gwirion</i> , innocent, weak-minded, an innocent
<i>Gutout</i> , the gout; also a soft, spongy part of a field full of springs (C.). See <i>Gouty</i>	W. <i>gwst</i> , moist, fluid; a disease
<i>Gyland</i> , a high bank (S.)	W. <i>ceulan</i> , in comp. <i>geulan</i> , the impending or hollow bank of a river
<i>Hallion</i> , a reprobate (Cu.)	W. <i>halawg</i> , base, corrupt; Arm. <i>haloun</i> , a scoundrel (polisson); Ir. <i>salach</i> , dirty; Corn. <i>halon</i> , gl. sterora (<i>Orleans Gl.</i> , p. 20)
<i>Hanty</i> , wanton, unruly (N., R.)	See <i>Aunty</i>
<i>Hawed</i> . When oats are well headed and ripe, they are said to be <i>hawed</i> (S.)	W. <i>haw</i> , ripe; <i>hawio</i> , to become full or ripe
<i>Hassocks</i> , coarse grass growing in tufts in wet places (C.)	W. <i>hesg</i> ; Ir. <i>seasg</i> , rushes, sedge
<i>Hattle</i> , ¹ wild, skittish (C.); Prov. Sw. <i>atta</i> , to move here and there, strive, make effort	W. <i>hawd</i> , a whisk, a quick motion, as the course of a fly (<i>hawdol</i> , whisking about); <i>hodi</i> , to shoot out
<i>Have</i> , to winnow corn ² (C.)	W. <i>chwaf</i> , a quick gust

¹ The Cheshire *hattle* seems to be from the W. *hawdol*=*hätol*; for (1), the Swed. *atta* means properly to make a resolution. It has nothing of wildness in its conception. It is the same as the O. N. *atta, attä, existimare, destinare, in propositis habere* (Hald.). (2) It is represented in the Cumberland dialect, and generally in the North, by *ettle*, "to prepare, set in order, intend" (Hall). (3) *Atta* is a verb, and has no adjective form corresponding to *hattle*.

² Corn was formerly winnowed by being thrown up against the wind.

ENG. DIAL.	CELTIC.
<i>Havrel</i> , a stupid fellow (Cu.)	W. <i>hafrol</i> , of a sluggish nature; <i>hafru</i> , to be sluggish
<i>Hen</i> , old (C.)	W. <i>hen</i> , old; Ir. Gael. <i>sean</i> , id.; Lat. <i>senex</i>
<i>Hespel</i> , to worry, harass (S.)	W. <i>yspeilio</i> , to spoil; Lat. <i>spoliare</i> ; Ir. Gael. <i>speil</i> , cattle, herds; W. <i>yspail</i> , spoil, prey
<i>Hike</i> , to toss or throw (S. C.); O. N. <i>hæcca</i> , clevere (F.)	W. <i>hicio</i> , to catch suddenly, make a sudden jerk
<i>Hinge</i> , active, supple (C.)	W. <i>heini</i> (for <i>heinig</i> †), briak, lively; <i>heinig</i> , full of vivacity, briak; Ir. Gael. <i>ing</i> , a stir, a move, force; Sans. <i>ing</i> , to move to and fro
<i>Hitch</i> , to hop (Cu.); to move by jerks (Skeat); Prov. Germ. <i>hiksen</i> for <i>hinken</i> , to limp (Mahn)	W. <i>hic</i> , a sharp noise, a sudden movement; <i>hicio</i> , to snap, catch suddenly, make a sudden jerking motion
<i>Hodge</i> , the large paunch in a pig (S.)	W. <i>hawog</i> , hod, box; also space, a good while, fullness; prim. meaning, extent or capacity (?)
<i>Hommack</i> , to dash, to destroy by want of careful using. Said chiefly of dress (S.)	W. <i>hum</i> , <i>humog</i> , bat, racket; <i>humig</i> , <i>humog</i> , pila palmaria (Dav.), hand-ball, tennis-ball (Richards)
<i>Hompell</i> , a kind of jacket (N., Wr.)	Ir. Gael. <i>com</i> , chest, trunk of the body; <i>peall</i> , skin
<i>Hood</i> , corner of a fireplace (Cu.)	W. <i>hudd</i> , covert, shade
<i>Hoyden</i> , ¹ a romping girl (Cu.)	W. <i>hoeden</i> , a light housewife (Jones); <i>leviuscula</i> , fœmina levioris fœmæ (Dav.)
<i>Hud</i> , to collect or gather together (S.)	W. <i>hwdan</i> , a reach to take hold of; <i>hwda</i> , a taking
<i>Hullert</i> , coagulated (Cu.)	W. <i>ceulo</i> , to coagulate; Arm. <i>kaouledi</i> , id.; <i>kaouled</i> , coagulated; Sans. <i>kilāta</i> , curdled milk, cheese
<i>Humlock</i> , the plant hemlock (Cu.); <i>humlick</i> , id. (N. Br.)	W. <i>hun</i> , sleep; <i>llys</i> for <i>llych</i> , plant, herb
<i>Hull</i> , to throw (C.)	W. <i>hol</i> , to fetch, to bring; Arm. <i>houl</i> , surge or swell of the sea
<i>Hurch</i> , to keep close together (S.); <i>hurgin</i> , a stout lad (N., H.); Low Germ. <i>hurken</i> , to squat down	W. <i>hurrog</i> (<i>hürüg</i>), lump, heap
<i>Huspel</i> , to drive away, to put to rout (S.)	W. <i>yspelio</i> , to drive out; Lat. <i>expellere</i>

¹ Prof. Skeat thinks that the W. *hoeden* is borrowed from the English word, and that both are from the Du. *heyden*, heathen, gentile; also gipsy, vagabond. He says that the W. word has only the *modern* meaning of coquette. Properly it means a too lively girl; *leviuscula*, as Dr. Davies explains it, from *hoed-l*, life; Ir. *saoth* (*sata*), life; Sans. *sat*, *satwa*, being, life. The Eng. *hoyden* has nothing to do with heathenism, whether in a fixed or vagabond form.

ENG. DIAL.	CELTIC.
<i>Iggan</i> , twenty (Cr.)	W. <i>ugain</i> , twenty; Corn. <i>egans</i> , <i>igans</i> , id.
<i>Ime</i> , <i>imin</i> , a thin scum or covering (Cu.); O. N. <i>hem</i> , ¹ a thin film of ice (Ferg.)	Ir. Gael. <i>im</i> , Manx, <i>eeym</i> , butter; W. <i>ymenyn</i> ; Arm. <i>amann</i> , butter
<i>Inkle</i> , coarse, narrow tape (Cu., S.)	W. <i>ing</i> (<i>inc</i>), narrow; Arm. <i>enk</i> , id.
<i>Isher</i> , high, lofty (N., H.)	Ir. Gael. <i>usal</i> , W. <i>uchel</i> , high; Corn. <i>uchel</i> , id.; Sans. <i>uchcha</i> , high
<i>Jag</i> , to cut off small branches (C.)	Ir. Gael. <i>gag</i> , to cleave; W. <i>gagen</i> , cleft, rift
<i>Jog</i> , to shake (S.), [common]	W. <i>gogi</i> , to shake
<i>Jook</i> , to crouch suddenly (Cu.); Fr. <i>se jucher</i> , to roost; prop. to crouch	Ir. Gael. <i>giuig</i> , to crouch, cringe, droop
<i>Joul</i> , to beat, to strike against (S.); also to peck at, to sting	W. <i>col</i> , sting, prickle; Ir. Gael. <i>colg</i> , id.; Manx, <i>coll</i> , <i>goll</i> , sharp point, sting
<i>Jour</i> , to mutter, to grumble (S.)	W. <i>gawri</i> , to cry, shout; <i>gawr</i> , shout, cry; Sans. <i>grī</i> (<i>gār</i>), to make a noise, to murmur
<i>Jud</i> , part of a seam of coal, or of a pillar that is being worked away (Cu.)	Ir. Gael. <i>cuid</i> — <i>cudī</i> , part, portion
<i>Kail</i> , to pelt with stones (Y.)	O. W. <i>caill</i> , Arm. <i>kall</i> , a stone
<i>Kaimt</i> , crooked, contradictory (Cu.)	Ir. Gael., W. <i>cam</i> , crooked, perverse
<i>Keagh</i> , go, go away (Cu.); <i>keeah</i> , id. (Sw.)	Corn. <i>ce</i> , go; Arm. <i>ké</i> , <i>kéa</i> , to go; also imp. go
<i>Keble</i> , a timber-log (N., R.); O. N. <i>kefi</i> , a stick	W. <i>cippill</i> , stump of a tree
<i>Keel</i> , to cease, give over (Cu.)	W. <i>cilio</i> , to retreat, draw back (Z ¹ , 635); Arm. <i>kila</i> , recouler
<i>Keel</i> , ruddle for sheep (N., H.)	Ir. Gael. <i>cil</i> (<i>keel</i>), ruddle, red ochre
<i>Keeve</i> , to turn over, to empty a cart (S.)	W. <i>ceuo</i> , to empty; <i>caf</i> , hollow; Lat. <i>cavus</i>
<i>Kegging</i> , being a forced teetotaller for a time, in order to gain some temporary end (C.); the more usual form is <i>cagg</i> , q. v.	Ir. Gael. <i>cacht</i> , <i>cachd</i> , confinement, restraint, bonds; Ir. <i>cacht</i> , to impound, confine (O'Don.); Manx, <i>caglee</i> , a limit, a confine, or boundary
<i>Kelf</i> , a narrow bit left uncut, as a temporary support, in felling a tree. "I mun leave a <i>kelf</i> " (Cu.)	W. <i>celff</i> , post, pillar, prop; Sans. <i>kīla</i> , post, prop
<i>Kelk</i> , a large detached stone or rock (Cu.); O. N. <i>hella</i> , a stone	Arm. <i>kalch</i> , a stone; W. <i>clog</i> (for <i>celog</i> ?), a detached rock
<i>Kell</i> , the omentum or caul of a slaughtered pig (S.)	Ir. Gael. <i>ceal</i> (<i>cela</i>), a covering; <i>call</i> , <i>calla</i> , veil, hood; W. <i>celu</i> , to hide, to cover

¹ The O. N. *hem* means a large bag, a hide; *vastissimus culeus*, *exuvise* (Hald.)

ENG. DIAL.

Kelt, undyed cloth made of black and white wool (Cu.)

Kelter, condition, circumstances, money, riches (W., Cu.), to be in high *kelter*, to be in good condition; Dan. *kiltra sig*, to gird oneself up (Ferg.). This should be *kilte sig* or *kiltre sig*; but in any form it does not denote wealth

Keys, blossoms of the ash (S.). Spelt *kaies* by Bullokar
Kemmet, foolish (S.)

Ketty, dirty, mean (Cu.)

Kibba, a long walking-staff (C.); O. N. *kefli*, baculus

CELTIC.

Ir. Gael. *cealt* (*kelta*), raiment, cloth; *ceal*, coarse woollen cloth; Gael. *ceallair*, grey cloth (McAlpine); W. *cell*, covering

Ir. *ceallair* (*cellair*), a cause or matter, clothes, robes; prim. clothes and then things; used, as the latter word, to denote clothes, household goods, etc.

W. *cae*, an inclosure; Arm. *kae*, id.

O. W. *camet*, crooked, awry

Ir. Gael. *caid*, dirt, filth; *caidheach*, dirty, polluted. *Caid*=*cita*. Cf. Sans. *kitta*, dung

W. *cyff*, a stock, trunk of a tree (*cyffyn*, a little stock); Lat. *cippus*; Arm. *kef*, id.

The Welsh and Armoric words may be borrowed from the Latin; but the *k* in anlaut, of the O. N. *kefli*, shows that the word is borrowed.

Kiddle, to emit saliva from the mouth, to slaver (S.). In the West, the saliva itself (Hall)

Killody, to dry hemp-stalks over a fire made in a hole in the ground (S.)

Kimit, cross, ill-tempered, awry

Kimmel, the shallow tub in which butter is salted (S.); sometimes *kimlin*; Prov. Swed. *kimme*, a tub (borrowed?). Jamieson has "*kimmen*, a milk-pail; Gael. *cuman*." The common Swed. word for tub is *balja*

Kirby, a poor, old horse (S.)

Kive, *kibe*, an implement used for "stocking up" between potato-rows (S.)

Knap, a low hill, a mound (S.); Germ. *knopf*, knob, head

Knitchell, cluster of lice, etc. (Sw.)

Kouping, barking uselessly at a horse's heels or at sheep (S.)

W. *chweydr*, ejected matter; *chweyd*, a vomit

W. *cil*, a recess; *odyn*, a kiln

See *Kemmet*

W. *cynnilen*, a large basket; *cuman*, a tub; Ir. *cuman*, a dish; Gael. *cuman*, a milk-pail

Probably a corrupt form of W. *crebach*, shrunk, withered, what is withered

W. *caib*, hoe, mattock; Ir. Gael. *caibe*, mattock

W. *cnap*, knob, boss, any round thing

W. *cnuch*, pron. *cnich*, a junction; *cnycyn*, a knob

W. *colp*, a sharp-pointed thing, a goad. *Kouping* (for *kolping*, see *Cow*) is goading, irritating

ENG. DIAL.	CELTIC.
<i>Lapasing</i> , dabbling as in water (S.); <i>lape</i> , to walk about in the mud (Hall). For the termination in <i>-es</i> , cf. <i>Lammas</i> , and Corn. <i>cemeres</i> , to take	Ir. Gael. <i>laib</i> , <i>laibe</i> , mire, dirt, mud
<i>Lake</i> , to be costive; used of cattle (Cr.)	W. <i>llegu</i> , to flag, to be sluggish; <i>llag</i> , sluggish
<i>Laming</i> , a stratum or division of coal (S.)	W. <i>llain</i> , for <i>llaim</i> (<i>lami</i>), a blade, a small field; Lat. <i>lamina</i> , leaf, layer; <i>llafn</i> for <i>llaman</i> , blade, flake
<i>Larry</i> , a confused noise as of many people talking together (S.)	Ir. Gael. <i>liur</i> (<i>luri</i>), noise, clamour; Manx, <i>loayr</i> , to talk; W. <i>llafar</i> , speech
<i>Leath</i> , leisure, cessation of labour, remission of pain (C.)	W. <i>lledd</i> in <i>lleddfod</i> , assuagement, solace
{ <i>Lech</i> , <i>leck</i> , a hard subsoil of gravel and clay (Cu.)	W. <i>llech</i> , a hard, flat surface, slate, slate rock; Arm. <i>leach</i> , stone
{ <i>Lencheon</i> , a thin bed of rock called a flat work. A miner's term (Derb.)	
<i>Leem</i> , to drop out, as ripe nuts (Cu.)	Ir. Gael. <i>leim</i> , a leap, a spring; Manx, <i>lheim</i> , id.; W. <i>llam</i> , a leap; Corn. <i>lam</i> , a leap, bound, slip, sliding
<i>Lep</i> , to boil soft and tender, said of peas (S.)	W. <i>llipa</i> , soft, flaccid; <i>llipanu</i> , to make soft; Arm. <i>gleb</i> , moist, soft; W. <i>llipr</i> , soft
<i>Lethy</i> , nasty, filthy (Cu., H.)	W. <i>llaiih</i> , in a dank or humid state

A wet state is often taken as a dirty one; cf. Ir. *salach*, dirty, W. *salw*, with Sans. *sala*, water; Ir. *sal*, the ocean; also muck. In the *Orleans Glosses*, p. 37, I find "*in lin loed*" gl. "*in lacuna sordida*". This *loed*, now *louz*, seems to be connected with Ir. *lo*, water; Sans. *li*, to melt, become liquid.

<i>Lidded</i> . The top of a pipe is said to be <i>lidded</i> when it is contracted to a small compass or width. Miner's term (Derb.)	W. <i>lledw</i> , narrow, contracted
<i>Ligny</i> , active, strong (Cu., B.); <i>lingy</i> , active (N., Br.); Prov. Sw. <i>longa</i> ; Sw. <i>lunka</i> , to make haste, run fast	Ir. Gael. <i>ling</i> , to skip, leap, bounce; <i>lingeadh</i> , darting, flying about; Sans. <i>langh</i> , to leap
<i>Lin</i> , a carcass (Cu., B.)	W. <i>llun</i> , pron. <i>llin</i> , shape, form, figure
<i>Linty</i> , fat (S.); Prov. Sw. <i>linda</i> , to grow	W. <i>llun</i> , form, shape; the moon; prim. a round form; <i>llunedig</i> for <i>llunet</i> , formed, shaped; prim. rounded; <i>llawn</i> , full
<i>Lish</i> , supple, active (Cu.); <i>listy</i> , strong and active (Cu.); <i>litty</i> , active, nimble (W., H.)	Ir. Gael. <i>luas</i> , swiftness, quickness; <i>lus</i> , strength, activity; W. <i>llaws</i> , active, brisk; Ir. Gael. <i>luth</i> , vigour, activity

ENG. DIAL.

Livery, applied to a furrow that comes up wet and sodden (C.)

Litch, a bunch of hay or grass (S.)

Loach, to drink greedily, to suck hard (S.)

Lobscouse, a kind of Irish stew with potatoes, etc. (C., L.)

Loot, a thin board used to remove scum from brine (S.)

Losset, a large, flat, wooden dish (N., R., Cu.)

Louk, a severe blow (S.)

Loume, soft, gentle (C.)

Loun, *lounder*, to chastise (S.); O. N. *hlomm*, club, cudgel

Lounder, a thick slice, large piece (S.); *loun*, to grow stout and comely. Said of youths: "That young fellow *louns*" (S.)

Lucky, big, easy. Said of clothes (Cu.)

Lufe,¹ *luve*, the open hand (N., R.)

Lullies, kidneys (C.)

Mackle, a kind of stone of a yellowish white or bluish black, with a white streak (Cu.)

Madder, pus or suppurating matter (Cr.)

CELTIC.

W. *llyft*, *llyfol*, slimy; *llyfn*, smooth, sleek

W. *lluch-fa* (*u*=Eng. *i*), a drift or heap of snow; *lluchio*, to drive the snow together in heaps or drifts (Richards)

W. *llungc*, a gulp, a swallow; *llyngcu*, to swallow down, deglutire (Dav.); Arm. *lonka*, to swallow; avalor, engloutir

W. *llob*, lump; and Ir. Gael. *coth*, meat, victuals

W. *llwy*, spoon, spatula

Ir. Gael. *losaid*, a kneading-trough, a table. "*Losad* in the county of Cavan. The farmer calls his well laid out field his fine *losset*, or table spread with food." (O'Don.)

W. *llach*, a blade, a slap

W. *llôn*, quiet, gentle, cheerful; *llonydd*, tranquil, calm

Ir. Gael. *lun*, stick, staff; Gael. *luntair*, to box and kick with all your might (McAlpine)

W. *llawn*, full; *llawnder*, fulness, abundance

W. *llac*, slack, loose; Corn. *lac*, loose

W. *llaw*, Corn. *leuff*, Ir. Gael. *lamh*, hand

W. *holen*, kidney (Walters); *elwlen*, id.; Corn. *lonath*; Arm. *lonech*, id.

W. *magl*, a spot; Lat. *macula*

W. *madredd*, *madr*, pus, corrupt matter

¹ Mæso-Goth. *lofa*, the flat or palm of the hand. (Skeat.) The source is probably the Sans. *labh*, to take, to hold; but in the meaning of "hand" the word is Celtic. Mr. Stokes connects Ir. *lám* with Lat. *palma*; so also Fick (V. W.,³ i, 671).

(To be continued.)

THE LETTERSTON PISCINA.

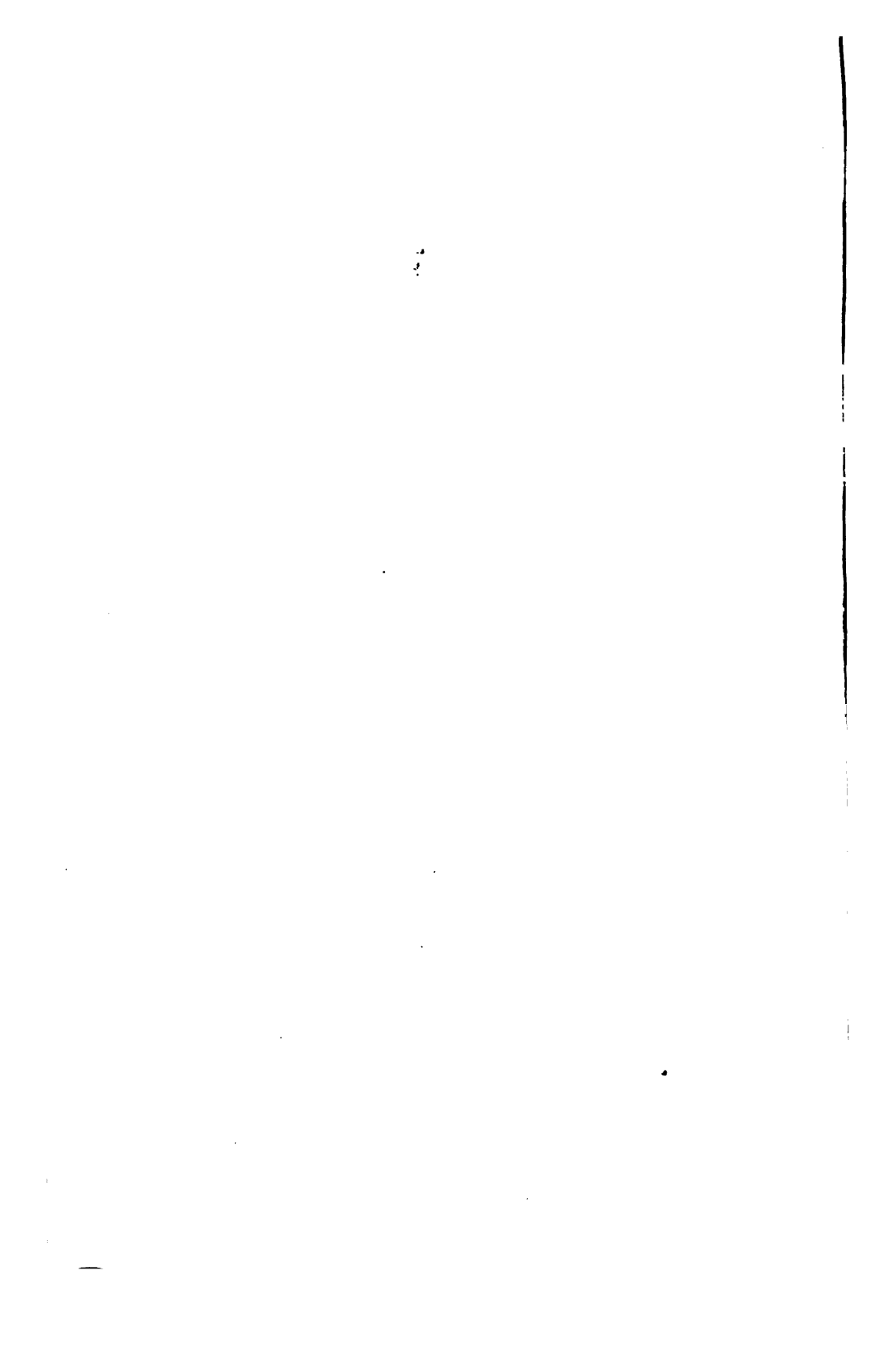
AMONG the many objects of interest noticed by the members of the Association in the course of the Fishguard Meeting in 1883, the Letterston piscina is in some respects the most remarkable. By the aid of the skilful draughtsman of the Society and his unfailing camera, an exact facsimile of it is here presented. It consists of a Latin cross, the stem and arms of which are in heraldic language called "ragulé" or "raguly". This form, however, is of more common occurrence in the cross saltire; but there do not seem any grounds to connect this sacred emblem with heraldic bearings. Whatever doubts may exist on this point, there do not appear to be any as to its peculiarity. It is at present fixed in a wall of the porch, to which it is said to have been removed when the church was rebuilt forty years ago. It was then, for the sake of security, taken down from the south wall of the chancel, and fixed in the porch. It is very satisfactory to know that it is the intention of the present incumbent, as soon as funds can be raised for some necessary repairs and alterations, to replace it in its original and proper position.

Our highest authority on all details of our ancient churches, Mr. M. H. Bloxam, states that this arrangement is quite unknown to him. Others of great experience, with Mr. E. A. Freeman at their head, have come to the same conclusion. There may, however, be a chance that others who receive the Journal of the Association may be able to give some information, or even a suggestion, which may lead to the discovery of similar examples.

One would naturally expect that as Letterston is only four miles from Fishguard, where Fenton resided, that active individual would have noticed such a curi-



PISCINA AT LETTERSTON CHURCH.



osity ; but this he has not done, although he has mentioned the church, which he calls Lettardston, from one Lettard the founder. That the church was so named is very probable, as we have many churches in the county named after individuals, as Haroldston, Johnston, Robertston, Reynoldston, Jeffreynton, Hubertston, etc. But as to any information of details, he has given none. He speaks, indeed, of a monumental effigy as possibly existing in Llanfair Chapel, belonging to the church, but seems not to have taken the trouble to ascertain if such a monument was there or not ; and as tradition is silent on the point, the probability is that there was never anything of the kind. He does not seem to have taken the trouble to inspect the church itself, as will be seen from his own account, which is as follows : "Till I come to Lettardston, a vill once possessed by a man of the name of Lettard, from whom it was so called, who gave the advowson of the church, with the chapel of Llanfair annexed, to the Commandery of Slebech, and whose image most probably, rudely sculptured in stone, is preserved in the church wall of that humble edifice ; for I find by Gough's *Sepulchral Monuments* that no effigies were permitted to occupy the chancel in churches but those of the founder or principal benefactor." (P. 340.) The above is a specimen of Fenton's confusion of style ; for what he really meant by the above extract is anything but clear. Did he ever enter Letterston Church, or did he mistake the effigy of the female for that of the founder ? Is there and was there one, as he conjectures, in Llanfair Chapel ? The only fact we make out is that he did not see the piscina, or if he did, he must have thought it not worth mentioning.

There is, however, a remarkable piscina in Llangwm Church, in the southern part of the county, of which he has given, in his *Tour*, a representation (p. 240). It may be as well to quote his own account : "On the east side of the entrance into the aisle there is a holy-water niche of a most elegant and uncommon design,

with a light canopy richly wrought, and a pillar, seemingly to support its *cistern* (*sic*), having the shaft and pedestal covered with a succession of escutcheons unblazoned, placed in a perpendicular and horizontal direction. "The piscina perhaps unique." The conjecture as to its being unique is probably correct as far as Wales is concerned; but Viollet le Duc has given a representation of one in a side chapel of the church of Semur in Auxois (vol. vii, p. 197). The basin, which Fenton calls the *cistern*, is supported on a single shaft, as in the Llangwm piscina. Above it is a small credence, on which the sacred vessels were placed. At Llangwm there is none; but there may have been one in the narrow recess surmounted by a small pediment. The whole is under a very richly ornamented canopy. That at Llangwm has also a canopy, but not so rich as the French example. It has, however, a long pinnacle, crocketed, surmounted by a finial in the form of a fleur-de-lys. This feature is entirely wanting in the Semur piscina. These minor differences, however, are of no importance; and when the easy communication between Normandy and Pembrokeshire is considered, it is not at all improbable that the Llangwm piscina is an imitation of some French or Norman example. Norman piscinæ on a single pillar are not rare in England, examples of which are given by Mr. Bloxam in his *Principles of Gothic Architecture*, vol. ii, pp. 92, 96, eleventh edition. To this invaluable and complete work we must refer all who wish to know something about piscinæ and their uses at different periods.

From these primitive pillar-piscinæ may have been developed the more elaborate ones of Semur and Llangwm in the early part of the fifteenth century, although one of the fourteenth is stated to be in the church of St. Thibaud (Côte d'Or). No other of an early date is known. But these examples throw no light on the origin or history of the Letterston piscina, which at this present time seems to be the only one known. It has

nothing in common with the calvaries of Brittany, which are much later, if this one is to be assigned to the fifteenth century ; but it must be confessed that it has no certain indications of its date. It is certainly not of native origin. He who designed it was evidently acquainted with the staff, or cross ragulé, which enters into so many coats of arms. He may have been a retainer of a lord of Cemmaes. One thing is certain, viz., that it is a most interesting relic, and should be secured as soon as possible from mischievous hands or rough treatment.

E. L. BARNWELL.

Jan. 1884.

SIR JOHN MORGAN OF TREDEGAR, KNT.

ABOUT forty years ago Mr. C. O. S. Morgan found, among the papers at Tredegar, a copy of a "Cywydd Moliant", or poem in praise of "Syr Sion ap Morgan o Dredeggyr." It was written on a sheet of old foolscap paper, in a very large, bold hand ; and, from the quality of the paper and the handwriting, he thinks it must have been written about the year 1770. It was probably sent to one of his great-uncles, who was resident there at that time ; but by whom it was transcribed, and where the original existed, the writer of the copy left no clue to indicate. This is the more to be regretted, because the notes which he has sadded to the poem show that he was well acquainted with the history of the family.

Of Gwilym Tew, the author of the "Cywydd", very little is known. Williams, in his *Eminent Welshmen*, tells us that "he flourished from 1430 to 1470, that he presided at the Glamorgan Gorsedd in 1460, and that his poems are preserved in manuscript." It is not stated where they are to be found, and none, I believe,

have hitherto been printed. In the "Catalogue of Hengwrt MSS. at Peniarth", given in the vol. for 1869 (3rd Series, vol. xv, p. 218), No. 34, entitled "Y Cwttta Cyfarwydd", has, inside one of the boards, this note by Mr. Robert Vaughan, the antiquary: "Y Cwttta Cyfarwydd o Vorganwg y geilw rhai y llyfr hwnn o law *Gwilym Tew*, herwydd y dywyd pobl Gwlad Morgant"; that is, the "Cwttta Cyfarwydd of Glamorgan, as some call this book of Gwilym Tew; for so the people of the Land of Glamorgan say." The volume, a small quarto, vellum and paper, written about the year 1445, belonged to Sir Thomas Morgan of Ruperra. It comprises more than thirty different subjects, religious, topographical, and chronological, in poetry and prose; but none, apparently, of Gwilym Tew's own composition. His name was given to it, no doubt, as having been the collector and transcriber of its contents.¹

This poem in praise of Sir John is obscure, and abounds in allusions difficult to understand; but it has, at the same time, considerable interest, as illustrating the habits of the period, and as throwing some light on the early history of the House of Tredegar, as well as for its local bearings and its critical value as a mediæval study of the language. On all these grounds it may well claim a place in our pages; and I shall be glad if it should lead to a further elucidation of the history and manners of the times of which it treats.

The copy was sent by Mr. C. O. S. Morgan to four eminent Welsh scholars, viz., Archdeacon Williams of Cardigan, Chancellor Williams of Bassaleg, Mr. Stephens of Merthyr, and Tegid, with a request for a "literal prose translation, in order that he might see exactly what the poet had said." The Archdeacon made notes and annotations as to the correctness of the readings, varying considerably from the copy, which had been most carefully made. Tegid indulged in a full, but

¹ "His pedigree", it is added, "will be found in the small fragmentary Hengwrt MS. 376."

occasionally wide, poetical paraphrase; Mr. Stephens thought it was full of heraldic allusions; and Chancellor Williams tried to meet the wish for a mere literal translation; but the common result was that "none of them were very intelligible, and that all, together with the writer of the MS., agreed in that particular; for they all seemed to have been puzzled and mystified".

Under the circumstances, and as not one of them appeared to me to have discovered that the author had strung his ideas into *couplets*, and so had joined them together as well as his verse and his ability would allow, I have ventured to substitute a translation of my own, which—aided, of course, by the other four—has, I believe, done more justice to the genius of Gwilym Tew, and reproduced a little more intelligibly the method and ideas of his *Cywydd*.

Of the hero of the poem, Mr. Morgan has kindly supplied the following history:—

"Sir John Morgan, Knight of the Holy Sepulchre, was the eldest son of Ievan ap Morgan ap Llewellyn ap Morgan ap Llewellyn ap Ivor of Tredegar, who married Angharad, daughter and heiress of Sir Morgan Meredydd, last Lord of Caerleon, 1333. He was probably born in 1426, as he was of age in 1448. He made a pilgrimage to the Holy Land about 1455, when he became a Knight of the Holy Sepulchre, and was celebrated as such in a poem by Gwilym Tew, supposed to have been written about 1460, in which year the bard presided at a Glamorganshire Gorsedd. He bore on his shield for his knighthood arms, *sable*, a cross enrailed between four spear-heads, *argent*, which coat has been borne ever since as one of the quarterings of the family genealogical shield, and is found on the remains of his alabaster monument in the church of St. Woollos at Newport, Monmouthshire. Both he and his father Ievan of Tredegar were firm supporters of Henry VII, and, with the Welshmen, helped to seat him on the throne, and are said to have been at the battle of Bosworth. He married Janet, daughter and

heiress of John David Mathew of Llandaff; his will was dated 26th October 1491. He probably died 1492, and was buried with his wife in the church of St. Woollos, at Newport, in the county of Monmouth; and in the body of the church was erected, to the memory of his wife and himself, an alabaster altartomb, in style similar to those erected to the members of the Mathew family in Llandaff Cathedral. The monument was, however, much broken and damaged, probably by the Cromwellian troops at the time of the rebellion, when they were in Newport and damaged the church. Many fragments of it remained till the church was reseated and repaired in 1818, when most of the fragments were burnt for plaster, no one knowing whose monument it was. The bodies of the effigies, and one fragment of angels holding a shield of arms, have recalled to me whose monument it was; both heads, however, are gone. Sir John Morgan was called in pedigrees and other MSS. 'Y Marchog Tew', the fat knight; and that is quite borne out by the bulk of the knight's body which remains, as is shown by the size of the breastplate and the tuilles appended thereto. He is shown to be a knight by the collar of SS., which he wears with a small cross appended to it. The shield of arms borne by the angels also bears testimony to it. It is of four quarterings:—1, the Gryphon, the family coat of Tredegar; 2, the cross engrailed, his knighthood arms; 3, the three towers of Howell, Lord or Prince of Caerleon; and 4, a lion rampant, probably Mathew of Llandaff, but the colour is not distinguishable."

The following is a copy of the MS. found at Tredegar, to which the whole refers:—

"Gwilym Tew, the author of the following 'Cywydd Moliant', or poem in praise of Sir John ap Morgan of Tredegar, writ about the year 1460, as the learned Dr. Davies and Mr. Edward Lhwyd have placed him in their catalogues of British writers. This poet lived at Cwm Tâf, as I find by another poem of his, which I have by me, and which he writ to a gentleman to

beg a feather bed, wherein he has the words following:—

‘Ac i'm ty yn ymmyl Cwm Tâf
Ger ei wegil y crogaf.’

In these words the poet says he will set up the bed, which the gentleman should bestow upon him, in his house in the Vale of Tâf.

“Sir John ap Morgan, the gentleman in whose praise Gwilym Tew writ the following Panegyrick, lived in the reign of King Edward IV. It was usual for great men, in these ages, to go, out of devotion, from Wales as well as from other parts of Christendom, in pilgrimage to Jerusalem, to see the place where Our Saviour suffered for the sins of mankind. Thus we read, in Dr. Powell's *History of Wales*, that Morgan ap Cadwgan, a Lord of Powys, in the twelfth century took a journey to Jerusalem, and on his return from thence died in the Isle of Cyprus. So also Sir William Stradling, in the reign of Richard II; Sir Edward Stradling, in the reign of Henry VI, and Sir Henry Stradling, in the reign of Edward IV, went on pilgrimage to Jerusalem, and were there made Knights of the Sepulchre. I have observed that there are some lines in the following ‘Cywydd’ which intimate pretty clearly that Sir John ap Morgan had made a journey to Jerusalem, and that he had there been made a Knight of the Order of the Holy Sepulchre. I shall write the poem at large, and make some observations on a few passages in it; but let it be observed first, that though the words of the poem are for the most part pretty intelligible, yet the poet's meaning is not very obvious, because he alludes to some things which we at such a distance of time have no clear notion of. Most of the writings of the Welsh poets abound so much with figurative and hyperbolical expressions and bold metaphors, that they will not well admit of a translation into another language.”

CYWYDD MOLIANT¹ I SYR SION AP MORGAN O DREDEGYR.

Y Marchog arfog i gyd
 A droes aur dros ei wryd
 Syr Sion â'r Groes ar ei sêl²
 Swydd Marchog sydd mor uchell
 Maint a fedr myn Tafodwg³
 Morgan gwin llydan Gwaunllwg⁴
 Gwair Tre-Degyr trwy dân
 A gynhaufir gan Jevan
 Arf a sêl ar Fasaleg⁵
 Aeth gan ei lys wyth gan lëg
 Ni farn henaint frenhinol
 Yn Aberwysg neb ar ol
 Batel ni rown a welais
 Ben saeth heb wayw Einion Sais⁶
 Y mae'r Dinas mawr danaw
 Estyned rym Iestyn draw
 Uwch nag Onn Brychan gynnar⁷
 Ym mynwes Gwent mae'n ysgwâr
 Elen a i mhab⁸ drwy lanw mor
 A noe fynt fel nai Ivor⁹

¹ By this Cywydd we see what great figure this ancient British family made about three hundred years ago. May the same worthy family flourish from age to age, and enjoy the large estate of their ancestors to latest posterity.

² Sir Sion â'r Groes a'r ei Sêl. A cross was the ensign or badge of the Knights of the Sepulchre.

³ "Myn Tafedwg." By Tafedwg, 'tis an oath: Tafedwg, or Tyfodog, was a British Saint to whom many churches have been dedicated, as Llandyfodog, Ystrad Tyfodog, etc.

⁴ Morgan gwin llydan Gwaunllwg, because his charity and hospitality, like wine, made the hearts of the inhabitants of Gwentloog to rejoice.

⁵ Arf a Sel ar Fasaleg. These words signify the great power and authority Sir John had in his country, besides his lordships.

⁶ Einion Sais is Einion ap Cadivor, who brought the Normans into Glamorganshire. He is called Sais, because he could talk English fluently; for the Welsh formerly called anyone "Sais" that could talk English well. Gwayw, or Wayw, is a spear. The poet seems to mean that Sir John had men enough without bringing strangers to his aid.

⁷ Brychan was King of Brecknock about the sixth century, from whom it was called Brycheiniog.

⁸ Elen, Helena, the mother of Constantine the Great, who found the Cross whereon Our Saviour suffered.

⁹ Sir John is called "Nai Ivor", Ivor's nephew. Ivor was a

Mor na thir mawr ni thariwyd
 Myned fal llûn Monfil llwyd
 Ser a ddangosai wryd
 Syr Bown wrth fesur y byd
 Eddewinwy i Ddynion
 Aros roi Ser ar Syr Sion
 Sant Rial Caer y salem¹
 Y sydd â'r aur is ei drem
 Arwain y rhol aur yn rhodd
 Yn ei wrthol a i nerthodd
 Y Groes ir² a garai Sion
 Y prynuwyd y Perinion
 Ei frid oedd wryd i ddau
 Wneuthur i Freuhiniaethau
 Ef aeth dewiniaeth danaw
 Israel dros yr olau draw
 Ystasiwn Crist a'i Oesoedd
 Yn niwedd âllt yno ydd oedd
 Ni bu droed fedd heb weddi
 A wnaeth ar ol un a thri³
 Erchi teyrnged Maredydd
 O ddwfr Groeg ydd wyf i'r grudd,
 Offrwm rhyfedd a wneddyw
 Ar drwyn bedd—aderyn byw.
 Er dwyn aur a'r gwaed yn win
 Y bu'r Warr yn Byrerin
 Aur yn lle ôd ar y llu,
 India fawr yn diferu;
 Arian Syr Morgan a'r march
 A'r pedryw a'r padriarch.

gentleman of Monmouthshire, who lived in the reign of Henry V; he is called Ivor Hael, or the liberal, and is much celebrated by Davydd ap Gwilym and other poets for his liberality and hospitality.

¹ Why is Sir John called the Noble Saint of Jerusalem, if he had never been there?

² "Y Groes ir.....y Perinion." These words intimate the same thing as the words before. Y Perinion is a contraction for Perinion, for the metre's sake.

³ "Ni bu droedfedd." The pilgrims have many places at Jerusalem where they go to their devotions before they come to the Holy Sepulchre, as—(1) The pillar whereat Our Saviour was whipped. (2) The place where He was imprisoned whilst they were preparing or making His Cross. (3) Where the soldiers divided His garments. (4) Where the Cross was found by the Empress Helena, etc.; and therefore the poet says of Sir John, "Ni bu droed fedd"; by "un a thri" no doubt meaning "God Almighty, the Unity in Trinity and Trinity in Unity."

Aur a fenyg ar fenys
 Ar gil ei ddrem Arglwydd Rhys
 Aur a phalm ar ei ffolwer
 Aur y sy'n cloi Sain Cler.
 Os dewinais, oes dynion,
 Os aur y sydd ar Syr Sion
 Ar ddewiniaeth Urddonen
 Y gellid bod gwallt ei ben.

Gwilym Tew a'i Cant.

A POEM IN PRAISE OF SIR JOHN MORGAN
 OF TREDEGAR.

The poem opens with a description, in couplets, of the rich armour, the high dignities, and the great power of his hero as he sets out on his pilgrimage :

1. The knight in full armour
 Has clothed his form¹ in gold.
2. Sir John, with the cross upon his seal,²
 So high is the office of a knight !
3. Great is the power, by St. Tafodwg,
 Of Morgan, the Vine of broad Gwaun-llwg.³

Then he passes on to its effect on those left behind in Tredegar, Basaleg, and Newport :

4. The hay of Tredegyr⁴ must be spread
 And harvested by Iefan.
5. The sword and seal of Basaleg⁵
 Hath gone from his court eight hundred leagues.

¹ "Gwr-hyd", a man's length ; not "gwrhydri", courage, as Archdeacon Williams and Tegid ; nor "gurid", a blush, as Stephens. Metre will not admit them.

² The more natural expression would be "shield", both here and below. "The sword and *shield* of Basaleg"; but I fear the word will not admit it.

³ Not "the wine", for his hospitality ; but "the vine", as representing his overspreading influence.

⁴ There is here a play upon the words "gwair" and "Degyr", which we might render "the hay of the land of the fair meadows." "Trwy dân", from "taenu", to spread. Iefan ap Llewelyn ap Morgan, the father of Sir John.

⁵ The parish in which Tredegar is situated.

6. No longer will any one deem old age
Noble that is spent in Aber-Wysg.¹

Next he speaks of his prowess in war, and expresses a wish that he may extend his broad inheritance at home :

7. Battle I would not wage with him, having seen
The shaftless spear-head of Einion Sais.²
8. The great city (of Caerleon) is subject to him.
May he extend the power of Jestyn afar!³
9. Further than the Ash of Brychan the old.⁴
In Gwent he lies four square.

Two couplets next describe the voyage, and two more foretell his honours :

10. As Helen and her son sailed o'er the ocean tides,
So did the great nephew of Ivor.⁵
11. They tarried not long by sea nor land,
But sped like the form of Mandeville of old.⁶
12. And as the stars showed the stature
Of Sir Bown as he travelled the world.⁷

¹ Newport, built at the junction of the Usk, Afon, Ebbw, and Sirhowy valleys.

² The mother of Sir John was the daughter of Thomas ap Llewelyn ap Howel ap Einion Sais, whose arms were ... lance- or spear-heads.

³ Some earlier member of the family: not Jestyn Gwrgant of Glamorgan.

⁴ There were three Brychans, whose history has got intermixed. The reference here seems to be to the one whose daughter Gladys married Gwynllyw. She founded churches at Pencarn, and probably at Basaleg also. Another Brychan was a native of Gwent, and a near relation of Cathonen, a local chieftain. The village of *Cathonen* is mentioned in *Liber Landavensis*, p. 451; see also *Cambro-Brit. Saints*, p. 606.

⁵ Sir John was the great-great-nephew of Ivor Hael, according to the pedigree given in Coxe's *Monmouthshire*, i, p. 66. Ivor Hael married Nest, daughter of Rhun ap Grono, and they both died of the plague in 1361, when on a visit to the Bishop of Llandaff. He was only twenty-six years of age, and appears to have had only one son and no daughter; so that Davydd ap Gwilym's account is not to be trusted, unless, indeed, it were an illegitimate daughter with whom he was in love.

⁶ Sir John Mandeville, the early Eastern traveller, fl. 1300-72.

⁷ Sir Bown of Hampton, among his many adventures, went to the Holy Land. See *Hengwrt MSS.*, vol. ii, Part I.

13. So they prognosticated that men
Would stay to bestow honours on Sir John.¹

He then compares him to the knights in search of the San Greal, and in successive couplets describes his liberal gifts, his devotion to the Holy Cross, and the greatness of his purpose :

14. A Saint-Real² (or Royal) of Jerusalem,
 { Who weareth gold from his vizor down. Or,
 { Who counteth gold of small account.
15. Yea, his gifts of gold gave him power
 { To lead in his rear the host of men,
 { To bring back with him the sacred roll.³
16. [By] the Holy Cross⁴ that Sir John loved
The pilgrims were redeemed.
17. His purpose was great enough for two
To execute for their several kingdoms.⁵

His devout pilgrimage in the footsteps of Our Lord, the Stations of the Cross, and his frequent prayers, occupy each a couplet :

18. He traversed, under a divine inspiration,
The holy places of the Land of Israel.
19. The Station of Christ and His Ages,
At the top of the Hill, it was :
20. And not a footstep trod he
Without prayer to the Three in One.

The next couplets are very obscure, as we have no sufficient clue to their reference :

21. The tribute of Meredydd I implore,⁶
Some Greek water for the cheek.

¹ The study of astrology was a great feature of the later middle age.

² Evidently a play upon the San Greal and its search.

³ This couplet, like the previous one, will admit of two renderings.

⁴ Probably, too, he brought home with him a fragment of the Cross.

⁵ That is, I suppose, his heroism was ample enough to suffice for two, not one only.

⁶ "The tribute of Meredydd." This was probably Sir Morgan Meredydd, Lord of St. Clare, the father of Angharad, by whose mar-

22. A strange offering he made
At the grave's mouth,—a live bird.¹
23. To bear gold, and for the blood made wine,
The gentle one became a pilgrim.

The magnificence of his suite, and the richness of the trappings, bespeak his ancestral greatness as a descendant of the Lord Rhys :

24. Gold from mighty India drops
Like snowflakes on the host.
25. Silver envelops Sir John and his steed,
His horse's crupper, and the Patriarch.
26. Gold declares the insignia,
On the hollow of the vizor, of Lord Rhys.
27. Gold and palms adorn his followers ;
- Gold enrôbes the Lord of St. Clare.

The poet winds up with a protestation that by all his skill and science, Sir John is so abundant in wealth that the poetic power and language would fail to fully describe him :

28. If I am at all inspired, as men go ;²
If there be any gold upon Sir John,
29. Then, by the inspiration of Jordan,³
The very hairs of his head may be gold.

Gwilym Tew composed this.

D. R. T.

riage with Llewelyn ap Ivor, Lord of Tredegar, the two estates were united.

¹ The bird was probably a raven, the emblem of the Lord Rhys, from whom Meredydd was descended ; and the "live" bird may have been intended to represent the active devotion of the family to the service of Our Lord.

² "Oes dynion" (the age of men). "If I have never so little of the spirit of divination in me ; and if there be any truth in the description I have given of Sir John ;

³ "Then, by the most sacred source of inspiration, I declare it to be altogether true, and even more fully than I have sung."

DISCOVERY OF TWO OGHAM STONES AT CASTELL VILLIA,

AND FOUR CROSSES AT ST. EDREN'S,
PEMBROKESHIRE.

DURING the meeting of the Cambrian Archæological Association at Fishguard in August 1883, the attention of the members was for the first time drawn by the Very Rev. James Allen, Dean of St. David's, and Mr. J. Romilly Allen, to the existence of two new ogham stones at Castell Villia, and four crosses of early date at St. Edren's; of which latter monuments descriptions and figures have since been published in *Arch. Camb.*, vol. xiv, 4th Series, p. 262. The history of their discovery is briefly as follows:—

A short time previously, Mr. Harris, the occupier of Castell Villia Farm, informed the Dean of St. David's that he had observed some curious scorings on two stones near his house. In consequence of this intimation, the Dean visited the spot on the 13th of August 1883, in company with Mr. J. Romilly Allen, who made rubbings and sketches of the stones. After leaving Castell Villia they proceeded to examine St. Edren's Church, and there quite unexpectedly came upon four early crosses in the churchyard, which did not appear to have been previously observed. The discoveries just mentioned were considered so interesting by Professor Westwood, to whom the sketches and rubbings were shown, that he determined to inspect the stones personally, and was able to do so, together with Mr. G. E. Robinson. The result of their investigations is given in the following paper.

Castell Villia is situated one mile south-west of St. Edren's, which place is nine miles north-west of Haverfordwest. The name Castle Villa is given on the

Ordnance Map ; but it is called Castell Villia in the locality, which is merely a corruption of Castle William. The neighbouring farm is Tre William, and the castle from which Castle Villa takes its name is either the British encampment close to the house, or a mediæval castle, remains of which existed not many years ago. One of the ogham stones now forms the gatepost of the farmyard, and the other lies on the ground near, having been lately removed from a short distance, where it was used as a footbridge across the stream which rises near St. Edren's and runs into the sea at Newgale. It may be worth noticing that the fact of long stones being valuable for gateposts and bridges has protected many an ancient monument in a utilitarian age when superstitious fear has disappeared, and scientific knowledge has not yet taken its place as a means of arresting the wholesale destruction of relics of the past, which is still going on.

It is to be hoped that means will be taken to preserve these most interesting memorials of early Christianity in Wales.

J. R. ALLEN.

Is it too presumptuous to express a wish that the several relics of antiquity above noticed might, with others of a similar character existing in Pembrokeshire and the adjoining counties, be gathered together in the cathedral precincts of St. David's, where, by the strenuous care of the present Dean, so much has been effected for the restoration of the sacred edifice itself, and where already the commencement of a lapidary museum has been successfully made? The Gurmanc stone at Penarthur would here find a fitting place of safe deposit, as well as the two or three stones in its close proximity, one of which has already fallen out of the hedge in which it was placed to shore up the earth and stones, and is now used to keep a gate shut, where it is liable to be destroyed by every passing cart-wheel. Two of these Penarthur stones have been actually

painted (not whitewashed) quite recently. Surely some portion of the income of the Cambrian Archæological Association might be applied towards the expenses incurred in bringing these outlying stones together, or a small subscription would doubtless be willingly made amongst the members of the Association for the purpose. Those who have visited Margam Abbey must have been struck with admiration at the collection of the ancient stones there collected together and carefully preserved.

I. O. W.

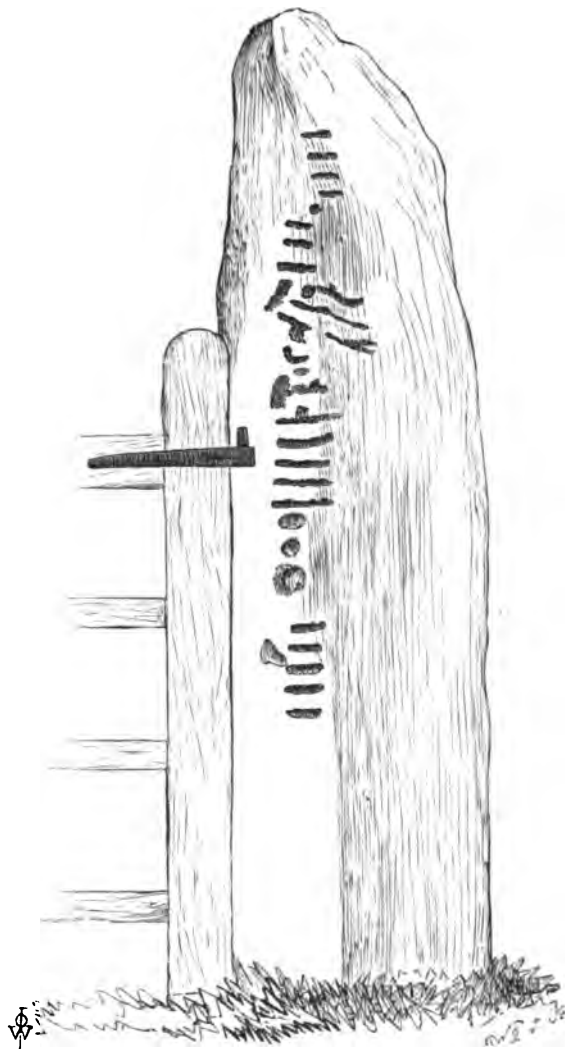
CASTELL VILLIA OGHAM STONE, NO. I.

The ogham stone, formerly used as a footbridge, is now lying at the side of the road close to the west entrance gate into the farmyard of Castell Villia. It is a block of syenite, about 82 inches long by 20 inches wide; the edge on which the markings are incised being sharply defined, so that (as the stone now lies) it is difficult to see the markings on the right edge. These markings extend 36 inches; those towards the end of the stone lying nearest the farmyard gate being most indistinct.

The markings commencing towards the other end of the stone are as follows:—three short straight strokes extending to the right (r, 3 inches); then four short vowel marks (E, 4 inches); then five straight strokes to the right, the first of which is distinctly separated from the last of the preceding group, whilst the fifth is as long and as distinctly marked as the other four (Q, $6\frac{1}{2}$ inches); then on the under angle of the stone are two straight strokes to the left (L, $1\frac{1}{2}$ inch), followed at the distance of nearly 3 inches by two short oval vowel incisions (o, 2 inches), to which succeed two long oblique strokes extending over both margins of the stone, the junctions at the angle being defaced, but the continuity of the two strokes is clear (G, $3\frac{1}{2}$ inches); these are followed by five straight strokes to the right, which are quite similar to the right side







CASTELL VILLIA OGHAM STONE, NO. II.

of the preceding stroke (Q, 6 inches); then on the angle of the stone, which is here rather flat, are several irregular shallow impressions which are represented confusedly in the different rubbings. Mr. Robinson considers there are five, these representing the letter I, whilst Mr. Romilly Allen's sketch gives only one, representing A; and in my grass-rubbing there is a space of 9 inches, with indications of three oval impressions, leaving spaces for two others, which are not, however, defined.

CASTELL VILLIA OGHAM STONE, II.

The ogham stone now used as one of the gateposts at the entrance of the farmyard of Castell Villia is built into a short, projecting wall, and is marked with scorings extending for 32 inches along the angle towards the farmyard. These scorings, commencing from the bottom, are as follows, as shown in the various rubbings and drawings made by Messrs. J. R. Allen, G. E. Robinson, and myself. First, a group of five straight strokes to the left (N), occupying 5 inches; then an apparently blank space of 7 inches, in which are several irregular impressions which can scarcely be intended for letters, so that the continuity of the writing seems to be doubtful in this part of the stone. Above this space is another group of five strokes to the left (N), occupying $4\frac{1}{2}$ inches. Then follows another space of 5 inches, in which are three or four uncertain unequal-sized impressions (U or E), of which the lowest is the largest. Then follow two long oblique strokes extended to the right, the first forked at its right end, with a third more indistinct line, if indeed it be more than a dot (GO or NG). These strokes occupy 3 inches, and are succeeded by three short lines to the left (F, 3 inches), followed by a space of 2 inches, in which is a dot (A), and ending at top with four short lines to the right (c, 3 inches).

The uncertainty in deciphering this inscription arises

chiefly from the blank spaces, which appear destitute of decided letter markings. Whether this difficulty arises from the abrasion of the surface of the stone in such parts, or from the incompleteness of the inscription itself, is perhaps impossible at the present time to be determined. I have considered it necessary to state the present condition of these two stones as precisely as possible, the accompanying figure being drawn by camera from several rubbings.

I. O. WESTWOOD.

DESCRIPTION OF THE VITALIANUS OGHAM STONE.

DURING the Meeting of the Cambrian Archæological Association at Fishguard, one of the excursions led the members to the interesting church and cross of Nevern, whence Mr. G. E. Robinson and myself took the opportunity of visiting the Vitalianus stone at Cwm Glöyne. In Gibson's *Camden*, p. 638; Gough's *Camden*, ii, p. 521; ed. 2, vol. iii, p. 151, this stone was accurately described, and was stated to be standing on the north side of the church of Nevern, being two yards high, triquetrous in form, and inscribed with Roman capital letters—

VITALIANI
EMERET[O].

the A and L in the upper line being conjoined and the N reversed. When I first visited Nevern, Tegid and I in vain searched for this stone (*Arch. Camb.*, 1860, p. 52). It was, however, subsequently ascertained that the stone, described as a cross, had been moved from Nevern to Cwm Glöyne farm, two miles distant, by Mr. Owen. Here it was subsequently discovered by Professor Rhys, who favoured me with a rubbing from which the drawing of the Roman inscription was published by me in my *Lap. Wall.*, pl. li, fig. 58, the letters



THE VITALIANUS OGHAM STONE AT CWM GLÖYNR.



being between three and four inches high, and occupying 16 inches across the lower part of the front of the stone. In my engraving above referred to there are several slight inaccuracies which I have corrected, with the assistance of Mr. Robinson, in the accompanying figure (drawn from sketches and rubbings made on the spot by both of us), the letters and markings on the stone being drawn to the same scale by the aid of the camera, whereas the stone itself is diminished in size, so that the inscription appears too large for the stone.

The stone is now used as one of the gateposts at the commencement of a lane running out of the long, up-hill road to Cardigan, about two miles from Nevern, leading to the Cwm Glöyne farm. It will be seen that the inscription is cut in tall, narrow Roman capital letters, the first A in the top line being united at bottom to the bottom cross-stroke of the L, which extends also to the bottom of the first stroke of the second A. Between these two letters there is a tall, straight, upright stroke, which I presume is part of the letter L, followed by a short, indistinct stroke for an I. Possibly, however, the L may be formed by the conjunction of the bottom of the second stroke of the first A and the bottom horizontal bar; in which case the tall, upright stroke would be an I, and the little, obscure mark an accidental flaw in the stone. The N is reversed. The fifth letter in the second line is clearly an E, and the T is followed by a large, clear O, three inches in diameter.

Along the upper angle of the stone runs an ogham inscription, for the first time represented in the accompanying Plate, which is read VITALIANI by Prof. Rhys (*Arch. Camb.*, 1873, p. 387, and 1874, p. 20). Dr. Ferguson, who had also visited the stone, states that the VITALIANI of the Latin text is certainly echoed by an oghamic FITALIANI. My figure of these ogham letters is drawn from the rubbings and sketches of Mr. Robinson and myself, and closely agree with Mr. Brash's figure (*Ogham Stones*, p. 347). The inscription occupies 21 inches,

and is composed as follows, reading from below, as usual. First are three short strokes to the right (T), then four dots on the angle of the stone (E), then three short strokes to the left (F), then an obscure dot on the angle (A), and two straight strokes to the right (D), then five marginal dots with about three-quarters of an inch between them (I), followed at a little distance ($1\frac{1}{4}$ inch) by a single dot (A), then five straight strokes to the right (Q), and at the top are five dots (I) on the angle of the stone, which is here somewhat obliquely truncated. The three terminal letters, AQI, would seem to imply the want of a previous M to make the word (M)AQ(V)I=MAC of the usual formula; but although there is a space between the last of the five dots=I, and the dot representing the second A (which should be a single oblique stroke crossing the angle of the stone, and extending on both the right and left sides of the angle), yet in our various rubbings and drawings, as well as in Mr. Brash's notice, there is no trace of such a stroke. The oblique fracture at the top of the stone may have possibly broken off some more of the ogham characters, which might have been the letters of the father's name.

It is difficult to make our reading of this ogham inscription correspond with that of Dr. Ferguson mentioned above.

I. O. WESTWOOD.

Oxford. Dec. 1883.

“A DISCOVERIE OF THE PRESENT ESTATE
OF THE BYSHOPPRICKE OF ST. ASAPHE.”¹

(*Brit. Mus. MSS., Lansdowne, 120.*)

THIS MS. discloses a sad state of things in the diocese of St. Asaph, at the date of which it speaks—1587, and has often been quoted in illustration of the pluralities and non-residence that prevailed in the episcopate of Bishop William Hughes, and of his own unfitness for the post. Its authority has been the more readily accepted, because it bears on the back a contemporary date, 24th February 1587, and asserts that all its statements “are to be found of records or notoriously known, so that they cannot be denied”. But there is no attestation to the indictment,—no mention of the impoverished condition to which, from one cause or another, the See had been reduced; nor of the Faculty which under those conditions Archbishop Parker had felt justified in granting to him, to hold with his See, the Archdeaconry, and the Rectory of Llysfaen, with other benefices to the amount of £150 per annum. And it is difficult to reconcile the value of the benefices, as here estimated, with the official return made only fifty years earlier in the *Valor Ecclesiasticus* of Henry VIII, A.D. 1535, commonly called “The King’s Book”. For the valuation there given is here multiplied by an increase, ranging from four to six times the amount: a ratio, we venture to think, greater considerably than the actual facts would admit. Allowing, however, for this, the “Discoverie” has an historic interest, and exposes some very gross

¹ “Dr. Hughes of Ca’br’ first, and aft’rw’ds we’t to Cambridge”, in another hand. The “Ca’br’ first” should probably be Oxford, and refers to his migration from Oxford to Cambridge. William Hughes, S.T.P., was Bishop of St. Asaph from 1573-1601.

abuses of administration ; abuses with which we would contrast the action of his eminent and learned successor in the See, Dr. William Morgan, as shown in his correspondence with Sir John Wynn of Gwydyr.

D. R. T.

"The estate of the Byshoppricke of St. Asaphe nowe standeth thus :

"Most of the great lyvings w'thin that dioces, some w'th cure of soules & some w'thout cure, are either holden by the L. Byshopp hymself *in com'endam*, or els they are in the possession of suche men as do dwell out of the countrie.

"These are holden by the L. B. *in com'endam* :

"1. The Archadeconrie being well worthe 400*li.* yerely. To the w'ch these benefices with cure do belong,—Llangwstenin, Disserth, Rhylyfnwyd ;¹ and these w'thout cure,—Abergele R., Bettws R., Llandrillo in Rhos *porc.*, Llanrwst *porc.*

"2. Cwm R. sine cura, yerly worth *li.*

"3. Llandrillo in Deyrnion R. sine cura, worth *lxxxli.*

"4. Llangwm R. sine cura, yerly worth *lxxli.*

"5. Llandrinio R. w'th 3 cures, viz. Llandrinio, Llandissilio, Melverley, worth yerly *clxli.*

"6. Llysvayn R. cu' cura, yerly worth *li.* or better.

"7. Castell R. cum cura, yerly worth *li.*

"8. Mallwyd R. cu' cura, yerly worth *lxxli.*

"ix cures & vij w'thout cure.

"The sayd L. Byshoppe hath had in his *com'endam* six other benefices w'th cure, the w'ch he resigned upon having of the better, viz.,—1, Abergele Vic. ; 2, Bettws Vic. ; 3, Gresford Vic. ; 4, Myvot Vic. ; 5, Arbistocke R. ; 6, Llanykill R.

"These followinge are in the possession of them that live out of the countrie, whereof some were collated by the L. B. that now is, viz. :

"1. Vaynol Prebend, yerly worth cc marks, in the possession of *Dr. Yale of the Arches.*²

"2. Llanyfyth Preb., well worth *cli.* yerly, in the possession of *Dr. Lewyn of the Arches.*³

"3. Kilken R. sine cura, with *li.* yerly, in the possession of Mr. Tomson dwelling about London.

¹ *Hodie*, Newmarket.

² David Yale, LL.D., Prebendary of Chester, 1582, and Chancellor of that diocese, 1587-1608.

³ William Lewen, LL.B., Dean of the Court of Arches.

"4. Skeiviog R., in the possession of *Mr. Henry Mostyn*,¹ Chancellor of Bangor.

"5. Whyttinton R. cu' cura, of the patronage of Mr. Albany, in the possession of Mr. Bagshaw² of Lichfilde.

"6. Oswestrie Vic., of the patronage of the Erle of Aru'dell, in the possession of³

"7. Machynlleth R., in the possession of Mr. Hughes of Merionethshire.

"And of aunciente collation these :

"1. Meleden Preb., worth yerly *li.*, in the possession of Mr. Ireland of Chester.⁴

"2. Llanrwst R., in the possession of Dr. Jones⁵ of the Arches.

"3. Llansannan R. porc., in the possession of the same.

"4. Llanarmon R., in the possession of the Deane of Canterbury. Mr. Rogers"⁶ ["2" in two different hands].

"5. Estyn R., in the possession of the same man. Mr. Wynn" [in another hand].

"6. Corwen R., in the possession of Dr. Meyrick⁷ of Lichfilde.

¹ Henry Mostyn, LL.D., V. Whitford, 1586-91; Chancellor of Bangor, 1586; R. Llanllechid and Canon of Bangor, 1600. He was of Talacre, and there is a monument to his memory in Llanasa Church. He died in 1616.

² J. Bagshaw, R. Whittington, 1585-1605, and V. Oswestry, 1591-99. The Bishop had refused to institute him to the cure of Whittington on the ground that he did not understand Welsh sufficiently well to minister in that language. Hence arose the suit, "*Albany v. the Bishop of St. Asaph*", reported in 1, Leonard, 39, and Crook, Elizabeth, 119.

³ William Owen, "*William Lleyn*," was Vicar of Oswestry, 1583-87; and William Hoxton succeeded him in 1587, but was promoted to the rectory of Selattyn in 1588.

⁴ Robert Ireland, LL.B.; Canon, 1553; R. Denbigh, 1554; Prebendary of Meliden, 1558; was probably an old man by this time. In the Return made to Archbishop Parker in 1560 he is described as "*Vicarius de Denbigh, et in eadem residens, sed non hospitalis.*"

⁵ Henry Jones, D.C.L., All Souls, Oxford. He was consulted by Queen Elizabeth in the case of Leslie, Bishop of Ross, who having come to her as Ambassador from Queen Mary, fomented a rebellion against her. (Browne Willis, i, p. 345.)

⁶ Richard Rogers, Archdeacon of St. Asaph and Bishop Suffragan of Dover, 1560; Dean of Canterbury, 1584. Buried in that Cathedral in 1594, æt. 64. The "2" probably refers to the two rectors of that name in succession, Robert and Richard.

⁷ Edmund Meyrick, LL.D., Prebendary of Lichfield; Archdeacon of Bangor, 1560; Chancellor of St. Asaph, 1570. He was of Bodorgan, and brother of Rowland Meyrick, Bishop of Bangor.

"7. Llandyssyl R., in the possession of Dr. Lewys¹ ye Q. Chapl'n.

"There is nev' a preacher w'thin the sayd dioces (the L. B. only excepted) that keepeth ordinarie residence and hospitalitie upon his lyvinge, but Dr. Powell & Dr. Morgan & the p'son of Llanvechen,² an aged man about lxxx yeres olde.

"By reason of the *com'endams* and absence aforesayd, hospitalitie now of late is greatly decayed in that dioces. These are cleane gon w'ch of late were great howskeepers, viz. :

"1. The Deane. One *Banks* not 23 yers old³ [in different hands]. He that now hath the name to be Deane nev' kept house in all his life, And is an unfitt man for that place and calinge in all respects, being not past xxiiij yeres olde.

"2. The Archedecon hath ben the best houskeeper in the countrie. But now the Lyvinge is in the L. Byshopp Comendam.

"3. The p'son of Llysvaen. Now the L. B. Comendam.

"4. The p'son of Skeiviog.⁴ Now absent.

"5. The Viccar of Cwm.⁵ The now incu'bent, being also parson of Northop and of Whytford, two of the greatest lyvings in all the dioces boordeth in the Alhouse.

"6. The p'son of Whyttington. Now absent.

"7. The person of Llandrinio. Now the L. B. Comendam.

¹ Griffith Lewis, D.D., Prebendary of Worcester, 1571, and of Westminster, 1577; was made Dean of Gloucester, 1594.

² David Powell, D.D., the scholar and historian, at this time Vicar of Meifod, and sine cure Rector of Llansantffraid. William Morgan, D.D., Vicar of Llanrhaidr yn Mochnant, translator of the Bible into Welsh, and Bishop of St. Asaph, 1601. Thomas Powell, Rector of Llanfechain, 1562; Archdeacon of St. Asaph, 1560; Rector of Hirnant, 1588-9. See his pedigree in Lewis Dwnn, i, 280.

³ Thomas Banckes, A.M., Dean of St. Asaph, 1587-1634. From the large number of preferments bestowed upon him so early, it is evident that sine cures were conferred not only on laymen, as we have already seen, but also on minors; for he was sine cure Rector, in succession, of Caerwys and Llangwm, 1582-84, when only eighteen to twenty years of age; Pennant, 1583-88; Canon, 1585-87; Llansantffraid in Mechain, 1585-1600; Llandrillo in Edeirnion, 1600-34.

⁴ Henry Mostyn, LL.D., Chancellor of Bangor. *Supra*.

⁵ George Smyth of Pwllhalog in Cwm, "Bachelor of the Law, p'son of Northop and Flint Chappell, and p'son of Whitford, Vicar of Combe, and one of the Canons of the Cathedral Church of St. Asaph, died vii April 1608." (See *Cwitta Cyfarwydd*.) He was a great benefactor to the several parishes. Could there be a mistake as to the import of the word "Alhouse", seeing there was a family of that name at the time in St. Asaph?

"8. The person of Castell, a great houskeeper. Now the L. B. Comendam.

"9. The p'son of Llandrillo. Now the L. B. Comendam.

"10. The p'son of Mallwyd. Now the L. B. Comendam.

"The Lyvinges being subducted, the relieff of the poor must needs decay.

"Parcells of the Byshoppricke leased and confirmed by the L. B. that now is, to the hindrance of his successors.

"1. The Lordshipe of *Meleden* (the moytie whereof being in lease before, he boughte of Mr. Symon Thelwal, Esquire, to whom he gave for the same the Viccarage of Moulde for his sonne¹) he hathe confirmed for lyves to the use of his own children.

"2. The Rectorie of *Llanhasaph* he hathe for the summe of *ccli.* confirmed for lyves to Mr. Piers Mostyn, Esq.²

"3. The Manor of *Llandegla* to his cousin Hue Kendrick of London.

"4. The B. landes in *S. Martin's* he graunted to the olde Tenaunts yf they will pay him *clxxli.*, otherwise the same are graunted to the use of his own children.

"5. A portion of Tythe in the p'ishe of *Blodwall*,³ of the yerly rente of *xxli.*, he hath confirmed in lease to *Mr. Dd. Jones, Gent.*, for *xix.* rent, in part of payment of a purchase of certen freholde lands w'h he purchased of the same Jones, to him and to his heires for ever, for the w'h beside the sayd lease he gave a *cli.* in money, the lands being worth *xxli.* yerely.

"6. *Llangustenin*, a parcell of the Archedeconrie, he hathe confirmed in lease to Will'm ap Richard of Conwey.

"Other Leases w'h the sayd L. B., for money or other pleasures, hath confirmed.

"1. The Rectorie of *Llanrhaidr*, beinge yerely worth *clxli.*, he hath confirmed in lease to the widdow of *Mr. John Dudley*, a small rent reserved to the incumbent.

"2. The Rectorie of *Whytfor* he hath in like manner for a peece of money confirmed to *Mr. Roger Maneringe* of Nantwiche.

"3. The Rectorie of *Northope*, being the best in all that dioces, he hath in like manner confirmed in lease.

"4. The Rectorie of *Estyn* he hath likewise confirmed in lease.

"5. The Rectorie of *Llansilin*, beinge the Dividend of the

¹ Eusebius Thelwall was Vicar of Mold, 1576-94.

² Mr. Piers Mostyn of Talacre.

³ This was the grant confirmed by Richard II to Bishop Spridlington, A.D. 1357, "ad proprios usus".

Chapter, he confirmed to the use of his owne wief and children, promising great preferments to some of the Prebends to graunt to him their portions of the same. And when he had obtained his requeste, he nowe refuseth to perform his promise unto them.

"6. He hath also confirmed a parcell of Tythe belonging to the Vicarage of *Henllan*, and the two co'portionarie Prebends of Llanvaire, to his own sister.

"And to that ende he may confirme what he will himself, he hath gotten all the keys of the Chapter Seale to the keepinge of his owne chapplens, whom he may com'aunde, whereby it may well appeare what he meanethe to do hereafter.

"1. The sayd L. B. in all his ordinarie Visitationes causes the clergie of his dioces to pay for his L. diett and the diett of his traine, ov' and above the accustomed procurationes appoynted by the lawes for that purpose and contrarie to the same lawes.

"2. He comonly geveth no benifice, befor he hath gotten the harvest for himself, yf the same do fall that he may so do.

"3. And now (the mor is the pitie) he is altogether geven to the purchasing of lands to him and to his heires. And hath geven out great summes of money upon morgauge of landes.

"As upon the landes of Mr. Edwards of Chirk (as it is reported), the summe of seven hundred pounds. Mr. Conwey, the summe of, w'h thinge is a scandal to his profession, and an evel example for usurie to the Laytie.

"4. The Officers of his Consistorie Courte do receive great summes of money of offenders in redemption of their corporall penance, neve' send the same nor any parte thereof, to the p'ishes where the offences are com'itted, but either take the same to their own uses or geve it to his L. w'thout any notice or satisfaction to the congregation offended.

"5. Ther is no Table of Ffees sett up in the Consistorie accordinge to the Canons.

"6. Ther are no Ov'seers appointed for divine Service w'thin that Dioces, according to the institutions (?), w'ch thinge hath been a great cause of so many recusants in that countrie.

"All the premisses are to be founde of Records or notoriously known, so that they can not be denied."

On back of MS. :—

"24 Feb., 1587.

State of ye B. of St. Assaph, lviii."

HISTORICAL MSS. COMMISSION.

(Continued from p. 330, vol. xiv, 4th Series.)

*The Right Hon. Lord Harlech's MSS. at Brogyntyn,
relating to Wales.*

A FOLIO volume, paper, sixteenth century, in Welsh, contains a few chronological stanzas, genealogies of North Wales, *Computum Manuale* by David Nanmor, a tract on heraldry, and genealogies of families of North and South Wales.

A quarto volume, paper, seventeenth century, of Welsh proverbs translated into Latin (Welsh and Latin) by Dr. John Davies of Mallwyd. About 103 leaves.

1636. Original Council letter to the Sheriff of Monmouthshire; to provide a ship of 400 tons for North Wales; its value is £4,000, the County of Merioneth to bear £400; instructions (4½ pp.).

The Civil War letters are nearly all to Sir John Owen, Sheriff of Carnarvonshire.

1644, Aug. 3. From Prince Rupert at Chester, to Sir John Mennes, Knight, Governor of N. Wales, and others. Enquire what moneys have been levied for the King for armes, powder, repaire of bridges, poll money, etc.; what is unexpended pay to the High Sheriff to be employed in the public service.

1644, March 29. Prince Rupert to Sir John Owen; to receive the contributions of the hundred of Creuthyn, etc., for the support of the garrison and town of Conwy.

1644, Oct. 23. Prince Maurice to Sir John Owen; orders him to march to-morrow with all foot, etc., to Rhuabon, and rendezvous in the first great field between that and the river Dee, by 9 o'clock, on the way to Newbridge.

1643, Nov. 10. Rowland Vaughan (Sheriff), Owen Salisbury, and Edmund Meyrick to, the Parliament forces have taken Wrexham and those parts, fear an advance, are going to raise 100 musketeers to repair to Edyrnion, to be billeted there on the charge of the County.

1643, Feb. 14, Oxford. Sign Manuel of King Charles to a printed proclamation. Asks Mr. Wynne for a loan of £20.

19 Car. I, Nov. 13. Copy of a letter from King Charles (not addressed); expects soldiers from Ireland, to provide clothes, shoes, stockings, and apparel for 500 men, and victuals for

4,000 for fifteen days, or money sufficient for the same use, to be brought to Conwy, where he has appointed a magazine.

1644, May 16. From Prince Rupert at Salop. He will confirm appointment of John Morgan to be Governor of Harlech Castle.

20 Car. I, Dec. 10. Prince Rupert appoints Sir John Owen to be Governor of the Castle of Conwy (parchment, with seal).

1644, Jan. 27. John Byron to Sir John Owen; complains of having made journeys and written volumes of letters to Wales, and only received promises, but no performance, to help to retrieve Chester; makes another appeal. Brereton, Middleton, and Miller are drawn about the city; the garrison weak. Numerous letters and notes by King Charles, Prince Rupert, and Prince Maurice, and John Byron in 1644 and 1645, relative to the rebellion in Wales, the siege of Chester, etc.

1644, Feb. 17. From Prince Maurice (at Ruthin). A proclamation about his soldiers who had deserted; all mayors, etc., to seize them.

1644, March 2, 3, 7, 12, 16. Five letters from Prince Rupert to Sir John Owen about the enemy, and with regard to Sir John Owen's troops.

1644, March 3. Prince Maurice (at Chester) to Sir John Owen; hears that the enemy intend to force their passage into Wales, either by Hoult pass or some of the fords; tells him to draw all his foot together to be at the rendezvous on Common Wood at four that afternoon, where he is to expect further orders from him; when drawn together he is to send the Prince an exact list of his number of foot.

1644, March 20. Prince Maurice (at Chester) to the Sheriffs and Commissioners of Array for the counties of Denbigh and Flint; to search for arms left by the soldiers of Anglesey, Merioneth, and Carnarvon in several houses in the counties, and bring them to Wrexham for the King's service.

1645, April 2. Prince Rupert to Sir John Owen and Col. Thelwall. Order to march, with the 1,000 men which were to be raised out of the counties of North Wales, and all others they can get, to Hereford, and then to receive further orders from him.

1645, April 7. King Charles (at Oxford) to the High Sheriff of Carnarvon. Asks for a list of all persons who have come into Carnarvonshire from other counties.

1645, April 12. John Byron to the Sheriff and Commissioners of Array of the counties of North Wales. Directs them to have troops ready at an hour's notice to aid the Prince in the relief of Chester. *Indorsed*,—Received the 29th April.

1645, July 20. King Charles (at Ragland) to Sir John Owen.

Endeavours to effect a reconciliation between Sir John and the Archbishop of York (Williams).

Copy of articles of high treason exhibited against the Archbishop by Sir John Owen.

Extracts from Hacket's *Life of Williams*. Counter-charge by the Archbishop.

1645, July 20. King Charles (at Ragland) to the Sheriffs of Anglesey, Carnarvon, and Merioneth. Asks them to enter into an association with South Wales to raise forces, place garrisons, etc., against the Scots and other invaders and rebels.

1645, July 27. King Charles (at Ruperry) orders the goods in the Castle of Aberconwy to be kept safe from embezzlement, and to let the respective owners have them; they were put there for safety while in the Archbishop's hands.

1645, Aug. 3. John Byron at Lleweny to Sir John Owen. He is to harass the rebels in their incursions into Merionethshire.

1645, Sept. 28. Renewal of Sir John Owen's Commission to be Governor of the castle and town of Conwy.

1645, Oct. 2. John Byron (at Chester) to Sir J. Owen and the Mayor. Orders them to draw together the forces of the three counties of North Wales, and go to Chester and keep open the markets on that side and annoy the enemy; has ordered his regiment of horse to join Sir John; tells him to add what gentlemen and others are possible.

1645, Dec. 21. William Neale to Byron. Tells that Captain Dutton got into Chester safe with the money and ammunition, and the enemy had left Chester and gone over the bridge. Asks for forces.

1645, Dec. 21. Gilbert Byron to Sir J. Owen, enclosing copy of letter from Sir W. Neale. Asks that his forces will come with speed (since the enemy are drawing off) toward Ruthland.

1646, April 24. John Ebor (the Archbishop of York) to Sir John Owen. Tells him to make use of the writer's provisions and arms at Llanrwst (in Gwydir) against the rebels.

16..., Sept. 3. The Archbishop of York to several Welsh gentlemen. A long letter suggesting a meeting to consider the King's letter, etc.

1646, Nov. 9. Copy of agreement between my Lord of York and other Commissioners appointed on behalf of Major-General Mytton and Colonel Richard Lloyd and others, Commissioners for Sir John Owen, Governor of the Castle of Conwy, for surrender of the Castle.

16..., Sept. 9. Winchcome, Sir John, to his wife. The King has raised the siege of Chester, to their general joy. He hopes

ere long to write of the passage between the King and that traitor Essex. He has borrowed of David Lloyd, the drover, £10, "which I desire you of all love to pay upon sight of this my letter. Essex is here in a strait, and wishes himself att London again."

1649, Dec. 30. John Carter to Robert Anwyl, Esq. Demands the £1,200 due to Mr. Owen, and ordered by the Committee.

1650, May 17. J. Carter and George Twiselton to Edward Meyrick. Demand £150, for which he stood bound, part of the £1,200.

Copy of charges against Sir John Carter. Carter, with others, was entrusted with the command of Wales, and for his services was knighted. He was one of the Commissioners for the propagation of the Gospel in Wales, and acted violently.

1594, Nov. 21. Lord Pembroke to the Sheriff, etc., of Carnarvon. With this they will receive copies of Council letters for restraining the high price of grain, and Her Majesty's printed book of orders concerning the same.

Another portfolio contains historical letters and papers from about the time of the Restoration to the Revolution. They are mostly addressed to Sir John Owen and Sir Robert Owen.

12 Car. II, Oct. 18. King Charles II to the Dean and Chapter of Winchester. Requests that William Owen may have the church of Gresford.

1685, June 13. W., Bishop of St. Asaph, to Sir Robert Owen about the Duke of Monmouth's intended invasion.

1687-8, March 24. Lord Chancellor Jeffreys to Sir Robert Owen. The King has made him Lord Lieutenant of Salop.

A portfolio containing lots of Welsh poetry on separate sheets of paper, much of it in the handwriting of the bards, sixteenth and seventeenth centuries; many of the poems being gratulatory, and for special occasions, and giving notice of the dates of births, deaths, and marriages.

There are a great many papers of pedigrees of the Godolphins, Middletons, and others.

1586. Some law-papers between Robert Earl of Leicester and other persons show that red deer were then common in the wild districts of Carnarvonshire.

1665, Sept. 24. Lord Carbery to Sir Richard Wynn, Bart., and other Deputy Lieutenants for Carnarvon. On examination of persons engaged in the rising late attempted in London, finds that they had correspondence in Wales with Vavasour Powell; bids them seize and imprison the disaffected.

EXTRACTS FROM OLD WILLS.

WILL dated 21 Sept. 1556 ; proved 2 July 1557 (22 Wrastley). "Thomas Roncorne, clarke,¹...I will that my bodye be buried w'thin the chauncell of Bebynton...my two nephewes, Robert Flecher and Willyam Trotebecke, gentilmen,...my brother Trafford and my sister...Item I bequethe to Edward Gregory, clarke, thadwoeson of my archedeaconrye. Item I bequeth to Roger Saston, clarke, myne adwoason of Bebynton in case Sir Thomas Holecroft wilbe contentyd to Resign Woverham to Willyam Collys, clarke, nowe curate at Bebynton. Also I bequeth to Robert Watton, clerke, thadwooson of the parsonage of Leckafforde in Hampshire...And I will and bequethe the seconde adwooson of my archedeaconrye to one of Griffith Wynes sonnes, to be apoynted by my executours...my nesse Ellen Cattingham *ijl. vjs. viijd.* to her marriage...my sister Rogerson...my sister Cicelye Hough...my sister Cattingham...to the church of Bebington a vestment with the appurtenaunce, a superaltarie, and a corporas...Thies being witnesses, Margaret Rogerson, Katheryn Cottingham, James Banes, William Colleys, clerk, William Greeck, John Cottingham...Memorandum. Left whear Willyam Trotebeck knowith, in golde, sixscore poundes, and in white money, threscore poundes and odde."

One Alice Isham, presumably next of kin to the deceased, unsuccessfully disputed this will.

THOMAS RUNCORN was the last Provost of St. Elizabeth's College, near Winchester, and signed the surrender of it on March 17, 1543-4. He was at that time also Prebendary of Winchester Cathedral ; appointed March 28, 1541. The last time I meet with him as Prebendary is at the chapter held on June 23, 1554; and on the 2nd of the next month, Richard Marshall, clerk, was

¹ Thomas Runcorn, M.A., presented by the Crown, April 2, 1554, to a Prebend in Chester Cathedral, fifth stall, Rector of Bebington, and Archdeacon of Bangor, was Prebendary also of Winchester and Lincoln, and was succeeded in the archdeaconry of Bangor by Edward Gregory (*suprà*), Prebendary of Chester, sixth stall, 1554; deprived by Queen Elizabeth. (Ormerod, *Cheshire*, i, 271.) But Le Neve (*Fasti*, p. 29) makes him Archdeacon of Bangor from 1525 to 1556. The advowsons must refer to livings held by him *in commendam* with the archdeaconry, and, with those of Bebington and Leckford, make up the four permitted in the licence, 4 Nov. 1535, *infra*.

collated to the stall, *vice* Runcorn resigned. In 1540 or thereabouts this Thomas Runcorn was collated or instituted to the rectory of Crawley, near Winchester; and on December 8, 1556, another rector was collated to it, then vacant by his (Runcorn's) death.

Robert Watton, who is mentioned in Runcorn's will, was Precentor of the College of St. Elizabeth, before named, at the time of its surrender, March 17, 1543-4. In 1548 I meet with him as curate of Crawley, his former Provost being its rector. He was also curate there in 1551, and apparently in 1555, when "D'nus Robertus" occurs. In 1559 he occurs as one of the Minor Canons and Sub-Chantor of Winchester Cathedral.

Thomas Runcorn was never rector nor prebend of Leckford, though the clause in his will shows that he had obtained, either by purchase or gift, the right of presentation for one term; and this fact fills up a hiatus in the episcopal Register of Dr. John White, and as such I value it. On July 29, 1534, Sir George Shelly, chaplain, was instituted to the prebend of Leckford; and on November 18, 1557, Sir Robert Watton, clerk, was instituted to the same prebend, then vacant by the death of Master George Shelly. He was presented to it "*per discretos viros Magistros Johannem Seaton clericum et Johannem Potinger, veros et indubitatos ipsius ecclesie prebendalis ratione cujusdam deputationis eis per*"..... the entry being thus left incomplete. By your kindness the remainder is now supplied. Mr. Robert Watton occurs as prebend on Sept. 22, 1591. I cannot trace him later. He must have died before 1606, in which year I have noted that Mr. William Say occurs as prebendary of Leckford.

Since writing the above, I have found among my papers a copy of the licence of non-residence granted to Thomas Runcorn by Henry VIII on Nov. 4, 1535 (which probably smoothed the way for his making the surrender of St. Elizabeth's College), "that he may take and keep and enjoy all such benefices as he all ready hath, or hereafter shall have, being of our gift or of any others, not exceeding the number of four, with cure of souls, and to be non-resident, without incurring any loss, danger, penalty," etc. On his appointment as Provost of St. Elizabeth's College, no doubt he was willing to do anything to serve the King; and when the time came, he gave up his College with its lands and endowments.

Ex inform. F. J. BAIGENT.

ON THE DESCENT OF THE ESTATES OF WALTER DE CLIFFORD.

WALTER DE CLIFFORD, the third Baron by tenure, married Margaret, the widow of John de Braose of Brembre, Sussex, and daughter of Llywelyn, Prince of Wales. He died in 1263. leaving an only child by Margaret his wife, the heir to his estates,—Maud, who married William de Longespée, son of the Earl of Salisbury. William died in 1257, leaving by his wife a daughter, Margaret, who afterwards married Henry de Lacy, Earl of Lincoln. Maud, his widow, on her promise not to marry again without the King's licence, was assigned her dowry; but some time afterwards she complained to the King that John Giffard of Brimsfield, the first Baron by writ, had taken her by force from her manor house at Kanesford, carried her to his Castle of Brimsfield, and married her. He denied that he had taken her against her will, and condoned his offence for marrying her without the King's licence by payment of a fine of 300 marcs. By him she had three daughters.

On a partition in Chancery, made 27 Edward I, with the assent of the heirs and sharers of the lands and tenements, which John Giffard held of the King in chief, by the law of England, of the inheritance of Maude Longespée, his late wife, and which, by occasion of his death, were seized into the King's hands, assignment was made to Henry Lacy, Earl of Lincoln, and Margaret his wife, the eldest daughter by her first husband, and one of the heirs of Maud, of the Castle, manor, and honor of Clifford, with the hamlets of Midelwode and Brodemedwe, and their appurtenances, in the county of Hereford, of the yearly value of £27:16:2; and of the manor of Glasbury, with the

appurtenances, in the same county,¹ of the yearly value of £10 9s., to hold to them, with the knights' fees, advowsons of churches, and all other their appurtenances, together with the lands and tenements which Maud, the wife of the deceased, held as her dowry.

In like manner assignment was made to Katherine de Aldithele (wife of Nicholas de Aldithele or Audley, sixth Baron by tenure), the second daughter, and another of the heirs of the aforesaid Maud, of the Castle of Llandovery, with the commots of Pervedd and Hirvrin in Wales, with all their appurtenances, of the yearly value of £35 : 3 : 3, to hold according to the law and custom of England.

In like manner assignment was made to Alianore Giffard, third daughter, and another of the heirs of the said Maud (who afterwards married Fulk le Strange of Blackmere, first Baron by tenure), of the Castle of Corfham and manor of Culmington, with all their appurtenances, in the county of Salop, of the yearly value of £20 : 10 : 8, to hold according to the law and custom of England.

In like manner assignment was made to Maud Giffard, the fourth daughter, and another of the heirs of the said Maud de Longespée, of an acre of land, with the appurtenances, in the manor of Llandovery, of the yearly value of 4*d.*; and £10 of yearly rent out of the same manor assigned to Katherine de Aldithele; and one acre of land, and 100*s.* of yearly rent, out of the manor of Culmington, assigned to Alianore Giffard, which was held of the King in chief; and of the Castle and manor of Bronllys (Brenthles), with the appurtenances, in Wales, which were held of Humphrey de Bohun, Earl of Essex and Hereford, by knight's service, and which were of the yearly value of £13 : 16 : 10. (*Rot. Orig.*, vol. i, p. 107.)

Maud was given in marriage by the King to William Genevill, son of Geoffrey de Genevill and Maud daughter of Gilbert de Lacy.²

¹ This should be in Wales or Breconshire.

² See Dugd., *Baron. and Mon. Anglicanum*, p. 863.

Llandoverly and the commots continued in the family of Audley for some time; but it remains to be ascertained how long Bronllys remained in the family of Genevill, and who were its after possessors.

R. W. B.

Biographical Notice.

EDWARD LOWEY BARNWELL.

THIS gentleman was the third son of Charles Frederick Barnwell, formerly Fellow of Caius College, Cambridge. His mother was Jane, daughter of the Rev. John Lowry, Rector of Clogherny in the county of Tyrone. John Lowry was first cousin of Armar, the first Earl of Belmore, who added the name of Corry from his wife, a rich heiress. The wife of the Rev. John Lowry was Susannah, only daughter of the Rev. George Underwood, Rector of Kencott in Oxfordshire. Her mother was Jane Perrot, who with three sisters inherited the family estates. There was another family of the same name in the parish, whose mansion was near the church. The other Perrots lived on the hill above, and were known as "Perrots of the Hill." Anthony Wood, who was a friend of the latter family, says there were two Perrot families, one called "Gentlemen Perrots"; the other he insinuates was an illegitimate branch of the Herefordshire Perrots. In this case Wood is mistaken, for the two families were nearly connected, but seem to have had little intercourse although near neighbours.

Charles Frederick Barnwell was the younger son of the Rev. Frederick Barnwell, Rector of Lawshall in the county of Suffolk, the youngest son of Charles Barnwell of Mileham in Norfolk. An account of this family, who finally settled in Norfolk during the reign of Elizabeth, will be found in Bloomfield's history of the county, in Burke's *Landed Gentry*, and more fully in the *History of the Hundred of Launditch*, by the late G. A. Carthew.

Mr. E. L. Barnwell in 1820 went to the Grammar School of Bath, which previous to the Municipal Reform Bill was in high repute among the gentry of Bath and the county. Since the passing of the Act, from more than one cause, the School is now rather commercial than classical. The day of the Mayor's election was always a holiday, except that the boys assembled in school in time for the service at the Abbey, every one being armed with sticks or canes, which they were allowed to use on the heads of such of the mob as broke through the line of procession. This seems to have been an ancient custom, as constables on each side flanked the boys, to protect them from violence; but during the time that Mr. Barnwell

was at the School no such violence was attempted, although the ranks were often charged by the town boys. In the Abbey the head boy delivered an address in Latin, for which he received from the new Mayor five guineas as an honorarium. The senior scholar of the Bluecoat School made a similar address, but in English, which elicited a guinea from the same authority. At the conclusion the boys were permitted to run up stairs to the great hall where the preparations for the civic banquet were in part laid out; but however tempting they were, the young gentlemen had to be satisfied with feasting their eyes only.

The discipline of the School was by no means rigid, nor was the head master an *Orbilius*. His name was Wilkins, and he was popular with the boys. In the afternoon he was often absent, when the usual discipline was much relaxed. On one occasion one of the under-masters, a powerful man, more than six feet high, had a regular fight with a boy in his class. A boy standing near had the book in his hand covered with blood, but from which of the two it proceeded is uncertain. This master subsequently became the owner or the founder of a well known school at Wimbledon, which has contributed many distinguished officers to the army.

In 1822 Mr. Barnwell's father left Bath for London. The junior members of his family followed a few months later, from Combe Down, near Bath, which had been their usual summer retreat from the less bracing air of that part of Bath where they lived, namely, Henrietta Street. The cottage on Combe Down, which they generally rented, was at that time occupied by an ancient couple, of whom the man had been a gamekeeper of Ralph Allen of Prior Park, the friend of Pope and other distinguished men of the period, and whom Fielding has immortalised under the name of "Squire Allworthy" in his *History of Tom Jones*.

The journey by stage-coach from Bath to London occupied sixteen hours, starting about three p.m., and arriving at its destination after seven a.m. On changing horses at Devizes, Mr. Barnwell was taken out of the coach to inspect the well known monument of Ruth Pierce, who is described as being struck dead while calling God to witness her innocence about some money transaction, when the evidence of her guilt was found in her hand.

In 1823 the subject of our notice was sent to the private school of the Rev. Richard Povah, D.D., in Burton Crescent. Among the elder pupils was William Weldon Champneys, who held in succession the livings of Whitechapel and St. Paucas, and died Dean of Ripon. From Dr. Povah's school Mr. Barnwell was removed to that of Dr. Charles Burney at Greenwich, since pulled down, and became the site of Burney Street, now in the possession of the family. Here may be recorded a curious fact, that a room was especially called "the powdering room", in which the boys (probably the senior ones) had their hair powdered. The iron fixtures on which the towels were hung remained until the demolition of the whole building. Here E. L. B. remained until his removal to Balliol College, Oxford.

He took his B.A. degree in the Easter term of 1834, having been awarded a first class in mathematics, and invited by the present Bishop of Salisbury (Moberly), on behalf of the Examiners, to go in for classical honours. This offer was declined, as the short time that intervened was required for preparing for the mathematical examination close at hand. In October 1833 he became a member of the Oxford Heraldic Society, subsequently merged into the Historical and Architectural Society, of which at the present time the writer is the President. He was in 1836 elected to a Scholarship in Jesus College, on which occasion he was ordained Deacon by Bagot, Bishop of Oxford. Soon after, he was offered the curacy of the new church at Malvern Wells, which he resigned on his appointment to Dean Goodman's School in Ruthin, in 1839, by Christopher Bethel, Bishop of Bangor. In 1837 he was ordained Priest by Bishop Carr of Worcester.

About 1846 the Rev. Henry Longueville Jones published, at his own cost, the first four volumes of the *Archæologia Cambrensis*. Among the supporters of the work was Mr. Barnwell. In 1852 he was elected Local Secretary of the Association for Denbighshire; and in 1854, at the Annual Meeting at Ruthin, on the resignation of the Rev. William Basil Jones (now Bishop of St. David's), General Secretary. Up to this time the late Mr. Mason of Tenby was the printer and owner of the Journal, in accordance with an agreement made with Mr. W. Basil Jones and other officers of the Society, by which it was arranged that Mr. Mason should print at his own cost, and supply each member with the Journal at 10s. 6d. a year, the Society undertaking the cost of illustration and other expenses.

As soon as Mr. Barnwell was in office, in conjunction with the late Mr. H. Longueville Jones, Professor Babington, and the Rev. John Williams (better known as Ab Ithel), he determined to alter the arrangement with Mr. Mason, and print for the Society, Mr. H. Longueville Jones giving his valuable services as Editor for some years gratuitously. For some reason or other, Mr. Mason soon after started the *Cambrian Journal*, and continued printing until 1860 both Journals. Previously to that year inconvenience had on more than one occasion arisen from communications intended for the *Archæologia Cambrensis* finding their way to the *Cambrian Journal*. The matter was considered at the Bangor Meeting, and it was unanimously resolved that it was inexpedient that both Journals should be printed at the same office, and that Mr. Mason should say which Journal he would prefer. He selected his own, and the printing of the *Archæologia Cambrensis* was then advertised, and ultimately the tender of Mr. Richards of Great Queen Street, Lincoln's Inn Fields, was accepted. Mr. Mason then disputed the right of the Society to use the title of *Archæologia Cambrensis*. Mr. Barnwell took the opinion of an eminent Counsel on the point, which was in favour of the Society, and there the matter ended.

Mr. Barnwell continued to act as General Secretary, and occasionally as Editor of the Journal, until 1875, when he resigned his office,

which he had held for twenty-one years, with what amount of success may be learnt from his numerous contributions. He is now the Treasurer of the Association.

In 1846 he married Matilda, a younger daughter of the Rev. C. J. Chapman of St. Peter's Mancroft, Norwich, and only brother of the late Benedict Chapman, Master of Caius College, whom Gunning, in his *Reminiscences of Cambridge*, calls "the most benevolent of Tories". In September 1865 Mr. Barnwell resigned his Mastership, and settled in Melksham in Wiltshire, in a part of which parish, too far for old and infirm people to attend the parish church, he built a church, and offered to provide a curate; but the Incumbent preferred a contribution to an endowment-fund. He also purchased an adjoining house for the use of the church, which has since been rebuilt in a more convenient situation. A large schoolroom was added, half the cost of which he contributed. It is also to the same liberality that the members of the Society are indebted for the publication of the *Lapidarium Walliæ* and the *Cwotta Cyfarwydd*.

The surviving issue of Mr. Barnwell are a son, the Rev. Charles Edward Benedict Barnwell, M.A., Vicar of St. James' Church, Devizes; and one daughter, Mary Elizabeth.

I. O. WESTWOOD.

Oxford.

Note.—The Association is indebted for the excellent likeness of Mr. Barnwell accompanying this notice, to the liberality of Mr. R. H. Wood, F.S.A., F.R.G.S., who has previously given the admirable engraving (*Arch. Camb.*, 1883) which so vividly represents that well known and much loved veteran, Matthew Holbeche Bloxam.

AN INDEX TO THE "ARCHÆOLOGIA CAMBRENSIS."

As the Journal has now completed its thirty-eighth annual volume, besides several supplemental and extra ones, and has entered upon a Fifth Series, the opportunity is an appropriate one for eliciting more fully the opinion of members on the desirability of first drawing up an Index to the subjects treated of in the thirty-eight volumes already issued; and secondly, of analysing and systematising, as far as may be, the great mass of information brought together under the different heads, but scattered through the many volumes.

As a full and accurate classification of the subjects of the several papers is an essential preliminary to any thorough and satisfactory discussion of their contents, we desire specially to invite suggestions as to the best and most suitable form which the Index should take, in order that it may some day be issued as a supplemental volume.

Many attempts have been made to secure this end; but with the exception of the four volumes of the Second Series and its Supplement, it has never yet been carried out. The Index to the Second Series is very full and comprehensive, and does excellently for a limited number of volumes, but is not altogether handy and simple enough for an extended series of thirty-eight. Canon Thomas, when Editor, about 1877, drew up a rough index for his own use, and we remember he offered it to the Association; but it was not considered sufficiently full and adequate to the need. We are, therefore, the more anxious to elicit further discussion and a better plan, in the hope that something definite may be decided upon at our Annual Meeting this summer at Bala.

It will, perhaps, facilitate matters if we put down,—1st, the plan adopted for the Second Series; 2nd, that which Mr. Thomas followed; 3rd, one lately suggested by an active member of the Association; 4th, another put forth by another member who has done excellent work for a daughter Society, and who made his suggestions in *Bygones* so far back as April 23, 1879.

1st, then, the "Classified Index to the Volumes of the Second Series." The chief subjects are arranged in alphabetical order, and subdivided as the case requires, with an index (also alphabetical) under each head. Thus:

Antiquities, subdivided into Primæval and British	12	reff.
" " Roman	43	"
Archæology, progress of	9	"
Architecture. Domestic	27	"
" Ecclesiastical	105	"
" Military	61	"
Articles of British dress and armour, etc.	3½	pp. double col.
Biography and family history	1½	pp. "
Cromlechau, meini hirion	72	reff.

Topography, in like manner, is arranged under the several counties; and these, again, locally, in alphabetical order. This method is very complete and full; but it is intricate, and the five volumes require sixteen pages of double columns of index, with, of necessity, a considerable amount of cross-reference.

2ndly. Mr. Thomas' plan was to put everything under one of three heads, viz., General, Personal, or Local, and every item in its alphabetical order. Thus:

A.—*General*, including acoustic contrivances in churches, agriculture, antiquities, arts.

Personal. Appleyard, Avan (Lords of).

Local. Aber to Avan Wallia.

B.—.

And so on through the alphabet, with the result that although much less scientific than the former, it was at the same time much easier to find what might be wanted, as there were only three instead of many places to be looked up, and these in close proximity. The Index itself, so formed, was compiled from those given at the end of each volume.

3rdly. Mr. J. Romilly Allen writes: "With regard to the future of the Journal, my idea is as follows,—the present system of writing papers for archæological journals is for each author to choose his own title, and at the end of a certain number of volumes to go through the whole, and make an index. My idea is to make the index first; *i.e.*, get out a classified list of archæological subjects beforehand, and let the author or editor say under what particular heading any paper comes, and preface it with a letter or number corresponding to one of the divisions of the classified list. In this way the volumes would index themselves as they went on; and finally, all the papers on one particular branch of archæology might be collected together, and made into a volume which would form a text-book on the subject. The chief difficulty lies in the classified list.

"Another thing that I think ought to be undertaken is a list of antiquities, so as to show what has already been done in the

way of description, and where information is to be obtained about any particular subject. See example below.

LIST OF CROMLECHS.

County —
Parish —

Name of Place.	Remarks.	Where described.	Page.	Plate.	Ord. Map Sheet.

"To sum up. Archæology has gone through several stages :—
1. People formed collections of antiquities simply as curiosities, and for the pleasure of collecting. 2. They began to study collections, describe objects in journals, and endeavour by comparison to arrive at their uses. This information is, however, spread over endless volumes of the transactions of learned societies. And 3, we now come to the time when archæology must enter upon the third stage, and take its place as an exact science, by tabulating and arranging the desultory work of the last forty years, and putting it into such a form as to be accessible to the general public; and at the same time so arranged that the new items of information which are every day cropping up may be added to what has gone before on some definite system, so as to prevent any confusion in the future, and save trouble in indexing."

4thly. "F.S.A.", after referring to "the vast amount of valuable information accumulated in the *Archæologia Cambrensis*", and the difficulty of access to it, goes on to suggest that the information thus collected during thirty years, should be digested and systematically arranged; and, entering more into details, thinks that it would be desirable to initiate in connection with the Association a movement in every county in Wales—a work such as that which a daughter-society has done and is doing for one of the Welsh counties.¹ That Society freely acknowledges the great obligations it is under to the Cambrian Archæological Association. The mere collection and reprinting, with such modifications and additions as may be practicable, of all articles in the *Archæologia Cambrensis* respecting any particular parish, would soon form a large addition to the parochial histories of each county in the Principality.

"The information from the Journal, with such additions as could readily be made by a resident on the spot, could easily be

The Powysland Club for Montgomeryshire.—*EDD. Arch. Camb.*

classified under general heads, such as the following, which were formerly suggested in the *Archæologia Cambrensis*:—

"1. Physical feature and description; 2. Population; 3. Archæological; (a) British; (b) Roman; (c) Saxon; (d) Mediæval and Modern Periods; 4. Ecclesiastical Establishment; 5. Folk-lore; 6. Biographical; 7. Linguistical and Typographical; 8. Non-conformity; 9. Education. Under each of these nine heads it would be easy to amplify and divide on a fixed plan.

"If no one individual may be able to complete a parochial history, possibly many would be able and willing to undertake some one or more particular section or sections.

"Our observations hitherto relate only to parochial histories, but other subjects readily suggest themselves. A collection of the information which the *Archæologia Cambrensis* affords on the following subjects may be advantageously made:—

"1. The Cromlechau; 2. the Cinerary Urns found in different parts of the Principality; 3. the Roman Roads; 4. the Moated Mounds; 5. the Tumuli; 6. the Meini Hirion. These are given as examples which could easily be multiplied. . . . The advantages anticipated would be that new members taking the new series would have the benefit of all the past valuable work of this time-honoured Institution; whilst it is conceived the Association itself would be greatly benefited by the large addition of members it would be likely to have; and would, moreover, receive a great literary impetus, which would probably render it the most influential and extensive Literary Society in the provinces."

We have placed these several details at some length before our readers, in the hope that criticism may lead to their improvement, or to the substitution of some more suitable scheme for effecting the great object of the Association in fostering a spirit of enquiry into the Antiquities of the Principality, and bearing its due share in guiding and informing the minds of the enquirers.

"Si quid novisti rectius istis
Candidus imperti: si non, his utere mecum."

MISCELLANEA.

WE are glad to be able to announce that, through the courtesy of W. H. Gladstone, Esq., M.P., all the "Notes upon the Churches of Wales", written by the late Sir S. R. Glynne, Bart., have been placed at the service of the Editors for the use of the *Archæologia Cambrensis*. As Sir Stephen was the first President of our Association, there is a peculiar gracefulness in the act; and those who know what an observant and accurate ecclesiologist he was, will be glad to have his Notes made permanent in our Journal. We propose to give them according to the several dioceses and deaneries, beginning with the first instalment in our next number; and as some extra copies will be printed off from the same type, any member wishing to have such copy is requested to forward his name to Canon Thomas.

Ecclesiastical Customs, Tithes, and Offerings.—Very curious names occur in many old parish books and registers, and sometimes, especially in the case of moduses, in the tithe awards; and we shall be greatly obliged if our members will kindly forward to us a list of such terms as may come within their cognisance, either from such sources as the above, or from oral tradition. Since the commutation has gathered all these into one common fund, their various sources have been more or less forgotten, and therefore their enumeration in our pages may have an historical value, as well as throw light upon ancient customs. In illustration of our meaning we append the following instances, *e.g.*—

Lands.—"Brandir" in Caedewain; "Board" in Mechain; "Tasg y tair Ceiniog" in Llanbrynmair.

Tithes.—"Y Degwm gwyn" in Llanyblodwel; "Ceirch March y Person" in Pennant Melangell; "Ysgub y Gloch", The Bell or Clerk's Sheaf; "Blith y ddafad". *Sepe*.

Offerings.—"The Offerings of the Four Seasons" in Llanbrynmair; "All Saints Groats", do.

Payments.—"Ceiniog y Llys" in Meifod.

Moduses.—"A Red Rose and two Pepper Corns" proffered for Ystym Colwyn in Meifod. *Arch. Camb.*, 1878, p. 78. Cf. "A Red Rose" on the site of the old London palace of the Bishop of Hereford. "A Red Rose" for Fairfield. *Arch. Camb.*, 1878, pp. 157-8.

Civil Customs.—In the *Original Documents*, pp. lxx, lxxii, we

have mention of certain consuetudines or customs, called "Arienmed", "Coruseynfreyd", or "Corowseynfreyd", and "Halcestre". Will some member explain the meaning and nature of these payments?

Prydydd y Moch.—In the same *Documents*, p. lxviii, we notice under "Redd' et servic' ville de Branau", a "lectus Prydydy-moth". Is not this last "Prydydd y Moch"? and does it not point out the home of the poet, to whom Stephens, in his *Literature of the Kymry*, attributes the *Avallenau* and *Hoianau*? Certainly, if we take the seventh of the *Hoianau*, as given by him on p. 244, there appears a striking acquaintance with the locality in the description of the advance of King John against Llywelyn ab Iorwerth.

"Pan bebyllo Lloegr yn tir Ethlyn
A gwnenthur Dyganwy dinas dehun
O gyfranc Lloegr a Llywelyn
Advyd Mab ar war a char a chychwyn
Pan sorro Deiniol mab Dunawd Deinwyn
Ad vyd franc ar fo fort ny oryn
Yn Aberdulas gwanas gwelyn
Cochwet yn eu cylchwet yu en cylchwyn."

Thus rendered into English—

"When Lloegria shall encamp in the land of Ethlyn,
And the city of Dyganwy shall be made to wake
By the conflict of Lloegr and Llywelyn,
There shall be a moving of sons, sisters, and wives:
When Deiniol, the son of Dunawd Deinwyn, becomes enraged,
Franks shall fly the way they do not seek.
In Aberdules there shall be a spearing to exhaustion,
And a reddening of the appearance of their white garments."

Here we have "Tir Ethlyn", the Ereithlyn of Pennant Ereithlyn in Eglwysfach; "Dinas Dyganwy", the old city that stood on the isolated rock between Conwy and Llandudno, once the residence of Maelgwn Gwynedd and the precursor of Conwy; and "Aber-Dulas", on the mouth of the Dulas, some two miles west of Abergele, where so many battles are recorded to have been fought in the Welsh wars. THETA.

Llyfr Gwerneigrón.—Among the miscellaneous collections by Lewis Morris (Add. MSS., Brit. Mus., 14,935) we find the following items:—

"An account of the authors and poems in the transcript made by Mr. Morris out of the *Llyfr Gwerneigrón*", fol. 135.

"Names of men and places and people in the poems in the

forementioned catalogue", fol. 139; "Observations by L. Morris on some words in the above poems", fol. 143.

The whole appear to occupy some ten pages. Will some one of our members do us the favour of looking up this MS., and kindly sending us a copy?
ASAPHENSIS.

"*The Mabinogi of Taliesin.*"—We copy the following from *The Academy*, January 26th, 1884:—"Mr. Skene, in his Introduction to the *Four Ancient Books of Wales*, broadly hints that the *Mabinogi* of Taliesin, printed in the first volume of *Myvyrian Archæology*, and in an extended form by Lady Charlotte Guest, in the third volume of the *Mabinogion*, is the forgery of Iolo Morganwg, and that it is nowhere to be found, except in his handwriting. I am in a position to state that such is not the case. In the collection of Welsh MSS. at Llanover, near Abergavenny, is a MS. volume belonging to the latter part of the sixteenth or the early part of the seventeenth century, containing this very tale. It agrees, with some verbal differences, with the copy in the *Myvyrian Archæology*; but the variants prove that the printed copy could not have been taken from that MS. By comparing this MS., of which this *Mabinogi* forms but a small portion, with another in the same collection, which is stated to be in the hand-writing of Llywelyn Sion, the Glamorgan poet, one can hardly help concluding that both proceeded from the same pen. Llywelyn Sion died in 1616, and this MS. cannot be materially later than that date. To those conversant with the Welsh language, internal evidence alone is quite sufficient to prove that this *Mabinogi* cannot be the production of a person who died in the third decade of the nineteenth century.
D. SILVAN EVANS."

The late Canon Robert Williams of Rhydycroesau.—The little church of Rhydycroesau, in which Canon Williams had ministered for upwards of forty years, is about to undergo considerable renovation and improvement; and it is felt by a considerable number of his old friends that the insertion of a memorial window would be a very appropriate tribute to his literary work. Contributions for that purpose will be gladly received by Canon Thomas, Vicar of Meifod.

The fourth volume of the Chevalier Lloyd's *Princes of Powys Vadog* is all but ready for issue, and we purpose in an early number to give a Review of the whole work, which must have cost him vast labour, patience, and research.

Owen of Varchwell, near Conway.—"A Member" asks for in-

formation respecting this family, which is mentioned in the following Epitaph on a Tablet in St. Peter's Church, Ruthin:—

Subter Cippum ad Basim proximæ Columnæ
Sepultus est

Thomas Roberts de Bryne y Neuadd
In Comitatu Arvonis Armiger
Vir probus sapiens

Et omnium Amorem promeritus.
Corporis Salutem in hac urbe petijt
Salutem Animæ obtinuit

xi Apriles Anno Domⁿⁱ MDCCXIII
Ætatis suæ XXXVI.

Uxorem sibi adjunxit Katherinam
Johannis Owen de Varchwell

In eodem Comitatu Gen. Filiam
Ex qua natos suscepit Humphredum
Johannem, Thomam et Robertum,
Natasque (Dorotheam?) et Margaretam.

Were the Owens of Varchwell of the same family as the Owens of Bodidda? And what was the connecting link with the Stodarts and the Wynnes of Melai (or Garthewin)?

The Old Stone Crosses of the Vale of Clwyd is the title of a work which the Rev. Elias Owen, M.A., is preparing for the press, and will soon be published by Messrs. Woodall and Co. of Oswestry.

We also learn that Messrs. D. Owen and Co. are about to publish, by subscription, an Essay on *The History of the Literature of Wales*, by Mr. Charles Wilkins of Merthyr, in continuation of Stephens' *Literature of the Kymry*.

Discovery of ancient Graves near Pentrevoelas.—On a *ffridd*, or mountain enclosure, called "Ffridd-can-awen", in the neighbourhood of Pentrevoelas, about a mile and a half from the village, was lately discovered a series of ancient graves or cists. The farmer to whom the enclosure belonged, upon clearing this uncultivated waste, came upon a number of stones arranged in oblong form; and this coming to the ears of the Vicar of Pentrevoelas, the Rev. Owen Jones, he visited the spot, and saw at once that the stones were a series of ancient graves. The removal of the rushes brought just the tops of the stones to view.

Mr. Jones proceeded to open one of these graves, with the following results. For about the distance of a foot he removed the ordinary soil of the country, then he came upon a layer of small white stones which he cleared away, and underneath he found, for a distance of about 18 inches, a dark soil resembling burnt

peat; and at the bottom he discovered a heap of black mould intermixed with quantities of burnt bones, which ultimately were ascertained to be human bones. There were no other remains of any kind whatsoever discovered in this grave.

In company with Mr. Cocks of Great Marlow, Mr. Jones excavated two other similar graves with the same results. These gentlemen made a minute inspection of the contents of the graves, but failed to discover any arrow-heads or other remains except calcined bones.

In the same *ffridd*, about fifty yards to the west of the graves (which measured, it may be stated, 3 feet by 1½ feet, and 4 feet by 2 feet, and were three in number), were also discovered a number of parallel rows of upright stones. They apparently had no connection with the graves, but evidently belonged to the same remote period. Near these latter remains is a farm called "Cefn y Gadfa" (or the Ridge of the Battle), and a brook close by is called "Cadnant" (or the Brook of the Army or Battle). These names point to a battle having been fought here in ages long, long ago. This is also corroborated by the discovery of a bronze celt near this farm about two years ago. The whole of this district is well worthy of a thorough exploration.

There is also another series of parallel, erect stones about a mile and a half distant from those already mentioned, on a *ffridd* belonging to Hafod-y-dre-uchaf Farm; and these are close to the mountain fence, and are in number sixteen rows, forming a pretty perfect square; but one part of the square terminates in the turbary; but by probing with a stick, the stones are easily traced even in the bog. The rows here are much more perfect than those on the *ffridd* at the place called "Fridd-can-awen."

E. O.

Reviews.

TOURS IN WALES BY THOMAS PENNANT, ESQ. With Notes, Preface, and Copious Index, by the Editor, JOHN RHYS, M.A., Professor of Celtic in the University of Oxford. Carnarvon: printed and published by H. Humphreys. 1883.

HAVING long regarded Pennant as one of the most pleasant and instructive of tourists, and bearing in mind the great stores of information that have been accumulated (not least in these pages) since his day, we looked forward with great expectations to the appearance of this edition; all the more because of the high reputation of the Editor as a scholar, and his acquaintance with the localities and their history. We, therefore, have looked carefully through the three volumes, and examined the Notes; but we must confess to having put them down with a feeling of much disappointment, and something more. The work hardly deserves to be called more

than a "reprint" of the edition of 1810, with some sixty notes by Professor Rhys, and about twenty by Mr. Trevor Parkins, prefaced with a brief advertisement by the former, in which he treats of the Fifteen Tribes of Gwynedd; and a life of the author, well compiled, by the latter.

Professor Rhys' Notes are almost entirely philological; more noticeable for the mistakes they explode than for the explanation they substitute. Of another kind are his Notes, pp. 86, 88, on gold mines in Wales, and the coins of the Britons, and his suggestive hint as to the boundaries of the old Kymric province of Teyrnllwg, p. 222. But where he tells us, p. 118, that "Connah's He" is "now called Connah's Quay", he is evidently carried away by the word, and forgetful of the locality; and so again when he writes on p. 345, "Chirk is called in Welsh 'Eglwys y Waen'; that is to say, the Church of the Moor; and Chirk seems to be merely a dialectic variety of the word whence 'church' itself comes, and to stand between it and the Scotch 'kirk'," we venture to think that he is wrong in both his statement and his philology. Chirk Church is, no doubt, called "Eglwys y Waen"; but Chirk itself is simply "Y Waen", and never, we believe, called "Eglwys y Waen." The derivation, too, we take to be from the river "Ceiriog" (in its earlier form "Ceirioc"), on the banks of which it stands. The comparison between "Berken" for "birchen", in Birkenhead, and the South Walean "perc" for "perch", does not meet the case of the inconsistency between the initial and final sounds in Chirk as a dialectic variety of Church.

The Notes of Mr. Trevor Parkins appear to us more to the point, as they throw light upon the matter of which they treat. Such, for instance, are those on the devolution of the manors of Hawarden, Mold, and Hope (i, p. 124), and of the lordship of Mold (ii, p. 39), and of the property of Jeffreys of Acton (i, p. 384); and those on the extent of Roman Chester (i, pp. 141, 198) are very interesting. We are rather surprised, however, that when he wrote of the dissolution of Valle Crucis Abbey, put down at A.D. 1235, "this date must be wrong", it did not strike him that it was only a clerical error for 1535. We also miss a note to distinguish between that which has long been known as "The Charity School at Newmarket", founded by Mr. John Wynne of Gop'rleddy in 1713, and that mentioned by Pennant, which was established by Dr. Daniel Williams for the Presbyterians in 1726. We notice, however, several references to the pages of this Journal as containing further information on matters in discussion; and we cannot but regret that Mr. Trevor Parkins has not brought out an edition of his own, for which we feel assured he is well qualified.

Of the present work we will only add that we fear it has effectually blocked the way of any further edition worthy of the name; and as we look through the long list of subscribers we venture to predict that it will be a very long time before Mr. Humphreys will be able again to show its like for any similar undertaking.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. I, NO. II.

APRIL 1884.

NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

ONE result of the life-long devotion with which Sir Stephen R. Glynne pursued his favourite study of ecclesiology was a large collection of manuscript volumes containing his "Notes" upon more than 4,500 of the pre-Reformation churches of England and Wales. Of these, "The Notes on the Churches of Kent", 312 in number, were edited in 1877 by his nephew and heir, Mr. William Henry Gladstone, M.P., who has now also very courteously placed at the service of the Cambrian Archæological Association those relating to the churches of the four Welsh dioceses. Beyond their own intrinsic value, there is a special appropriateness in these "Notes" of our first President finding a permanent home in the pages of our Journal.

From the earliest visit I have noticed in these MSS., viz., that to Beddgelert in "1824", down to Llangwyfan, in the Vale of Clwyd, viz., "March 28th, 1874", only a short while before his death, and probably one of the very last he made, we see that the "Notes" extend over a period of no less than fifty years, and that he must have begun his observations at the age of sixteen, when Pugin was only twelve years old, and the Manuals of Bloxam and Parker were as yet unthought of. These fifty years have never been surpassed in respect either to the awak-

ened interest and intelligence brought to bear upon the field of ecclesiology, or to the remarkable work of church building and restoration, which has left to the present day but few churches unrebuilt or unrestored. Sir Stephen's "Notes", therefore, have a twofold value, in the accurate description of what he saw, and of what has subsequently been either greatly modified or altogether removed. His *Handbook of Ecclesiology*, compiled for the Cambridge Camden Society, testifies to his thorough knowledge of his subject; and those who had the pleasure of his acquaintance will remember how minute and accurate were the details he could readily recall to mind, and what an extraordinary memory underlay his quiet and unassuming manner.

The personal esteem with which he was regarded by his neighbours is witnessed alike by the restored north door of St. Asaph Cathedral, and by the memorial reredos in Hawarden parish church; and the lineaments of his well remembered features are happily stereotyped in the monumental effigy which family piety has there dedicated to his memory.

The "Notes", which were originally made at great intervals of time and place, as opportunity presented itself, are here brought together under their respective dioceses, and arranged alphabetically under their several deaneries. We begin with the diocese of St. Asaph, in which Sir Stephen himself resided, and with which we are more immediately acquainted; and we propose to go on to St. David's next in order, for which the venerable Dean has kindly volunteered his assistance.

D. R. T.

Diocese of St. Asaph.

DEANERY OF ST. ASAPH.

ST. ASAPH (PARISH CHURCH).

THIS consists of two equal aisles, with the usual want of distinction of chancel ; and over the west end of the southern aisle is a small turret with a bell in an open arch. The whole is Perpendicular, most of the windows having contracted arches of two or three lights. The two at the east end are of four and five lights, with transoms. A plain, single window lights the pulpit on the south side. A south porch is very plain. There are five contracted arches dividing the two aisles, springing from light lozenge piers of shafts. The roof of the northern aisle is plain and barn-like ; that of the south aisle has pierced tracery above the beams, and is of high pitch, with ribs dividing into panels ; the bosses elegant, and some figures under the brackets. The whole well varnished, and rather handsome. On the south side of the altar is a rude double piscina with an opening between the two parts. The font is circular, upon a similar shaft. There are a northern and western gallery, in the latter of which is the organ formerly in the Cathedral. The east window of the chancel (the south body) is too large for the church ; has five wide lights below, with wide, flat arches, apparently an alteration, and debased. The upper part has above the transom better tracery and some pieces of coloured glass. There is a single lancet on the south side, perhaps original, and two late Perpendicular windows of four lights. On the north is much bare wall, one window of two lights, and an arch almost round, clearly very late, and one of three lights without foils. At the east of the north aisle is a transomed window of four lights, superior to that east of the chancel ; one

of two lights at the west of the nave. All windows have drips on corbels.

Restoration going on, 1872. The pews and galleries removed, and replaced by open seats; and a new bell-cot at the west end, and new porch.¹

BODFARI (ST. STEPHEN).

1839.

This church has a west tower, a body and south aisle, with no distinction of chancel; the whole exterior glaring with whitewash; the architecture coarse and plain, probably late Perpendicular; the tower very rude, with plain battlements, and no buttresses; the south porch exceedingly plain. There is a cross upon the east gable. The windows have contracted arches or square heads; the eastern is of three lights, and contains some stained glass representing figures of saints under canopies. The body is divided from the aisle by six pointed arches on wooden octagonal pillars. The pews are regular and uniform. The pulpit has some pretty good wood carving of the seventeenth century. Date on pulpit, 1635. The font is octagonal, with a quatrefoil on each face. The south aisle has been rebuilt in an improved style.

The situation is very pleasant, commanding a fine view over the Vale of Clwyd.²

CAERWYS.

This church has a west tower, a nave, chancel, and south aisle. The tower rude and plain, with battlement, but no buttresses, and square-headed belfry win-

¹ Re-opened October 18, 1872. In addition to the above, a memorial pulpit and stained windows were inserted, and the organ transferred to the east end of the north aisle.

² The church was rebuilt in 1865, except the tower, and comprises chancel with south organ-chamber and vestry (divided from the rest of the church by a screen), nave with south aisle of four bays, western tower and south porch. The altar and the pulpit bear the same date, 1635, and the panels of the latter represent Faith, Justice, Mercy, Watchfulness, and Prudence.

dows. There are separate roofs to the body and aisle, but no parapet. There is a pointed arch between the nave and chancel. The chancel is divided from the aisle by wooden pillars supporting the roof. The east window of the chancel is of five lights, plain Perpendicular; that of the south aisle is Decorated, of five lights, and contains some really good stained glass. There is another southern window which is Decorated, and of two lights; the others are square-headed, and Perpendicular, except one which is of two trefoil-headed lights. There is no distinction in size between the two aisles; and as often happens in Wales, it is not easy to say which is the chancel. The northern chancel and the nave have a rude, open roof; the compartments filled with wooden quatrefoils. In the south chancel there is a much more enriched roof; at least its cornice displays bands of vine-leaves and grapes, with pierced quatrefoils. Under the Decorated window in the chancel is an arch in the wall, for a tomb, with elegant moulding and feathering.

CWM (ST. VALACINIAN).¹

1839.

This plain and neglected church is, as usual, small, consisting only of a nave and chancel, and no steeple. The situation is on a considerable declivity, so that the floor rises towards the east end. The architecture is rude and coarse, probably late Perpendicular; the windows square-headed for the most part, but that at the east end, of five lights, with a flat arch. There are a few fragments of stained glass. The south door has a pointed arch, and near it is a stoup. The roof is shingled, and there is no chancel-arch; the seats open, and very rude, with ends surmounted with a kind of fleur-de-lys, but all in a very rotten state. There is an ugly wood screen across the chancel, and in the north wall

¹ So Browne Willis; but more correctly "Mael and Sulien."

of the chancel a pointed arch with dripstone. The font is square, upon a pedestal of like form. The exterior whitewashed. The situation picturesque.¹

DISSERTH.

1839.

This church is even smaller than Meliden, and has neither aisles nor distinction of chancel. There is no steeple. The west doorway appears to be Norman with very plain shafts. Some windows are trefoil-lancets, others square-headed. The east window is Perpendicular, of five lights, and is remarkable for the very fine stained glass which it contains, in which appear figures of apostles, kings, etc., very well preserved. The interior is modernised and pewed.²

In the churchyard is an ancient cross with knotted sculpture.

GWAENYSGOR (ST. MARY).

14th Jan. 1854.

A neat little Welsh church, recently³ put into good repair and nice order. As usual, the plan is single, without aisles, or distinct chancel, with the small open bell gable at the west end, and a south porch, which is unusually large, and the more remarkable from being vaulted in stone. Within this porch is a curious doorway, of very wild character, and perhaps early. The

¹ The church was re-opened on August 2, 1881, after a restoration which embraced the removal of the high and unsightly pews put up in 1843 in lieu of those mentioned as above, and the substitution of open seats.

² This church was re-opened, after restoration, on Sept. 22, 1875. A small aisle or chantry for organ and vestry has been added on the north side, and also a south porch, and open seats substituted for the pews. The beautiful east window, dated 1450, appears to represent Our Lord's genealogy from the Kings of Judah. The central figures of each light are crowned and gorgeously robed kings seated, and figures of ancestors of Our Lord on either side. In the central light is a king, and Joseph at his side; above, David playing on his harp; and above him the Blessed Virgin Mary holding the Saviour, and surrounded by an aureola of glory. (W. A. Leighton.) The churchyard cross is described and figured in Professor Westwood's *Lapidarium Walliæ*, p. 208, plate xc.

³ A. D. 1846.

door has a very odd straight-sided arch of rude character, rising at once from the jambs, and is set under a pointed arch, the intermediate space or spandrels being ornamented with a kind of panel or diaper work, something in the form of roses, but shallow, and with a kind of sunk panelling. The character is very strange and of doubtful period. The east window is Perpendicular, of three lights. On the north-east is a plain slit; other windows are square-headed, of late character, and some new. There is no west window nor door. The roof seems to have been renewed and is open, of cradle form. The seats are all open and new. The font has a square bowl, upon four legs, panelled with starred circles.

In the churchyard is the shaft of a cross.

MELIDEN (ST. MELID).

1839.

A small church with a nave and chancel, and large rude south porch. No steeple, but a bell hung in an open arch over the west end. The roof shingled. The nave is wide, and the windows mostly square-headed and late Perpendicular, but some modernized. The pews regular; a great want of ancient features, and, though neat, very modern in appearance. The font a plain octagon, on a base of like shape.

RHUDDLAN (ST. MARY).

1829.

This church has the frequent Welsh arrangement of a double body of some length, the chancel occupying the east end of the northern, and a tower at its west end. The arcade is low, of six pointed arches, with plain octagonal pillars having capitals. The tower opens to the nave by a pointed arch. The whole seems to be of the poor Welsh Perpendicular. The east window is of that character, and contains some portions of stained glass. At the west of the south aisle is a triple window with obtuse unequal lights.

The other windows are modern. The roof is of open timbers, with rude foliations as at Abergeley. The tower is coarse, with rude belfry windows and a battlement; its west window walled up. The tower is engaged at the west end of the northern aisle or body, and is remarkable for being oblong and not square, wider from east to west. It opens to the nave by a plain pointed arch, with continuous mouldings. The arcade is of six arches, of which the western is stopped by the wall of the tower. There is a plain piscina in the south aisle, but some way from the west end, showing that there was once an altar there. The font octagonal and small, attached to a pier. There is a modern Gothic monument to Dean Shipley, in form of three ogee sedilia, and another to Elizabeth and Frances Stapleton, who were married in this church on the same day, to Watkin Williams, Esq., of Pembedw, and Sir Robert Cotton, Bart.; and died, aged 86 and 85, April 26th and April 28th, 1829.

There is a cross-flag on a slab outside the church, and another with both cross and sword. The situation is good, on an eminence commanding a fine view, steep above the Vorgd.

1870.

Rhuddlan Church, restored recently by G. G. Scott. The pews have given way to open seats, and the general effect is now solemn, though simple.

All the windows have been restored. They are mostly of two lancet lights, but one on the north side, set high in the wall, is of two lights, with rather curious Decorated tracery.¹

TREMEIRCHION.

A small church and very low in elevation, consisting only of an undivided nave and chancel, with a kind of

¹ The tower-arch has also been re-opened, and the lower portion of the tower screened off as a vestry, in lieu of the previous one at the west end of the south aisle, which has been converted into a baptistery.

transept recently added on the north. There is no steeple, and the architectural character is very ordinary; the windows on the south are square-headed and appear to be modern. The east window has three trefoiled lights within a pointed arch, and some stained glass, not apparently Perpendicular. Another window on the north of the altar may be Decorated, and has two lights with trefoil heads. The interior has rather a modern appearance, and the roof has a modern ceiling of bad appearance, the original roof being removed. There are texts in illuminated characters on zinc on the walls. On the north wall is a very elegant Decorated tomb, beneath a fine arch having hood moulding with finial and head corbels, and fine double feathering with the four-leaf flower on the cusps. On the tomb is the effigy of an ecclesiastic, with a small lion at his feet, and the sides of the tomb are panelled with ogee canopied niches with pinnacles between them. The four-leaf flower appears in the spandrels and round the shields. The legend runs, "Hic jacet David ap Roderic ap Madoc."¹ In the transept is placed a cross-legged effigy of Sir Thomas Pounderling, bearing a shield charged with a lion rampant. The font has an octagonal bowl, the alternate sides small, on a square panelled base.

In the churchyard, on a slab, is some curious sculpture, with scrolls and knots; on another appears a cross; and there is on another an effigy of a priest in a chasuble with a singular square cavity in his breast. There is also a rood in the churchyard,² having fine ogee canopied niches on each of the four sides, with

¹ "Hic jacet David ap *Hovel* ap Madoc." He is believed to be identical with "Dafydd Ddu Hiraddng", a canon of St. Asaph Cathedral, and vicar of this parish about the middle of the fourteenth century. If so, he was the translator into Welsh of the "Officium B. Maris", printed in the *Myvyrian Archaeology*, 1870, pp. 367-77.

² The churchyard cross was sold a few years ago by the parochial authorities, and the proceeds applied to the repairs of the parish church. It is now at St. Beuno's College.

sculpture representing the Holy Family—the crucifix and two apostles. The church is filled with pews.

There is a south porch and west door. In a large gallery is a finger-organ.

DEANERY OF CAEDEWAUN.

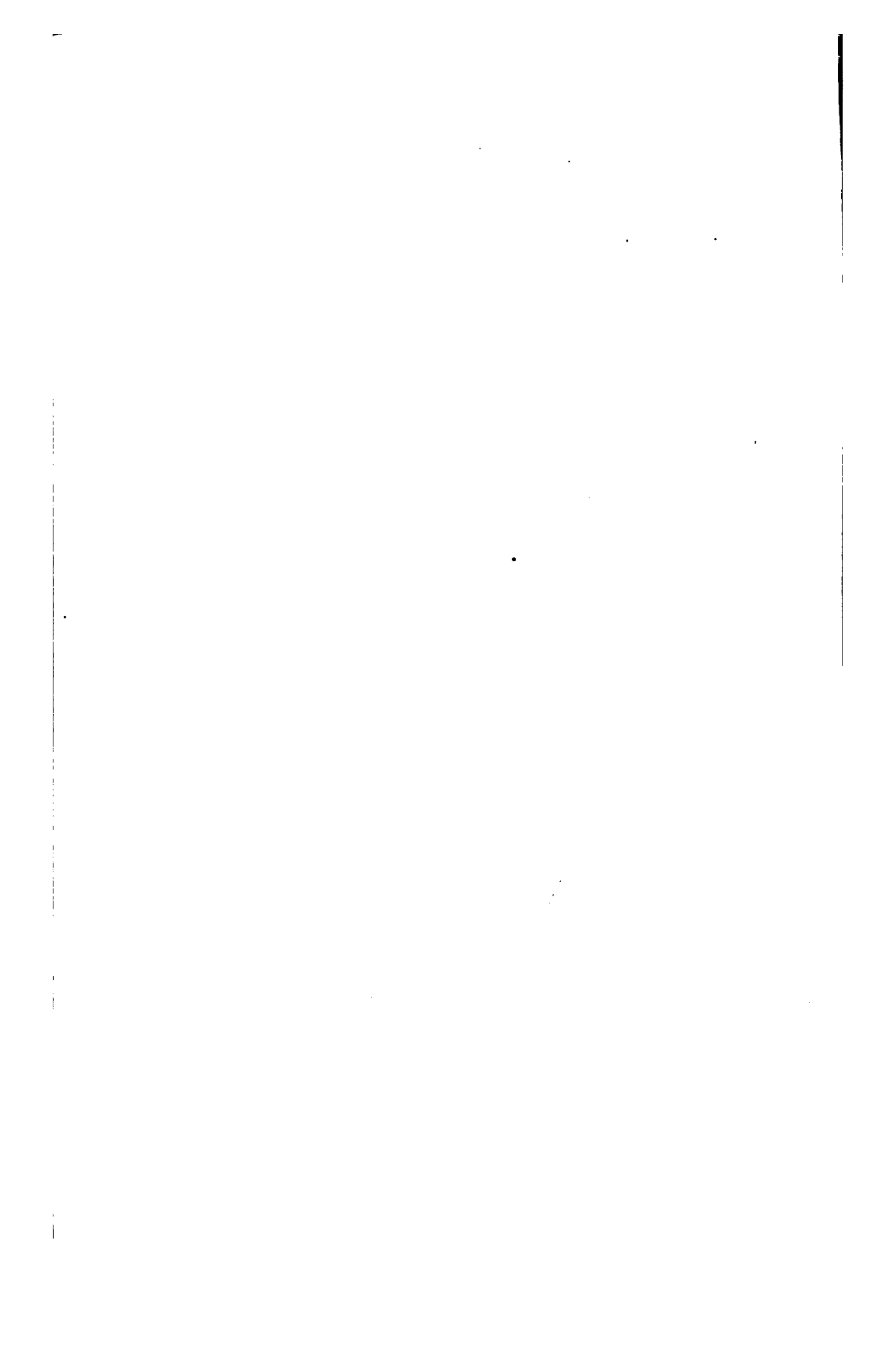
ABERHAVESP (S. GWYNOG).

Oct. 26th, 1855.

A small church of single form without distinction of chancel, and at the west end a short tower not quite equalling in height the roof of the nave, and surmounted as usual in this county by a pointed wooden belfry or cage. The windows are mostly square-headed, and of late, poor character; but there is one plain Norman one on the north side of the chancel, and at the east end a plain single lancet. The south porch is modern and of brick, the roof open (with foliated panels); the tower coarse and rude, without openings. The churchyard very pretty and the graves adorned with flowers.

The church was in great measure rebuilt about 1860, when new windows were inserted and a new tower built at the west end, which is bald and unsatisfactory, with battlement but no pinnacles; but the former characteristic belfry was far preferable. The roof remains untouched, and probably much of the walls is original. The internal arrangements bad.¹

¹ “On a certain Monday in November 1866, a sufficient number of hands were introduced by the Rector, the gallery was removed, the skylights closed, slated, and plastered; the pew doors removed, and the pews cut down to one uniform height; the pulpit, with its first and second story, was lowered and removed; and the font placed in its proper site; and all was finished by Sunday.” (Thomas’ *History of the Diocese of St. Asaph*, p. 311.) In 1877 the nave was reseated, a new pulpit and desk erected, and the chancel and aisle floored with encaustic tiles.





LLANDYSSUL CHURCH.

LLANDYSSUL (S. TYSUL).

April 21st, 1858.

This church has merely a nave and chancel undistinguished, and nearly all the ancient features were obliterated, probably early in the last century, when the windows were altered to their present form, and the original roof mutilated and masked by a flat ceiling of plaster. Dormer windows are inserted in the roof, which though incongruous, contrast favourably with the hideous round-headed ones inserted in the walls. The east window retains some indications of its original pointed character; and its hood moulding and part of the jambs may be seen, and two heads which supported the hood. There is over this window in the gable a small-pointed arch or niche. A portion of the timbers of the original roof may be seen over the east end, where is a good tie beam with chamfer and flowered bosses. The pews are ugly, but uniform. The most remarkable feature of the church is its curious and characteristic belfry, which is one of the best specimens of a kindred sort found in Montgomeryshire and Radnorshire.¹ It consists of strong wooden frame work erected from the ground, within the west gable, piercing through the roof, and expanding then into a bell chamber with open over-hanging gallery, surmounted by a pointed dove-cot looking turret. The timbers are very strong, and a large quantity of wood is used. This feature is peculiar to localities where wood abounds.²

LLANLLUGAN (S. MARY).

22nd Aug. 1867.

A rustic Welsh church still unaltered,³ and on a pretty secluded site; comprising a nave and chancel

¹ Specimens of the wooden belfry are at Manafon, Llandinam, Knighton, Llanbister.—S. R. G.

² In 1866 a new church was built on another site, and the old one, being much dilapidated, ceased to be used for divine service.

³ The church was restored in 1873, when it was re-seated and furnished, and the fourteenth century oak roof opened out.

undivided, with south porch and wooden belfry over the west end. There is a step marking the boundary of the chancel. At the west end is neither door nor window; there is a priest's door on the south of the chancel, with flat arch, and a window of two lights, late Perpendicular. The east window is a good Perpendicular one, early in the style, and contains several fragments of very good coloured glass—unhappily mutilated. Amongst these may be seen a Crucifixion; the arms of France and England; some figures of Saints under canopies; the motto of the garter, “Honi soit qui mal y pense”, and some other figures and inscriptions, amongst which occurs “Ora pro bono fabricari”, and in another part appears the date *ciiii*.¹ In the south-east window is also a fragment of gold-coloured glass. The roof is coved and panelled. There are very rude open seats and a few pews. The font has a plain circular bowl. The doorway within the south porch has plain continuous arch mouldings.

LLANMEREWIG (S. LLWCHAIARN).

16th Sept. 1858.

A small church, originally mean and unpretending, but now altered and ornamented in a very questionable manner, though at some expense and with the best intentions. It comprises a nave and chancel, undivided. Originally there was no tower; but one of a curious character, of brick, with gabled sides, has been added. The south porch, also of brick, is very ornate and out of character, with a large trefoil-headed outer door, imitating Early English. The old walls are rude and plain; that on the north little altered, and has bad, mean windows. On the south is a plain double-window of two obtuse-headed lights. One window is a mere slit. On the south side gables have been added, and the alterations are generally out of character with the simplicity of a remote village church. Nor is the interior satisfactory, though neat and well cared for.

¹ The letters are “CCCCLIII”.

The pews remain, the pulpit very high, and there is a west gallery. The reredos has decorative colour, but not in good style. The bowl of the old font is placed in a window sill, and is plain and circular. There is a recess in the north wall. The churchyard is very large, and presents a very lovely tranquil scene, beautifully planted with flowers, and in the midst of a delightful landscape.

The architectural alterations were carried on, 1839, 1842, 1843.

MANAFON (S. MICHAEL).

July 21st, 1869.

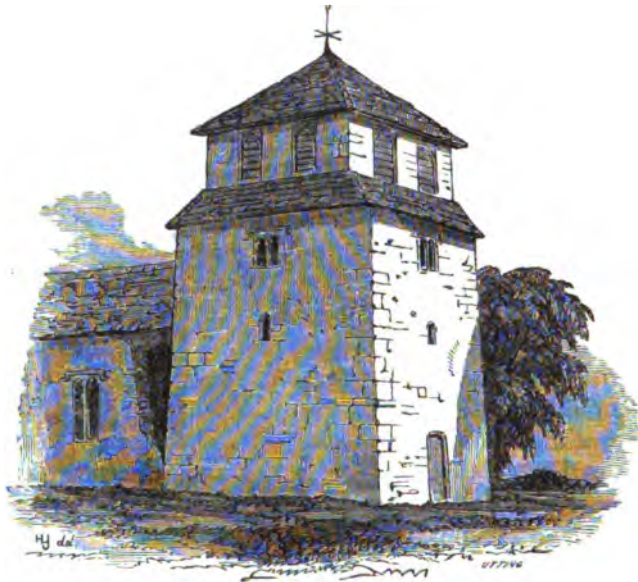
This church has been so completely renovated,¹ as scarcely to retain any ancient features. Probably a portion of the wall is ancient, and the roof appears to be of the original construction, with collar and diagonal timbers above. The church consists of merely nave and chancel, with south porch and modern wooden belfry. The east window is Perpendicular, of three lights, with transom, and clearly original, of a kind frequently found at the east end of Welsh churches. The other windows new and square-headed. The interior is neat and well arranged, with open seats, and has some new coloured glass. The churchyard remarkably pretty. The font has a circular bowl, with Norman chevron ornament; doubtful if old.

NEWTOWN (ST. MARY).

The plan of this church is a low west tower, nave, chancel, and south aisle. The exterior is white-washed; the tower massive and rude, surmounted by a wooden belfry. Most of the windows are square-headed and late, but there is one Decorated one of two lights on the south side. The east windows are Perpendicular, and there is one square-headed window on the north, which may be Decorated; others have been modernized. There are eight pointed arches dividing the body from

¹ This was done in 1859.

the aisle, which rise from octagonal piers—the whole constructed of wood, with a kind of pendant within the arches. Of these, three arches are within the chancel; the date of them is probably in the seventeenth century. The only striking features within are the fine rood loft and the chancel roof. The former is of great beauty and very perfect, having several courses of ornament, and the vine-leaf cornice; beneath the loft itself there is fine varied panelling and ornamental bosses, each compartment containing a different pattern.



The whole is painted and gilt; upon it is placed the organ.

The roof of the chancel is boarded and divided into panels, with angel figures in the cornice. The font has an octagonal bowl, panelled with quatrefoils, and painted red. The Severn runs close under the churchyard, and the graves are adorned with flowers.¹

¹ The old church has been for some time a complete ruin, the only portion remaining being the tower and some of the walls. The beautiful rood-screen has been transferred to form a reredos in the new church, dedicated to St. David, built in 1847 from the plans of Mr. Thomas Penson.

DEANERY OF DENBIGH.

ABERGELE (S. MICHAEL).

This very large church, which is of unusual length, may be said to consist of a west tower, a nave, and chancel, with north aisle extending along the entire length. The style is, as usual, late and plain Perpendicular. The tower is rude, with a battlement, but no buttresses. The whole exterior is whitewashed. The windows are some square-headed, some pointed; many with good tracery; the two at the east end are of five lights each, of very good character, and having fine pieces of stained glass. The division between the body and aisle is formed by six Tudor arches, springing from light octagonal columns. Part of the west end of the aisle is used as a school. The roof is of rather rude woodwork, of a character not very uncommon in Wales, and not altogether with bad effect.

The font is a plain octagon, on a pedestal of similar form.¹

DENBIGH (S. HILARY).

Aug. 18th, 1847.

A poor church, much modernized; comprising a nave with north aisle, a chancel, and a small coarse western tower. The latter has no buttresses, its west door mutilated, and but little architectural character about it. There is but little good work about the church.

¹ A National School having been built in 1836, it is evident that these "Notes" were of earlier date; since which time there have been several improvements. In 1857 the east window of the north aisle was filled with memorial glass representing the patron saint overcoming the dragon; in 1858 the pillars and arches were scraped and cleaned, and the oak principals of the roof repaired; in 1861 the tower was raised, new windows inserted, and buttresses added. Other memorial windows were subsequently inserted; and in the year 1879 a thorough restoration was carried out, at a cost of £2,500, from the plans of Mr. A. Baker.

The arcade of the nave has five obtuse and late arches, with octagonal pillars. The chancel arch is pointed and better, springing from moulded corbels. On each side of it is an opening of pointed form, which seem to have been hagioscopes. There is a small single window trefoiled in the head on the south side of the nave. All other windows are modern, and of the worst description. There is a block cornice on the south side of the chancel externally. The ground falls rapidly at the east end of the church, so there is room for a chamber under the chancel, in which a school is held. There is a mean small font; ugly pews; and a west gallery with an organ.

Later Notice.

The east window, and those on the south, retain the original pointed arches, but mullions and tracery are gone. This church was once the chapel of the castle, and stands within the outer bailey, and being placed so high above the town is inconvenient for the inhabitants. Near it, now within a garden, is the ruin of a large church, begun, and never finished, by the Earl of Leicester, intended to have three equal aisles and numerous windows.

WHITCHURCH (S. MARCELLUS).

Aug. 18th, 1847.

A larger church than usual in North Wales, having a nave with undivided chancel and south aisle continued to the east end, and a western tower. The whole late Third-Pointed, and of the sort often found in Wales. The tower is very plain and coarse, embattled, but without buttress or string course; the belfry windows obtuse-headed and double; the arch from the tower to the nave narrow and pointed, rising at once from the wall. The arcade has five very fairly moulded Tudor arches with octagonal pillars, superior to most of the late work of Wales. The hoods spring from angel figures bearing shields. The roofs are

rather good, open with collar and hammer beams. The east windows are large and both of five lights, with pretty good tracery and some pieces of stained glass. The southern windows are mostly of three lights, without foils. Those on the north fewer in number and square-headed. In some parts of the church is a cornice with a chase of animals. The font octagonal and plain. In the south aisle of the chancel is a large Elizabethan monument.¹ The exterior is whitewashed. The porch is large and plain. In it is a mural brass, 1575, to Myddelton,² with engraved figures of



Myddelton Brass in Whitchurch.³

¹ Sir John Salusbury of Lleweni, known as "Syr John y Bodiau", and "Dame Jane his wiewf." He is represented as a knight in full armour, and died in 1578. The date of her death remains blank.

² Sir Richard Myddelton, Governor of Denbigh Castle, *temp.* Edward VI, Mary, and Elizabeth, *ob.* 1575. Of his nine sons, William, the third, a sea-captain, translated the Psalms into Welsh metre; Sir Thomas, the fourth, became Lord Mayor of London, and with Rowland Heylyn went to the joint expense of publishing the first handy octavo edition of the Bible and Prayer Book in Welsh, ed. 1630; and Sir Hugh, the sixth, brought the New River into London. The brass is engraved in Smiles' *Lives of the Engineers*.

³ From Smiles' *Lives of the Engineers*, by permission of Mr. Murray.

him and wife kneeling at a prayer desk, with several children kneeling behind them, and a long inscription.

Later Notes.

The arcade resembles that at Mold. The roofs are good, and much of the same make in both aisles, with collars and brackets; the larger timbers coinciding with the piers of the arcade; the others with the points of the arches, and borne on fine figures. There is a cornice just under the roof, partly of flowers, partly of the chase of animals, as seen at Mold, Holt, etc.; but interrupted and damaged. There is part of a wood screen in the tower arch, which seems to be part of the rood loft, with the projection in the centre. There is in the east portion of the south aisle a fine high tomb of alabaster to Sir Thomas Salusbury and his lady, with their effigies on it, 1578. There are heraldic shields on the centre of each side; on the north side are two female figures in relief, and two swaddled children; on the south are several figures of knights in armour and two females.

ST. GEORGE (OR KEGIDOC).

1840 and 1869.

A church of genuine Welsh character, consisting of two equal aisles, undivided, and separated by a coarse arcade of four very obtuse arches, on octagonal pillars of rude construction, swelling up to the spring of the arch, but with scarcely a proper capital. The whole seems to be late and coarse Perpendicular. The windows on the south have two obtuse lights, to which a label has been added; on the north they are of three lights, debased and unfoliated. The two east windows have each three obtuse lights. There is a large plain south porch and a priest's door on the south, with Perpendicular label and Tudor arch. The walls are low; there are no west windows, and a modern bell cot with open arch is on the west gable of the southern aisle. The roofs are tolerable, of a frequent Welsh character,

with quatrefoils over the tie-beam, but not similar in each part. There is rather more of carving over the eastern portion. The font is modern. The pews are ugly but regular, and rather new. The altar is now set in the centre of the east end, in a line with the arcade. There is an organ, and on the north side has been added a kind of mausoleum for the Dinorben family, in showy but unsatisfactory Perpendicular Gothic.

The site is pretty, on an elevated spot, looking over Morfa Rhuddlan and the sea.

HENLLAN (S. SADWRN).

March 28th, 1855.

The body of this church is wholly modernised, the walls for the most part rebuilt, and the windows of vile modern Gothic, except the east end, which retains the original window, a large handsome Perpendicular one, of five lights, of a character resembling many others which occur in North Wales, having rather wide lights, and a transom, and some fragments of ancient stained glass. There is also a piscina in the south wall, but about the centre, not at all near the east end, whence it appears that an altar must have existed there. It is small trefoiled and with round basin. The north door now opening into a vestry appears also to be ancient. The church originally consisted only of a body and chancel without aisles, and the walls have not been altered, so that the space is still the same; but the modern roof and hideous pews and glaring new windows make the interior as horrid as possible.¹

One feature is very remarkable—the steeple, which stands perfectly detached from the church, at some

¹ The church was reopened on June 31, 1879, after a restoration which comprised the reseating, and the dividing the chancel from the nave by a stone screen, the placing of stained glass in the east window, and the insertion of two new windows in the west end, and the erection of a south porch. Architect, R. Lloyd Williams. Outlay, £1,900.

distance eastward of it. It is a very plain low embattled tower with rude belfry windows, placed upon a bold piece of rock. The churchyard presents a most uneven surface.

LLANELIAN.

July 17th, 1851.

The church is in a very elevated situation, commanding a grand view, including a fine extent of sea. It is of a common Welsh type, two aisles or bodies, equal in length and height and breadth, with single bell gable at the west of the southern, and a plain south porch. The chancel is undistinguished, except by the boarded panelled ceiling over the east end of the south aisle which forms the sacarium. The roofs of the remainder of the church are open, of a kind almost universal in North Wales; but there is a panelled cornice to part of that at the east end of the north aisle. There is an internal arcade of five very coarse Pointed arches with rude square piers, having no caps. The prevailing style is rude third-Pointed. At the east end of the south aisle is a three-light window of poor character, which seems to have once had a Pointed arch; on the north, a square-headed one trefoiled, of three lights. On the north are late windows with labels; those on the south are modern and poor. At the west end of the southern aisle is a small, mean, square-headed one of two lights. In the west gallery appear some remnants of the panelling of the rood loft. The font is an ordinary octagonal bowl, on a similar stem. There are a few plain old bench ends, but the church is generally pewed. The outer walls partly whitewashed.¹

¹ The church was restored in 1859. The east windows are filled with memorial glass; that of the chancel to John Lloyd Wynne of Coed Coch and Teyrdan, *ob.* 1862; and that on the north to Mary his wife, daughter and heiress of John Holland of Teyrdan, *ob.* 1844.

LLANFAIR TALHAIARN (S. MARY).

June 30th, 1856.

This church consists of two equal low bodies, with an open Welsh belfry over the west gable. The whole very late and rude. The roofs are of the form common in Wales, with open timbers of fair construction and appearance. The arcade is very low and rude, and has six arches, of which the four western are obtuse and mis-shapen; the two others more pointed, the piers are square, with chamfered corners, and no capitals. The two east windows are bad and modern; the others poor and square-headed, without foils, of the seventeenth century. The space occupied by the chancel seems to comprise the two eastern bays, and the altar is in the south body. The font has an octagonal bowl; the alternate sides smaller, and having a kind of cushion against them. The legs have a debased look. A kind of bath has lately been erected in the western part of the north aisle for the purpose of practising immersion as desired by an adult person who sought to be baptised.¹

LLANGERNYW (S. DIGAIN).

Aug. 20th, 1847.

A rude and plain cruciform church without aisles, having the usual little open belfry at the west end. The chancel is short; the transepts large. There is a window in the north transept of three lights trefoiled, apparently third-Pointed, and in the south transept a debased one of three obtuse lights without foils. The other windows are chiefly modern, of the worst description. The roof is very low. The east window has lately been restored, of late third-Pointed character, and contains some good stained glass, commemorating the late (Howel) Lloyd of Hafodunos (*ob.* 1783, and Dorothea his wife, *ob.* 1801). The font a panelled octagon.

¹ The church has been restored from the designs of Mr. Scott, and was reopened on April 19, 1876.

LLANNEFYDD (S. NEVYDD).

27th March 1855.

This church follows a common Welsh arrangement, having two equal bodies, or aisles, and an open bell gable for two bells over the west end. The whole is Perpendicular, and the windows have luckily been untouched. The two east-end windows are large and good, each of five lights, with transoms and wide lights. In them are considerable fragments of stained glass. The other windows are also Perpendicular, of two and three lights; one on the north of three lights without tracery. The arcade is of five Pointed arches, upon light octagonal columns with capitals. Both aisles have respectable open roofs, of the Welsh kind, with foliated figures rudely cut over the beams. The altar is at the east end of the south aisle; there are no west windows, but a plain south porch.¹

LLANSANNAN (S. SANNAN).

Oct. 1st, 1869.

This church retains its original double-bodied form, like others in the neighbourhood; but has been so much altered, probably within 150 years,² as to retain scarcely any one original feature of detail.

It has the two equal aisles or bodies, but not divided now by an arcade—merely fluted wooden pillars of square form supporting the roof. The altar is now placed in the centre of the east end, in line with the pillars. The windows are all of the plainest and poorest form, with round heads. The bell-cot is square-topped, and has two open arches, and is set in the centre of the west end, where the roof is carried into a gable. A doorway at the west end, having an obtuse arch, may be original. There is a plain south porch and a small modern font. The pews are unimproved,

¹ The church was reopened 21 October 1859, after much renovation.

² It was rebuilt in 1777.

and there is a west gallery. The pulpit is too high, but has some very good Caroline carving. There is a bench end with rather coarse poppy-head, bearing the date 1634.¹

LLYSVAEN (S. CYNFRAN).

July 17th, 1851.

Much resembles Llanelian, but is somewhat inferior to it. The site similar but more dreary, the form the same in almost every particular. The arcade here is of four arches only, but just like that of Llanelian. There seem to have been no original windows on the north, but some modern ones inserted. On the south they are debased, without foils and very flat. The two eastern ones also flattened, of three lights, without foils, but some remnants of ancient stained glass. The roofs are open and Welsh, of rude character. There is no distinction of chancel, except in the slight contraction of the north wall approaching eastward. The church is pewed, and has a west gallery. The font is very small, of octagonal form and doubtful age. The exterior is partially whitewashed.²

NANTGLYN (S. JAMES).

June 1st, 1870.

This church has undivided chancel and nave, and was so completely renovated in 1862, that it is doubtful whether any portion remains that is original. But probably the west wall is so, as there is in it trace of a plain obtuse arched door. A new bell cot has been raised on the west end. The windows inserted are not happy. On the north and south single trefoil-headed lights, much too wide and too closely set, and a triplet

¹ In 1879 above £1,000 were spent on its restoration, and it was reopened on June 12th.

² The church was reopened on St. Luke's Day, 1870, after a very effective restoration by Mr. G. E. Street. The chancel is now divided from the aisle by a handsome oak screen designed from fragments of an older one. There is also a new reredos of Caen stone; and the new pulpit and font are of Caen stone well wrought.

of like character at the east end. The best thing that can be said of it, is that the internal arrangements are fair and neat, with open seats and a tolerable open roof. In the churchyard are some fine yew trees.

DEANERY OF DYFFRYN CLWYD.

CLOCAENOG (S. TRILLO.¹)

Sept. 15th, 1855.

This church is of a common Welsh make, with no aisles and without distinction of chancel, and at the west end an open bell gable. The style is late Perpendicular. There is a fair open roof of the prevailing character with pierced trefoils above the collar. There are scarcely any windows on the north. At the east end a large one of five sprawling lights, with transom above them, and tracery in the upper part. There is in it some tolerable stained glass, mutilated and confused, but with fine colours.² The north-east window, within the enclosure of the chancel, is of two lights, and appears to be Decorated. On the south side the windows are square-headed and late, of two and three lights. There is a wood screen for the rood loft, of five divisions, with tracery; the lower part pierced. The font has an octagonal bowl. The pews are new, and the church tolerably neat. There is no west window. The churchyard is entered by a lych gate.³

¹ Another dedication was to St. Foddyd; and this is confirmed by the will of "Joannes ap Hóll Llud, clericus Bangorensis diocesis", who directs his body to be buried "in ecclesia Sancte Medwide Virginis." (*Arch. Camb.*, 1876, p. 221.)

² The following entry occurs in the oldest Register: "Upon the east window of Clocaenoc Church this inscription is left, though somewhat defaced: "Jesu Christ of might is most, Have mercie on them that made this cost, a'o D'ni mccccxxxviii."

³ The church was much improved in 1856-57, at an outlay of £400; and in 1882 a further restoration was carried out at a cost of £700. In the course of this work some frescoes were discovered on each side of the chancel-window.

(To be continued.)

THE
 CELTIC ELEMENT IN THE DIALECTS OF THE
 COUNTIES ADJOINING LANCASHIRE.

(Continued from p. 31.)

ENG. DIAL.	CELTIC.
<i>Mag</i> , to tease incessantly (S.); a chatterer (S.); Fr. <i>moquer</i>	Ir. Gael. <i>mag</i> , to jeer, scoff, deride; <i>magadh</i> , jeering; Ir. <i>magar</i> , a word; <i>magaire</i> , scoffer; <i>macha</i> , termagant, scold
<i>Mailin</i> , ¹ a farm (Cu.); A.-S. <i>mal</i> , tribute, toll; O. N. <i>mali</i> , a soldier's pay	Ir. Gael. <i>màl</i> , rent, tax; Gael. <i>malair</i> , a renter, one who holds under another
<i>Mammock</i> , ² to cut into fragments (S.)	W. <i>mân</i> , small, petty; Corn. <i>man</i> , a trifle; Ir. Gael. <i>min</i> , small; Manx, <i>miniag</i> , a pinch, a crumb; -oc is a Celtic verbal formative
<i>Mandrel</i> , a pickaxe pointed at both ends, used by miners (S.)	W. <i>man</i> , <i>maen</i> , stone; <i>dryll</i> , fragment; <i>dryllio</i> , to break in pieces
<i>Marrow</i> , a kind of sausage (W.)	Ir. Gael. <i>marag</i> , pudding, sausage; O. Ir. <i>maroc</i> , iolla, trolliamen (<i>Ir. Gl.</i> , p. 116)
<i>Mastel</i> , part of an arable field never ploughed (Cu.); A.-S. <i>mæst-lond</i> , pasture-land (Ferg.); <i>mæst-lond</i> is land where swine were sent for <i>mast</i> , i.e., acorns, etc.	W. <i>maes</i> , field, open field; <i>tir</i> , land, earth; Ir. Gael. <i>magh</i> , plain, field; <i>tealla</i> , land; Lat. <i>tellus</i>
<i>Mawksed</i> , ³ roughly fingered, rumped (S.)	Ir. Gael. <i>mag</i> , paw, hand; <i>magach</i> , having clumsy hands; <i>magair</i> , to paw, to handle roughly
<i>Mawn</i> , <i>man</i> , a rock or stone (Cu.)	W. <i>man</i> , <i>maen</i> , stone, block of stone
<i>Mell</i> , a conical but not peaked hill, standing alone (Cu.); O. N. <i>muli</i> , frons montis	W. <i>moel</i> , a bare, conical hill; Ir. Gael. <i>maol</i> , id.
<i>Mell</i> , the last cut of corn at harvest (Cu.); <i>mell</i> supper, the harvest supper (Cu.)	Ir. Gael. <i>meithle</i> (<i>th</i> silent), reaping; <i>methil</i> , id.; Ir. <i>mealaidh</i> (<i>r. mel</i>), a reaper; Manx, <i>mail</i> , a company of reapers; <i>meilley</i> , harvest home; W. <i>medel</i> , reaping, company of reapers; Sans. <i>mêth</i> , <i>mêdh</i> , to strike, to kill, to cut

¹ The reflex influence of the vowel in the second syllable is according to a Celtic rule.

² "I warrant how he *mammocked* it."—*Cor.*, 1, 3, 7.

³ From *nâg* or *mâc* would be formed *mâcas*, to handle roughly, whence *manks* would arise. This infinitival form is for -at, and is a Cornish peculiarity. See Zeuss,² p. 535, where the Cornish verbs, *gwelas*, to see, *golyas*, to watch, are cited.

ENG. DIAL.	CELTIC.
<i>Mell</i> , the jockey who was last in the race was called the <i>mell</i> (Cu.)	Ir. Gael. <i>W. mall</i> , slow, tardy, late; Ir. Gael. <i>maille</i> ; Manx, <i>meill</i> , slowness, delay
<i>Mennon</i> , a minnow (Cu.)	Ir. Gael. <i>meanan</i> , a small thing; Corn. <i>minow</i> , id.; Ir. Gael. <i>min</i> ; W. <i>mán</i> , small, petty
<i>Meols</i> , white goose-foot (<i>Chenopodium album</i>), so named from the ball-shaped ovaries (Cu.)	Ir. Gael. <i>meall</i> , ball, globe
<i>Messel</i> , ¹ a toy dog, a term of reproach for an untidy child (Cu.). Halliwell has <i>messin</i> and <i>messon</i> . Mr. Ferguson gives <i>messian</i> as the Cumberland form	Ir. Gael. <i>measan</i> (<i>mesan</i>), lap-dog, puppy; Corn. <i>meslarn</i> (<i>lan</i> =full), a mastiff; Ir. <i>meas-chu</i> (<i>cu</i> =dog), a lap-dog, from <i>meas</i> , love, regard, a foster-child
<i>Met</i> , a measure of two bushels (Cu.); A.-S. <i>mitta</i> , bushel, measure (?); <i>mit</i> , a shallow tub (S.)	W. <i>mit</i> , a shallow vessel, a large wooden vessel (<i>tina</i> , Dav.)
<i>Methe</i> , to choke or breathe hardly (Cu., H.). <i>Methy</i> denotes the heavy breathing in high situations (Cu.); A.-S., <i>mēthe</i> , weariness, fatigue; but the Cumberland word denotes embarrassment, not fatigue	W. <i>methu</i> , to fail; <i>methledd</i> , <i>methl</i> , embarrassment; <i>meth</i> , failure
<i>Metheglin</i> , a fermented liquor made of honeyed water (S.)	W. <i>meddyglyn</i> , hydromel
<i>Meuthy</i> , mild and damp; said of weather (Cu.)	W. <i>mwyth</i> , soft, mild; Ir. Gael. <i>maoth</i> , soft; Corn. <i>meth</i> , wet (<i>Corn. Gl. Phil. S.</i> , 1868)
<i>Midgen</i> , the omentum of a pig (S.)	W. <i>midiad</i> , an inclosing or hemming in; <i>cen</i> , in comp. <i>gen</i> , a skin
<i>Moggins</i> , shoes with wooden soles, commonly called clogs (C.)	Ir. Gael. <i>mogan</i> , boot-hose, a galligaskin
<i>Moiled</i> , <i>moilet</i> , hornless (S.)	W. <i>moel</i> ; Ir. Gael. <i>maol</i> , bare, bald, smooth, hornless; in O. W. laws, <i>eidion moel</i> , a hornless ox; Manx, <i>meayl</i> , bald, hornless
<i>Moilin</i> , a silly fellow (Cu.)	W. <i>moyll</i> , soft
<i>Moodle</i> , to fold up (W.)	W. <i>mod</i> , an arch; <i>mod</i> , circle, turn, fold; <i>mydedd</i> , curvature; <i>mydylu</i> , to form hay into cocks; Sans. <i>mudrā</i> , seal ring (?)
<i>Morlan</i> , ² the name of a fair held at Keswick on the 2nd of August; W. <i>mawr</i> , great, and <i>llawr</i> , flood	W. <i>mawr</i> (<i>mor</i>), great, and <i>llan</i> , church. The fair was held in the churchyard of the chief or parish

¹ "Dame Julia's *messel*" (Hall, 1646). Not a cur, as Mr. Halliwell (now Halliwell-Phillips) says, but a lap-dog or fancy dog.

² This word may, perhaps, preserve the memory of an early custom. "Several of our most ancient fairs appear to have been usually held on the original Church holidays. Besides, it is observable that fairs were generally kept in churchyards, and even in the churches."—Hampson, *Med. Æri Kal.*, 355.)

ENG. DIAL.

- (Ferg.); but *llano* means the influx of the tide
- { *Mosker*, to rot or gather corruption (N., R.)
 { *Mosy*, in a state approaching to rottenness (S.)
- Mother*, a round piece of leather on the bladder of a football (S.)
- Mow*, futuo (Teesdale); applied only to the male
- Muchin*, *muckin*, a pig (S.)
- Mug*, a mist, a fog (S.); O. N. *möckvi*, darkness, shade; *mugga*, caligo pluvia v. *nivalis* (Hald.)
- Muggin*; to receive a *muggin* is to be beaten (C.); cf. *mug*, to beat with the hand (Leeds)
- Mug-sheep*, the white-faced kind from which the Leicester breed originated. A hybrid word, from *mug*, the face (Ferg.)
- Mull*, peat-dust, anything crumbled (Cu.); *mullock*, refuse (S.); Du. *mollem*, *molm*, mouldering stuff, grit, dust; *mullen*, to crumble
- Mundle*, a spatule or ladle used by miners to separate the ore, a kitchen-utensil (S.)
- Murl*, to crumble (Cu.) For the termination *-l* or *-al*, see *Burl*
- Murle*, to muse attentively (Cu., Hall)
- Musey*, inquisitive. "Tak care whad yo bin about; her 's very *muscy*" (S.); O. Fr. *muser*, to muse, dream, study, pause or linger over a matter (Cotg.)
- Nache*, the rump (Cr.)
- Nan*, equivalent to "I beg your pardon", when anything is not heard or understood. "What is it, pray?" (S.)
- Nanny*, the stomach (S.)
- { *Nattle*, to strike slightly (W.)
 { *Naze*, to take off an angle (Cr.)
- Niff*, to quarrel (S.)

CELTIC.

- church, and hence the name, *morlan*, fair
- W. *mcs*, rank, stinking; Corn. *musac*, stinking; Arm. *musa*, to have a bad smell
- W. *mod*, arch, roof, vault; *modrwy*, a ring
- Ir. Gael. *moth*, membrum virile, a male
- W. *mochyn*, a pig; Ir. Gael. *muc*, id.; Manx, *muc*, id.
- W. *much*, darkness, gloom; *mwg* (*müg*), a fog; Arm. *moged*, smoke, vapour; *mouga*, to stifle
- Ir. Gael. *mag*, a paw, a hand; Manx, *mage*, a paw, a clumsy hand
- So named, I think, from their size; Ir. Gael. *muc*, a ball, a heap
- W. *mol*, chaff, refuse, sweepings; Ir. Gael. *moll*, dust, chaff, refuse; *molwech*, id.
- W. *mondill*, a ladle, a stirrer; from *mun*, ore, and *dilio*, to work
- W. *mwrl* (*mürl*), friable, crumbling, a crumbling stone; *mir*, bit, crumb
- W. *myr*, spirit; pure, essential, intellectual; *myriol*, essential, spiritual, *myrioli* (*y=u*), to be engaged spiritually or intellectually
- Arm. *musa*, to perceive a bad smell, to sniff about; fig., to spy out, examine, inquire into. The W. *mcs* has kept only the prim. meaning, a bad smell, or the perception of one
- Ir. Gael. *nad* (*nat*), buttocks; Lat. *nates*
- W. *nan*, now? what now?
- W. *nant*, hollow, valley (?)
- W. *naddu*, to cut, to chip; *naddol*, hewing, chipping
- W. *cniffio*, to bicker; *cniff*, trouble, fighting (Richards); *cniffiad*, skirmishing; Arm. *niv*, trouble, chagrin; O. Ir. *nith*, contention (O'Don.)

ENG. DIAL.	CELTIC.
<i>Nile</i> , the striking part of a flail (S.)	Probably from W. <i>cnicell</i> , anything that strikes, with the loss of the vowel-flanked <i>c</i> ; <i>cnic</i> , a rap
<i>Nim</i> , to walk or run with short, quick steps (Cu.); "to use a fidgety motion" (Leic.)	W. <i>nywf</i> = <i>nēm</i> , liveliness, vivacity; <i>nywfo</i> , to be sprightly; <i>nyw</i> , sprightliness, vigour; Ir. Gael. <i>neimh</i> , quick, nimble
<i>Ninte</i> , to go along (S.)	Probably a corruption of W. <i>hyntio</i> , to travel; <i>hynt</i> , way, course, journey
<i>Nitch</i> , gang, family, set (Cu.); in Devon, a bundle	W. <i>cnuch</i> (pron. <i>cnich</i>), junction; <i>cnuchiad</i> , being in contact, a junction
<i>Nitty</i> , bright, sparkling; said of ale (S.); Lat. <i>nitidus</i>	W. <i>nŷh</i> ; that is, pure, clear
<i>Nog</i> , a handle for the shaft of a scythe (S.); in Lincolnshire, a lump <i>Noggety</i> , big, clumsy, as the head of a walking-stick (S.) <i>Nogging</i> , filling up the spaces between the timbers of a wooden building (C.); Germ. <i>knocken</i> , knob, bunch, or Dan. <i>nokke</i> , to joint (Ferg.)	Ir. Gael. <i>cnoc</i> ; W. <i>cnoc</i> , a round lump, a boss. The source of the common word <i>nugget</i>
	Corn. <i>naun</i> , W. <i>newyn</i> , hunger; W. <i>ysgoth</i> (<i>scouth</i>), an impulse (?)
	Ir. Gael. <i>cnup</i> , to strike; s., a blow
<i>Nonskaith</i> , a wishing or longing (Cu.)	W. <i>nychu</i> (<i>y</i> = <i>u</i>), to pine, fade away; Arm. <i>nechus</i> , triste; <i>nechi</i> , attrister
<i>Nope</i> , a small blow or stroke (Y.)	O. W. <i>wrch</i> , what is high, with a prosthetic <i>n</i>
<i>Nuchid</i> , stunted in growth by being ill fed; said of animals (S.)	W. <i>newydd</i> , new; <i>newyddu</i> , to make new; <i>newyddus</i> , tending to newness, somewhat new
<i>Nurker</i> , something more than good, of superlative excellence (S.)	W. <i>of</i> ; Ir. Gael. <i>omh</i> (<i>of</i>), rude, raw, immature; am, <i>āmh</i> (pron. <i>āv</i>), fool, simpleton; Manx, <i>aw</i> (<i>av</i>), raw; <i>awane</i> , simpleton
<i>Nuvituous</i> , a rarity, a dainty (S.); Lat. <i>novitius</i> , new	W. <i>hwsan</i> , a small covering, a hood
<i>Oaf</i> , <i>auf</i> , ¹ a clownish, rustic fool, simpleton (S.)	W. <i>ebolion</i> , colts, and <i>cer</i> , berry (in <i>cerddin</i> , mountain-ash); Ir. Gael. <i>caor</i> , id.
<i>Oasins</i> , chaff mixed with light grain (S.); properly chaff	
<i>Oblionker</i> , the horse-chestnut ² (S.), <i>N. and Q.</i> , Aug. 24, 1878	

¹ Generally connected with *elf* (fairy), from a dialectic form, *auf*, whence *auf*. It is supposed that *elf* came to mean *changeling*, the real child being stolen by fairies. The diphthongal sound (*auv*, from *āv*) is a Celtic usage. By *oaf* is meant a raw, rustic clown, large and dull, but not a puny changeling.

² If this derivation be correct, *oblionker* cannot have been originally the name of the horse-chestnut (*Æsculus hippocastanum*), for this was unknown in Europe before the fifteenth century. It must have been the name of the ordinary chestnut, *Castanea vulgaris*.

ENG. DIAL.	CELTIC.
<i>Oky</i> , moist, sappy (N., H.)	Ir. Gael. <i>oiche</i> , water; Lat. <i>aqua</i>
<i>Omfray-floor</i> , ¹ the fourth parting or laming in the nether coal (S.)	W. <i>obry</i> , below, beneath; <i>llawr</i> , ground, floor
<i>Omy</i> , mellow; said of land (N., R.)	Ir. Gael. <i>omh</i> , <i>amh</i> , raw, crude; prim. moist, soft
<i>Orise</i> , to plane, make smooth (S.)	W. <i>rhisgo</i> , to bark, to peel; cf. Ir. <i>ocoth</i> =W. <i>cawad</i> , shower; <i>obann</i> = <i>buan</i> , quick
<i>Ott</i> , a glove-finger cut off and worn in case of a sore (C.); perhaps from Fr. <i>oter</i> , to take away (Leigh)	W. <i>hot</i> , <i>hotan</i> , hood, cap
<i>Ouges</i> , the limestone sides which bound the veins of ore (D., S.)	W. <i>awch</i> , an edge
<i>Owin</i> , a weak, spoiled boy (T.)	Ir. Gael. <i>ouna</i> , silly; <i>ounan</i> , a silly one; Corn. <i>ounec</i> , a coward
<i>Oval</i> , conceited, self-complacent (S.)	W. <i>huf</i> , a rising up or over; <i>hoffs</i> , to hover; <i>hufen</i> , cream; <i>hweff</i> , a lump. The root-idea seems to be rising or swelling. The root is Sans. <i>s'vi</i> , to swell
<i>Oye</i> , a grand-child (N., H.)	Ir. Gael. <i>ogha</i> (pron. <i>oha</i>), a grand-child; Ir. <i>ua</i> , id. (<i>Goidelica</i> , p. 93); Manx, <i>oe</i> , id.
<i>Paid</i> , a sore (S., H.)	W. <i>puw</i> , the rot in sheep; Arm. <i>peud</i> , a certain malady which comes to the legs of calves and sheep, and makes them swell; Manx, <i>paill</i> , the plague, pestilence (from the boils); Ir. Gael. <i>pait</i> , lump; Corn. <i>podreth</i> , a sore
<i>Pang</i> , to stuff, to cram (Cu.); <i>pangt</i> , quite full (Cu.)	W. <i>pyngu</i> , to cluster, to swarm; <i>pwng</i> , a cluster, crop; <i>pwnga</i> , a gathering, a wheal; Sans. <i>punga</i> , mass, heap
<i>Pannel</i> , a pillion (S.); Fr. <i>panneau</i>	W. <i>panel</i> , a thick plaiting of straw, cushion of a pack-saddle; Arm. <i>pannel</i> , a cushion
<i>Pate</i> , head (Cu.); Germ. <i>platte</i> , plate, bald pate; in vulgar language the head (Skeat)	Ir. Gael. <i>pait</i> , a round lump, a hump
<i>Peann</i> . A sheep is "o" in a <i>peann</i> " when its fleece is matted or fretted with scab (Cu.); cf. <i>pan</i> , to associate, agree with; prim., to unite	W. <i>pān</i> , down, fur, nap; <i>panel</i> , a thick plaiting of straw; <i>pannas</i> , plaited straw, a mat
<i>Peakle</i> , to walk or tread silently (Cu.)	Manx, <i>peeikear</i> , spy, scout; W. <i>peithio</i> (<i>ih</i> for <i>k</i>), to look about, search, scout; Ir. Gael. <i>faic</i> for <i>paic</i> , to look at, to watch
<i>Peffle</i> , to beat, knock about (S.)	W. <i>paiff</i> , a stroke, <i>paiffio</i> , to buffet, beat, thump

¹ The *m* in *omfray* seems to be intercalated; for W. *obry* may be equated with Sans. *avaru*, below, inferior.

ENG. DIAL.	CELTIC.
<i>Peg</i> , a tooth; used of children (Cu.)	W. <i>pig</i> , <i>pic</i> , any sharp-pointed thing; <i>pegun</i> , pin, pivot
<i>Pegh</i> , <i>pech</i> , to pant, to breathe hard (Cu.)	W. <i>puch</i> , a sigh; <i>pucho</i> , to sigh
<i>Pelch</i> , a fat, corpulent person (S.)	W. <i>balch</i> , towering, prominent, proud; Ir. <i>pailt</i> , copious, full. Cf. Sans. <i>pall-ava</i> , putting forth shoots, sprouting, diffusive
<i>Pelk</i> , to beat (Cu.); <i>peyl</i> , id.; O. N. <i>piaka</i> , tundere	Ir. <i>failc</i> , a blow, a buffet; but <i>pelk</i> may be for <i>pelt</i> . Cf. Ir. Gael. <i>pall-tog</i> , a thump, a blow
<i>Pelsey</i> , obstinate, cross; W. In Craven means worthless	W. <i>pius</i> , frail, wretched
<i>Pelt</i> , a skin (N., R.); Dan. <i>pels</i> ; Prov. Sw. <i>pel</i> , skin, hide; both borrowed words	Ir. Gael. <i>pealla</i> (<i>pella</i>), skin, hide, covering; Lat. <i>pellis</i> ; Sans. <i>pura</i> , skin
<i>Pile</i> , a blade of grass (Cu.); O. N. <i>pila</i> , arrow, shaft (borrowed)	W. <i>pill</i> , a stem; Lat. <i>pilum</i>
<i>Piley</i> , a white game-fowl with black feathers (Cu.); Fr. <i>piolé</i> , spotted, speckled	W. <i>pila</i> , a finch; <i>pilai</i> , a butterfly; probably from a root <i>pil</i> , signifying a spot or a streak; Sans. <i>pīlu</i> , an atom, a stalk
<i>Pillion</i> , a pack-saddle, a pad or cushion for a female to sit on (Cu., S.)	Ir. Gael. <i>pilléan</i> ; Manx, <i>pillyn</i> , a pack-saddle; W. <i>pilyn</i> , a horse-cushion. Originally a skin; Ir. Gael. <i>peall</i> , skin, covering
<i>Pimple</i> , a pebble (S.)	W. <i>pmpl</i> , knob, boss; <i>pmpp</i> , a round lump; Arm. <i>punez</i> , tumor, abscess
<i>Pinnocks</i> , fine clothes (S.)	W. <i>pinc</i> , smart, gay, fine; <i>pincyn</i> , what is smart or fine; the finch
<i>Pistil</i> . "He's a sad <i>pistil</i> ." He is a wild, disorderly fellow (Cr.)	W. <i>pystyl</i> , restless motion or activity
<i>Plish</i> , to excoriate (Cr.)	W. <i>plisg</i> , husk, shell; <i>plisgo</i> , to husk, to shell
<i>Plook</i> , tumor, pimple (Cu.)	Ir. Gael. <i>pluc</i> , lump, tumor, pimple; <i>ploc</i> , round; Manx, <i>plucan</i> , pimple, carbuncle; W. <i>llwg</i> , tumor; <i>ploc</i> , block
{ <i>Plodge</i> , to wade through water (Cu.)	Ir. Gael. <i>plod</i> , pool, standing water; <i>plodan</i> , id.; <i>plodanacht</i> , dabbling in water
{ <i>Plote</i> , <i>plode</i> , to wade through thick and thin (Cu.)	
<i>Plute</i> , temporary pools of water (S.)	Manx, <i>plodan</i> , small pool; <i>plodanagh</i> , paddling and rowing in water
<i>Plushes</i> , the thin hoops that hold a besom together (S.), made usually of bark	W., Corn. <i>plisg</i> , husk, paring; Arm. <i>plusk</i> , skin, bark
<i>Polly</i> , a cow without horns (Cu.)	W. <i>pōl</i> , blunt, obtuse; <i>pylaidd</i> , somewhat blunt, i.e., without sharp, projecting point or edge
<i>Polsy</i> , bad, spoiled, as hay (C.)	W. <i>pall</i> , failure; <i>pallder</i> , a perished state; <i>pallu</i> , to fail, perish; <i>pall-us</i> , apt to fail

- Pomes*, the blossoms of the willow tribe (Cu.)
- Pompers*, *pompets*, shallow vessels of coarse earthenware for milk (S.)
- Poochin*, a wicker eel-trap (S.)
- Poon*, to strike with the fist (S., M.); *pun*, to knock, to beat (S., J.); Prov. Sw. *punna*, to strike with the hand in play
- Popple*, the plant cockle (N., R.)
- Pool*, pullet (C.)
- Pore*, to intrude, to thrust (S.); properly, "to pore oneself" is to intrude
- Poss*, to work clothes in washing by the feet or with a stick
- Pothery*, hot, close (S.). *Poothy* in Northamptonshire
- Potach*, a beggarly person (Y.)
- Pottle*, a measure of two quarts (C.); O. Fr. *potel*
- Press*, coffer, chest, closet for clothes (L., C.; Cu.)
- Pride*. To have a *pride* in one's gait is an expression for lameness (C.)
- Prig*,¹ to pilfer (Cu.); also to beat down in bargaining (Cu.)
- Prill*, a small stream of water (S.)
- Proke*, to poke, poke in, intrude (S.)
- Pross*, to look big and of consequence (Y.)
- Pulk*, a hole of standing water (N., R.)
- Pum*, to beat (Cu.)
- Pumple-stones*, pebble-stones (S.)
- Pungled*, embarrassed (S.) In common parlance, "struck all of a heap". In the Eastern Counties it means shrivelled
- W. *pum*, a round lump or mass
- W. *pump*, a round lump
- Ir. Gael. *poicin* (*pocin*), a little bag or pouch; *poc*, Manx *poagey*, bag
- W. *punio*, to beat, to bang; Arm. *bunua*, to push, strike, butt; Lat. *punio*; Sans. *punth*, to strike
- W. *pumpl*, a round lump
- W. *pw*, any short thing; Sans. *pōta*, the young of an animal
- Ir. Gael. *pur*, to push, thrust, butt; W. *horio*, to cast, throw, thrust. The Welsh word has been changed in anlaut
- Ir. Gael. *post*, to trample with the feet
- W. *poeth*, hot, burning
- Ir. Gael. *bochd*, poor, needy; Manx *boght*, id.
- W. *potel*, bottle; *poth*, rotundity; Arm. *pod*, pot, cavity
- Arm. *pres*, closet, cupboard (*armoire*); *preas*, a bush, a wooden case; W. *prys*, covert, abode, underwood
- W. *brydd*, a disabled person, weak, infirm; *bryddaron*, feebleness; *ef-rydd* (*brydd*), weak, maimed, lame
- Gael. *preach*, to take, to seize; *preachach*, grasping, greedy
- W. *prill*, a rill
- W. *proc*, thrust, drive; *procio*, to thrust, to stick or stab
- Ir. Gael. *bras*, big, large. See *Bros-ter*
- W. *poll*, pool, puddle; Arm. *poll*, hollow, pool, pond. The Celtic suffix *-oc* implies diminution. *Pool* is a Celtic word; cf. Sans. *pūra* = *pūla*, piece of water, pond
- W. *pump*, a bang; *pumpio*, to beat
- W. *pumpl*, a round lump
- W. *pung*, cluster, swarm, crop; Sans. *punga*, mass, heap

¹ Mr. Ferguson refers to Swed. *preja*, to use extortion in dealing. According to Dähnert it means to exact a debt, "eine schuld erpressen."

ENG. DIAL.	CELTIC.
<i>Punk</i> , a white fungus growing on decayed ash-trees (S.); <i>spunk</i> , tinder, touchwood (Hall)	W. <i>yspung</i> , a light tuft on the tops of weeds, sponge; Ir. <i>sponc</i> , Gael. <i>spong</i> , tinder, touchwood; Manx, <i>sponk</i> , tinder, anything dried up and ready to burn
<i>Purgy</i> , proud, conceited (S.)	W. <i>perging</i> , high, stately (Dav.); <i>perc</i> , neat, trim
<i>Put</i> , an attack by a cow (S.)	W. <i>putio</i> , Corn. <i>poot</i> , Ir. Gael. <i>put</i> , to push, thrust, butt; Sans. <i>punth</i> , to strike, to kill
<i>Putter</i> , an unhealthy state in the body of cattle (C.)	W. <i>puod</i> , the rot in sheep; <i>puodr</i> , corrupt
<i>Puttock</i> , something small put in to make weight (N., R.)	W. <i>put</i> , short, small; <i>putog</i> , a short female
<i>Quaigh</i> , cup, round cup with a short, upright handle (S.)	Ir. Gael. <i>cuach</i> , cup
<i>Quid</i> , a small quantity of tobacco	Ir. Gael. <i>cuid</i> , a part, a share
<i>Quirvy</i> , a knack: "there's a bit of a <i>quirvy</i> in plantin these srubs" (S.)	W. <i>chwif</i> , a whirl, a turn
<i>Rackle</i> , noisy, chattering talk (S.)	Gael. <i>recail</i> , the noise of geese, etc.; Ir. Gael. <i>rac</i> , <i>racaid</i> , noise, uproar; Arm. <i>raka</i> , to make a grating noise; Sans. <i>rat</i> , to howl, to vociferate
<i>Radling</i> , bribery (S.)	W. <i>rhodd</i> , gift, donation; <i>rhoddi</i> , to give, <i>rhad</i> , free, gratuitous; s. grace, favour
<i>Raft</i> , multitude, large concourse (Cu.)	W. <i>rhef</i> , what is big, a bundle; <i>rhefedd</i> , bigness; <i>rhefiad</i> , aggregating
{ <i>Rap</i> , a very small coin; "taint worth a <i>rap</i> " (C., L.) <i>Rap ho' penny</i> , a halfpenny worn smooth, a counterfeit (Cu.)	Gael. <i>rap</i> , a bad halfpenny
<i>Rappack</i> , a name for an unruly child (Cu.)	Ir. Gael. <i>rapach</i> , noisy, boisterous
<i>Rapis</i> , a rapsallion, a dissolute person (Cu.); O. N. <i>hrappa</i> , savage, violent	Ir. Gael. <i>rapach</i> , noisy, slovenly, filthy
<i>Ruthes</i> , shelvings extending beyond the body of a cart (Cu.)	Gael. <i>rath</i> ; W. <i>rhaud</i> , raft, float
<i>Raty</i> , cold, tempestuous (Cr.)	Ir. Gael. <i>reodh</i> ; W. <i>rhev</i> , frost
<i>Rawm</i> , to eat greedily (S.)	W. <i>rhemmuth</i> , a glutton; <i>rhemmog</i> , a swelling paunch
{ <i>Reul</i> , to be rude or unmannerly (N., R.) <i>Reull</i> , an unruly boy or colt (Cu.)	W. <i>rhull</i> , free, rash, hasty
<i>Redde</i> , spawn (Cr.)	W. <i>rhid</i> , semen; <i>rhidio</i> , to secrete
<i>Rhan</i> , a stratum of coal (S.)	W. <i>rhan</i> ; Corn. <i>ran</i> , part, division; Ir. Gael. <i>ram</i> , id.

ENG. DIAL.	CELTIC.
<i>Runch</i> , a thick-set person or animal (Cu.)	Ir. Gael. <i>ron</i> , thick-bodied, gross ; Manx, <i>runtag</i> , a round lump of a thing ; Ir. Gael. <i>rong</i> , a slow, lounging person
<i>Runt</i> , a strong, low-set man (Cu.)	W. <i>rhuth</i> , a break out, a rush ; <i>rhuthr</i> , rush, assault, onset
<i>Rut</i> , the dash of the waves (C., Hall)	W. <i>rhvys</i> , vigour ; <i>rhvysol</i> , vigorous, lively
<i>Rysel</i> , a rollicking child (Cu.) ; O. N. <i>risialldur</i> , homo varius et violentus (Ferguson). The O. N. word is from <i>risi</i> , a giant	Manx, <i>saagh</i> , cask, vessel ; W. <i>saig</i> , a meal ; Corn. <i>sanc</i> , gl. daps vel obsonum vel ferclum (ferculum, dish), (Corn. Gl. Phil. S. 1868)
<i>Saggar</i> , the rough vessel in which crockery is fired (S.)	Ir. Gael. <i>sam</i> , <i>samh</i> , the sun, summer
<i>Sain't</i> , overcome with heat (Cu.) ; Cf. <i>sam</i> , to heat (Som.)	W. <i>sarn</i> , pavement, causeway, stepping stones
<i>Sarn</i> , a culvert (S.) ; a pavement, stepping-stones (local word, Ash)	W. <i>sal</i> , poor, mean ; <i>salaidd</i> , somewhat poor or mean ; <i>salw</i> , base, sorry, frail
<i>Sayly</i> , thin, flimsy ; "this flannin's sad <i>sayly</i> stuff" (S.)	Corn. <i>scaf</i> , <i>scafe</i> , lively, active, nimble ; W. <i>ysgafn</i> , light, volatile, fickle ; Arm. <i>skunv</i> , agile, active ; Ir. <i>scafarach</i> ; Gael. <i>scafara</i> , lively, active
<i>Scafe</i> , wild, spoken of boys (N., R.)	Ir. Gael. <i>scaoil</i> , <i>sgaoil</i> , to spread about, disperse, scatter ; Manx, <i>skeayl</i> , id.
<i>Scaffling</i> , an eel (C.) ; A.-S. <i>scife</i> , <i>scyfe</i> , precipice, precipitation, rashness	Gael. <i>scamhan</i> , a villainous person ; Ir. <i>scambhan</i> , a roguish trick, a villainous deed ; Manx, <i>scammyllt</i> , a reproach. The root is <i>cam</i> , crooked, awry, perverse
<i>Scale</i> , to spread about, as dung (Cu.) ; A. S. <i>scylan</i> , to separate, divide	Gael. <i>sconn</i> , a round block. Hence <i>scones</i> , round cakes of bread
<i>Scamp</i> , to do work badly (C.) ; common	Ir. Gael. <i>cul</i> , ¹ the back of anything ; Ir. <i>cul</i> , to push or thrust back ; Gael. <i>culaich</i> , to turn the back on ; with a prosthetic (S.) ; Manx, <i>cooyl</i> , back ; <i>cooyllo</i> , to back
<i>Sconce</i> , a head (Cu.)	W. <i>ysguro</i> , to gave an impulse or push ; <i>curo</i> , to beat ; with the Celtic verbal formative -ch
<i>Scool</i> , to draw back the ears, an attempt to bite, said of a horse (T.) : Prov. Swed. <i>skula</i> , to go in a bent form	W. <i>ysgryth</i> , heap, pile ; <i>ysgrythu</i> , to roll or tumble in a heap, to crowd together
<i>Scorch</i> , to rub with stones, as a hearth or door-step (S.) ; O. Fr. <i>escurer</i> , to scour	
<i>Scroue</i> , disorder, confusion, untidiness (Cu., L.) Cf. <i>screwidy</i> , to crowd (Beds)	

¹ Cf. Sans. *kūla*, the rear-guard of an army, obstacle, dyke, etc. ; *kul*, to cover, to defend ; primarily it means to stand at the back of, or behind. Lat. *culus*. Gr. *καλῦω*. This explains how the verb means both to defend and also to hinder ; for one at the back of another may either be for defence or obstruction.

ENG. DIAL.	CELTIC.
<i>Seag</i> , the water Iris, <i>Iris pseudacorus</i> (Cu.)	Ir. Gael. <i>seag</i> ; W. <i>hesg</i> , rushes, sedge
<i>Seek</i> , to percolate; water <i>seeks</i> out of a hill-side (S.)	W. <i>sicio</i> , to soak; also, to drain
<i>Seen</i> , a cow's teat (N., R.)	Ir. Gael. <i>sin</i> , a teat; <i>sine</i> , anything round; Manx, <i>shinney</i> , a teat, a bud
<i>Semmit</i> , limber, supple (N., R.); <i>semment</i> , soft (N., H.)	Ir. Gael. <i>seimh</i> , gentle, tender
<i>Share-evil</i> , a garden fork (S.)	W. <i>ser</i> , a bill, bill-hook; <i>ebill</i> , a peg, a stick
<i>Shelly</i> , an animal thinly made (Cu.)	W. <i>yagyl</i> = <i>scyl</i> , what is thin or edged
<i>Shragers</i> , coarse pots in which wares are baked (S.)	Ir. <i>sgreig</i> ; Gael. <i>sgreag</i> , to burn, to bake
<i>Shuggy</i> , a swing (Cu.)	W. <i>ysgogi</i> = <i>scugy</i> , to wag, to move up and down
<i>Simetty</i> , silly, half-witted	W. <i>siom</i> , a void, emptiness; <i>siomedd</i> , disappointment; prim. the state of being empty; Gael. <i>siom-lach</i> , a cow that gives milk without the calf; a silly, stupid person
<i>Simmeren</i> , a primrose (Sw.)	W. <i>symylen</i> , a primrose; Manx, <i>sumarocyn</i> , id.
<i>Simple</i> , weak, infirm, applied to the old and sickly (S.)	W. <i>simpl</i> , tottering, ready to fall; Arm. <i>seuple</i> , weak
<i>Skaisf</i> , wild, fearful, apt to be dispersed (W.)	See <i>Scafe</i>
<i>Slim</i> , slender-bodied (N., R.)	Ir. Gael. <i>slim</i> , thin, lank, lean; Manx, <i>sliman</i> , a loose coat; i.e., one not filled up; Ir. Gael. <i>sleam-hain</i> , <i>sleamhuin</i> , soft, flabby; <i>sliom</i> , slim, sleek; to flatter

Prof. Skeat derives the word from Du. *slim*; Germ. *schlimm*, awry, bad, cunning. He says, "The form *slam*, i.e., bending, stands for *slamp*, nasalized form of Low G. *slapp*, lax. The primary meaning is softness, and thence smooth, flabby, weak. *Slim*=*slender* has little relation to bending or cunning.

<i>Sling</i> , to move by long and steady strides (Cu.)	Ir. Gael. <i>ling</i> , to bound, leap, dart; with a prosthetic (S.); Cf. <i>cutty</i> and <i>scutty</i> (short); <i>cringe</i> and <i>scringe</i> , etc.; Sans. <i>langh</i> , to leap
<i>Slip</i> , clay ready for the potter (S.). It is made soft, easy to mould	W. <i>yslib</i> (slip), smooth, glib; <i>llipa</i> , flaccid, limp
<i>Slot</i> , a door-bolt, a wooden cross-bar (Cu.); <i>slotas</i> , bars for the floor of a cart (S.); <i>slat</i> , a slip of wood (S.). Prov. Dan. <i>slud</i> , a thick stick	Ir. Gael. <i>slat</i> ; Manx. <i>slatt</i> , rod, branch; O. Ir. <i>slatt</i> , virga (Ir. Gl., p. 49); W. <i>yslath</i> , <i>llath</i> , rod, lath; Sans. <i>latā</i> , branch, tendril

ENG. DIAL.	CELTIC.
<i>Snag</i> , to trim or cut off in a rough, slovenly manner (S.); Norw. <i>srika</i> , to cut (Ferg.)	Ir. Gael. <i>snaigh</i> , to hew, cut, cut off; Manx, <i>sneih</i> (pl. <i>sneighyn</i>), a wound
<i>Sock</i> , the drainage of a dung-hill (S., C.); O. N. <i>sog</i> , sentina navis	W. <i>soch</i> , a drain; Corn. <i>sog</i> (<i>soc</i>); W. <i>soegen</i> , wet
<i>Soddy</i> , heavy, fleshy (Cu.)	Gael. <i>sodach</i> , stout, robust, clumsy; <i>sod</i> , <i>sodair</i> , a stout corpulent person; Ir. <i>sodan</i> , a dumpy (O'Don.); Manx, <i>soddag</i> , a thick cake; W. <i>sud</i> , heavy; Arm. <i>sot</i> , gross
<i>Soil</i> , the fry of the coal fish (Cu.)	W. <i>sil</i> ; Ir. Gael. <i>siol</i> , issue, offspring; O. Ir. <i>sil</i> , semen (Z. ² 20); W. <i>silod</i> , small fishes (Richards)
<i>Sonks</i> , turves used for saddles, girt by hay-bands (Cu.); <i>sunk</i> , a canvas pack-saddle, stuffed with straw (N., Hall); A. S. <i>song</i> , table, couch	Gael. <i>sunnag</i> , an easy chair made of twisted straw; Ir. <i>sunach</i> , <i>sunog</i> , a mantle
<i>Sonsy</i> , fortunate, lucky (Cu.)	Ir. Gael. <i>sonas</i> , good fortune, prosperity, happiness; <i>sonntach</i> , joyful; Manx, <i>somesy</i> , happy, lucky; <i>sonnys</i> , abundance; Ir. Gael. <i>son</i> , gain, profit; Corn. <i>sovcyn</i> , to prosper; <i>sowena</i> , prosperity
<i>Sorn</i> , ¹ to live on others, to "sponge" (Cu.)	Ir. Gael. <i>sorn</i> , oven, chimney; used in Ireland to denote the free use of others' chimneys
<i>Soss</i> , a mess for a cow (Cu.)	W. <i>sos</i> , an unseemly mess; pulpermentum sordidulum (Dav.)
<i>Soss</i> , a heavy fall; "he went down <i>soss</i> " (C.)	Ir. Gael. <i>sios</i> , down
<i>Sough</i> , blade of a plough (C., Hall); Fr. <i>soe</i> , ploughshare	W. <i>soch</i> , 1, beak, snout; 2, blade of a plough; Corn. <i>soch</i> ; Arm. <i>souch</i> ; Ir. Gael. <i>soe</i> , id.
<i>Sowder</i> , a mixture by a bungling cook (Cu.); O. N. <i>sodaz</i> , to become nasty (Ferg.)	W. <i>soetrach</i> , dross, dregs; <i>soetruos</i> , a mash or mixture of food
<i>Sowens</i> , pottage of oatmeal dust (Cu.)	Ir. Gael. <i>sughan</i> , pron. <i>súan</i> , liquid flummery; <i>sugh</i> , juice, sap, soup
<i>Spave</i> , <i>spay</i> , to castrate the female animal (Cu., S.)	Ir. Gael. <i>spodh</i> , to castrate; prinn. to cut; Manx, <i>spoiy</i> ; W. <i>dy-spaddu</i> ; Arm. <i>spaza</i> , id.
<i>Spawl</i> , to slice off; used of wood. A carpenter's term (S.); Germ. <i>spalten</i> , to cleave, to split	Ir. Gael. <i>speal</i> , a scythe; v. to cut, to mow; Manx, <i>speih</i> , for <i>speil</i> , to hack, to hoe; <i>speilt</i> , shavings
<i>Speel</i> , to climb (N., H.)	Gael. <i>speil</i> , to climb
<i>Spluffan</i> , a bag or pouch (Cu.)	Ir. Gael. <i>spliuchan</i> , pouch, purse
<i>Spole</i> , to separate partially the shoulder-blade of an animal from the chest; <i>spolder</i> , id.	W. <i>yspawd</i> , the shoulder-blade. Walters in his <i>Eng. Welsh Dict.</i> has "Shoulder, <i>yspold</i> , <i>spold</i> "

¹ Spenser calls it "sorehon". He denounces the Irish chieftains for "the very wild exactions of coignie, livery, *sorehon* and the such like" (*View of the State of Ireland*). It is generally called *sorn*.

- | ENG. DIAL. | CELTIC. |
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| <i>Spunk</i> , tinder, touchwood (S., Cu.) | See <i>Punk</i> |
| <i>Squoveran callan</i> , a jesting youth (W.) | Ir. Gael. <i>sgobaire</i> , a biter; <i>sgob</i> , to bite or sting; <i>sgoguire</i> , a Merry Andrew, buffoon; <i>gallan, galan</i> , sapling, youth |
| <i>Stank</i> , an artificial pond (Cu.); O. Fr. <i>estang</i> , pond | Ir. Gael. <i>stang</i> , ditch, standing water, pool; <i>tain</i> , water; Arm. <i>stank</i> , pool; Lat. <i>stagnum</i> |
| <i>Stell</i> , a large open drain (Cu., B.) | Ir. Gael. <i>steall</i> (<i>stella</i>), a gush of water as from a pipe; a torrent, a large quantity of liquid |
| <i>Sten</i> , a stretcher in trace-harness (C., Britten) | W. <i>tan</i> , a spread; <i>tannu</i> , to spread, stretch; <i>ystan</i> , what is spread or laid out; Arm. <i>sten</i> , what is much stretched; Sans. <i>tan</i> , to stretch, to spread out |
| <i>Stool</i> , the whole depth to which the vein of ore is wrought (D., S.) | W. <i>tuell</i> , pit, cavity, hole; Arm. <i>toull</i> ; Ir. Gael. <i>toll</i> , id.; with a prosthetic <i>s</i> |
| <i>Stove</i> , a young shoot of wood (W.); Low Germ. <i>stoven</i> , to lop or prune a tree (Ferg.) | W. <i>ystuff</i> , a rise; <i>twf</i> , growth, increase; <i>tuwf</i> , a tuft, a rise |
| <i>Strones</i> , tenants who are bound to assist the lord in hunting by turning the red deer from the mountains to the forests (Cu., W.) | Gael. <i>straonadh</i> (<i>stronadh</i>), a turning; Ir. Gael. <i>sraoin</i> (for <i>straoin</i>), to turn; Cf. <i>sraith</i> for <i>straiith</i> ; <i>sreang</i> , for <i>streang</i> , etc. |
| <i>Styme</i> , <i>steyme</i> . Not to be able to see a <i>styme</i> is to be unable to see anything (Cu.) | W. <i>ystum</i> (<i>stim</i>), form, shape |
| <i>Styth</i> , a suffocating vapour (Cu.); a stench (Sw.) | Ir. Gael. <i>tùt</i> , stink, stench; <i>tùtach</i> , stinking; with prosthetic <i>s</i> |
| <i>Suckum</i> , the liquid from a dung-heap (Cu.) | Ir. Gael. <i>sugh</i> , <i>sughan</i> , juice, sap, moisture; W. <i>sucan</i> , steeping, wash-brew, gruel; <i>suc</i> , juice, sap |
| <i>Sunkets</i> , ¹ suppers (W.), properly, dainties, good cheer | Ir. Gael. <i>sona</i> , happy, fortunate, pleasant; <i>coth</i> , food |
| <i>Swaith</i> , the ghost of a dying person (Cu., Hall) | Ir. Gael. <i>sgath</i> , shadow, shade; <i>sgaithin</i> , small shade |
| <i>Swat</i> , to sit down (Sw.) properly, to crouch down | W. <i>yswatio</i> , to lie flat |
| <i>Swippo</i> , nimble (C.) | W. <i>chwip</i> , a quick flirt or turn; adj. quick, nimble; adv. quickly, instantly |

Swippo probably represents a primitive form; the W. *chw* representing an older *sw*.

Swine, to cut grain with a broad hook (S.) W. *chwif*, a whirl, a turn; *chwifio*, to fly about; prim. to make a circular movement

¹ This word often appears as *junkets* :—

“You know there wants no *junkets* at the feast”.—*Tam. S.*, iii, 2.

ENG. DIAL.	CELTIC.
<i>Sye</i> , for <i>syne</i> , to stretch (Sw.)	Ir. Gael. <i>sin</i> , to stretch
<i>Syze</i> , to saunter. Also <i>sydle</i> (Cu.); Dan. O. N. <i>syala</i> , to be busy (Ferguson)	W. <i>sitell</i> , <i>sidell</i> , a whirl, a fly-wheel; <i>sidellu</i> , to whirl round
<i>Tab</i> , the narrow end of a field (Cu.)	W. <i>tap</i> , a projecting ledge; Arm. <i>tapen</i> , a part, a little piece
<i>Tach</i> , to fasten (Cr.)	
<i>Tack</i> , pasturage hired for temporary use (S.); a stitch (Cu.); confidence, reliance (C.); Fr. <i>attacher</i>	Ir. Gael. <i>tac</i> , a lease. The root meaning is fastening; hence <i>taca</i> , nail, peg, surety, bail; <i>tagh</i> , soldering, welding; Sans. <i>tanch</i> , to bind together, constrain
<i>Tack</i> , a peculiar flavour or smell, gen. a bad one (S. C., Cu.)	Ir. Gael. <i>tochd</i> , a bad smell; Manx, <i>tak</i> , a bad taste; Manx, <i>taaghey</i> , to dislike, loath; Ir. <i>tadhach</i> (<i>dh</i> silent), unsavouriness; Arm. <i>tag</i> , sour, unripe
<i>Tacks</i> , workmen's tools or implements of trade (S.); Germ. <i>takel</i> , tackle of a ship	W. <i>tacl</i> , instruments, tools; Sans. <i>taksh</i> , to make, fabricate, cut; <i>takshana</i> , a carpenter's adze
<i>Taffe</i> , to throw into disorder (Cu.)	W. <i>tafl</i> , a throw, a cast; <i>taftu</i> , to throw, to cast
<i>Taffy</i> , a weak-minded person (Cu.)	Ir. Gael. <i>tamh</i> (<i>taf</i>), still, quiet; <i>tamhach</i> , a dolt, a sheepish person; Sans. <i>tam</i> , to languish, to fade
<i>Tallant</i> , a hay-loft (S.). Generally <i>tallet</i> or <i>tallit</i>	Ir. <i>taloid</i> , loft, scaffold, gallery; W. <i>tâl</i> , high, lofty; <i>llan</i> , <i>llant</i> , inclosure, area; Corn. <i>tallic</i> , <i>tallack</i> , a garret
<i>Tan</i> , to harp, to worry (S.); <i>tantrels</i> , idle people that will not fix to any employment (N., R.)	W. <i>tannu</i> , to throb; <i>tannog</i> , having sudden starts or flights, from <i>tant</i> , stretch, throb, spasm, whim
<i>Tarn</i> , peevish, cross (Cu.); <i>tarnt</i> , ill-natured (Cu.)	Ir. <i>tarnachd</i> , peevishness, frowardness; <i>tarnach</i> , peevish
{ <i>Tash</i> , to splash (Cu.) { <i>Tasse</i> , to wet (Craven)	Ir. Gael. <i>tais</i> (<i>tasi</i>), moist, wet; Manx, <i>tuais</i> , wet; <i>tashag</i> , wetting
<i>Tat</i> , to mat; <i>tattit</i> , matted (Cu.)	Ir. Gael. <i>tath</i> , to join together, unite, cement
<i>Ter</i> , anger, passion, headstrong resolution (Y.)	W. <i>taer</i> , eager, importunate; <i>taeru</i> , to insist, to contend; Ir. <i>tearadh</i> , contention
<i>Teery</i> , smooth, mellow (S.). Cf. <i>teer</i> , to smear with earth (L.)	W., Ir. Gael. <i>tir</i> , earth; <i>tiriol</i> , earthy; <i>tirion</i> , pleasant, genial
<i>Terey</i> , tapering (S., Hall)	W. <i>thr</i> , stretching, continuous; <i>tiro</i> , to extend
<i>Teul</i> , a bad one (Cu.). Probably from Devil (Gibson)	Ir. <i>tuaisleas</i> , reproach; v. to reproach, accuse. This implies a word like <i>tuail</i> or <i>tual</i> , meaning "wrong." Cf. Ir. Gael. <i>tuilchaint</i> , barbarous language, jargon; literally, wrong speech

ENG. DIAL.

Teutle, to trifle: "he *teutles* an' daddles about o' t'day" (Cu.)

Thrummel, a large, clumsy lump of a fellow (C.); *thrummy*, fat, plump (Cr.); A. S. *trum*, firm, strong, sound

Tier, moreover (Cu.)

Tike, *tyke*, a blunt or vulgar fellow; W. *teague*, id.; O. N. *tik*, canis fœmina

{ *Timorous*, furious, passionate (N., R.)

{ *Tooming*, an aching or dizziness of the eyes (W.), properly a flushing in the eye; *tome*, heart-burn, flushing (N., Hall)

Torvil, a weak, mean, pitiful person, a poor, ill-nourished animal (S.); Prov. Sw. *torgel*, a scoundrel

Towler, an instrument for breaking flax (C.)

Traffick, lumber, rubbish (Cu.)

Tram, a long narrow field (Cu.)

Trash, to walk over land in a heedless way, to trample it down and injure the crop (S.)

Traunway, a strange story (N., H.)

Trig, to make shallow furrows or *trigs* between seed-beds (S.)

Trinket, a porringer (N., R.)

Tron, a small cart (C.)

Trolly, a low two-wheeled cart (S.)

{ *Trunlins*, large or round coal (Cu.)

{ *Trunnel*, the wheel of a barrow (Cu.)

{ *Tumbriel*, dung-cart (C.); Fr. *tombereau*, id.

{ *Tummy-awk*, a dung-fork (S.). *Awk*, seemsto be a corrupt form of *fork*

CELTIC.

W. *twtial*, to loiter

W. *trum*, heavy, weighty; *trymluo*, to become sluggish; *trymluog*, heavy, dull; Corn. Ir. Gael, *trom*, heavy, dull

Ir. Gael. *tair*, *tiar*, over, above

W. *taiog*; Corn. *tioc*, vassal, churl, peasant

W. *twym*, a flush, heat; Corn. *tom*, *toim*, hot; Arm. *tomm*, hot; Ir. *time*, *timme*, heat; Sans. *tigma*, hot, fiery, passionate

Ir. Gael. *taireil*, base, vile

W. *tawl*, a throw, cast off, separation; *taulu*, to throw, separate

Ir. Gael. *trabhach*, rubbish of any kind thrown on shore by a flood

W. *trum*, a ridge

W. *trais*, violence, oppression; *treisio*, to oppress, spoil, commit violence

W. *train*, conversation, reporting of news; *gwag*, in comp. *wag*, vain, idle

W. *trychu*, to cut, cut out; *trych*, an opening "ac a *drychodd* winwryf, ynddi," and he made (*i.e.*, dug) a wine-press therein

W. *tranced*,¹ id.

W. *tron*, circle, round

W. *trol*, cylinder, cart, a round fat man; *trolen*, roundlet, a fat woman. The *trolly* was probably at first a kind of tub; Or W. *troell*, a wheel

W. *tron*, circle; *tronol*, circular; or, *-el* may denote smallness

W. *tom*, dung, and *bren* from *pren*, tree, wood; cf. *cambrel* and *cambren*, the crooked stick used by butchers

¹ Mr. Lloyd, in his remarks on Ray's list of Northern words, gives this as a Welsh word. It seems to be now obsolete. Davies has *trangcell*, *haustus*, which may be related.

ENG. DIAL.	CELTIC.
<i>Tummy</i> , provisions given to miners in lieu of money (S.)	W. <i>tama</i> , hard food, as bread and flesh; O. Ir. <i>tomil</i> , vescere (Z. ² 443); Ir. Gael. <i>tomaltas</i> , victuals
<i>Tussock-grass</i> , grass growing in tufts in wet places (C., s. v. <i>hassocks</i>)	W. <i>twys</i> , tuft; <i>twysg</i> , mass, heap; <i>twysog</i> , tufted
<i>Tutty</i> , neat; "a <i>tutty</i> bonnet" (S.)	W. <i>twot</i> , complete, neat, smart; <i>twtio</i> , to make neat; <i>twtnais</i> , altogether neat
<i>Url</i> , to be pinched with cold (Cr.)	W. <i>oer</i> , cold; <i>oeri</i> , to become cold; <i>oerol</i> , cooling
<i>Vugh</i> , a hole or cavity containing metal (S.); Sw. <i>wak</i> ; O. N. <i>vök</i> , opening in the ice	Corn. <i>vug</i> , <i>vooga</i> , a cavern; W. <i>gwach</i> = <i>vach</i> , hole, cavity; Ir. Gael. <i>fach</i> , a hole
<i>Warr</i> , to expend (Cu., L.); O. N. <i>veria</i> , to traffic (negotiar)	W. <i>gwario</i> , to expend
<i>Waff</i> , a puff of wind (Cu.); sometimes <i>whaff</i>	W. <i>chwaff</i> , a quick gust
<i>Walla</i> , weak, tasteless, insipid (S.)	W. <i>gwallus</i> , failing, imperfect, faulty; <i>gwall</i> , defect, failing
<i>Wassle</i> , to beat down, knock about (S.); Cf. <i>waassel</i> , <i>wastle</i> , stem, stalk (Northumberland)	Ir. Gael. <i>gas</i> , bough, branch, boy; W. <i>gwas</i> , prim. bough or stick, now a youth
<i>Wear</i> , to cool the pot (N., H.)	W. <i>oer</i> , cold; <i>oeri</i> , to make cold
<i>Web</i> , front, blade, as <i>shool-web</i> , the blade of a shovel (Cu.)	W. <i>gweb</i> , face, front
<i>Wells</i> , the under parts of a wagon (S.)	Corn. <i>gwelen</i> ; W. <i>gwial</i> , <i>gwialen</i> ; Arm, <i>gwalen</i> , rod, stick
<i>Welts</i> , the ribbed tops of stockings, etc. (Cu.)	W. <i>gwald</i> , hem, border
<i>Weyt</i> , a vessel formed of a wooden hoop covered with sheep-skin, used for lifting grain in the barn (Cu.); O. N. <i>vega</i> , to lift (Ferguson). The O. N. <i>vega</i> meant only to balance, to weigh, primarily (Hald.); but Egilsson has the meanings, tollere, ferre	Ir. Gael. <i>quite</i> , a hand-winnow for corn, made of sheep-skin applied to a hoop, and resembling a drum
<i>Whale</i> , to beat with a stick (Cu.)	See <i>Wells</i>
<i>Wheamow</i> , active, nimble. "I'm very <i>wheamow</i> , as t'ould woman said when she stept in the bittlen" (milk-bowl, Ó.). Cf. <i>Whart</i> =quart (Cu.); O. N., <i>hwim</i> , motus celer	W. <i>chwim</i> , a quick motion; <i>chimiol</i> , quick-moving, brisk
<i>Wheren't</i> ; milk over-heated makes the curd and cheese hard and <i>wheren't</i> =lumpy (Cu.)	W. <i>chwaren</i> , gland, kernel, swelling; <i>chwarenu</i> , to form into kernels, etc.
<i>Wherry</i> , a kind of liquor made from crabs (Y.)	Ir. Gael. <i>geur</i> , <i>ger</i> , sharp, sour
<i>Whiew</i> , to fly hastily (W.); <i>whiew</i> , haste (Y.)	W. <i>chwiew</i> , whirl, quick turn; <i>chwiiwian</i> , to dart about, fly with quick whirrs; <i>chwiws</i> , widgeons
<i>Whimock</i> , to cry querulously, as a	W. <i>chwyn</i> , a complaint, wailing; <i>chwyno</i>

ENG. DIAL.	CELTIC.
young child (S.); A.-S. <i>hwínan</i> , to whine; O. N. <i>hwina</i> , fremere (Hald.); O. H. S. <i>weinōn</i> , to weep	to complain, to wail. - <i>oc</i> is a Celtic verbal formative
<i>Whinnock</i> , a milk-pail (N., H.)	Ir. Gael. <i>cuinneog</i> , pail, bucket; Manx, <i>cuinnag</i> , mull for snuff; W. <i>cynog</i> , small pail, pitcher
<i>Whirr</i> , old, curdled, butter-milk (Cu.)	W. <i>chwerv</i> , bitter, sharp, sour; Ir. Gael. <i>gear</i> , <i>gèr</i> , sour
<i>White</i> , to requite (Cu.)	Ir. Gael. <i>cuite</i> , quit, even; <i>caitich</i> , <i>caitigh</i> , to reward, requite, also to quit, set free ¹
<i>Whiskin</i> , a shallow, brown drinking vessel (C., L.)	Ir. Gael. <i>cuachan</i> , a bowl; <i>cuisinn</i> , drinking cup; Manx, <i>cruishtin</i> , goblet
<i>Whither</i> , to strike or throw forcibly (Cu.)	W. <i>chwidro</i> , to move rashly or wildly; <i>chwid</i> , a quick turn; <i>chwidrog</i> , full of wild motion
<i>Whurry</i> , a boat (W.)	Ir. Gael. <i>curach</i> , a boat
{ <i>Whute</i> , to whistle (Cu., L.)	W. <i>chwyth</i> , a puff, a blast; <i>chwythell</i> , a whistle
} <i>Whewtle</i> , a slight whistle (Cu.)	
<i>Widdies</i> , young ducklings (S.)	W. <i>gwydd</i> , a goose; <i>gwyddyn</i> , a young goose; Ir. Gael. <i>geadh</i> , goose
<i>Willow</i> , an active search for any missing article (S.)	W. <i>chwil</i> , a search; <i>chwilio</i> , to pry about, search, seek for
<i>Winote</i> , the marsh-mallow (S.)	W. <i>gwy</i> , <i>wy</i> , water; <i>mòd</i> (<i>mòt</i>), circle, round
<i>Winny</i> , to be frightened (Cu., B.); O. N., <i>hwina</i> , to growl, fremere	W. <i>gwyn</i> , violent impulse of the mind, smart, throb; <i>gwynad</i> , smarting, throbbing; <i>gwyneg</i> , throb, spasm
<i>Wisk</i> , a cough (S.)	W. <i>pesych</i> , cough; <i>pesychu</i> , to cough; <i>pas</i> , cough
<i>Yar</i> , harsh, rough, sour (Cu.)	Ir. Gael. <i>geur</i> , <i>gear</i> , sour, sharp; W. <i>garw</i> , rough, pungent, harsh
<i>Yat</i> , a heifer (N., Hall)	Ir. Gael. <i>adh</i> , beast of the cow kind; W. <i>eidion</i> , ox, bullock
<i>Yok-farm</i> , the best farm in an estate (S.)	Ir. Gael. <i>ioc</i> , to pay, reward, requite; s., payment, reward
<i>Yeuk</i> , <i>yoke</i> , the itch (C.); Da. <i>jeuken</i> , to itch	Ir. <i>ochus</i> , the itch

In the Lancashire list of Celtic words, and in that which is now completed, about thirteen hundred words have been collected together which have no known Teutonic or Scandinavian equivalents, but of which relatives can be found in the Celtic languages. If this be true, and if a corresponding number of such words

¹ "Bot unnothes [hardly] any othyr may Pass *whyte* thorgh purgatory away."

Hampole MS., Bowes, p. 103 (Hall).

exists in the remaining counties of England, then the theory so often and so confidently repeated for many generations, that the Celtic races in England were either exterminated or banished, is destroyed at once. The logic of facts is against it. *Cedit quæstio*. It is simply impossible that so many Celtic words should have remained in the land if all who had spoken a Celtic language had been either slain or driven from it. These races have left a monument of themselves in the words which they have bequeathed to us, which no amount of assumption or false reasoning can put away. It would be absurd to say that these words may have been brought from Wales or Scotland at a comparatively late period by intercourse among these peoples. Even to the present century there was so little intercourse between North Lancashire, for instance, and Wales, that such a supposition must be set aside as too improbable for serious consideration. The related words, too, are such, to a great extent, as would not be conveyed by any amount of mere external contact. There are child-words, *i.e.*, words used only by very young persons, or when speaking to them; words which belong to the household life, to labours in the field or the workshop. Above all, there are words which belong to the intellectual or spiritual life, which could not have been retained except by a blending of the races. In any future discussion of this important historical question, the result of the inquiry must be quite futile and misleading if the large number of Celtic words in our dialects be not taken into account.

It is evident also from these lists, that, so far from being destroyed or expelled, a very large number of the Celtic race must have remained on the soil.¹ The

¹ This fact is now being admitted, wholly or in part, by many who have hitherto stoutly denied it. In his *History of the English People*, Mr. J. R. Green affirmed that "the English conquest was a sheer dispossession and slaughter of the people whom the English conquered." He will only admit that "it is possible that a few of the vanquished people lingered as slaves round the homesteads of their English conquerors"; but even this is doubtful (pp. 9, 10).

Scandinavian element in the dialectic speech of our Eastern Counties, and partly in the West, as in Cumberland, is a certain proof of the existence of a large Danish or Norwegian element in the population. If this argument be good with regard to this race, it must avail equally for the Celtic element. The extent of the influence of either may be tested by the number of the words which they have left behind, yet only in an approximate degree; for as dialectic words they were more likely to disappear than those which entered more readily into the departments of literature and law.

By our dialectic words we can show the distribution of the various races which have formed the English people, with a near approach to perfect accuracy, as a geological map will show the course and nature of the physical strata of the earth. Any attempt to make such a distribution of the Celtic, Scandinavian, or any other element, must be without any accurate result if an examination of these words be neglected. In the map of Britain during the Roman occupation, prefixed to Professor Rhys' *Celtic Britain*, nearly the whole of England is marked as Brython, *i.e.*, Welsh; but North Lancashire appears as Goidel (Gaelic) with a dash of Ivernian. Our dialectic words show—(1), that

In his *Conquest of England* he states that in Egberht's day there were "three long belts of country" in which the population was "absolutely diverse". "Between the eastern coast and a line which we may draw along the Selkirk and Yorkshire moorlands to the Cotswolds and Selwood, lay a people of wholly English blood. Westward again of the Tamar...and of Offa's Dyke lay a people whose blood was wholly Celtic. Between them, from the Lune to the coast of Dorset and Devon, ran the lands of the Wealhcygn; of folks, that is, in whose veins British and English blood were already blending together, and presaging in their mingling a wider blending of these elements in the nation as a whole." (Pp. 2, 3.) In one part of England, then, there was a mixed population. The British were not all slaughtered. Here is evidently a movement in retreat, but to a position assumed to be impregnable. Vain hope! The dialectic words yet remaining show that there was a mixed population in every part of England.

there was a Goidel element underlying the Brythonic in every part of England; (2), that the tribes along the Eastern coast were, for the most part, Goidel or Gaelic;¹ and (3), that there was a Brython element in North Lancashire, though blended more largely with the older form of Celtic than in the South.

These words give much historical information of an important or interesting kind. It is evident, for instance, that what Cæsar has recorded of the interior parts of the country is incorrect. He was either misinformed, or he mistook the information given to him. He says that in the parts which were not near the southern coast-line, the people did not generally sow corn, and that they lived chiefly on flesh and milk.² Lancashire would be in the interior part of the country from Cæsar's standpoint, and certainly corn was sown there long before he landed in England; for the word by which ploughing is denoted is connected with the Sanskrit word that denotes tillage, and is, therefore, of very remote origin. It is evident also that flesh was scarce, for the word *kick* (properly *kik*), which means to

¹ This fact was stated in *Arch. Camb.*, vol. xi, p. 103. I subjoin some of the Gaelic words:—*Aiyah*, fat on the kidneys of beasts; Ir. *iyha* (pron. *eeyah*), fat: *bask*, to be drenched in a shower; Ir. *basg*, to drown; *bear*, a cutting tool; Ir. *bearr*, to cut: *bigge*, a teat; Ir. *boigh* (*biga*), teat: *bop*, father; Ir. *boban*, id.: *budram*, oatmeal-porridge; Ir. *buadh* (*budha*), food: *ramh-ar*, gross, thick: *cadaw*, jackdaw; Ir. *cathag*, id.: *callow*, earth, soil; Ir. *caoille*, id.: *cawky*, peevish; Ir. *calgach*, id.: *corc*, hard; Ir. *corc*, a hard skin, callus, etc.

² "Interiores plerique frumenta non serunt, sed lacte et carne vivunt, pellibusque sunt vestiti." (*De Bel. G.*, v, 14.) The late Emperor Napoleon III asserts that they had no coined money, referring to a passage in Cæsar's *Commentaries*, v, 21: "Utuntur aut ære aut annulis (taleis) ferreis ad certum pondus examinatis pro nummis." His use, however, of this passage is very uncritical. He appears to have been ignorant of the fact that the passage is corrupt, and that a large number of MSS. have "aut nummo aureo" after "ære". (*Life of Cæsar*, ii, 183.) We know that the Britons had coined money in gold, silver, brass, and tin, by the best kind of evidence, that of the coins themselves. Mr. Evans infers that the date of the earliest British coins is "somewhere between 150 to 200 B.C." (*Coins of the Ancient Britons*, p. 26.)

beg, must have meant primarily to ask for flesh. Even in the present century, in some of the more remote districts of Lancashire and Cumberland, flesh-meat was scarce. It was customary for the farmers to kill an ox at the Feast of St. Martin, Nov. 11 (hence called a "Mart"); and except at this time, and so long as the salted meat lasted, there was little flesh-meat to be had during the rest of the year, except bacon.

We learn something also of the religion of the ancient Briton from these words. *Beltan*, *teanlay*, and *duce* or *deuce*, show that the principal object of worship was the sun, and that the worship of the sun-god in various forms was in this country substantially the same as that of France.

One of the most curious points in this inquiry is the number of child-words found in our dialects. These tell us that the language of the nursery was often Celtic. If the father of the child was a Teuton, the mother must frequently have been of Celtic blood. I subjoin a few of them as instances :

{ <i>Bua</i> , water. Sometimes—	Ir. <i>bual</i> , <i>fual</i> , water
{ <i>Bum</i> , id., for <i>bun</i>	Ir. <i>buinne</i> , <i>bune</i> , stream of water
<i>Chuck</i> , schoolboy's feast	Ir. <i>cucht</i> , O. Ir. <i>cucan</i> , provision
<i>Colds</i> , old men	O. W. <i>coth</i> , old ; Arm. <i>koz</i> , id.
<i>Colly</i> , flesh-meat	Ir. <i>colann</i> , flesh
<i>Cook</i> , to throw	W. <i>cwg</i> , projection
<i>Craddy</i> , <i>croddy</i> , a daring feat	Ir. <i>crodha</i> , brave; <i>crodachd</i> , bravery
<i>Doogs</i> . A boy has his <i>doogs</i> when he takes out as many marbles, etc., as he puts into the game	W. <i>dog</i> , <i>dogn</i> , share, due quantity
<i>Ducky</i> , a drink	Ir. <i>deoch</i> (<i>docki</i>), id.
<i>Goggy</i> , <i>guggy</i> , an egg	W. <i>corvy</i> , Ir. <i>gug</i> , id.
<i>Greg</i> , an eructation of wind, or the noise of it	W. <i>greg</i> , a cackle ; Arm. <i>graka</i> , r- cler ; Manx, <i>grig</i> , boat of a watch
<i>Kale</i> , to throw stones	O. W. <i>caill</i> , a stone
<i>Lag</i> , the boy who is last at a game	W. <i>llag</i> , Ir. <i>lag</i> , loose, slow, sluggish
<i>Nin</i> , water	Ir. <i>nin</i> , a wave ; O. Ir. <i>ninas</i> , water of a foss (<i>Corm. Gl.</i> , 31) ; W. <i>non</i> , a stream
<i>Nix</i> , the cry of boys when the mas- ter appears ; also a slang word	W. <i>nycha</i> , lo ! look out !
<i>Pally-ully</i> , a game in which flat pieces are jerked into compart- ments	W. <i>pal</i> , a flat body (spade) ; Ir. <i>pail</i> , a causeway ; Ir. <i>uladh</i> , a jerk
<i>Pur-pur</i> , exclamation of nurses in removing dirty clothes	W. <i>harr</i> , dirty

Fudge, a stout, fat child

W. *pot*, any short thing; *poten*, a short, squat female

Tata, walk or excursion

W. *taith*=*tati*, a journey

Twig, to observe, to perceive

Ir. *tuig*, id.

I have given only a score of such words ; but there are many more.

The preceding lists show that the ancient Britons were skilled in the forging and use of iron ; that they employed it in agriculture and mining ; that they grew barley and other cereals, with peas and other kinds of produce ; that they made boats, and used them in fishing. The word *gavel* shows that land was held under a lord, or that some kind of rent or tax was laid on it. *Bodwill* (*bodle*) shows that they had coined money; *kil-lody*, that they cultivated flax, and knew how to dress the fibres ; and *kelt*, that they wove flax and wool into cloth. The words *tron*, *trolly*, and *rathes*, prove that they understood carpentry, and made carts, which were also furnished with movable slides. *Moggin* and *brogue* denote that they made boots or boot-hose ; *slif* and *saggar*, that they knew how to make pots, and to bake them in a kiln ; *swill* and other words, that they made various kinds of baskets. *Sough* and *stell* show that the benefits of drainage were well understood. Such words as *chang*, *kibble*, *eloo*, denote a race that was fond of hunting ; and *messan* or *misset*, and *colley*, that they had other dogs than those which were employed in the chase. Such words as *lithe*, *pobbies*, *whig* (cake), show that they had various kinds of food ; and *sunkets*, that they were not unacquainted with foods of a more delicate kind.

In the higher departments of art or mechanical skill, the district under examination has undergone a marvellous change. The scarcity of words that belong to this class proves that in the Celtic period the higher arts did not flourish here as in the more fortunate South ; but *crowd* (fiddle) and *buzon* (finger-ring) show that instruments of music were made, and that some degree of luxury in art had been attained. The art of bleaching was also well understood.

The word *bliss* (boundary, limit) for *bil-is*, shows, as the word *sallis* in Gloucestershire, that the nom. case form had not disappeared at the time of the Saxon invasion; but the blending of the races has caused the disappearance from our dialects of nearly every other grammatical form of the Celtic languages. *Accorah*, for *accorat*, offers an ancient form of the pass. participle.¹

I have to remark finally, that the list now presented does not contain the whole Celtic element in these counties. Many of the words that are found in North Lancashire are used in Cumberland and Westmorland, and nearly all that belong to the southern part of the county are known in Cheshire or Shropshire. Many, also, of the words that are now brought forward are known in Lancashire. They had escaped me at my first research. I have not repeated the words that are common to Lancashire and Cumberland or Cheshire, my object being only to present the Celtic element in the dialectic speech of a defined area or district.

Note.—I wish to add, in reference to my paper on “The Celtic Element of the Lancashire Dialect”,—(1), that the word *cush* (a cow without horns) is the O. N. *kusa* (a cow); the kind that came from the north being presumably without horns. (2.) The list in that paper, though a large one, does not, I find, exhaust the subject. New words of this kind continue to “crop out” (to use a phrase of geology) from time to time. I subjoin a few that have lately come under my notice:

<i>Broat</i> , dried peat for fuel	Ir. Gael. <i>broth</i> , fire; <i>broana</i> , fuel; W. <i>brud</i> (<i>brut</i>), hot; <i>brydio</i> , to heat, to inflame
<i>Bum</i> , a berry	W. <i>pwon</i> , a round lump
<i>Congle</i> , a stick, a staff	W. <i>cogail</i> , a cudgel, a distaff
<i>Creas</i> , <i>creawse</i> , loving, fond, and also wanton, lustful	W. <i>crea</i> , heating, inflaming
<i>Cro</i> , mucus from the nose	W. <i>craun</i> , matter from a sore; <i>crau</i> , gore

¹ It is evident also that *-as* and *-l* or *-al* were used as verbal formatives. We find *lammas*, to run, and *burl*, to cut.

- Drake*, a kind of curl when only the ends of the hair turn up (Peacock)
Fell, the line which closes the web in weaving
Fluzz'd, broken and jagged at the end, bruised
Fly, a familiar spirit.¹
- Grug*, a dandy hen (Fylde country)
Lauk, the black bog-rush, *Schœnus nigricans* (Britten); O. N. *laukr*, leek, onion
Lœe, matter discharged from a sore, also urine; A.-S., *leah*, a lye, lixivium
Manegy, cross, ill-tempered
Michin out of humour
- Moaxed*, in a state of mental darkness and perplexity²
- Quitter*, matter from a sore
Scog, to brag, to boast
- Spell*, a spell of work, a large amount at one time
- W. *traig*, for *traic*, a bend, a roll
 Ir. Gael. *fail*, edge or rim, border, ring
 W. *ffleisio*, to break, to ravage; *fflais*, a break, a rent, ravage
 Manx, *flaice*, an imp, a fiend; Ir. Gael. *flaith* (*th* silent), a lord, but also a spiritual being, as in *flaithinus*, spirit-isle, the home of the blessed, Heaven
 W. *grug-iar*, a moorhen
 Ir. Gael. *luachair* (*lucir*), the club-rush, *Scirpus palustris*; *luachar*, a rush
 W. *lli*, a stream; Ir. Gael. *li*, *lia*, id.
 W. *mòinig*, sulky, ill-tempered
 W. *mic*, *nig*, spite, pique; *micio*, to be piqued
 W. *mucci*, fog, mist; O. W. *much*, darkness, gloom; Ir. Gael. *much*, *muig*, smoke, gloom
 W. *chwydr*, matter thrown out
 W. *ysgogi*, to wag the head; *gogi*, to shake; Ir. Gael. *gog*,³ to nod; *gogaid*, a giddy female
 Ir. Gael. *speal*, a short while, a fit of vigorous exertion

JOHN DAVIES.

¹ Dr. John Dee, the astrologer, who was the Warden of the Collegiate Church (now the Cathedral) of Manchester, was said to have his *fly*. The word is used by Ben Jonson :

“A rifling *fly*; none of your great familiars.”

I have heard the word used in connection with Dr. Dee; but I do not know whether it is native or imported.

² Cf. Sans. *moha* for *mokha*, bewilderment, perplexity, foolishness.

³ Cf. Sans. *kak*, to move to and fro, to be vain or proud.

ON SOME SOUTH WALES CROMLECHS.

It is singular that a subject generally, or rather almost universally, supposed to have been settled long ago, should have been seriously proposed as an important subject of discussion at the Fishguard Meeting in 1883. But singular as it is, it is a hard fact that such a subject was proposed; and although the question speedily collapsed, yet those who had imperfect and erroneous ideas of cromlechs in general must have thought it odd that such a question should be started and disposed of so summarily. These observations will be better understood by the announcement in the annual official Report, which runs thus: "They venture confidently to anticipate their meeting here (Fishguard) will be the means of eliciting further information concerning those megalithic remains which are so peculiarly abundant in this district; and it is hoped the research and deliberations of the Association may in some measure determine what are the true origin and purpose of these ancient monuments."

At the meeting of the Committee held immediately before the public meeting, Mr. Barnwell objected to the above clause, on the ground that the question had been settled many years ago,—at least among the antiquaries of this and other countries of Europe,—and moved that it should be struck out. It might have been supposed some one present would have seconded the proposal; but no one did so, and the proposal dropped to the ground. It is easy to understand that many present believed in the statements of Fenton,—a gentleman so intimately connected with Fishguard by connexions and residence; for though born at St. David's, he made this place his usual residence. Such would puzzle themselves about the use or object of the proposed inquiry, as if those who set it

on foot expected to make some important discovery. They must have been disappointed when they heard that the author of the part objected to was, after all, of the same opinion as the objector. The most remarkable incident was the general silence of the other members and officers of the Society, who thus approved of the clause by letting Mr. Barnwell's proposal fall to the ground, and informing all readers of the Journal that the Society could sanction the statement that the object and history of our cromlechs was still a question to be solved. The fact is, it was a case of *parturiunt montes*, except that the mouse brought forth was very *ridiculus*, and the Society itself made not less so.

After the numerous articles which have appeared at various times in the *Archæologia Cambrensis*, which have clearly set forth the real nature of the class of ancient stone monuments called "cromlechs", it would appear very unnecessary to repeat them here; but after the revelation at the Fishguard Meeting it may be useful to restate what has been already stated elsewhere. It is thought that to the majority of members such a step might seem totally unnecessary; but when learned and experienced individuals are dumb on such a question, the only inference is that they had no opinion of their own, or were too timid to state it. There is, however, a large number of intelligent people who, as already mentioned, have been satisfied with the scanty and frequently incorrect statements of Fenton and others, as their fathers were before them; and to such the following remarks may seem deserving of consideration.

This subject may be divided into three sections:

1. Who were the cromlech builders?
2. At what time they were built.
3. For what object were they intended?

The first two sections have not as yet been satisfactorily explained, nor with our present information are they likely to be. As to the third there is not the

same difficulty, in spite of what old antiquaries have told us with such confidence that they do not appear to have any doubt on the subject. Thus, from Camden to Fenton they all say nearly the same thing, namely, that they are nothing more nor less than Druidic altars. Thus Stukeley; Rowland, the author of *Mona Antiqua*, perhaps the oldest of the set; Awbry, the Wiltshire antiquary; Pennant, Hoare, and Fenton. With them also may be mentioned the most popular of former Breton antiquaries, such as Mahé and his opponent, M. Freminville (another Fenton), Délandre, and others, who put all these ancient stones to the credit of the Druids.

Since those days these views have given place to others of a different character, so that those who still talk of Druidical stones are laughed at. It is true that even to the present days we have plenty of Druids and even Arch-Druids, Bards, Ovates, etc.; but all these are inventions of late mediæval times. These are termed "Neo-Druids", as distinct from the ancient and genuine ones, who have long since utterly vanished, and left no vestige of themselves and their monuments.

From the fact that these stone monuments, especially the cromlech, have been so generally held to be Druidic, some reasons should be given for this belief; but none, not even remote traditions, have been brought forward in favour of such theories. On the contrary, local traditions ascribe such remains to King Arthur, as the huge work in Gower and in Merioneth not far from Cricceth, where we find more than one instance. A cromlech near Corsygedol House is named after the same British hero. Other instances might be mentioned; but we are not aware of any case of their being attributed to Druids by local tradition. They are sometimes assigned to the Devil, as the well known monument in Clatford Bottom, near Marlborough, called "The Devil's Kitchen" or "Den", and of which an excellent view is given in the latest contribution to *The History of Wiltshire Antiquities*, by the Rev. A. C. Smith, the well known Secretary of the Wiltshire

Archæological Society. The stones in the Vale of the White Horse, in Berkshire, called "Weyland Smith's Forge", have a curious legend connected with them, but not a single trace of Druid myth. Many other cases might be mentioned, all tending to show that in no instance is there any trace whatsoever of Druidism.

On the other hand, if they are, without exception, sepulchres more or less perfect, then the Druidic theory must be given up; and that they are so will probably be acknowledged by those who will be at the pains to examine even the most unlikely specimen.

The first point to be laid down is that those who built them took great care to do the work effectually, and make the resting-places of their friends as secure as possible. This could only be done by the employment of massive stones for the sides and covering-slabs of the chambers. But such chambers required further protection from weather or small animals; and this was effected by heaping up huge mounds of earth, sand, or small stones. In the case of the Pyramids of Egypt more elaborate and more costly methods were adopted for the same purpose. Whether the builders of our cromlechs believed, like the Egyptians, in the transmigration of souls, cannot be asserted, much less proved; but the probability that they did so is very considerable, judging from the great care they took to protect the body from being disturbed, and the grave from being violated.

Objections, however, have been made, and perhaps will still continue to be made, that there are some monuments of the kind that never could have been so covered up, either from their form or size, or from the absence of soil or other material. A notable illustration of the supposed difficulty is furnished by the Pentre Evan Cromlech. Its enormous height, and the rocky ground on which it stands, have been more than once brought forward as proofs that it was never even intended to be buried under a mound; and it must be admitted that there is some apparent ground for such

an idea. But on the other hand it may be said that there is nothing impossible, as there are in existence at the present time structures much larger, still under their covering mound, which were never intended to be concealed.

What could have been the object of those who erected this and similar monuments? They could not have been intended for altars. Mr. Fergusson, the author of *Rude Stone Monuments of all Countries*, however, tells us that "such an exaggerated form as Pentre Evan seems to be a *tour de force*; but of still more modern date than the monuments at Plas Newydd, Anglesey, or Arthur's Stone." (P. 174.) By a *tour de force* he means a monument of huge dimensions, raised not only to commemorate some event, but to hand down to posterity evidence of the skill and strength of those who built it.

If this theory be admitted, it is clear that they were never intended to be covered up, as thus all their labour would be thrown away. But the value of this writer as an authority will be easily understood by the notice on South Wales cromlechs in the *Archæologia Cambrensis* of 1872, where will be also found a review of his work, and in *The Saturday Review* of the time.

Another division of cromlechs is that called *free-standing*, approved by Bonstetten,¹ who divides dolmens into several divisions, the first of which he calls *apparent*, and Fergusson, *free-standing*. But if they are a distinct class, as supposed, neither of these writers gives the least hint as to their object. A perfect specimen is in the parish of St. Nicholas in Pembrokeshire. There are also said to be *demi-dolmens*. But both these kinds are simply the remains of once perfect chambers, and never were intended to be what they are at present. We may, therefore, omit all further notice of them.

Among our more distinguished antiquaries, the late Sir J. Gardner Wilkinson for years would not assent to

¹ Vol. 1872, p. 94.

the statement that all cromlechs or dolmens were buried in mounds; but latterly he was inclined to change his view, from a small chamber in Marros, about seven miles south of Laugharne, in Carmarthenshire, and to announce this change in one of his excellent articles. Another sudden conversion of the same kind was effected in a well known clergyman of Glamorganshire, by a visit paid to the remarkable chamber of Bryn Celli Ddu, in Anglesey. In this case a considerable portion of the covering tumulus remains. It has been described by Pennant and by contributors to the *Archæologia Cambrensis*. Other covered chambers in Wales, as those at Plasnewydd in Anglesey, and at Dyffryn in Glamorganshire, are well known, and have been figured and described in the Society's Journal. Even in cases where the covering has vanished, in most instances the stones used for this purpose are still scattered around. One of the best examples of this is Arthur's Stone in Gower, the lower part of which is still partly buried in the *débris*. Where stones are abundant, and not wanted for local purposes, they are often left undisturbed, and thus give their testimony of their former employment. On the other hand, where earth was used, it was valuable, especially after its exposure to the air for so long a time, and would be soon carried off by the farmers of the neighbourhood. This is apparently the proper explanation of the complete destruction of the covering of these structures. The ground on which the Pentre Evan Cromlech stands at the present time is bare enough, and from its elevated position was not likely to have supplied sufficient earth to cover up the whole of the group; for there were at least two chambers, the main one and a smaller one. But at any rate an immense quantity of soil was indispensable, and must have been brought up from the lower ground. There is, near Vannes, in the Morbihan, an enormous tumulus known as "Tumiac", as if it was *the* tumulus, surpassing all others in the district. The ground is bare and rocky.

To supply material they brought up from the sea-shore below sufficient sand to form this huge mound, although inferior to our own Silbury. That the Pentre Evan Cromlech was also once covered up there can be little question.

We are often inclined to judge of such monuments as if they were in their normal and original state. No allowance is made for the effects of exposure to wind and rain for centuries, or for generations of improving farmers or builders of stone roads; all which causes have produced such changes in the original structures as to make it difficult to imagine that the present ruins were once neatly contrived chambers of the dead, carefully planned so as to give an almost perpetual protection to the remains of the dead.

With few exceptions, there is little difficulty in making out the original arrangements, for they are almost universally the same. Thus, for example, it is easy to ascertain the entrance, generally looking east. The exceptions to this position are so few that practically they are of no importance. Another fact is now generally admitted, that these chambers were adapted for subsequent interments, and the larger ones were used for several generations. It was necessary, therefore, to have some guide for the excavators. The position of the entrance was easily obtained if the chambers were uniformly placed in one direction. But there was another difficulty when the exterior of the entrance was laid bare. Unless the large slabs that formed the entrance were unconnected with the covering slab or slabs on which the superincumbent mass lies, it would be impossible to enter the chamber without bringing down and destroying the whole structure. The difficulty was surmounted by taking care that the stones that closed the entrance did not touch the capstone, so that the removal of the entrance-stones was safe and easy. Hence it is that we usually find only these stones wanting.

The best illustration of this more simple form is the

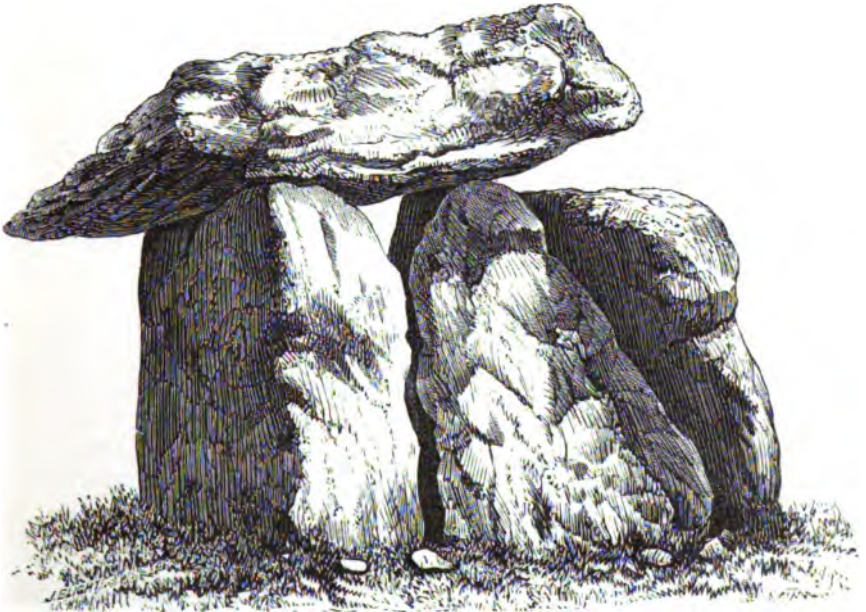
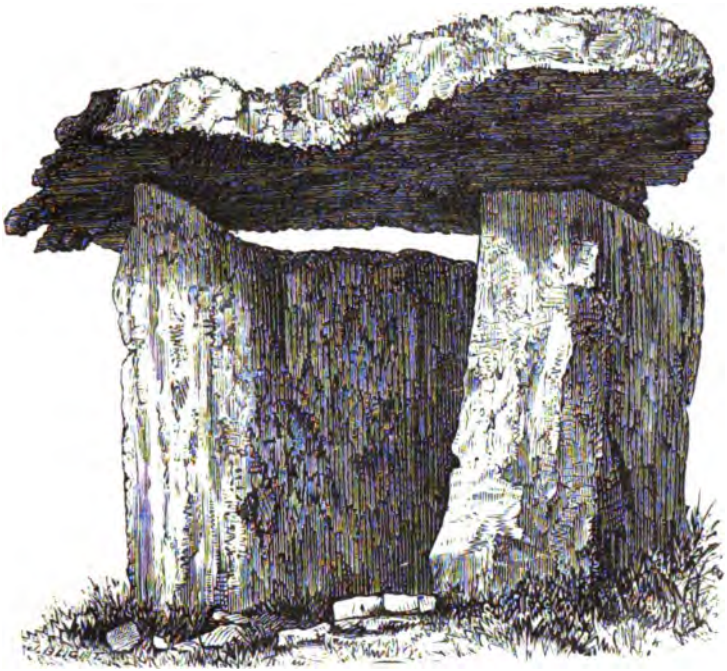
cromlech¹ at St. Lytham for South Wales, that for North Wales is near Criccieth, and for England, Kit's Cotty House, near Maidstone, which has been so frequently engraved that it is probably known to many. Many other instances may be mentioned; but these three are the most satisfactory examples. The Newport Cromlech,² visited last year, is another good example, and must be well known in the district. None of the above mentioned cromlechs could, from their form, serve as altars, much less so when buried under a mound. Mr. Fergusson's theory that they were *tours de force* is so ridiculous that it hardly requires refutation. Other theories have been advanced, such as that these monuments were seats of justice, or popular assemblies, or in some way connected with religious ceremonies, or even astronomical observations; but most, if not all, of such theories have dropped out of memory, as it is to be hoped will soon be the case of Druidic altars. It may, therefore, be assumed that those who think them to be ordinary graves are right.

The two other questions are, as already stated, still unanswered. That they were not erected by Druids or their servants is now generally thought, but by some earlier race of whom not even the name is known. All that can be safely inferred from the contents of some of these graves is that they preceded the earliest of Celtic and Roman arrivals.

The majority of our South Wales cromlechs have been already figured and described in the Journal. The visit to Fishguard has made known others, but of no great importance as to dimensions and peculiarity. The Pentre Evan Cromlech has, perhaps, with the exception of the Plasnewydd megaliths, been more often and more fully described than any similar monument in Wales. The first notice of it occurs in George Owen's account of Pembrokeshire, which will be found in the second volume of the *Cambrian Register*, p. 216. It

¹ *Arch. Camb.*, 1874, pp. 71, 72.

² *Ibid.*, p. 137.

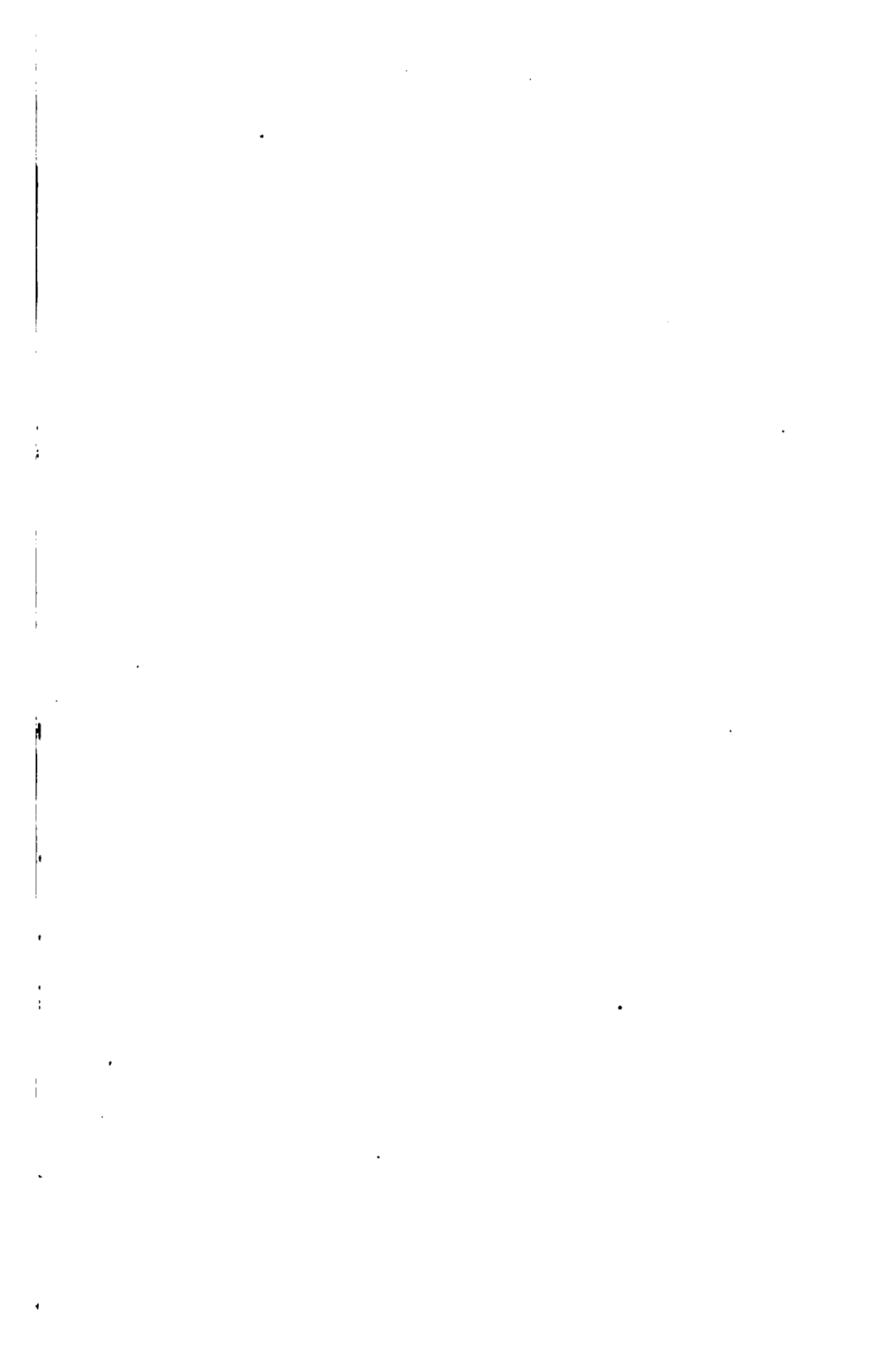


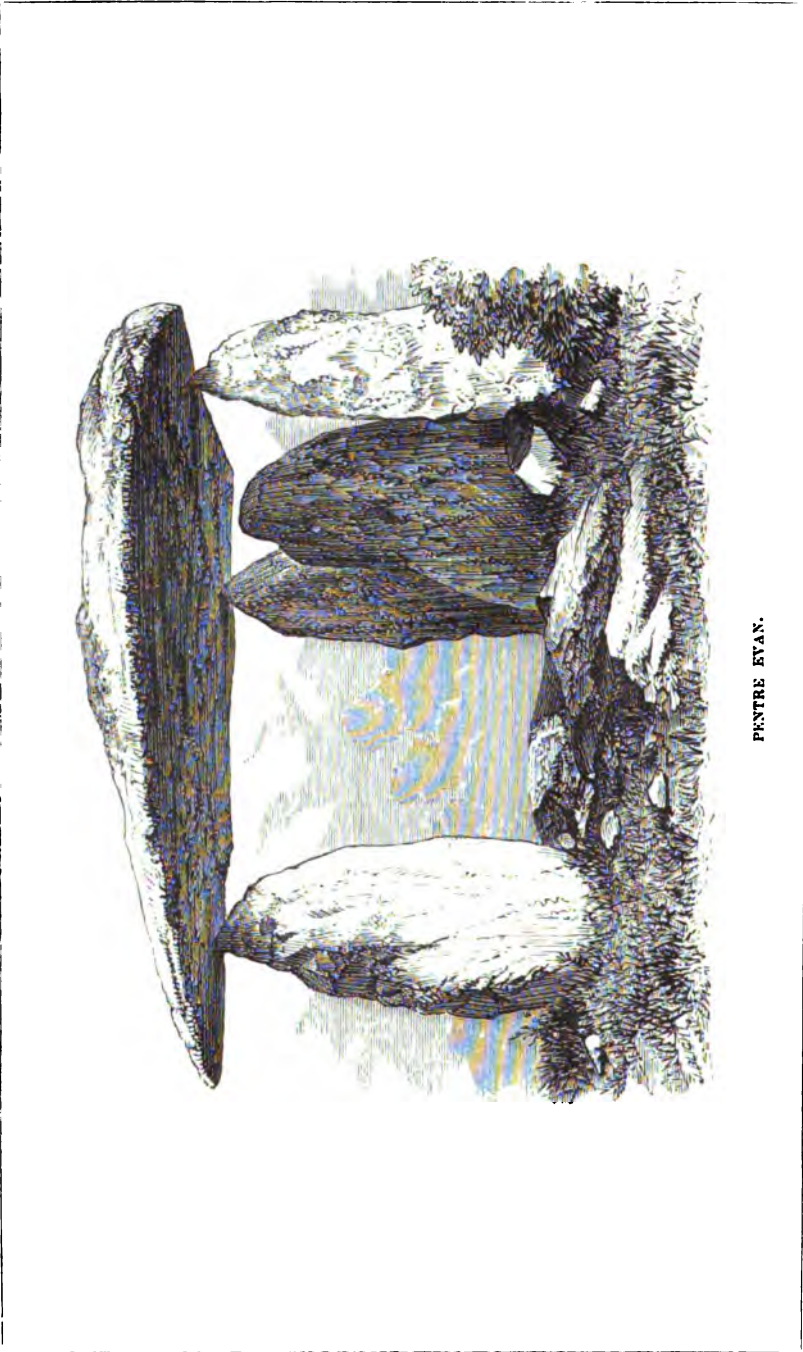
West View.

ST. LYTHAN'S CROMLECH.

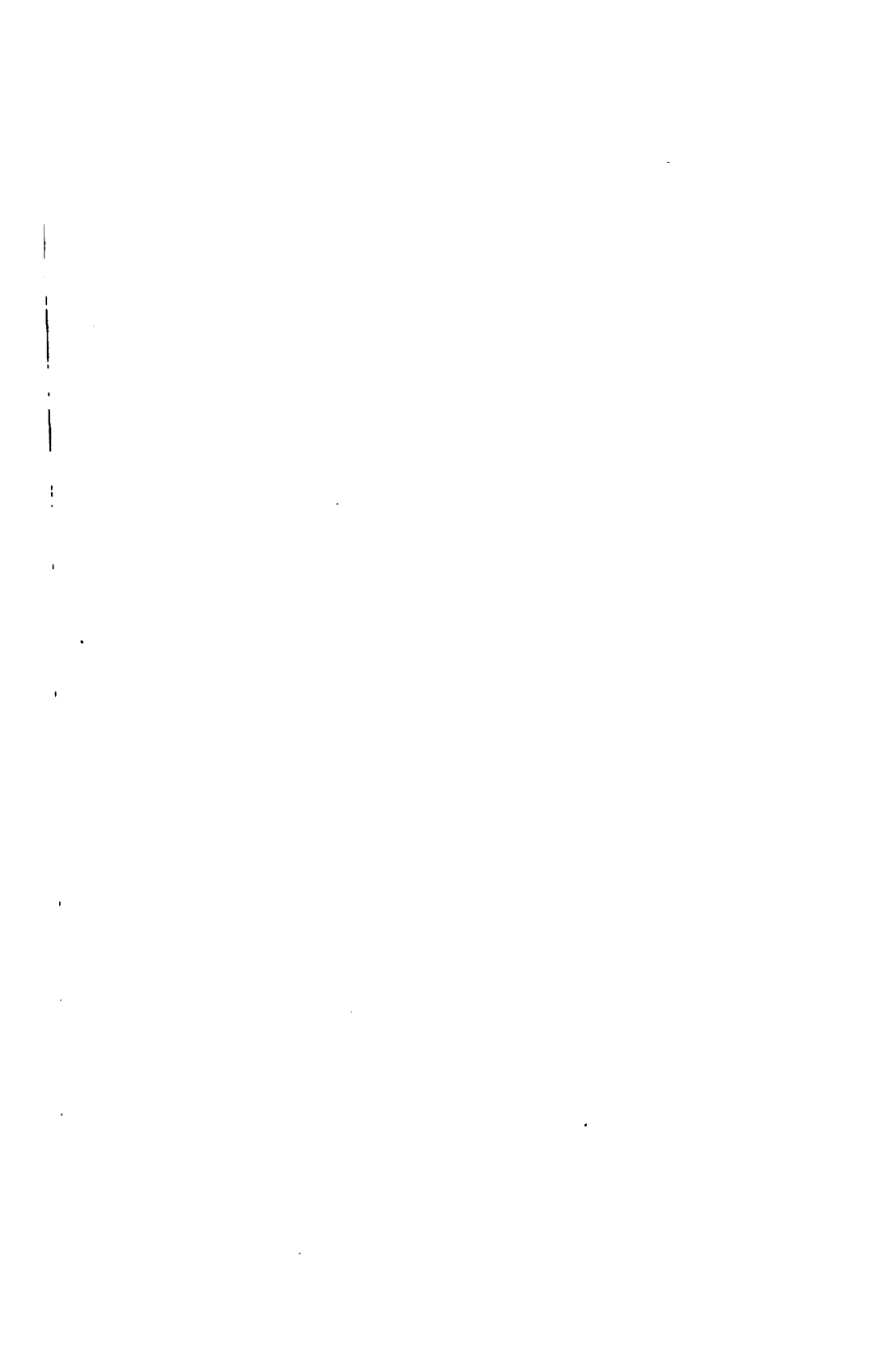
P. 136.

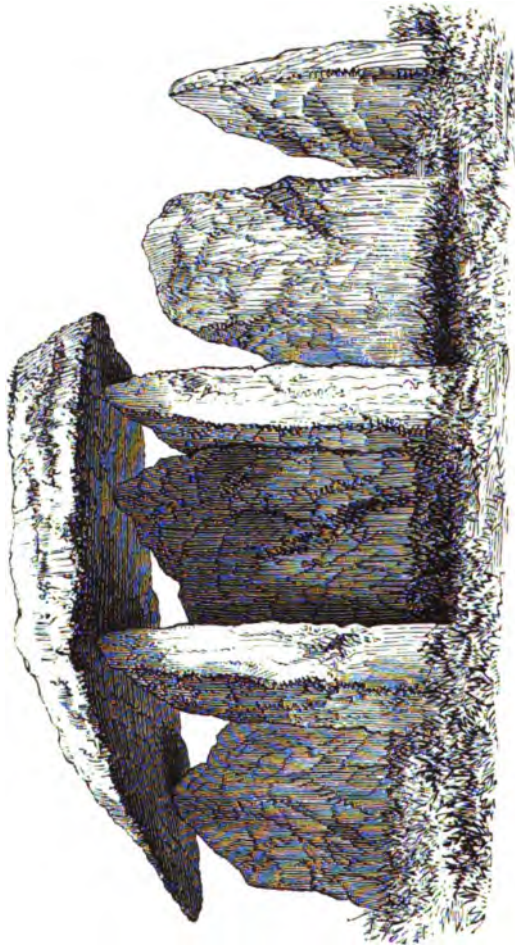






PENTRE EWAN.





PENTRE FVAN.
Back View.

also appears in Gibson's *Camden*, vol. ii, pp. 758-9, 2nd edition. The manuscript became the property of John Lewis of Manorowen, great-grandfather of Richard Fenton. It was communicated to Edward Llwyd of the Ashmolean Museum, who sent it to Bishop Gibson for his new edition of *Camden*. Llwyd acknowledges to have received it from Mr. John Lewis. George Owen does not speak of "cromlech" as Druidic or as a temple, as did Sir R. Colt Hoare, but as erected over some distinguished conqueror, or commemorative of an important battle. The late Sir J. Gardner Wilkinson first drew attention to the adjacent stones, which were evidently portions of another chamber. Mr. Longueville Jones, in his account of this monument, thought them part of a gallery attached to it; and, moreover, supposes the present monument to have consisted of several chambers covered by a common mound. There were, no doubt, two chambers touching one another. Sir J. Gardner Wilkinson's objection to Mr. Jones' notion was that the mound must have been enormous, and the entire disappearance of it unaccountable; and then comes the confession, "although I am now disposed to believe that all cromlechs were so covered, it is certainly extraordinary that those of Europe and Africa should not have retained any particle of their coverings." It may be extraordinary, but it is also easy to account for the fact on more grounds than one. The two large upright stones at the south-east he thinks were quite unconnected with the support of the monument; meaning, apparently, by monument, the large capstone; but they may have belonged to an adjoining chamber. The account given by George Owen does not and cannot apply to the stones he mentions. They have vanished long ago. There are, indeed, several long stones lying in different directions in ditches or under hedges, whither they have been rolled to be out of the way. These are worth looking after. Their number and dimensions should be recorded, for they are portions of some chamber or chambers like that which once existed

here. But whatever doubts may have been raised as to different theories, there can be none as to this cromlech being the most remarkable in Wales.

There is an extraordinary collection of similar monuments here on a smaller scale. A group of such exists on Penrhiw, on the promontory of Pencaer. Three of these occur in a line, standing singularly near one another. The first of these is known as Carreg Sampson, or Samson's Stone, as if some tradition of a mighty conqueror being here buried still lingered; but other instances of a similar appellation still exist. Hence, perhaps, the constant repetition of Arthur's Stone or Coit, or, as in Cornwall, Quoit. So also a fallen menhir in the village of Lockmariaker, in Morbihan, is called "the Stone of the Strong Man." The capstone of this cromlech is about 13 by 11 feet, with an average thickness of 2 feet. The supporting stones have been displaced. The same is the case with the other two cromlechs of the group. In the second one the supporting stones, also displaced, are from 6 to 7 feet long, while the capstone measures 12 feet by 8, with an average thickness of 1 foot. The thinness of this stone shows that the superincumbent tumulus could not have been of any considerable mass. The remains of an adjoining circle are easily made out; but the large number of scattered stones, and the luxuriant growth of fern, make it difficult to determine satisfactorily anything about them. At no great distance is a field called "Parc y Cromlech",—a singular name, as such monuments are so abundant in the neighbourhood.

Another instance of the kind occurs at Four Crosses in Carnarvonshire, not far from Pwllheli, where a farm is called "Cromlech Farm",¹ and has always been known by that name from time immemorial. Such at least was the statement of a gentleman whose estate is near, and who had long resided on it. It has been described and figured in the *Archæologia Cambrensis*. It is true

¹ *Arch. Camb.*, 1869, p. 138.

that in that locality is not to be found such a number of these monuments as in Pembrokeshire ; but there are, nevertheless, many at no great distance ; so that the names "Cromlech" and "Parc y Cromlech", thus denoting parcels of land, are to some extent of interest. The dates, however, of such names being given may possibly be partially ascertained by the title-deeds. This cromlech, that gives its name to a field, is described in the official report of the Meeting as partaking more of the "nature of a very large cistvaen than any others, as the capstone, which lies east and west, rests on the supports laid lengthwise, and not upright." As there seems to be no real difference between the cromlech and kistvaen, the unusual position of the supporter is probably due to the materials at hand ; but the fact is, these supporters in this case, although very small, are upright, the spaces between them being filled up with horizontal slabs. This monument may, perhaps, be that called "Gillach Goch", described by Fenton as follows : "There is one more remarkable than the rest, a large, unshapen mass of serpentine, 15 by 8, and $2\frac{1}{2}$ thick. Under the edges of it are placed nine or ten small stones embedded in a strong pavement extending some way round. These small supporters are seemingly fixed without any regard to the height, as only two or three bear the whole weight of the incumbent stone." It has been noticed in the *Archæologia Cambrensis*, vol. 1872, p. 138. It is of unusual character in having its capstone supported on a row of low stones, so that none but a very slender man could insinuate himself underneath. The capstone is nearly 14 feet long, 8 wide, and 2 thick ; not very different from Fenton's measurement. Those given in the report are : length, 13 feet by 7 feet, lying east and west ; "that on the south side being 10 feet long by 3 feet 6 inches above the ground." The more usual position of the capstone is north and south. But there is a slight ambiguity in the description, as "that on the south side" may mean a separate capstone, or part of

the one measuring 13 feet by 7 feet. It is, however, possible that the cromlech called "Gilfach Goch" is not the one alluded to in the report, although answering in some respects.

Another cromlech is also marked on the Ordnance Map, but being either concealed by the heath, or so low, could not be found in a search made for it in 1865. Nor does Fenton seem to have known or heard of it, for he does not mention it. Mr. Blight, who has given an accurate delineation of Gilfach Goch in the Journal, and who is a short and slight built man, did succeed in getting under the stone, but found nothing but a fragment of flint, which must have been placed there, as there is no natural flint in the district, and it is difficult to imagine that a secondary interment was possible under such a stone. Fenton, however, has given us a curious account of it: "On the upper surface of the cromlech are three considerable excavations, near the centre, probably intended to have received the blood of the victim, or water for purification, if, as is the most general opinion, they were used for altars. Its height from the ground is very inconsiderable, being scarcely 1 foot high on the lowest side; and on the other only high enough to admit of a person creeping under it, though when once entered the space enlarges, from the upper stone having a considerable concavity." The earth below is rich and black, which he afterwards ascertained was chiefly the result of fire, as many bits of charcoal and rude pottery have been picked up. A farmer informed Mr. Fenton that two or three years before his visit two spear-heads were found laid across each other, and a knob of metal, suspected to have been of gold. Whether the farmer, knowing the enthusiasm of Mr. Fenton for Druidic mysteries, may have invented the story, or some tradition of such a discovery may have remained to that time, is not known; yet what connection could exist between the spear-heads placed cross-wise, and the knob of supposed gold, is a question which is left for others to answer.

There seems to have been a feeling that the history of cromlechs is not so simple as some think. Thus Bonstetten has brought forward certain arguments to prove that it is not true that the covering up of stone chambers was not unusually the case. These arguments may be reduced to six :

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

2. That in the majority of cases no sufficient motive could have existed to induce men to act so foolishly.

3. If such a motive were the clearing of the ground for tillage, then the stones, as well as the soil, would have been removed.

4. The largeness of some of these monuments was such as to render their covering impossible, or so improbable as almost to be impossible.

5. That hundreds of denuded cromlechs have not the least trace of any former covering ; and that, too, where there was no apparent inducement to uncover them.

6. That some chambers have walls with round holes worked in them ; and these holes, whatever their intention, would have been useless if buried under a mound.

In reply, it may be said that Nos. 1 and 2 are mere suppositions, unsupported by even a pretence of argument.

No. 3 is a similar assumption, contradicted by the fact that in many cases the soil has been completely removed, but the stones left.

No. 4 is also disposed of by the fact that much larger monuments of the kind than any found in these islands are found in France and elsewhere.

No. 5 is a simple assertion that because no trace of the covering now exists, there never was a covering.

The question of holed stones is of a more difficult character. The late Mr. Brash has collected many examples of such holes in these islands, India, and elsewhere. The double holes in the chamber at Plas Newydd, in Anglesey, are well known ; but there is generally such a similarity among them, especially in

the Indian examples, that it may be assumed that they are all intended for the same purpose ; and that as they did not communicate with the outer air, they might have been intended as a medium of some kind of communication with other chambers in the mound by means of passages. It must, however, be acknowledged that there is a mystery about them which has not yet been satisfactorily cleared up. But whatever the purpose of these holed stones (and there must have been some reason for them), they are no proof that the structures in which they are found were never enclosed. No. 6 argument is that, if so covered up they would be useless ; but as they may have been used in some way which we do not at present understand, this argument, like the other five, falls to the ground.

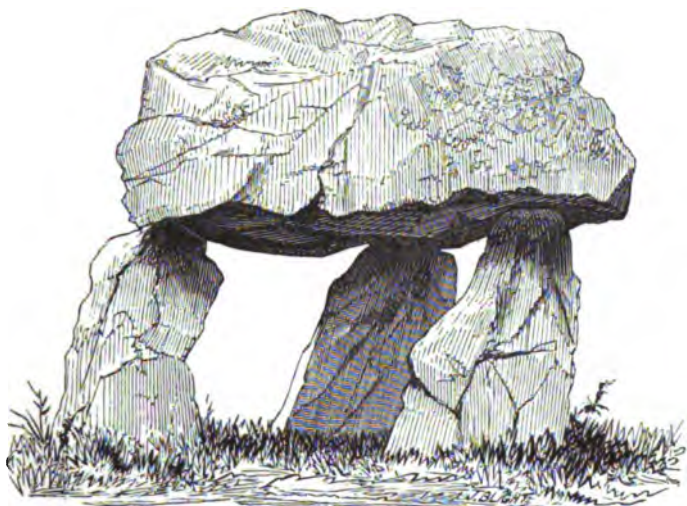
In the volume for 1872, p. 126, are two views of the Burton Cromlech, Pembrokeshire, which has not been so often noticed as others. In 1864 it was used as a small sheepcot, and had been built round with small stones, since cleared away with advantage. The capstone lies north and south, measuring about 11 feet by 9. The capstone is unusually massive, and as far as one example can illustrate it, settles the question of capstones ever serving as altar-slabs. The two excellent illustrations here given are from drawings by Miss Tombs and her brother, of Burton Rectory.

There are two similar monuments not far from Llwyn-gwaer, which, for want of time, were not visited in the course of the Fishguard Meeting ; which disappointment, however, was more than compensated by the kindness of Mrs. Bowen, who drew for the Society the sketches Mr. Worthington Smith has given in the two cuts, A and B.

That of A represents Llechytribedd, or the Stone of the Three Graves. Its capstone, 7 feet 10 inches by 7 feet, and about 4 feet thick, is of unusual thickness. A reverse view, from a sketch by Sir R. Colt Hoare, is given as a vignette by Fenton. There was formerly a



South View.

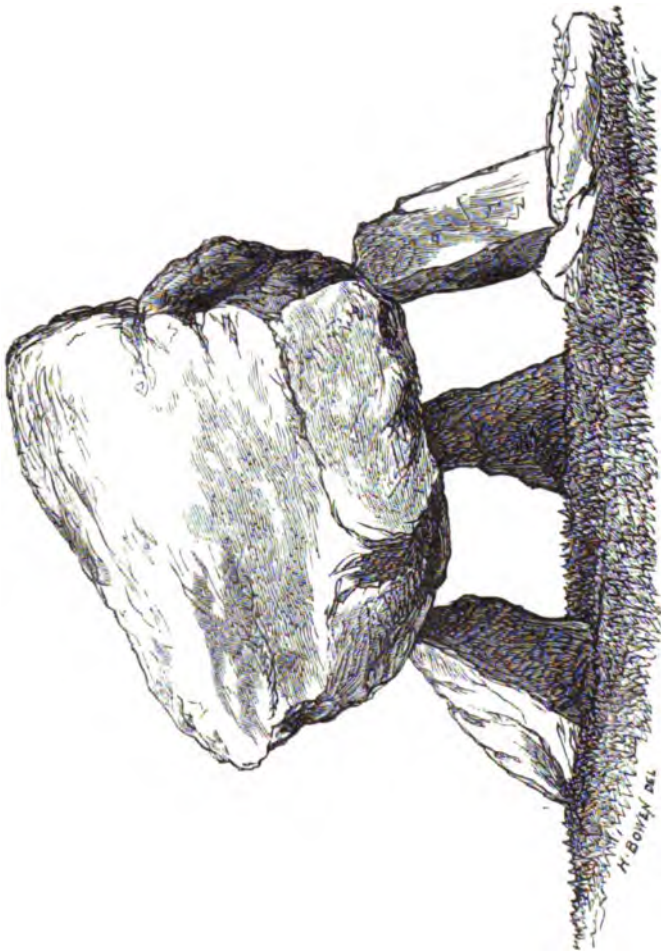


West View.

BURTON CROMLECH.

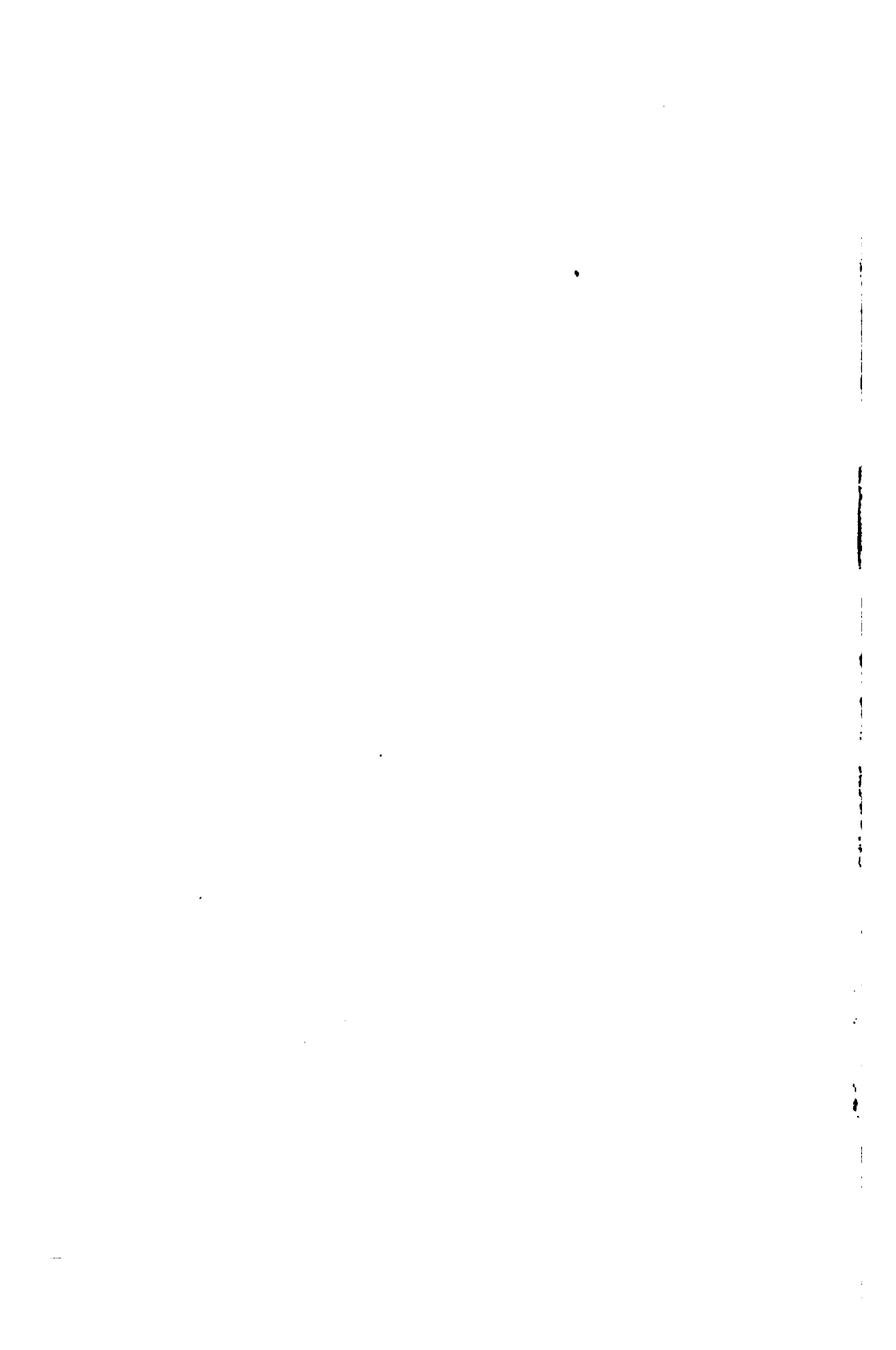
P. 142.

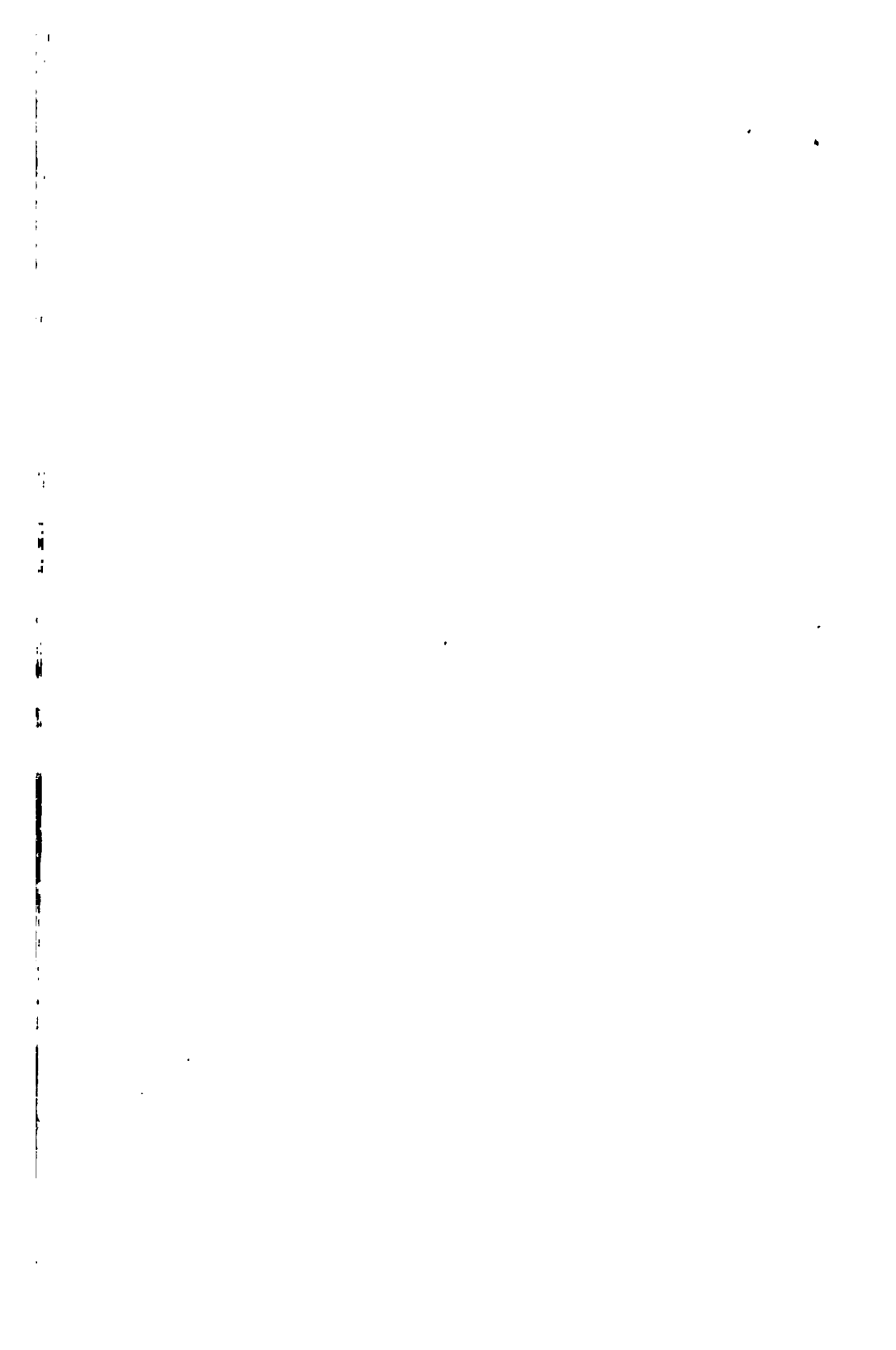




A.—LLECHYTRIBEDD CROMLECH.

H. BOWEN DEL.



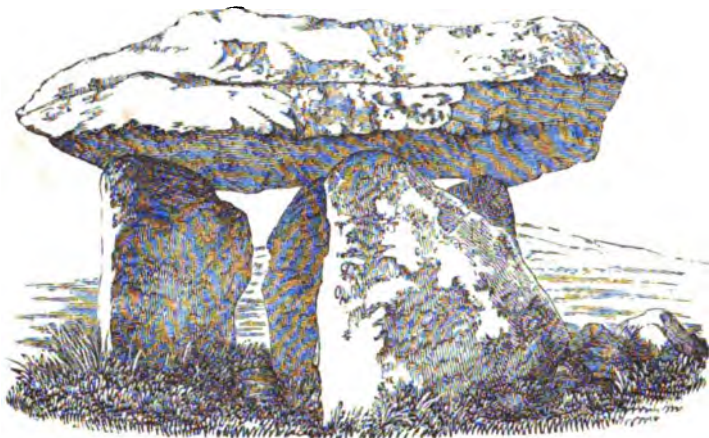




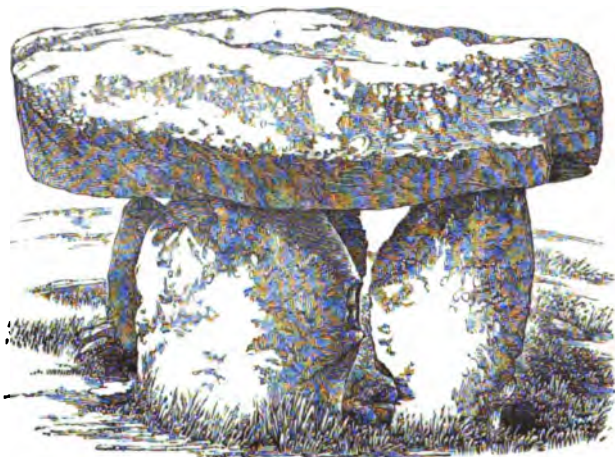
B.—TRELLYFAN CROMLECH.
Looking South-west.
P. 143.

H. SMYTH, DEL.





South side.



North side.

DOLWYLYN CROMLECH.

P. 143.



fourth stone lying near it, but now lost. This was, no doubt, the stone that closed the entrance, and therefore independent of the capstone.

Trellyfan Cromlech (cut B) has never been engraved, and is very seldom mentioned even in the most satisfactory guide-books. The capstone has partly slipped on one side, so that it is not certain how far it resembled that of Llechytribedd, which is inclined at an angle. This is so often the case that there appears to be some reason for it; for it generally happens, as in the Newport Cromlech, that the entrance is higher, and more accessible for moving and replacing the slab that closes the entrance. This inclination of the capstone is, however, rather the exception than the general rule, the horizontal position much depending on the shape of the stone.

The cromlech at St. David's Head (see *Arch. Camb.*, 1872, Plate, p. 141) having lost the supporting stone at one end, thus becomes what some consider a distinct class of cromlech, which they call "demi-cromlechs" or "dolmens". *Earthfast* is also another name for the same class; but these distinctions are already going out of fashion.

The other important South Wales monuments of this class are those of Longhouse (p. 141), Llanwnda (p. 137), Dolwyllyn, near Whitland, the north and south sides of which are given, p. 136, and are here reproduced; the fallen cromlech at Newton Rhoscrowther (p. 142). All of these, whatever their condition, belong to one class; but it is curious that in two of the central provinces of Corea exist a large group of similar memorials, described by M. Carl in a Report made very lately. His account is as follows: "We saw a curious structure resembling a rude altar, consisting of one massive stone placed horizontally on small blocks of granite, which support it on three sides, leaving the other side open, and a hollow space, some 16 feet by 10, beneath. Many of these *quasi* altars were standing in the valleys; but although it must have cost immense

labour to place these stones in position, no legend was current to account for their existence, except one which connected them with the Japanese invasion at the end of the sixteenth century, when the invaders were said to have erected them to suppress the influences of the Earth (Ti Chi). Whatever their origin, they have been left undisturbed.

The tradition is a singular one, but of little value, except that it shows how completely their real history has been lost. But they bear such a resemblance to our cromlechs that they may be thought to be also burial-chambers with one side (that of the entrance) exposed. M. Carl may not have been learned in such matters, or the extraordinary resemblance must have struck him. The only respect in which they differ is that they are found in the valleys, and not on the higher grounds, as is the general but by no means universal rule in this country. Unfortunately, Mr. Fergusson does not seem to have even heard of them, or we might have expected some mention of them in his *Rude Stone Monuments of All Countries*.

Enough has been said on the question as to the nature and use of cromlechs; and it is to be hoped that we shall no more hear of their mysterious character, which it was hoped the archæologists of Fishguard and its neighbourhood would have helped the members of the Association to clear up. As to their builders, and the time of their erection, we have nothing but bare conjecture to help us, whatever that help may be worth. But we have had enough of theories as foolish as they are groundless, which will probably soon pass away; not, we trust, to be resuscitated. What charms the *omne ignotum* have with many, we all know, and hence the many theories on the subject. The views here given have been sometimes called Mr. Barnwell's *dictum*. If it is his *dictum*, it has never yet been contradicted, much less refuted.

E. L. BARNWELL.

Melksham, Wilts. 1884.

Miscellaneous Notices.

THE ANNUAL MEETING FOR 1884.—We have to inform our members that this Meeting will begin at Bala on Monday the 18th of August, under the presidency of Sir Watkin Williams Wynn, Bart., M.P. Mr. R. J. Ll. Price of Rhiwlas will be the Chairman of the Local Committee; and the Rev. William Hughes, Vicar of Llanuwchllyn, and author of *The Life and Letters of Dean Cotton*, *The Life and Letters of the Rev. T. Charles of Bala*, etc., Local Secretary. The following objects will be within reach of the excursions,—Roman stations at Caergai and Mons Heriri; Roman roads leading thereto; Romano-British inscriptions at Bedd Porius, Llanfor Church; British camps, Caer Creini and Caer Drewyn; castelets, Tomen y Bala, Castell Grono, Tomen y Gastell, Tomen y Mur, Castell y Pentre; mediæval castles, Carn Dochan, Dinas Bran, Prysor; monastic remains, the abbeys of Cymmer and Valle Crucis, churches of Corwen, Rhug, Llangollen, Llandderfel.

FISHGUARD.—In a "Statistical Account of this Parish", which we have just met with in the first volume of *The Cambrian Register*, pp. 239 *et seq.*, we find mention of two places called Castell,—one referred to in old deeds, and "situated on a small tongue of land commanding the entrance to the harbour"; the other called Castell Mwrtac, near the town. Did any of the members of the Association visit either of these spots during the Meeting there last year? And will they favour us with their notes upon the remains, if any, that still survive?

The same "Account" refers to the inscribed stone in the churchyard, engraved in the Journal, and described by Professor Westwood (Oct. 1883) as "rudely sculptured", and "pitched on end in the churchyard". The church itself is described as "a building of very undignified appearance, and having neither tower nor spire makes no very conspicuous figure." But it no longer deserves the censure which follows in the "disgraceful reflection that the house of God is found and suffered to be the worst and the most uncomfortable in the parish." In those days, too, it is recorded that the butchers used sometimes to display their meat "in a most unseemly manner along the churchyard wall." The average price of mutton, it may be added, had been, for ten years past, 2½d. per pound, and for beef 2½d.!

Again, "marriage here among the common people has its season from Michaelmas to Christmas. The happy pair, attended by their friends in their holiday clothes, walk to the church preceded by a violin, and sometimes by a bagpipe."

Who was the writer, "Gwinfardd Dyfed"?

D. R. T.

SEPULCHRAL STONE IN FISHGUARD CHURCH.—The study of old Welsh pedigrees in manuscript enables me to assure Professor Westwood that the letters in the middle of this stone, under the limbs of the cross, are meant to represent David Meredydd, the form “Medd” being a by no means uncommon contraction of the latter word in Welsh genealogies. Similarly, the letters “dd me” after the “dñe miserere” are doubtless a repetition of the same proper names of the person entombed. What the intermediate mark may be is less easy to divine; but I am inclined to believe it must have been intended to signify the word “animæ”, the mark being part of the diphthong, and the four first letters gone. In that case the whole sentence is simply to be rendered, “Lord, have mercy on the soul of David Meredydd.” (Vol. xiv, p. 327.)
H. W. L.

THE FISHGUARD STONE. (Oct. 1883, p. 326.)—I would suggest that the sentence on the southern edge of the stone, beginning with H, but now broken off, was “Hic jacet”; that the “dd me” on the straight edge supplies the name, which is the same as given on the face of the stone, “David Meredith”; that the mark supposed by Professor Westwood to be the “ou of Greek MSS. of the middle ages”, and by “H. W. L.” to be “animæ”, is only a mark of division between sentences; and that the word omitted in the gap before it was “mei”; so that the whole would read,

IHS : XRS : AN Dⁱ M^o D^oL H(IC JACET).
* DNE MISERERE (MEI). Y. Dd Me(d).

D. R. T.

LLANFECHAIN, MONTGOMERYSHIRE.—This early and interesting church has recently been restored in a very conservative and happy manner. The three narrow and deeply splayed loops set in triangular fashion in the east wall, have been filled with stained glass; the chancel-screen has been reconstructed from fragments of the old one; the open roof of the nave brought again to light, and that of the chancel ceiled and paneled in oak, with bands of quatrefoils. The oak pulpit shows good Jacobean carving, and has inscribed texts. The font is Perpendicular, with quatrefoils. The walls are very thick, with a considerable batter internally. The priest's door and the eastern loops are Norman. The work has been done by Mr. Douglas of Chester.

In the churchyard, on the north side, is a mound called “Twmpath Garmon”; and similar mounds exist in other churches of the same dedication, as at Castle Caereinion and Llanarmon Dyffryn Ceiriog. These “Twmpathau” may have been earlier burial-mounds utilised by the missionary in his preaching, or they may have been raised for the occasion, as seems to be implied in the case of St. David at Llanddewi Brefi in Cardiganshire.
T.

Reviews.

Y CWYTA CYFARWYDD: "The Chronicle Written by the Famous Clarke, Peter Roberts", Notary Public, for the Years 1607-1646; with an Appendix from the Register Note-Book of Thomas Rowlands, Vicar-Choral of St. Asaph, for the Years 1595-1607, and 1646-1653. Prefaced with an Introductory Chapter and Pedigrees by D. R. THOMAS, M.A., F.S.A., Vicar of Meifod, and Canon of St. Asaph. London: Whiting and Co., Limited. 1883.

AFTER running the gauntlet of such a series of mishaps as scarcely ever, perhaps, befell any manuscript before, that has had the good fortune to emerge from them, so to speak, "with a whole skin", and which are graphically told in the Editor's interesting Introduction, the Chronicle, or more properly Diary, of Peter Roberts has at last secured for itself a permanent basis of existence by finding its way into print. The prospectus already issued, and the transcript (subsequently discovered) of the lost original, had aroused no small curiosity among Welsh antiquaries, whether archæological or historical, as to what further light it might throw upon matters on which other contemporary documents and monuments had reflected but a partial and fitful light. Nor do we anticipate that this curiosity will be satisfied by the mere perusal of the able summary and description given by the Editor in his introductory chapter, but rather stimulate an anxiety in the minds, not of Welsh only, but of English archæologists to study the work for themselves.

Professing to be a simple diary of births, marriages, and deaths, it carries its incidental notices into things of far greater import, as the political disturbances of the time, including some events of the civil war, convulsions and other phenomena of nature, and remarkable occurrences; not in the writer's immediate neighbourhood only, but often at a considerable distance, which there then existed no daily or weekly newspapers to chronicle; the entrance upon office of this or that noted personage, and removal from it by death or other casualty; especially not failing to notice that of the occupiers of the see of his own little city of St. Asaph, their intermarriages with one or more wives in succession, the births and decease of their children and servants, together with the various petty incidents of their lives, and their traffic in tithes and benefices, with other sources of episcopal and parochial emolument; all of which, passing through his hands as a legal officer of the Cathedral Chapter, conduced more or less abundantly to increase the wealth and importance of himself and his family. Besides these, we find recorded the erection or destruction of the mansions of the princi-

pal families in the district; and, again, the inception, progress, and completion of public works; thus supplying not infrequently dates and data for the succession of families and other interesting matters which the bare and imperfect tables of the genealogists have left absolutely blank, or else so hopelessly confused for want of these necessary adjuncts, in their mention of persons and places, as to lead to despair of unravelment.

Last, not least, and appearing as an agreeable surprise, are the glimpses, not seldom to be gained, into the current modes of thought and opinion of the day, from the *obiter dicta* of the author; amusing from the contrast they present to our own in the natural quaintness of the style of his generation, and the lawyer's affectation of technical precision, carried (in matters to our eyes trivial enough) to a point of most supererogatory punctiliousness.

Notwithstanding all this, Peter Roberts, albeit a notary and a man of law, and as such habituated to a prosaic view of life and its surroundings, had evidently a warm heart, actuated constantly by strong and generous impulses. His sympathies, social and religious, rise unbidden to the surface, and spontaneously assert themselves even when he is least disposed to lose sight of the professional accuracy on which he prided himself. Constantly do his pious ejaculations indicate the bent and habit of his mind, and of the religious standpoint from which he never failed to regard the most opposite events, melancholy and joyful alike. Vigorous as that mind showed itself, when practically vigour was needed, it was not free from the superstitions (particularly those fostered by the astrological tendencies of the period) which ruled, in that age, minds still more vigorous than his; and we smile at the scrupulous care he takes to note the planets under which each child is born, increasing ever with the ratio of relationship to his brothers, his cousins, and himself.

But while undoubtedly of a devotional disposition, it may be gathered from casual expressions and notices dropped ever and anon throughout the book, that in all probability our Notary Public was not altogether fixed and determined in his religious opinions. A shrewd, easy-going man, he welcomed the rising sun when in his little Welsh cathedral city that sun radiated with beams of wealth and prosperity in the direction of himself and his family. But bred, as he would naturally have been, a Catholic by his parents, who had been born and lived in Catholic times, he must have felt called upon to make his choice which of the two religions to follow, the new one or the old. Whichever way his choice secretly lay, that choice does not appear very strongly accentuated in his writings. The public acts and events arising out of the new worship are, indeed, accurately noted; but in a manner technically worded, and so as never, as far as we have been able to observe, to express a bias either towards positive approbation or the opposite; while now and again break forth, with seeming unconsciousness, from his pen such allusions to the old Catholic festivals as "Corpus Christi Day", "S. Hel-

larie Day", "Allhallowtide", as though clinging still to the old devotions of his childhood. He quotes the Lord's Prayer in Latin, "Libera nos, D'ne, a malo", in a way suggestive of its being the form he habitually used in private. The south porch of the Cathedral had "fallen down by reason of the greate, mighty, and boisterous windes which happened upon the feast day of the Purificacon of our blessed ladie S. Marie the virgine, 1629."

Another striking feature in the book is the frequent recurrence of clandestine marriages, which is adverted to by the Editor as something strange, but without any attempt to explain their significance. "In one case", says the latter, "it is difficult to imagine why the marriage should have been clandestine at all, as the 'marriage and m'iage porc'on' had been concluded upon Friday before." One pair thus clandestinely married "received a hearty welcome from a large party who accompanied them on horseback", an event which Peter Roberts records in somewhat doubtful and amusing Latin, "Quam plurimis ei comitantibus, et *secum* equitantibus."

Now we are disposed to see in these partly public, partly clandestine celebrations of marriage an incidental but striking illustration of the fact that in this part of the country at least the new tenets and worship had as yet gained no firm hold upon the people at large, and that although they might outwardly conform to the public worship, the population whose poverty and insignificance placed them beyond the clutch of the penal laws preferred to have recourse, for their participation in the Sacraments, to the representatives of the ancient clergy, whom alone they could regard as really and truly still possessing the spiritual powers conferred through their ordination by the Catholic bishops who had been displaced by the Elizabethan government in favour of the Calvinistic intruders from Geneva. Of these, a certain though gradually lessening number were still, doubtless, scattered here and there throughout the country. Most of them were probably in hiding; some few may yet, perhaps, by dint of temporising and halting between two opinions, have continued in possession of the benefices legitimately conferred upon them in Queen Mary's time.¹ The chapel at St. Mary's Well, in Wickwer, had probably never been used for Protestant service; and it may thus, perhaps, even by connivance of some of the authorities, have been left available for the service of those who still adhered to the ancient faith and the ancient Church. Should any one think this view of the case exaggerated, or otherwise improbable, he may be convinced by a letter from Cardinal Allen to Dr. Vendeville, dated 26th October 1578, from which the following is an extract:

"This change" (from a state of indifference to zeal for the faith) "was wonderfully furthered by the familiar conversations which I had some years ago when I was staying at the houses of many of the gentry and nobility of England (from 1562 to 1565). In these I demonstrated, by irrefragable notes and tokens, the authority of

¹ *Douay Diaries*, vol. i, Hist. Introduction, p. lxii.

the Church and the apostolic see; and I proved by popular but invincible arguments that the truth was to be found nowhere else save with us Catholics; which notes, rules, or motives, for distinguishing with certainty the Catholic faith from heresy I afterwards enlarged and published at Douay. Hence it was brought about in a very short time that a vast number of our countrymen not only came to hold right views about religion, but abstained altogether from the communion, churches, sermons, books, and all spiritual communication with heretics; a most difficult thing to obtain in that country because of the iniquitous laws, and the punishment of imprisonment, as well as other penalties which it entails; and also because those who were in other respects Catholics had already, through fear, given way to such an extent in this matter that not only laymen who believed the faith in their hearts, and heard Mass at home when they could, frequented the schismatical churches and ceremonies (some even communicating in them); but many priests said Mass secretly, and celebrated the heretical offices and Supper in public; thus becoming partakers, often on the same day (O horrible impiety!), of the chalice of the Lord and the chalice of devils. And this arose from the false persuasion that it was enough to hold the faith interiorly while obeying the Sovereign in externals, especially in singing psalms and parts of Scripture in the vulgar tongue, a thing which seemed to them indifferent, and in persons otherwise virtuous, worthy of toleration on account of the terrible rigour of the laws."¹

We trust that the length of the foregoing interesting extract will need no apology with our readers, since its significance would be destroyed by the separation of any one portion from its context. There is a passage in another part of the same letter calculated to cast still further light on the practices but obscurely alluded to in many notices in the *Cwitta*. Here he says (we translate from the Latin) that very many youths, when they saw their parents and elders of a different mind at home to what they pretended to abroad, whether it was because they were less afraid of the laws, and the risk of breaking them than their parents; or because, while under their parents' tutelage they were not subject to very heavy fines or punishments; or else because they were not as yet so much entangled in sins and by worldly goods as their elders, openly professed the Catholic faith in various, and those the principal, places in the kingdom, and refused to come to the heretical Church and Communion when ordered to do so by the magistrate or by their parents." (P. 55.)

Cardinal Allen died in 1594, of a painful and lingering disease,² and we learn from the *Diary* that its author, Peter Roberts, was

¹ *Douay Diaries*, vol. i, *Hist.* Introduction, p. xxiii. For the letter in the original Latin, see vol. ii, pp. 52, 67.

² *Ibid.*, vol. i, p. cii. (Nutt, 1878.) Dr. Goldwell, the last Catholic Bishop of St. Asaph, was living in July 1580, when he was prevented only by age and infirmity from returning to England. (*Ibid.*, p. lxxvii.)

born on February 2nd, 1577-8, and that his father died in 1622. The first memorandum in the *Cwitta* is dated August 16, 1607, but its pagination shows that six pages are lost; and as the Note-Book of Thomas Rowlands commences with Dec. 14th, 1595, the probability is that the former was begun within a year after the Cardinal's death. The latter had calculated the Catholics in heart and profession at not less than two-thirds of the population of the country;¹ and of these, we know from other sources of information that a very large proportion existed in Wales, not at that time only, but at a considerably later period. The lists of those entered as students at Douay and the other Catholic colleges on the Continent are replete with Welsh names; and no fewer than twenty-nine Welshmen are recorded by Dr. Challoner² as having suffered, not persecution only, but death, for their faith during the interval between the first year of Elizabeth (1558-9), when the State first created the present Anglican Establishment by Act of Parliament, and proscribed the Catholic worship, to the end of the reign of Charles II. This Act (1 Eliz., cap. i) and that of 1563, which accentuated its severity, and extended its operation, was not for some years equally administered throughout the kingdom so far as to exact the extreme penalties from all alike. "The Queen and the Protestant party counted on the ultimate extinction of the Catholic religion in the country partly through the pressure of the penal laws, which made the position of the Catholics almost unendurable, and partly as a necessary consequence of the gradual removal by death of the ancient priests still remaining in England, who, so long as they lived, made it possible for those who continued faithful to keep up, though in secret and at great risk, the practice of their religion. They were content to vex and harass Catholics with fines, forfeiture of property, civil disabilities, imprisonment, and such like penalties. Time was on their side. They had only to be patient, and in a few years, without any actual bloodshed, the Catholic religion would disappear from England."³

The truth of the foregoing remarks is illustrated and exemplified in the treatment of Richard Gwyn (or White) of the family of Gwyn of Llanidloes, who suffered martyrdom for the Catholic faith at Wrexham on Oct. 15th, 1584.⁴ From his history, printed from a contemporary MS. preserved at Holywell, we learn that by his popularity and efficiency as a schoolmaster at Overton and elsewhere, he drew on himself the notice of the authorities at Chester, who "began to molest him for refusing to receive at their Communion Table"; which having done at the urgent persuasion of Roger Puleston, but subsequently repented of, he was driven from the diocese. Afterwards he was twice apprehended, loaded with irons in a damp and filthy dungeon, and tempted during three years in a

¹ *Douay Diaries*, Historical Introduction, vol. i, p. xcvi.

² Bishop Challoner's *Missionary Priests*. (Richardson: London and Derby.)

³ *Douay Records*, i, Hist. Introd., p. xxi.

⁴ *Hist. Penys Fadog*, iii, pp. 128 *et seq.*

variety of ways, both of allurement and persecution, to relinquish his faith. Nor was it until he had triumphed over all of these that he was arraigned finally on the capital charge, and ultimately executed by the sentence of Simon Thelwall of Plas y Ward in Denbighshire, then Deputy Judge of the Marches, in a manner too horrible for description here, and whereby his sufferings were intensified to the utmost.

Now, besides certain facts which appear incidentally in the narrative of "the proto-martyr of Wales", as White has been called, there is one passage in it calculated to cast a broad glare of light on the state, social and religious, of that part of the Principality during the period in which the *Cwitta* Diary was composed. At Bewdley, where White with the Rev. John Benet and several others were brought before the Council of the Marches, examined, and tortured by being "laid in the manacles", and in other ways, one of them relates in a letter to a friend that White was addressed by Atkins,¹ the Queen's Attorney, as follows: "I protest before God that the Principality of Wales is the third part of the realm wherein no punishment at all hath hitherto been used towards such lewd, obstinate, and disobedient persons. Upon whom (as Mr. Justice [Bromley] sayeth) no more mercy ought to be had than on a mad dog, for all Papists be the Queen's professed enemies."

It appears from this that the persecuting laws which constituted the principal machinery for establishing the Protestant religion in England, on the ruins of the Catholic, were not at once attempted to be enforced in every part of the country alike, but that some districts were reserved until opposition had been effectively stifled in those nearest to the seat of government; and that Wales, as being more remote, had been reserved till later. That the population were still, for the most part, Catholic in Maelor is seen by the statement that "in May 1581 the adversaries were busy to make him relent, so far, at the least, as to hear an heretical sermon; for they did imagine that his fall would give the Catholic religion a sore blow, especially in Maelor, where the people depended much upon his virtue and learning."²

The gentry, upon whom the fines would fall most heavily, seem here, as elsewhere, to have been the first to temporise, as may be gathered from the names of the chief participators in the bloody deed. On the final inquest at Wrexham we find a Puleston (probably of Emrall), Ievan Llyod of Yale,³ Owen Brereton of Boras-

¹ This is probably the "Richard Atkins, Esq're, one of the King's Ma'ties Counsell in the Marches of Wales", whose death is recorded at Tuffay, in Gloucestershire, on the 6th or 7th of November 1610 (p. 20). His arms are given in Clive's *History of Ludlow*, where he is said to have been buried in the "chancel of Hempstead Church, Gloucestershire, where a monument erected to his memory yet remains." (P. 257. Ed. *Arch. Camb.*)

² P. 132.

³ See his pedigree in *Arch. Camb.*, 1875, p. 41.

ham,¹ and Piers Owen of Garth y Medd, an ancient family,² in Abergele; and otherwise aiding and abetting,—John Salisbury of Rug³ (said to have been in his heart a Catholic), Dean Goodman,⁴ Sir Hugh Sonlley⁵ the apostate priest, Edwards of Chirk,⁶ Wynn of Vron Dêg,⁷ etc. A chief witness against him, suborned by Sonlley and D. Edwards, was Lewis Gronow⁸ of Meriadoc, the district in Denbighshire with which our author is immediately connected; and if the family be identical, so nearly related to him as to be the grandfather of our Notary's wife.

What, then, is the state of society presented to us by the comparison we have instituted between these documents and the Diary? That of a strange social and religious war, where, under a smooth and smiling surface, every one was really at variance with his neighbour; where none could feel sure that his nearest friend or relation might not betray him to fine, imprisonment, or a horrible death, if he should conceive at any time a grudge, or find a worldly interest in doing so. Hence we find running throughout the Diary an under-current, as it were, of allusion to different persons who act as though they scarcely belonged to the established religion, yet are not precisely stated to have been otherwise. The burial of one, Mrs. Conway of Bodrhyddan (p. 118), is accounted for as being a "Recusant" (the legal term for those who declined to change their religion at the bidding of the Government), while others also so buried are not called; so the fact, perhaps, being purposely concealed of their having been privately reconciled to the Church before death, and interred secretly with Catholic rites. Nor is this supposition more improbable than the fact brought to light by a Welsh poem of the period, in which a person who had held the position of a parish clerk for many years of his life, deploras and expresses, like Shakespeare in the last of his Sonnets, contrition for his sin, in a manner showing that all his lifetime he had been really in secret a Catholic while temporising for worldly advantage.

¹ He was High Sheriff in 1581 and 1588. For an account of his family, see *Hist. Powys Fadog*, pp. 92-97.

² Descended from Iarddur of Penrhyn, lord of Llechwedd Uchaf and Creuddyn, Grand Forester of Snowdon to Llewelyn the Great. (*Hist. Powys Fadog*, iv, p. 346.) He was High Sheriff in 1584. (*Arch. Camb.*, 1869, p. 21.)

³ *Hist. Powys Fadog*, iv, p. 330; *Arch. Camb.*, 1878, pp. 284-91.

⁴ For some account of the Goodman family, see *Hist. Powys Fadog*, iv, p. 187; and *Memoir of Gabriel Goodman, D.D.*, by R. Newcome, 1825.

⁵ Vicar of Wrexham, and son of Robert Sonlley, Esq., of Sonlley, near Wrexham. (*Ibid.*, ii, p. 144.)

⁶ For an account of this family, Edwards of Plas Newydd, see *Ibid.*, iv, p. 63.

⁷ Descended from Gruffudd of Bersham, second son of Ienaf ab Nyn-iauw ab Cynwrig ab Rhiwallon, and his wife Eva, daughter and heiress of Bledrws ab Ednowain Bendew. (*Hist. Powys Fadog*, iii, pp. 18, 19.)

⁸ Lewis ab Gronow was the father of David, whose daughter Jane was the wife of our author, Peter Roberts. (*Cotta*, p. 6.) See also the pedigrees of Bronyhwylfa and Plas Newydd. (Preface, pp. xxviii and xxxii.)

It is remarkable that the Puritanical virulence which bursts forth ever and anon in the account of Richard White is never allowed to manifest itself in a single instance that we remember either in the Diary or the Note-Book. It is the one thing as to which the writers never, even in an unguarded moment, suffer their personal predilections to peep forth. Roberts outwardly conformed, and accepted the new state of things; but whether with a more than nominal adherence, or whether he would not have willingly acquiesced in a return to the old ecclesiastical *régime*, may, perhaps, be doubted. There are signs, such, for instance, as the clandestine marriage of a member of his family (which was speedily condoned), that some of these either always held or else eventually reverted to the faith of the ancient Church. But he speaks of the marriage of "the Rev'nd father in God John Owen, now Lord Bushop of St. Asaph, to one Ellen Wynne (his third wief)," without any sign of reprobation such as would naturally be abhorrent to the mind of a Catholic. Hallam tells us that under Edward VI the order of priesthood "obtained a sort of compensation in being released from its obligation to celibacy", and cites the custom of the Greek and Eastern Churches to "permit the ordination of married persons, yet do not allow those already ordained to take wives."¹ But he omits to observe that this concession, which did not exist from the beginning, has never been extended to Bishops; and Farrar of St. David's, at the time of his trial, seems to have been the only Catholic Bishop in this country who ever asserted the right of the episcopal order, as he expressed it, "to keep their cradles going".

Accordingly, interesting as it would have been to learn which of the representatives of the various noble and gentle families of the neighbourhood was the first to abjure the faith of his forefathers, we find, as a matter of fact, scarcely any intimation of the kind in the volume before us. A few (but it is scarcely likely) may have Protestantised under Edward VI; fewer still so early as Henry VIII. Nor would any, save some ultra-going Calvinists, have done so otherwise than partially, or by halves, until their knowledge of the doctrinal precepts of their religion had waxed dim through obligatory discontinuance of its practice. Thus the children of parents who had retained a doctrine, here and there, of the old Catholic faith in a fragmentary sort of way, would have been brought up to know and to realise so little as to render it scarcely worth while, in their eyes, to retain the remainder in the face of the terrible penalty of social extinction.

Among the earliest seceders, we fear, if tradition may be depended upon, must be set down the Mostyns of Mostyn, who acknowledged the supremacy of Henry VIII over the Church; while the junior branch of that family, Mostyn of Talacre, would appear to have always continued faithful,² although they are found to have been

¹ *Constit. Hist. of Engl.*, i, p. 91. (Murray, 1866.)

² Henry Mostyn, LL.D., Chancellor of Bangor, Sinecure Rector of Ys-ceifog, and Vicar of Whitford, was, at all events, an exception. There is a tablet to his memory in Llanasa Church.—*Ed. Arch. Camb.*

possessors of Basingwerk Abbey at an early period; acquired by marriage with Anne, only daughter and heiress of Harri ab Harri of the Tribe of Ednowain Bendew, to whom it had been granted by the Crown in 1540. The possession of it, when its preservation as an Abbey became no longer practicable, probably enabled them at least to exercise a certain protectorate over St. Winifrede's Well, and secure that sacred spot, for a couple of centuries at least, from the hand of the spoiler.

Another early seceder and apostate priest was Sir Robert ab Rhys ab Mareddydd, who had been chaplain and cross-bearer to Cardinal Wolsey, and whose father, Rhys Vawr, of gigantic stature, after Sir William Brandon was slain, bore the standard of Henry of Richmond at Bosworth Field, after killing the usurper Richard with his own hand, as testified by a MS. in the possession of his descendants at Rhiwlas. To this incident it is certain that the families of Rhiwlas and Voelas are indebted mostly for their fortunes; and it may be conceded that in their case, if they yielded to the temptation to exchange the service of God for the service of Mammon, the prize dangled by Satan before their eyes at least was a great one. Sir Robert, while yet a Catholic, had farmed the revenues, in Penllyn, of both the Abbeys of Basingwerk and Ystrad Marchell. At the dissolution of those monasteries he secured for himself, in perpetuity, the grant of these lands, while his brother, Morris Gethin of Voelas, gained those of Aberconwy, which he had previously farmed as tenant or as steward under the Monastery of Maenan, whither Edward I had translated the monks from Conwy. His sons, Cadwalader ab Morris of Voelas, and Robert Gethin of Cerniog, were grantees also of the Abbey lands in Hiraethog, consisting of an outlying portion of the parish of Llanveydd; and these they divided between them.

Ellis, the eldest son of Sir Robert Price, the notorious "Doctor Coch", distinguished himself as a persecutor of Catholics, and in 1569 obtained the grant of the manor of Ysptyt Ieuan, the old Hospital of the Knights of St. John of Jerusalem, which, as we learn from the graphic pen of Sir John Wynn of Gwydyr, had become, since the change of religion, an asylum and a starting-point for the depredations of lawless banditti.

Richard, another son of Sir Rhys, was the last Abbot of Conwy, and compounded for his betrayal of his Monastery into the hands of the King, with the rectory of Cerrig y Drudion; of which he is recorded by the genealogists as the "Person Gwyn", or White Parson,—perhaps from his preference of the surplice to the black gown of Geneva. He is said to have married the heiress of Plas Newydd in Llanrwst,¹ where his son Thomas Wynn succeeded him; but the family shortly died out in the male line.

¹ Harl. MS. 971. But elsewhere this lady, Catharine, daughter of Robert ab Richard ab Einion Vychan, is called the wife of his son Thomas, his father's wife being Janet, daughter of Ellis ab Harri ab Cynwrig ab Ithel Vychan of Ysceiviog. (*Arch. Camb.*, 1869, p. 26.)

Sir Robert ab Rhys married Margaret, daughter and coheir with her sister Jane, or Gwenuilian, wife of Roger Trevor of Pentre Cynwrig, third son of John Trevor, Esq., of Bryn Cunallt, of Rhys Lloyd of Gydros in Penllyn, eighth in descent from Edayved Vychan, by whom he had a numerous family. He lived at Plas Iolyn, a castellated mansion in Yspytty, which was visited by the Cambrian Archæological Association in 1882, inherited from his ancestor, Howel ab Cynric Vychan, ninth in descent from Marchweithian. In the pedigree of Tudor ab Robert of Berain, by Randall Holmes, it is said that Heilyn Vrych and his brother Howel "gavelled their inheritance". Heilyn had Berain, with the lands in Is Mynydd; and Howel had Tre Brys in Hiraethog, with the lands in Ūwch Mynydd, whence came the proverb, "Cystal Howel a Heilyn" (Howel is as good a man as Heilyn); a saying which is to be referred rather to authority than to wealth, as the lands in the Vale of Clwyd must always have been by far the more fertile and productive. At Plas Iolyn, Sir Robert maintained, as a country gentleman, a splendid hospitality, celebrated by bards in poems still extant in Welsh; to whom, if we may judge from the spirit of adulation in their verses, he must have been a most liberal patron. His son, Cadwalader ab Robert, is the first who is styled as of Rhiwlas; whence it would appear that he either built the house or enlarged it.

Robert Wynne, the eldest son of Cadwalader ab Morris Gethin of Voelas, married Grace, a daughter of Sir Roger Salisbury, Knt., of Lleweni, by whom he had two sons, Cadwalader Wyn of Voelas, and Rhys Wyn of Giler. The latter was ancestor of the famous Sir Robert Price of Foxley, Knt., Baron of the Exchequer from 1702 to 1726, who successfully resisted, in the House of Commons, the bestowal on his favourite, William Bentinck, by William III, of the lordships of Bromfield and Yale.

By his first wife, Winifred, daughter of Kenelm Throgmorton, Esq., Cadwalader, the eldest son of Robert Wyn, had five daughters; and by his second wife, Anne, daughter of Owen Holland, Esq., of Plas ym Merw in Anglesey, a son, Robert Wynne of Voelas, born 1607, High Sheriff in 1631 and 1664, and a poet.

He married, first, Catharine, daughter of John Wynne of Melai, Esq., and of Maenan Abbey, relict of Foulk Lloyd of Havod Unos, Esq., by whom he had no issue; and secondly, Jane, daughter of Edward, and granddaughter of Simon Thelwall, Esq., of Plas y Ward, by his wife Margaret, daughter and coheir of Andrew Meredith of Glantanat. By this lady, as we learn from one of the latest entries in the *Cwitta*, he had a daughter, Ellin, born Dec. 8th, 1646; and also a son, Cadwalader Wyn, who married first, in 1678, Grace, daughter of Hugh Williams, Esq.; and secondly, Sydney, daughter of Edward Thelwall, Esq. (by his wife Sydney, daughter and heir of William Wynne of Garthgynan, Esq., Prothonotary of Wales), son of the Simon Thelwall of Plas y Ward, who was engaged at the siege of Denbigh, on the side of the Parliament, in 1646, and died in 1655, by his wife Margaret, daughter of Edmund Lord Sheffield, K.G., and Earl of Mulgrave, of Botterwick.

By his second wife Cadwalader Wyn had a son also named Cadwalader, who succeeded him at Voelas, and was the father or grandfather of Watkin Wynne, whose daughter, Jane Wynne, brought Cevn Amwlch into the family as heiress to her cousin-german, John Griffith of that place, who died in 1794.

Another striking instance of an eminent person of Denbighshire who began life as an earnest and even enthusiastic Catholic, but whose worldly career seems to have drawn him away from his religion, is Sir Richard Clough, who began life as a chorister at Chester, and made a pilgrimage to Jerusalem, where, as Fuller tells us,¹ he was created a Knight of the Holy Sepulchre, and bore ever after in his coat the five crosses which were the badge of the Order. We do not read any positive statement that he changed his religion, which he may have followed although subsequently in possession of Maenan Abbey, which probably he purchased from the original grantee, and which passed by the marriage of Mary, his younger daughter, to Sir William Wynne, Knt., of Melai; and from him to his son John Wynne, who resided at the Abbey. It remained subsequently in the family of Melai, from whom it has descended to the present Lord Newborough of Glyn Llivon, whose ancestor, the first Lord, is said to have been the first of that family to have become a Protestant, about the middle of the last century.

Another family of wealth and influence, the Salisburys of Lleweni, with its branches at Rûg, Bachymbyd, Plas Isa, and Bachegraig, appear to have been divided for some time in respect of adherence to the old and partisanship of the new religion. We find William Salisbury of Plas Isa, whose great-grandfather was of Lleweni, maintaining the spiritual jurisdiction of Henry VIII over the Church, and in hiding under Queen Mary; while Thomas Salisbury of Lleweni, son of Catharine of Berain by her first husband, was a Catholic, and executed for joining in Babington's plot for the liberation of Mary Queen of Scots. But his brother, Sir John the Strong, who succeeded him at Lleweni, was a Protestant, and Esquire of the Body to Queen Elizabeth.²

John Salisbury of Rûg (grandson of Piers Salisbury of Bachymbyd, who married Margaret Wen, the heiress of Rûg, descended from Owain Brogyntyn) is the subject of a remarkable anecdote in the *Martyrdom of Richard White*, to the effect that, passing one day by the Gaol at Ruthin, in company with Goodman, Dean of Westminster, and "perceiving the prisoner to stand in the door, first paused while beholding him, then shook his head upon him, saying, 'Oh, White, thou art an unprofitable member of the Commonwealth!' The which words he spake in hearing of this preacher to maintain a little credit he was in with him and other heretics, but plainly against his own conscience and knowledge, for all the country knew him to be inclined in mind unto the same religion.....But see what followed. The gentleman returned home sick, and was

¹ Quoted in *Eminent Welshmen*, s. v.

² *State Trials*, 1586; *Hist. Powys Fadog*, iv, p. 335; *Ancient and Modern Denbigh*.

never seen abroad after this word until he came to be buried : a sore word to the man himself, and a good example to all dissemblers, especially in credit and authority, to take heed what they say or do against their own conscience."¹ A son of Simon Thelwall of Plas y Ward, who pronounced sentence of death upon White, Ithel Thelwall, is said to have been struck dumb while preaching the Assize sermon before the Judges at the time of the mock trial at Wrexham.

Of "a gentleman of good calling, John Edwards of [Plas Newydd in] Chirk, who had been a Catholic, and a great benefactor to these prisoners", it is related that he "was now brought by infirmity and importunity of carnal friends to renounce his faith before the bar with open protestation,—*a pitiful example never heard of in Wales before.*"² It is added that "the gentleman returned home, his soul loaded with sin, his conscience with desperation, his body with punishments so strange and fearful that my tongue doth tremble to utter them, my heart doth bleed to think upon them ; but the country doth remember them, and the posterity will talk of them."

This John Edwards was grandson of William Edwards, Constable of Chirk Castle, descended from Tudor Trevor, of the line of Ednyfed Gam of Llys Pengwern in Nanheudwy, from which the Mostyns were derived through Ieuan Fychan of Llys Pengwern, who married Angharad, daughter and heiress of Howel ab Tudor ab Ithel Fychan of Mostyn.³ He died the year after his apostacy, 1588, having had for his reward the rectory of Chirk ; but we find that his son John, after having been Member of Parliament for Denbighshire, was attainted for recusancy, *i.e.*, for being a Catholic, in 1614, and his estates, part of which consisted of the spoils of Valle Crucis Abbey, confiscated.

We now proceed to notice another remarkable feature in the *Cwitta*, namely its value as a test of the accuracy of our Welsh heraldic and bardic genealogies. The latter, while usually explicit enough in the matter of names, are sadly defective both as to dates and as to facts. There is little in them to stamp with individuality the persons whose names, indeed, are recorded from father to son, but with so constant a repetition of one or more appellatives (here and there varied by a nickname usually significant of some personal singularity or deformity) as to make it extremely difficult to fix the period and the generation of each. Confusion is worse confounded by the circumstance that the genealogists themselves often differ with each other in stating the order of the generations, the inter-marriages of families, and their armorial bearings. Again, nothing is more puzzling than their habit of distinguishing them by their parishes or townships rather than by their personal residences. It becomes, therefore, invaluable in tracing the identity of individuals and their connection with the land, to discover a green oasis of dates and documents standing out in a wilderness of names, such as, for instance, Ffoulk ab John ab Edward succeeded by Edward ab

¹ *Hist. Powys Fadog*, iii, p. 131.

² *Ibid.*, p. 137.

³ *Ibid.*, iv, pp. 63, 145.

John ab Foulk, or Ieuan Hên, transposed with Ieuan Vychan, in an interminable genealogical succession.

It is just such an oasis that the *Diary of Peter Roberts* presents to us. Nor has his Editor been slow in providing us with a few samples, which we could wish, however, to have been made on a somewhat larger scale. The pedigrees appended to the Preface might, perhaps, have been better utilised if added at the end of the volume, and if they had consisted rather of the main trunks, so to speak, of the genealogical trees of Flintshire and Denbighshire growth. Some of these, as the Noble Tribes of Marchweithian, Hedd Molwynog, and Ednyved Vychan, would be of native origin; others, as the Conways, the Cloughs, the Myddeltons, or the Salisburys, have come of foreign, that is to say Saxon or Norman extraction. The trunks ascertained, the ramifications would be distinguished more readily. In saying thus much we are far from ungrateful for the mercies accorded to us; and the pedigrees of Teirdan, Meriadog, Wickwar, Vaynol, and Voelas, afford very promising samples of what may be done in the future.

So interesting a volume must needs draw further attention from the public than falls within the scope of a first edition to supply, and we think that information about many of the places as well as persons alluded to in the body of the work may probably best be supplied by a running commentary of footnotes. Of the pedigrees here given, one of the most important, perhaps, next to that of the author of the *Diary*, is that of Ffoulkes of Meriadog, being drawn partly from the *Diary* itself, but supplemented and illustrated also by that of Randle Holme or Holmes (as the name is also written), the contemporary Deputy Herald of Chester, who commenced it from Marchweithian. It is continued by the Editor down to the last heiress, Elizabeth (daughter of Pierce Ffoulkes, who died in 1717), who carried the estate to Dyffryn Aled by her marriage with Robert Wynne, derived from Marchudd, the grandfather of Diana Wynne, who brought the whole property by her marriage to Philip Yorke of Erddig, Esq., her second husband, and built the present mansion.

Some facts, however, calculated to add to its interest and completeness, and to give it, so to speak, artistic merit, are omitted. We are told, for instance, that Grace Holland of Carwedfynydd, the wife of Ffoulk ab Robert, who died in 1607, and widow of Thomas Salusbury, was a daughter of Piers Holland of Kinmel. Anne Lloyd, the wife of his son Piers Ffoulkes, daughter to Meredydd ab Tudor of Nantglyn, was descended from Trahaiarn of Castle Emlyn, head of one of the noble families of South Wales. Piers Ffoulkes, whose second wife, Magdalen, was daughter to Edward Wynne of Caeran, in Carwed Vynydd, had a first wife, daughter to Thomas Buckley of Esclusham, near Wrexham, by his second wife, Elizabeth, daughter and coheiress to Brereton of Borasham, and relict of Lewis of Plas Is y Clawdd. Herein, however, lies a genealogical puzzle. In the Brereton pedigree (*Hist. Powys Fadog*, iv,

p. 94) we find John Brereton of Esclusham, second son of Owen Brereton of Borasham, who had four daughters, coheirs, the first of whom was Elizabeth (*ob.* 1656), uxor Thomas Bulkeley of Coedon in Anglesey. The only family named as of Plas Is y Clawdd is that of Lloyd from Tudor Trevor (*Ib.*, iv, p. 69), and in this the name of Lewis does not occur.

This is by no means a solitary instance of confusion arising out of statements given in Randle Holme's pedigrees; often, by the way, enhanced by the difficulty of deciphering his handwriting, in a style of eccentric orthography, written with a stumpy quill on paper soaked by the ink. Take, for example, the first of the pedigrees in the Preface, that of Teirdan. Here we have John Holland, who died in 1654, husband of Dowce White, who died in 1630, given as father of Humphrey Holland, who died in 1612, although, according to the *Cwita*, married to Jane Humphreys of Bodlewithan in 1630.

A somewhat similar confusion occurs with regard to the Prices of Rhiwlas and Vaenol, as to which we cannot here enter into detail. A correct genealogy, however, having been kindly lent to us by a lady connected with the family of Holland by marriage, we print it here as an example of the difficulties that beset the student in such matters. (See Table B in the Appendix.)

Genealogy, with its sister science of heraldry, may, in a very real sense, be entitled handmaids of history, since the study of them aids very much in elucidating its mazes, and often furnishes a clue to the successful discovery of important events and the actors in them, which, without it, would have remained in obscurity; and as history is concerned not only with lands and territories, but also with their owners, so one perfection of a genealogical table may be said to consist in tracing accurately not only the succession of persons from one generation to another, but also their connection with the land from which their power or their consequence was derived. In the pedigrees which the Editor has given us, he seems not in every case to have been equally successful in attaining this object. The family of Holland, indeed, and those of Wickwar, Cefn, and Plas Newydd, are traced back to a very early source; but we are not told that those of Voelas and Vaenol are traceable equally with the latter to Marchweithian; and the pedigrees of Gwerneigrion, Bronyrhwylfa, and Pengwern, seem to contain little more than a compilation from the *Cwita* itself. That of Gwerneigrion begins with the name of Ieuan Griffith, and of Pengwern with Gruffydd ab Ieuan. Can it be that the former family derived its descent from the latter, whose origin we find very copiously related in the newly published volume iv of the *History of Powys Fadog*? where, indeed, much light is to be gained about families referred to in the *Cwita*.

On p. 99 we find that Ieuan Gruffydd's father was the son of Llywelyn, seventh in descent from Madoc Ddu of Copa'r Goleuni (now better known as Gop), in Flintshire; himself fourth in descent from Edwin ab Goronwy, Prince of Tegeingl. His coat was paly

of six, *argent* and *sable*; still borne by the house of Griffith of Garn, derived from Llywelyn Vychan, the younger brother of Ieuan, from whom the late Edward Griffith, Esq., was sixth in descent. Of the same stock were the Wynnes of Gop and the Edwardses of Glyn and Crogen Iddon in Glyn Ceiriog, and of Hendre Brys and Gallt y Celyn (through the Prices of Plas Iolyn) in Ysppyty. Where Gruffydd ab Ieuan resided is, unfortunately, not stated; but it was not at Copa'r Goleuni, that place having passed to his great-uncle Cynwric, the ancestor of the Wynnes. One of his sons, Edward, became possessed of Hendre Brys by his marriage with Anne Wynn, the heiress; and the other, of Pengwern, carried to him also by the heiress, his wife, Alice, daughter of Hugh, or, as others say, John ab Edward ab Howel of that place.

So far, our curiosity to know who were the earliest proprietors of Pengwern is unsatisfied. But after Robert Griffith, who built the more modern Hall in 1636, who became its owner? We know that it subsequently passed by marriage to Sir Edward Lloyd, the first Baronet, second son of John Lloyd of Pontruffydd, Esq., and brother of Bell Lloyd, whose grandson, Sir Edward Pryce Lloyd (afterwards the first Lord Mostyn), succeeded him at Pengwern, in default of issue, although he was twice married. His first wife, the heiress of Pengwern, was named Anna Maria, who died in 1763, aged thirty-nine, and her father was Evan Lloyd of Pengwern. But at present we know not who Evan was, or from whom he inherited Pengwern, and so we are left to conjecture.¹ It is said that the last John Lloyd, Esq., of Wickwar and Havodunos, who died *s. p.* in 1815, always spoke of Anna Maria as his cousin. Can it be that Pengwern had been carried to the Wickwar family by an heiress? In the pedigree we find that Anne, sister of the last Robert Griffith, was wife of a John Lloyd of Wickwar, and that she had another sister, Mary. Can it be that they left a son, Evan Lloyd, and that he had an only daughter, named Anna Maria, who was the heiress in question?

The intricacies which beset the relations between the families of Lloyd of Cefn, Lloyd of Wickwar, and Lloyd of Havodunos, have evoked our deepest sympathy with the Editor, Canon Thomas, in his indefatigable endeavour to reduce them all to harmony; and he has succeeded so well in presenting us with what, on the whole, is a clear and intelligible view of them, that the blame, if we were to take an ungracious and microscopical view of shortcomings, would only recoil upon ourselves. Were it not, indeed, for the unexpected light thrown upon a portion of it by the unexpected discovery, since its publication, of a genealogical table of the family, taken from the transcripts by the late indefatigable Joseph Morris, of the lost genealogical writings of John Salisbury of Erbistock, fifteen folio volumes of which are extant at Wynnstay, we should have been disposed to

¹ Sir Edward Lloyd married, secondly, Amelia, daughter of Sir William Yonge, Bart., of Escot in Devonshire. (*Mont. Coll.*, viii, p. 195.) He died in 1795.

accept Canon Thomas' statements, supported as they are by a herald of no less authority than Randle Holmes, as carrying, so far as they extend, at least with one exception, the greatest appearance of truth. The exception we refer to is that on p. xxx, as follows: "Edward Lloyd, 'Notary Public', Proctor of Chester, d. 1615." The son of "Edward Lloyd the Proctor", John Lloyd, who died in 1650, is styled in Rowlands' *Diary* (p. 243) as of Llanelwy; and "Edward Lloyd, Notarie Publique, one of the Proctors of the Consistorie Court of Chester" (in the *Cwitta*, p. 56), as of "Tal y Bryn." in the marginal note, though described in the text as "son & heire app'ant of John Lloyd of Wickwar."

Edward Lloyd of Wickwar, who died in 1615, *vidd patris* (his father, John Lloyd of Wickwar, Recorder of Denbigh, died in 1618), is stated, probably in error, in *Ancient and Modern Denbigh*, to have been "Registrar of the Court of High Commission", as the *Cwitta* says nothing about it. But we learn from a comparison of the statements of Joseph Morris and the *Cwitta* that there were two Proctors of the name of Edward Lloyd. The Proctor in Llanelwy was the fourth son of David Lloyd ab Rhys ab David of Wickwar; and John Lloyd of Vaenol, the Registrar of St. Asaph, was his eldest brother. This Edward died, at the age of ninety, in 1638-9, and was born, therefore, in 1548-9. (*Cwitta*, p. 184.) His eldest son and heir, John Lloyd, according to Rowlands, was buried at St. Asaph, 9th January 1650-1. The other Proctor, Edward Lloyd, was son of John Lloyd, the Recorder of Denbigh, whose father was Ieuan ab Rhys ab David, great-uncle of the first Edward; and the two Proctors were, therefore, second cousins.

We learn from Mr. Joseph Morris that Edward Lloyd of Wickwar, the Proctor of Chester, had by his wife Dorothy, daughter of Edward Wynne of Astrad and Llwyn, besides a daughter who died in 1671, and a son John, who married Jane, daughter of Evan Lloyd of Cefn, two younger sons, Robert, who died *s. p.*, at Naples, and David, described as "of Tyrddin" (qu. Teirdan?). The latter married Elizabeth, daughter of Sir Henry Cornish, Alderman of London, beheaded 2 James II (1687), as to whose history further information would be interesting. By this lady he had a family of four sons and six daughters, none of whom left any issue. The eldest son, Edward, lived till Nov. 1776; and the second, Thomas, died at Fort Marlborough, in Sumatra, in 1715, *æt.* thirty-three. Of the daughters, Grace married John Chambres of Plas Chambres; and Susanna died in 1750, *æt.* seventy-two.

The family of Wickwar became united with that of Havod Unos by the marriage of Howel Lloyd of the former place with Phœbe, daughter of Hedd Lloyd of the latter. Their eldest son, John, married twice,—firstly, in 1751, Barbara Wynne, styled by Joseph Morris of Plas Newydd. She was third daughter of Robert Wynne of Garthmeilio, Esq., by his wife Elizabeth, daughter of Edward Griffith of Plas Newydd, barrister-at-law, living 2nd July 1743. Her picture is still in the possession of a descendant of the family. It is a tradition in the family of the Griffiths of Garn that not later

than early in the seventeenth century an eldest son succeeded to Garn, while Plas Newydd was bequeathed to his younger brother. The latter was purchased, about 1780, by Mr. Heaton, who changed its name to Plâs Heaton, by which it is now known. The only issue of this marriage, Hedd, died in infancy; and Mr. Lloyd leaving none by his second wife, Susanna Whitehall of Broughton, the estate passed to the second brother, Howel Lloyd of Wickwar and Hafod Unos, who died in January 1728-9.

The pedigree is continued by Canon Thomas to the present day, but with considerable omissions, which we regret that the limits imposed upon us will not permit us fully to rectify. We will only add, therefore, that besides these brothers there was Hedd, who had several preferments, among them those of Bodfari, and ultimately Ysceviog, and who married Margaret Wicksted of Whitchurch, Salop, by whom he had no issue. Another son, probably, was Hugh Lloyd, Vicar of Mold, who had by his wife Luce, of the family of Lloyd of Llanynys, a daughter, Catharine; but this we have been unable to verify. They had also two sisters,—Mary, who lived at Plâs Coch, unmarried; and Ursula, married to Hugh Lloyd, Esq., of Berth in Llanbedr, whose son, John Lloyd (father of the late Edward Lloyd, Esq., of Rhagatt, for fifty years Chairman of Quarter Sessions for Merionethshire), was Chief Justice of the Caermarthenshire circuit. By his wife Dorothy, who died in 1801, and was daughter of Benjamin Conway of Efenectyd, some time Warden of Ruthin and Vicar of Northop, Howel Lloyd left (besides a son, John Lloyd, the last direct male descendant, called by his friends "The Philosopher", who died unmarried in 1815; and a second son, Benjamin, who married his first cousin, Catharine, daughter of the Rev. John Potter of Badgeworth, by his wife Catharine, daughter of the above Rev. Benjamin Conway, and died *s. p.* in 1789) four daughters,—Mary Elizabeth, wife of the Rev. John C. Conway of Soughton, whose son, the Rev. Benjamin Conway Conway, died unmarried on 17th May 1855;¹ Susanna and Phœbe, who lived at Soughton Hall, both of whom died unmarried; and Dorothea, wife of the Rev. Thomas Butler Clough, Rector of Denbigh.

Those two maiden ladies bequeathed Wickwar, which came into their possession when Hafod Unos was sold by their nephew, the Rev. Thomas Clough, to Samuel Sandbach, Esq., in 1831, to their niece, Dorothy Catharine, daughter of the Rev. Thomas Clough, and wife of the late Richard Howard, D.D., Vicar of Llanrhaiadr, by whom it was again bequeathed to their son, the Rev. Richard Henry Howard, who resides there, and has just erected a new mansion. These intricate intermarriages will be rendered clearer to the reader by the following Table (Table C in the Appendix).

With the notice of the Wickwar family we must conclude our remarks on this interesting volume, although they might easily be extended to the elucidation of other entries in the *Diaries*, bearing

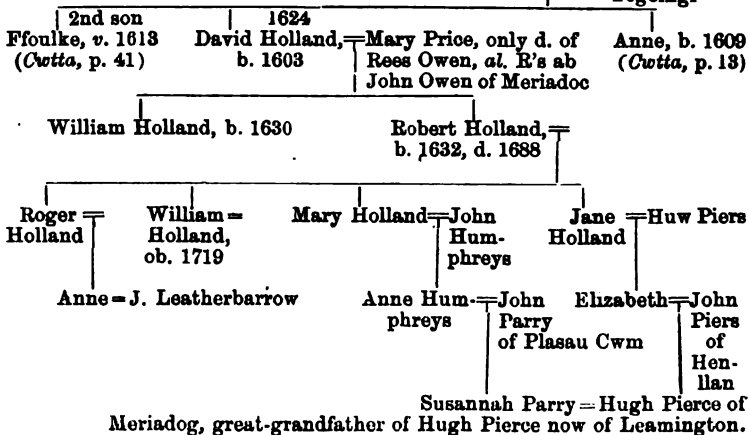
¹ Their only daughter, Susannah Benedicta, married Robert Howard, brother of the Rev. Richard Howard, D.D., a colonel in the army, *o. s. p.*

on the history of most of the influential and important houses situated in the counties adjacent to the locality of the compilers, and of others connected with them. It is to be hoped that the exhaustion of the present edition, which the adverse circumstances under which it has been prepared for publication has necessarily rendered, to some extent, incomplete, may warrant the issue of another containing a fuller series of genealogical tables, and also (where less than these would suffice) a running commentary, in the shape of footnotes, in explanation of the history of persons and places referred to in the text. Should this be deemed expedient, we would suggest, as more convenient for reference, that the tables of pedigrees be transferred from their present position in the Preface to an appendix at the end of the volume. Meantime, while awaiting the appearance of such an edition, we trust we may look for contributions to this Journal, from time to time, of expositions of some of the least known, because hitherto unpublished, genealogies, the materials for which have been shown, in the case of the examples collected here by Canon Thomas, to be extant still in family records, in parish registers, on tombstones and monumental tablets, and last, not least, in the MSS. which lie forgotten, or opened seldom, save for the gratification of a passing and superficial curiosity, on the shelves of our public libraries, or buried in the muniment-rooms of many a country mansion.

(A). HOLLAND OF WICKWAR.

William Holland of Wickwar, eldest son, by his wife, Jane, d. of Edward Lowry Meredydd, of John Holland, fifth son of Piers Holland of Kinmel (*Cwta*, p. 57). He had Tyn y Pwll, Camre, and other lands adjacent to Ffynnon Vair (St. Mary's Well), in the township of Wickwar and parish of St. Asaph. Coroner for Denbighshire. (*Cwta*, p. 103.)
Ob. 1650, *æt.* seventy-three

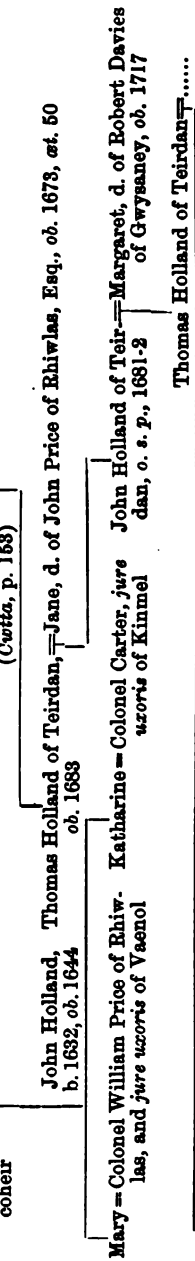
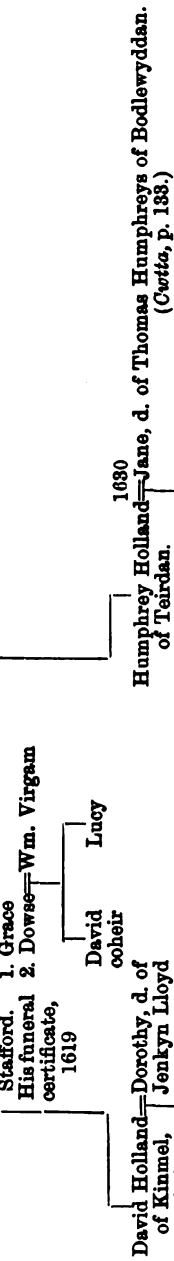
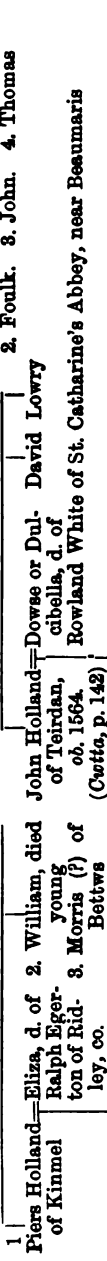
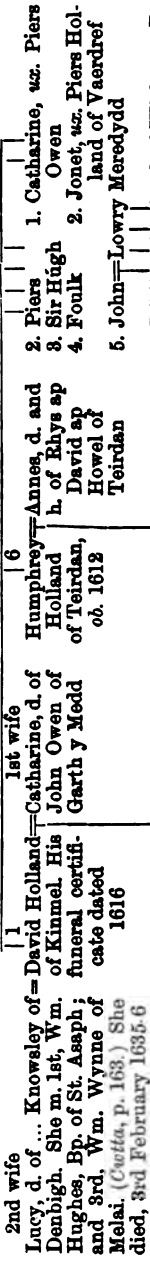
Wynne by his wife Emma, d. of Piers Puleston of Anglesey. (Harl. MSS. 1969.) Descended from Edwin of Tegeingl



Meriadoc, great-grandfather of Hugh Pierce now of Leamington.

(B.) HOLLAND OF KINMEL AND TEIRDAN.

Piers Holland of Kinmel, son of John Holland = Catharine, d. and h. of Richard ab Ieuan of Kinmel, Vaerdref, by his wife Catharine, d. of Piers ab David ab Ithel Vychan, by his wife Alice, d. Conway, Archdeacon of St. Asaph and h. of Gruffydd Lloyd of Kinmel



Thomas Holland of Teirdan, ob. 1748 = Jane, d. of William Kynaston of Lee and Rayton, ob. 1727, 1809
 John Holland of Teirdan = Mary, d. of Ellis of Plas Uchaf, co. Denbigh

- 1. Margaret, coheir, *uzor* Simon Yorke of Erddig, Esq.
- 2. Mary, coheir, *uzor* John Lloyd Wynne of Coed Coch, Esq., to whom she carried the estate of Teirdan.

(C.) PEDIGREE OF THE CONWAYS OF SOUGHTON.

Sable, on a bend *argent*, cottised by two bendlets *ermine*, a rose between two annulets *gules*.

John Aer Conway Hôn, of Bodrhyddan, co. Flint, eleventh in descent from Sir William Conyers or Conias, High Constable of England *temp.* William I; conveyed lands in 35 Henry VI

1, John Aer Conway Ienanog, ancestor of the Bodrhyddan, Hendre, etc.
 3, Edward Conway, ancestor of the Viscounts Conway and Earl of Bodrhyddan, Hendre, etc.
 2, James Conway=Gwenhwyfar, d. and coheir to Davydd ab Ithel ab Twna Anwyl of Soughton and Ruthin
 4, Piers Conway, Archdeacon of St. Asaph, ancestor of the Conways of Gwerneigrong (*Cwitta*, p. 66, etc.)
 5, Hugh, ancestor of Conways of Perthkimsay (*Cwitta*, p. 148)
 6, Nicholas of Rhuuddlan

Henry Conway=Gwen Lloyd, d. of Ednyved ab Gruffydd ab Edward (or Iorwerth) ab Eimion—to Osborn Wyddel. *Erm.*, a saltire *gules*
 Margaret, *uxor* Ienan ab Ithel of Pils Llaneanurgain. (*Hist. P. V.*, iii, 102)

Edward Conway of Soughton in Llaneanurgain (Northop)
 = Elizabeth, d. to Edmund, Governor of Chester, Alderman
 Margaret, *uxor* John ab Richard of Caervallwoch. Descended from Llawarech Holbwrch. *Vert.*, a stag trippant *arg.*, attired and unguled *or.* (*Ibid.*, p. 245)

Hugh Conway of Soughton = Elizabeth, d. to Sir John Conway of Arrow, Knt., by his wife Catharine, d. to Sir Richard Verney, Knt.

Edward Conway of Soughton = Mary, d. to Edward Lloyd of Pentrehobin, co. Flint. Descended from Edwin ab Goronwy, Prince of Tegeingl. He died 25th July 1620. Buried at Mold. Her mother was Margaret, d. of Edward Morgan of Gwylgre (Golden Grove). Descended from Ednyved Vychan. (*Hist. P. V.*, iii, 245-6.)

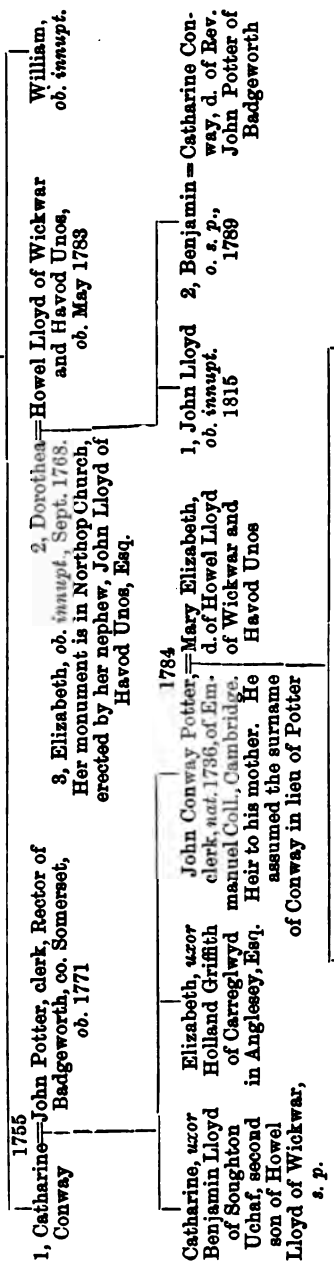
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John Conway = Kate, d. and heir of Edward Hammer of Corvallon (Caerwallwng or Caerwallwch?), derived from Howel ab Davydd of Soughton, ab Ithel Vychan of Llanerwein, descended from Ednowain Bendew, by his wife who was d. and heir of John Conway of Soughton; so that her daughter brought back the estate to her husband. "Young of Croxton, 2nd son by Hammer, had half ye land." (Note to pedigree in Harl. MS. 1971.) This Young is stated (*Ibid.*) to have had two daughters, co-heiresses, one of whom married Piers Conway of Soughton. The latter had two daughters, co-heiresses,—1, Catharine, wife of Edward Dymock of Willington; 2, Rose, wife of Howel Pritchard of Wener.

(See Table D)

John Conway of Soughton, = Esther, d. of Thornes of Writhen (Ruthin)
 ob. 7th Febr. 1688-9 Edward, est. 10 in 1688
 1, Benedicta = Edward Bithell of Llwyn Egryn, co. Flint
 2, Mary 3, Kate
 4, Elizabeth, ob. 10th June 1801, = Benjamin Conway of Evencelyd, clerk, Warden of Christ's Hospital, Ruthin, and Vicar of Northop, son of John Conway, Esq., of Soughton Uchaf



Benjamin Conway Conway, clerk, ob. insupt., 17th July 1856. Susannah Benedicta, uzor Robert Howard, a colonel in the army; brother of the Rev. Richard Howard, D.D., Rector of Llanrhaidr in Ceinmarch, s. p.

(D.) HANMER OF LLANEURGAIN.

Davydd ab Ithel Vychan of Northop, ab Cynwric ab Rodpert ab Iorwerth ab
 Rhirid ab Madoc ab Ednowain Bendew
 =Angharad, d. and h. of Cynric Vychan ab Cynric ab Ieuan (or Madoc) of
 Wepre
 Howel
 =Ellen, d. of Jenkyn Young (or Goch) of Llanerch Bora
 Sir Richard, called Hanmer because he dwelt there, Vicar of Llaneurgain
 Cynric Hanmer of Caervallwoh
 =Elizabeth, d. of Piers, Archdeacon Conway
 Piers Hanmer
 =Angharad, d. of John Griffith ab Sir Hugh ab Einion of Halkyn, descended
 from Rhirid Flaidd
 Cynric Hanmer
 =Mary, d. of Owen (or John) Brereton of Borasham, descended from Wm.
 de Brereton, lord of Brereton, co. Pal. of Chester. *Arg.*, two bars *sa.*
 Piers (or Peter) of Caervallwoh
 =Catherine, d. of Arthur Bulkeley of Coedon in Anglesey; *sepult.* 8th
 Nov. 1644. (*Cwtta*, p. 214)

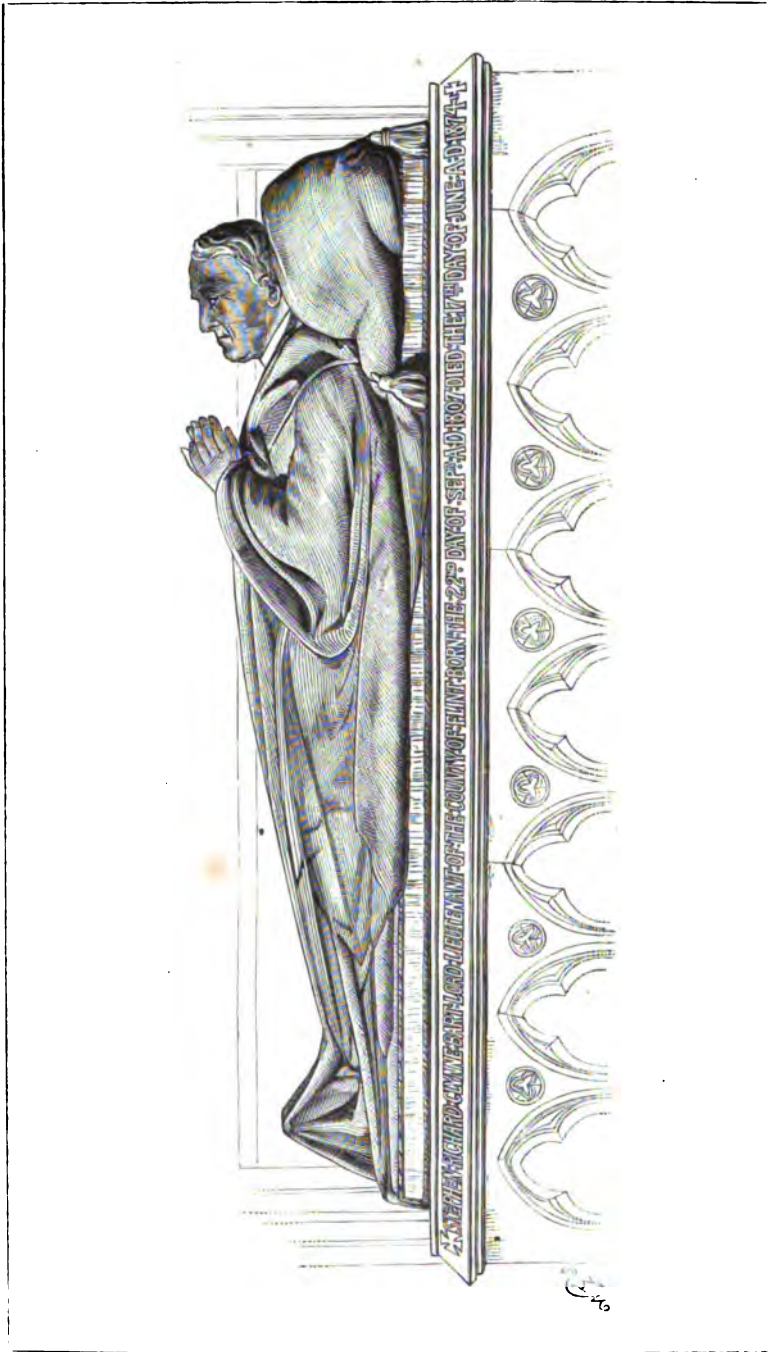
Edward Hanmer = a d. of John Conway of Soughton	John Hanmer ¹ of Caervallwoh =Catharine, d. of Cornelius Manley of Erbistog	Elizabeth (1639) = Peter Ellis of Northop (<i>Cwtta</i> , p. 188)
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Catharine, heir Arthur Hanmer, with Judge Manley, in 1677
 = John Conway of Soughton.

H. W. LLOYD.

¹ See note in Table C. But the pedigree here seems involved in inextricable confusion as it stands, as the name of John Conway appears only as the grandfather of the heiress, and that of Piers Conway is not found in it at all. The Youngs of Croxton were descended from Iorworth Voel and Tudor Trevor. (*Hist. P. V.*, ii, 385.) Edward Dymock of Penley is there said to have married, for his first of four wives, Catharine, daughter of Richard Conway. (*Ibid.*, iii, 394.) The explanation may be that there were two families of the name, one of Soughton Uchaf, and the other of Soughton Isaf, Upper and Lower Soughton.





EFFIGY OF SIR S. R. GLYNN, BART., IN HAWARDEN CHURCH.

Archæologia Cambrensis.

FIFTH SERIES.—VOL. I, NO. III.

JULY 1884.

NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from p. 104)

DERWEN (ST. MARY).

Nov. 20th, 1849.

THIS church has but one aisle or space, without architectural distinction of chancel; a south porch; and a western bell gable for two bells. The latter has two apertures, in shape of flattened trefoil, and bears the date 1688 on the western side, but this is probably a reproduction of the original belfry. The north door, now closed, has fair mouldings to the hood in red sandstone, which appears to be First Pointed. The roof is of the sort very common in North Wales, and open; the timbers forming a flat arch, above which is a quatrefoil in the centre, with trefoiled spandrels. There is a rude gallery at the west end, part of which is enclosed and curtained. Many of the benches are open, with plain round-headed ends. The windows of the nave are mostly bad modern insertions. The chief feature of this church is the fine and nearly complete rood loft, with its screen, of advanced Third Pointed work. The loft has open tracery, and a vine cornice with Tudor

flowers; under the loft is a flat ceiling, paneled with bosses, and not sloping as is usually seen. The screen has five paneled compartments on each side, with tracery only at the heads. The basement has its compartments pierced with varied patterns, somewhat coarse, and some with rather a debased appearance. There is a rude staircase along the north wall of the nave leading to the loft, which is now used as a pew.

The chancel has on the north side a window of two plain lancets, opening internally under a flat arch. On the south a three-light window with no foils, which is probably debased. The east window is a large Third Pointed one, of five lights, which are very wide, and a transom—a sort very common in North Wales. The pews reach quite close to the altar. The font is a bad modern one, of octagonal form. The exterior walls are whitewashed. The south porch is plain, but there is a benatura within it.¹ On the south side of the churchyard is a fine cross in good preservation, the shaft octagonal, with flowers and crowned heads at the chamfered angles; the upper part has a niche on each of the four sides, with ogee canopies, containing sculpture. On the west the crucifixion; on the south an angel with scales.²

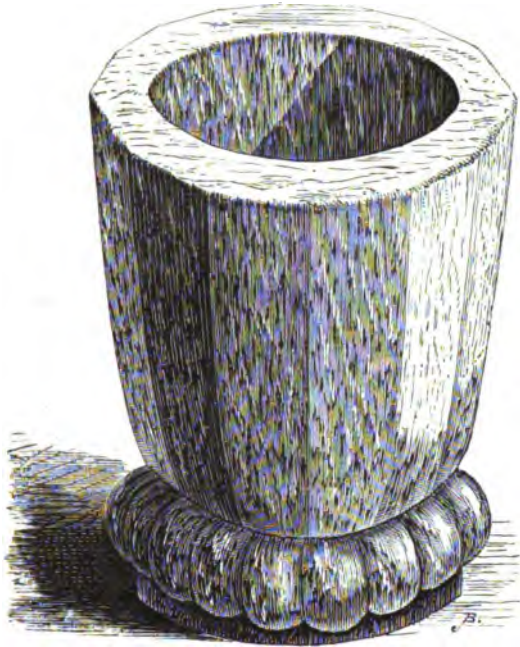
EVENECHTYD (S. MICHAEL).

A very small church in a shady and retired valley. It consists of only a nave and chancel in one space, without a tower, and chiefly of a rude and coarse architecture. The windows are mostly late and square-headed, but the eastern one is Decorated, of two lights.³ The font is wooden.

¹ The church was renovated in 1857, when the stairs to the rood-loft were removed to a new recess in the north wall.

² The other two faces represented Faith and Mercy.

³ The church was restored in the year 1873.



Font, Evenechtyd Church, Denbighshire.

LLANBEDR (S. PETER).

Sept. 7th, 1844.

A small plain Welsh church without aisles or steeple, and no distinction of chancel. There is a south porch and a turret with open arch for a single bell. The west door has plain mouldings. The east window is Third Pointed, of four lights, with transom. The southern windows square-headed, of Third Pointed character. On the north one single trefoiled one of the same date. The roof is open and plain. On the north side of the chancel is a lancet closed. The font is Third Pointed, the bowl octagonal, with rather coarse quatrefoil paneling; the pedestal square, the cover surmounted by a cross. There are some floriated

quarries in the east window ; the pews tolerably neat ; a deep west gallery.¹

LLANDŶRNOG.

Aug. 13th, 1847.

The plan is a nave with undivided chancel, and a co-extensive south aisle, north and south porches and a bell gable for two bells over the west end. The arcade has four clumsy pointed arches with octagonal piers, the western bay arch being lower and smaller than the others. At the west end of nave and aisle are mean windows of late character ; the other windows are all Third Pointed, though varying in shape and character. That at the east of the chancel is extremely large in proportion to the church, has five lights, a corbeled hood externally, and is divided by a transom. It is full of stained glass, in which may be seen figures of various Saints and Apostles, as SS. Simon and Philip ; the centre lights occupied by representations of legends, intermingled with scrolls, on some of which inscriptions remain as "venturus est judicare vivos", etc., etc.² In the tracery appear passages in the history of Our Lady. The east window of the aisle is of three lights, late and poor, but has a good deal of stained glass, with the crucifixion and the four evangelists. Of the other windows some are square-headed ; those on the north of the chancel with three ogee heads, foiled, and of fair character. Others have no foils. The chancel part is raised, occupying the eastern bay. The ceilings modern. The font small and bad. There is a modern reredos and a finger organ in the west gallery. In some other windows are some floriated quarries and golden coloured figures.³

¹ A new church, on a different site, was built and presented to the parish by John Jesse, Esq., F.R.S., of Llanbedr Hall, in 1863 ; and the old one is used now only for funerals, and is fast falling into decay.

² The subject of the window is the Apostles' Creed, each of the twelve having a clause assigned to him.

³ A thorough and effective restoration was carried out here in the year 1876.

LLANFAIR DYFFRYN CLWYD (ST. MARY).

Nov. 21st, 1849.

A large church, of more pretension and in much better order than most churches of North Wales. As usual, it is Third Pointed, and consists of two equal aisles, a very common Welsh form; the northern terminating in an undivided chancel, and a tower at its west end. There is an arcade of six pointed chamfered arches with octagonal pillars having capitals. The roof has been entirely modernised within with incongruous plastering. The east window is a large one of five lights, better than usual in Wales; that at the east of the south aisle of four lights, and another southern window are similar and rather curious, with trefoil heads and an embattled transom to the two central lights, and separate transoms set lower to the lateral ones; no foliations below the transoms. The west window of the south aisle is of five lights, quite plain, and without foils. On the north side the windows are like the last mentioned, but of three lights, and set irregularly at different heights. There is some faint trace of a boundary to the chancel in a small step, and the semblance of the extremity of the screen against the north wall. There is also an obtuse-headed niche on the south of the altar, but without a piscina. There is a great quantity of stained glass, though much mutilated. In the two east windows are seen large figures of saints under enriched canopies, with inscribed scrolls, on some of which the writing is still distinguishable—S. Petrus, S. Katerina, S. Elisabetha; and in the east window the date 1503.

LLANFAIR. 2.

In the east window of the south aisle may be seen part of a legend, "Aspull et pro aiabus vitreatam fieri fecit." In some other windows are flowered quarries as well as figures of saints. The font is octagonal,

with debased paneling, and the date 1663. The south porch is plain. The tower opens to the nave by a narrow pointed arch, springing straight from the walls; the tower is embattled at the angles; buttresses only to the lower part. The west window of three lights without foils, and the belfry-window on each side has three obtuse lights.

On a more modern altar-tomb on the north side of the sacarium is an ancient monumental slab sculptured with sword and foliage intermixed, and a shield bearing a figure resembling a gryphon or harpy, and having an inscribed border on which is "Hic jacet David. fil. Madoci. requiescat. in. pace."

The altar is a very respectable Jacobean one, with arches under the slab, and IHC. and the fish in the spandrels. The pulpit is of the same character. There is a north door. In the churchyard, on the south side, is the shaft of a cross.

The whole exterior of this church is whitewashed.¹

LLANFWROG (ST. MWROG).

This is a rude church with much of the common Welsh character, but some singularities. The arrangement is a usual one in Wales,—a nave and chancel in one, with a south aisle co-extensive, and a plain tower at the west end of the nave. There is a wooden south porch. The tower opens to the nave by a pointed arch: the division of the body and aisle formed by three plain wide arches slightly curved, and springing abruptly from very plain, rude square piers, in the angles of which are set shafts which appear to be of Norman character; but their genuineness may be doubted, or at any rate there has been much mutilation and recon-

¹ The church was restored in 1872, when the pews and gallery were removed, the walls raised, and a new roof put up. The alabaster reredos, the font, pulpit, desk, porch, chancel-screen, and stalls, were also new. Architect, Mr. J. D. Spedding. Outlay, £2,300.

struction. The windows are all late Perpendicular ; some square-headed. The roofs are barn-like, except in the chancel, where it is boarded, and has an embattled cornice. The font is an octagon, diminishing towards the base, upon a step. The external walls are whitewashed.¹

LLANGYNHAFAL (ST. GYNHAFAL).

March 30, 1864.

A fair specimen of the double-bodied church of the Vale of Clwyd, little altered, and not without good Perpendicular work. It is also beautifully situated on the slope of a steep hill, backed by the Clwydian green mountains, and commanding a delightful view over the Vale, Ruthin, Denbigh, etc. The walls are, as usual, whitewashed. There are two long equal bodies with separate roofs, and a rude bell-cot, for one bell, over the west gable of the southern aisle. The whole is Perpendicular. On the north side is only one window, which is towards the east, and somewhat debased in character, with three unfoiled lights. On the south are several four-light windows set close, having no tracery, but foliated lights. The two eastern gables have large dissimilar windows ; that of the southern has five lights, and is without hood. The northern has four lights subarcuated, and with hood. Both have the lights very wide. The arcade between the two aisles is of five flat Tudor arches, with octagonal pillars having capitals. The roofs in both aisles are open and good, with hammer beams : the northern is the richest, and has angel-figures on brackets ; but the other has under it a wavy cornice. The altar is at the east end of the northern

¹ This church was restored in 1870, when the north aisle was entirely rebuilt, and a new roof put upon it ; the chancel restored to its original proportions, and marked off from the nave by a low screen reproduced from fragments of the old one ; open seats substituted throughout for the pews ; the old oak roof brought to light and repaired ; and the space beneath the tower formed into a vestry. The architect here also was Mr. Spedding of Bath, and the outlay about £1,300.

aisle. There are some old open seats in the south aisle, with poppy-heads. The font has a plain octagonal bowl. There is a poor window at the west of the north aisle, and a plain pointed doorway. The south porch has within it a Tudor-shaped doorway. Some of the south windows have remains of good old stained glass.¹

In the churchyard is a fine old yew-tree.

LLANRHAIADR IN KINMERCH (ST. DYVNOG).

August 1847.

The plan is the common Welsh one, two equal aisles with separate roofs, the chancel being at the east end of the southern, and a western tower. The whole is of coarse and poor late Third Pointed work. The tower is without buttresses, but embattled; the belfry window on each side consists of two trefoil-headed lights; the west door has simple mouldings, and over it a plain slit. The material is red stone, whitewashed. There is an arcade within of four obtuse ugly arches with octagonal piers. The eastern bay forms the chancel, and has a handsome coved roof enriched with fine tracery and bosses and a vine-leaf cornice. On one of the spandrels is an angel-figure. The roofs of the nave and the aisles are of a Welsh pattern not unfrequently seen, being open, with quatrefoils pierced in the timbers. On the slope of the roof is some good paneling, with bosses. This is an unusually good specimen of the kind. The two east windows are of five lights, with late tracery, both filled with good stained glass; that of the chancel is very complete, and represents the "Radix Jesse", with figures of the patriarchs, and the date 1533. On the south side are three windows with flat heads of three lights, and one square. Some others

¹ In 1869-70 several improvements were made by way of clearing the pillars and arches of their plaster, repairing the roof, etc.; and at the present time, 1884, a further restoration is being made, including the reflooring and reseating of the church, under the care of Mr. Arthur Baker, at an outlay of £1,200.

are Debased ; that at the west end of the aisle is of three lights with obtuse arch, a common Welsh form. There is a modern octagonal font. A western gallery contains a finger-organ. There is a north porch of wood framework, with niches and paneling of Third Pointed character, and rather curious.¹

LLANYCHAN (ST. YCHAN).

March 30th, 1864.

A small church in a very lonely site, having merely nave and chancel undivided, with a south porch and a small belfry over the west end, for one bell, in an open arch. The porch is of wood, plain and characteristic. The east window, of three wide lights, late Perpendicular, inclining to Debased, has probably been tampered with. On the south is a square-headed window of three lights ; the west window square-headed and Debased. On the north the windows are chiefly modern. The west door has an obtuse arch with continuous moulding and hood. The roof is a good open one of the Welsh type. The font is small and octagonal. There are some very fine, new, open seats, and a low pulpit ; an organ on the ground ; and the church is in an improved condition.²

In the churchyard is a fine yew-tree.³

¹ This church was reopened on April 20th, 1880, after a thorough restoration, which comprised the complete repair of the fabric, open seats in lieu of the pews, pulpit and chancel-desk and seats of oak, new clock with chimes, restoration of the organ, renovation of the churchyard wall, and enlargement of the churchyard. The total outlay amounted to £2,774, besides the special gifts of the additional burial-ground by Captain Wynne Price, and the chiming clock by his widow. Memorial glass was also presented by Mrs. Vaughan Horne in the south window. Four windows have subsequently been filled on the north side, in memory of Thomas Hughes of Ystrad, *ob.* 1881, by his children ; and there is also a gift of £150, in hand, towards a new stained east window. The architect was Mr. A. Baker.

² In 1877-8 the south wall was rebuilt, and new windows inserted, a new wall-plate placed on the south wall, and a new oak porch erected. The outlay, about £700, was borne by Mr. Tabor ; and it was reopened on Feb. 28, 1878.

³ On a flat stone in the churchyard, near the east end of the

LLANYNYS (ST. SAERAN).¹

30 March 1864.

Another of the double-bodied Welsh churches, but unfortunately more modernised and tampered with than Llangynhafal. The two aisles are equal in length. There is a south porch of wood framework and plaster, and the bellcot at the west end of the south aisle has two bell-arches. The original arcade has been removed, and replaced by a row of wooden pillars supporting the roof, though some of the stone bases remain. There is also a modern wooden partition dividing off the west end, which is partly appropriated as a vestry, the church being considered too large. The roofs are open and high-pitched, not less effective than at Llangynhafal. On the north are some debased Perpendicular windows; those on the south are all bad modern insertions. The east window of the north aisle is large, of five lights, which are wide, and the window has a debased look. That at the east of the south aisle is a new Perpendicular one of three lights, filled with obituary stained glass by Wailes. The altar (A.D. 1637) has carved legs with studs and animal figures. The pulpit is of wood with Caroline carving; and there is in the north wall some wood paneling with inscription, "Sedes Gulielmi Platt de Rhydonen Gen', Aug xv^{no} MDCCXIII", and more wainscoting. On the same wall the arms of Charles II, 1661. The font has an octagonal bowl with quatrefoil paneling. There is a sepulchral effigy of an ecclesiastic, much mutilated, with the head under a canopy. The south doorway has a Tudor arch, with good continuous mouldings, and labeled. The door itself has wood carving, and an inscription of the sixteenth century.

church, is this inscription, marking the introduction of tombstones, "Here, *under the first stone in this holy ground*, lyeth the body of Elizabeth vch Robert, who died 21st Jan. 1670."

¹ An earlier dedication is assigned to St. Mor, the founder of Llanfor.

In the churchyard appears part of the top of the cross : on one side a crucifix, on the other a bishop. There is a priest's door south of the chancel.

LLANRUDD (ST. MEUGAN).

Sept. 7th, 1844.¹

A small church constructed very like the last named,² but wider, and altogether presenting more interesting features. The bell-turret has two bells. On the south side of the nave is a large and fine Third Pointed window of four lights, quite unusual in its proportions for the side-window of so small a church. Some other windows are of three lights, of the kind seen at Llanrhaiadr and elsewhere in Wales ; a few square-headed of two lights. The east window is large, of four lights, with a transom, and of a very Welsh character, but decidedly rather handsome. It contains some floriated quarries. The roof is open, with the beams and timbers over them rudely carved. Between the nave and chancel is a very nice wood-screen of four compartments, on each side of the door, having elegant, varied Third Pointed tracery, and a vine-cornice. In the lower part are some tracery and flowered ornament. On the south side of the altar is a square recess. There are some ancient pews of rude construction. The altar is of Jacobean woodwork ; the font has an octagonal bowl on a pedestal of like shape ; the west door is straight-sided ; the south porch is placed near the centre of the chancel, and is a nice specimen of woodwork ; the gable crowned with a pinnacle, and some rude quatrefoil carving in the gable. In the chancel several monuments to the Thelwalls of Bathafarn, but not of good period. There are two kneeling figures³

¹ The church was restored in 1852.

² The reference in Sir S. R. Glynne's Notes is to Llanbedr.

³ John Thelwall of Bathafarn, and Jane his wife. A bust of Ambrose, their ninth son, steward to Lord Chancellor Verulam, and Yeoman of the Robe to James I and Charles Prince of Wales, occupies an adjoining niche. *Obiit* 1653.

with ten sons and four daughters behind them, six out of the fourteen children carrying skulls. A.D. 1586. The church is full of coffin-plates.

In the churchyard is the shaft of a cross, and the graves are adorned with lines of yew-berries spread on white sand.

In the east window may be seen the words, "b. factoribus."



RUTHIN (ST. PETER).

The church is large, at least of considerable length, but has been in part modernised. The plan is a nave and chancel in one space, and a large north aisle, at the east end of which is a modern tower of no very elegant or suitable character. The southern windows are mostly modernised. On the north are some late Perpendicular ones, and one Decorated, of two lights. The aisle is divided from the body by five pointed arches springing from octagonal columns, which columns are large and irregular in form. The roof of the nave is paneled with floriated bosses; but that of the north aisle is a flat one of very superior elegance, of carved oak with panels, and fine sculpture on the beams, etc.

It has several figures, and the inscription "Lady help" occurs. It seems to be of the age of Henry VII. The pulpit has some tolerable carving of a later date. There are north and west galleries. In the latter a small organ.

1856.

The lower part of the tower is original; and eastward of it was originally the choir, where now is the vestry. The present south aisle is an addition, and the original arrangement is much obscured by the south aisle being made to form the chief portion of the present church, and its eastern part the chancel. The church had in its original state a chancel and nave only, with a tower between them, of which the four arches still remain, those west and east opening to the nave and chancel; the north and south seem never to have opened to any transepts, but spring from imposts and large piers, and have well moulded orders. The eastern has a foliated impost. They are of red sandstone. Some new Decorated windows have been lately inserted on the south instead of the incongruous ones that were there before. The roof of the north aisle is very good, but retains indications of some coarse and more modern work in the western part, where are seen some odd faces, and an inscription recording "J. F., Churchwarden, 1731; D. D., Painter; E. O., Carpenter."

There are two mural brasses, one of Edward Goodman, burgess, mercer, of Ruthin, and Ciselye his wife, 1583, with their three sons and five daughters, and the mottoes, "Be meeke and humble", "Be at concorde." Another to the father alone, with the motto, "Mori in Christo lucrum", and the legend beginning with

"Hic jacet Edwardus, Goodmanus nomine dictus,
Gratia virtutis cui bona multa dedit.

"Obiit 20 Maij An^o 1560."¹

¹ In 1859 the upper part of the tower was taken down, and a broach spire imposed, rising to a height of 180 feet from the ground,

DEANERY OF HOLYWELL.

CILCEN (ST. MARY).

This church is of the usual form in Wales, with two equal aisles, and a tower at the west end of the northern, which latter has been in a great measure built in brick, but was always coarse and ugly, resembling that at Whitford. The north wall seems to have been rebuilt, and has ugly Venetian windows. The other windows are all late Perpendicular, chiefly square-headed. That at the east end is of five lights, and contains some tolerable stained glass with the date 1546. The division between the two aisles is formed by four pointed arches with tolerable mouldings. One pier is square, the others octagonal. The most remarkable feature is the roof, which is far richer than the general character of the church, and is said to have been brought from Basingwerk Abbey. It partakes of the fine Suffolk character, has open tracery above the collar, and the hammer-beams adorned with figures of angels. The cornice is also elegant. The roof over the eastern portion or chancel is of rather different character.

HOLYWELL (WELL CHAPEL).

March 31st, 1873.

This chapel, built upon arches over St. Winifred's Well, is a good specimen of a small church of late Per-

high-pitched roofs substituted for the flat leads and parapets, Decorated windows inserted throughout, instead of the plain Italian ones, the chancel-window opened, and a south porch erected. Internally, the galleries, which occupied three sides of the north and the west end of the south aisles, were taken down, the pews replaced by open seats, the easternmost bay of the north aisle screened off for the organ and choir, and the base of the tower converted into a vestry. The outlay was about £3,000; the architect, Mr. Kennedy; and the reopening took place on All Saints, 1859. (*History of the Diocese of St. Asaph*, p. 445.)

pendicular work. It consists of a nave with north aisle and chancel ending in a three-sided apse at the east. The arcade of the nave has three flattish, Tudor arches on light piers of four shafts, set at intervals in lozenge form, and having octagonal caps. Above is a clerestory of square-headed windows of three lights. The windows of the aisle are square-headed, of three lights, without foils; those on the south have depressed arches of three lights; and at the west is one of six lights, with transom. The roofs are original, with flat pitch and panels; the timbers carried on shafts of octagonal form, some standing on corbel-figures of angels. The chancel-arch is wide, with continuous mouldings. Externally, above the windows, runs a cornice with representation of a chase of animals, as at Mold, Holt, Gresford, etc., with some badges.

Below the Chapel is the Well, with very beautiful stone groining; the ribs on elegant piers.

LLANASA (SS. ASAPH AND KENTIGERN).

14 Jan. 1854.

A large Welsh church of a common arrangement: two long and equal bodies or aisles, and a small apology for a tower at the west end of the northern aisle, which ends in a *quasi* spire. The steeple is probably of the seventeenth century; and the whole of the north and south walls are also modern, presenting ugly Venetian windows, a few of which have been lately altered into square heads. The east wall of both aisles is original, and the two east windows are good Perpendicular, especially that of the south aisle, which is of five lights, and is filled with good stained glass, said to be from Basingwerk Abbey, of excellent colour and design, but much mutilated.¹ The other window, of four lights, with transom, Welsh, and less good. The arcade within is composed of six very obtuse and low

¹ An engraving of it is given in *The Gentleman's Magazine*, Nov. 1825.

arches upon short, octagonal piers with caps, and the western bay wholly walled. These are clearly very late. The south body probably contained the chancel originally; but now the altar is at the east end of the northern. There is a north porch. The font is said to be of the age of Charles II, but better than might be expected for that date; the bowl octagonal, with fair Perpendicular paneling, on a stone of the same form. The slope under the bowl has a lozengy paneling. The church is pewed.¹

NANNERCH (ST. MARY).²

A small church comprising a single nave and chancel without distinction, and a diminutive bell-turret over the west end. The east window has rather an obtuse arch, and four lights, with some pieces of stained glass, the tracery Perpendicular. Other windows are square-headed and very late. The nave has a roof of rude timber framework; that of the chancel is coved and boarded, having a cornice of vine-leaves. The whole interior is clogged with whitewash. Placed in the sill of a window, on the south of the chancel, is a slab on which is sculptured a small figure of a female in attitude of prayer, beneath a crocketed canopy. It has

¹ On Sept. 26th, 1877, this church was reopened after a restoration embracing the rebuilding of the north-east gable, reseating the body of the church, providing new tracery for the windows, renewing the old oak roof, and paneling the space over the chancel, and the erection of a south porch. A new east window was also inserted in memory of Colonel and Mrs. Morgan of Golden Grove, and the old painted glass was rearranged by Mr. J. Bell of London. The architect was Mr. G. E. Street, and the expenditure £1,900.

² Rebuilt and opened for service on Michaelmas Day, 1853. Wyatt, architect. The ancient site preserved; but the new plan, a great improvement, having a proper chancel and a tower with stone spire on the south side, forming a porch. The style, Early Decorated; the chancel-arch Pointed, and quite plain; open benches. East window has stained glass representing the Last Supper, the Agony, the Crucifixion, and the Resurrection. A memorial reredos formed of a canopied arcade of Caen stone supported on marble pillars, and having panels of alabaster, was erected in 1864.

an inscription too much clogged with whitewash to decipher.

There is a gorgeous tomb, improperly placed at the east end, to Charlotte Theophila, daughter of John Digby of Gothurst, wife of R. Mostyn, *obt.* 1694.

NORTHOP (ST. PETER).

This church, comprising a body with undivided chancel and parallel north aisle, and a fine lofty west tower, was reconstructed in 1840 by the erection of new centre walls to the body, when also the length was somewhat shortened. The arcade remains untouched, of five Tudor arches with octagonal piers of large size; and there is a smaller ogee arch eastward, adjacent to the altar, which seems to have been connected with a tomb. There is a fine tower-arch with mouldings and paneling, but somewhat of Tudor form. The tower is rather a grand object, with battlement, eight crocketed pinnacles, near 100 feet high, and double belfry windows, and an interior staircase, which causes the belfry windows to be removed from the middle. There are also a good west window and door. This church is said to have been rebuilt in 1571;¹ if so, the tower is unusually good. The body has a battlement and pinnacles, as had the former one. There are two obituary windows of stained glass.² Several monumental effigies are now set upright against the north wall, some in fair preservation.³ The pulpit has good Jacobean woodwork.⁴

¹ This date is upon a water-spout at the south-west corner, but may not refer to the whole tower.

² Many others have subsequently been added, and there are now, (1), east window of north aisle, by Clutterbuck, to Robert Maured Howard, 1839; (2), chancel-window to Vicar Henry Jones, 1850; (3), Edward Lewis of Brynedwyn, 1833, and Mary his wife, 1866; (4), by Ballantine, to Colonel Robert Howard, 1856; (5), Susannah Lloyd, 1855; (6), Phoebe Lloyd, 1856.

³ (1), a knight in chain-armor, said to be Edwin ap Gronw of Tegeingl; (2), knight in plate-armor, inscribed "Hic jacet Ith. Vach ap Bledd, Fach"; (3), canopied figure of a female, "Llew. anno Domini 1482"; (4), knight in armor, *temp.* Ric. II.

⁴ The church has been well restored at the cost of the Rev. Thos. Williams, M.A., Vicar, 1866-31, who spent £3,000 upon it.

WHITFORD.

This church, in general arrangement and style, resembles most of its neighbours. It has a heavy, rude west tower, and a nave and chancel with north aisle to each.¹ The whole whitewashed. The windows are late Perpendicular (the east of five lights), except one on the south of the chancel, which has three lancets within a general arch; but from its coarseness it is doubtful whether it is original. There is no chancel-arch; but the division of the aisle is formed by six arches, all originally of Tudor form, on octagonal columns; but the third from the west end has been partially closed, and a small, low, plain arch inserted in the wall, just where is the division of the chancel; and which, perhaps, was done with reference to the rood-loft. The chancel has a coved, boarded roof; the rest of the church has an open roof with some quatrefoil compartments, as at Caerwys. There is some good woodwork in the pews in the north aisle. The tower opens to the nave in its western wall by a lancet-arch on imposts, having an Early English appearance. The font is an octagon paneled with quatrefoils.

1842.—The tower has been pulled down, and it is intended to rebuild it.

1845.—Whitford Church has lately undergone very important alterations and improvements.² A south aisle has been added, extending along the whole length, and divided by arches corresponding with those opposite. The east window of the south aisle, a very good Perpendicular one. The tower has been rebuilt, and is a handsome one, in Perpendicular style, embattled, and having a large belfry window on each side. The original north wall still remains, and has ugly windows of late and poor character.

¹ Engraved in Pennant's *History of Whiteford*.

² Cost £3,000. Architect, Mr. Poynter.

DEANERY OF LLANGOLLEN.

CHIRK (ST. MARY).

This church follows a common Welsh arrangement, having two equal aisles and a square tower. The tower is engaged at the west of the northern aisle, thus shortening that portion to a considerable extent. The nave and chancel appear to occupy the southern side. The whole is Perpendicular. The tower is embattled. The belfry window of two lights: in the two lower stages are single-arch openings, one trefoiled. The windows are mostly plain, of three lights; the two eastern ones of five; the two eastern gables have crosses; and built into the south wall is a sculptured stone with a kind of wheel upon it.¹ There are three Tudor arches with octagonal piers, dividing the body from the aisle. The northern aisle has a pretty good open wood roof with figures at the hammer-beams. There are some monuments of the seventeenth century, and some later. The font has an octagonal bowl with the date 1662.²

D R	1662	O
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LLANDYSILIO (ST. TYSILIO).

The church beautifully situated in a lovely spot, surrounded by fine yews, and commanding a delightful view. It consists of a nave and chancel in one, and a small bell-turret at the west end, and a chapel on the north of the chancel. The windows chiefly late and square-headed; the eastern has a Pointed arch with mediocre Perpendicular tracery of three lights. On the north side is a small obtuse window which may, per-

¹ Probably a consecration-cross.

² The church was reseated with open benches of oak in 1877.

haps, be Norman, but doubtful. The font has an octagonal bowl, paneled with quatrefoils containing shields on a paneled stem. On the north side is an awkward gallery, but containing portions of ancient carving mixed up with it, and vine-leaf cornices. There are some open benches.

Near the churchyard-gate is the head of an ancient effigy.¹

LLANGOLLEN (ST. COLLEN).

The church is of a common Welsh arrangement: two equal aisles, of which the southern seems more properly to be the nave, and its eastern portion the chancel, but no architectural distinction to mark them. There is a plain south porch, and at the west end of the nave an ugly modern tower of stone. Most of the windows are Perpendicular; some with flat arches; that at the east end of the north aisle has three lights. The east window of the chancel, of five lights, has been altered; others on the north side are of two lights. At the west end of the aisle is one of two lights, with Decorated tracery. The two aisles are divided from each other by four wide Tudor arches springing from octagonal columns. In the north wall is an arch with feathering, and crocketed triangular canopy flanked by pinnacles. The chancel has a very fine wood roof with paneled compartments, having foliated mouldings and hammer-beams enriched with angel-brackets. The north aisle has a plain timber roof, but also with angel-brackets; that of the nave is also open, but plain. There is a portion of the roodloft-screen and some good wood-carving in the ends of original benches.²

¹ The church was restored in 1869, when a low stone screen was made to divide the chancel from the nave, and the west end partially rebuilt, and a new Decorated window inserted. Some fragments of early monumental crosses are placed for preservation on the external north wall.

² In the restoration of 1865 the two aisles were lengthened eastwards, and a southern one added, thereby supplying a spacious chancel with its aisles; the gallery removed; the body of the church

LLANRHAIADR IN MOCHNAŃT (ST. DOGVAN).

April 10th, 1850.

A church of singular arrangement, consisting of an eastern portion having a centre and two aisles, a western part, or *quasi* nave, without aisles, and a western tower. There are low, modern excrescences both north and south of the nave, which look externally like aisles: the one used as a school, the other as a hearse-house. The east part has no distinction of chancel, but is in three spaces of nearly equal height and width, and presenting three equal eastern gables. Internally there is an arcade on each side of three rude Pointed arches without mouldings. The western arch on each side is somewhat lower than the others, and the western pier merely a square piece of wall with an impost. The other piers are octagonal, with square capital and a slant continued down from each of its angles, not an uncommon form of Welsh Third Period. The east window of the chancel and south aisle are ugly Third Period, of three lights, with transom set high; that of the north aisle is square-headed, and of three lights, and may be Middle Pointed, not of bad kind. On the south are some other Third Pointed windows of three lights, trefoiled; others are modern, and bad; but in the north wall of the eastern division is a plain Norman window, the only vestige of an early period. Over the east end there is a coved, boarded piece of roof with ribs and bosses of foliage, and a cornice of quatrefoiled circles. The rest of the roof is plastered. There is a wooden rib following its curve between the east and west divisions. The former is pewed regularly, as also most of the latter, and the whole is pretty clean and tidy. The font has an octagonal bowl with the date 1663, and initials of the then vicar and churchwardens. The stem is earlier, octa-

re-seated; and the tower opened out, and a western entrance pierced through it. The architect was Mr. Pountney Smith, and the outlay £3,097. There are several memorial windows; and a handsome reredos has been subsequently added, the gift of Mr. Bamford Hesketh of Gwrych Castle.

gonal; and banded. The tower is chiefly modern, and ugly; perhaps on an ancient substructure, which, like other coarse Welsh towers, batters at the base, and has no buttresses. The ground being uneven, there is a slight ascent eastward. The west part of the nave has a deep gallery; and in the principal entrance from the west, by the tower, there is a considerable effect of vestibule, the west end of the nave being unpewed, and the gallery beyond it.

The churchyard is romantic, extending to the river.¹

LLANSAINTFRAID, GLYN CEIRIOG (ST. BRIDGET).

Dec. 31st, 1853.

A small church presenting scarcely any object of interest, put into good repair and neat condition by Lord Dungannon;² but the architectural character of the "improvement" is far from felicitous. The church consists of one undivided space, with no distinction of chancel, and a western tower of plain Welsh character, which is the only part of the church that retains its original character. The walls do not seem to have been rebuilt; but the windows are all new, and very poor, of two lights; the eastern one, of four, is better. Some of them contain mediocre stained glass. The chancel is pewed. The font has been restored; the bowl octagonal, on a stem of like form. There is some rude foliage below the bowl, and at the base, of doubtful period.

LLANSILIN.

Dec. 30th, 1853.

A large Welsh church of two equal parallel aisles and undistinguished chancel, with a south porch,³ and a

¹ This church was reopened on the 10th of October 1882, after a restoration which included the removal of the gallery and pews, and the substitution of open seats; re-roofing the north aisle, and renovating the rest; the insertion of several new windows, the removal of the hearse-house, and the erection of a new porch on the north side. Architect, Mr. Spaul. Outlay, £1,800.

² A.D. 1839.

³ The porch was removed when the tower was built, and its basement now forms the chief entrance.

tower at the west end of the southern aisle or body, which was erected in 1831. Excepting the addition of the tower, there has been little alteration in the architectural character, and none of the mutilation so frequent in Wales. The whole is Perpendicular, except that there is one lancet window on the south, which may be early. Of other windows, several are square-headed and late, of two lights. One on the north has two trefoiled lights. The east window of the south aisle is rather a good Perpendicular one, of four lights, with a transom and subarcuation, a quatrefoil occupying the centre. The east window of the north aisle is of three lights. The arcade within is formed of four low and well pointed arches, chamfered, on low, octagonal piers with capitals. The eastern pier has a capital of rude foliage. The southern body is very wide, and its roof is a common Welsh open one of timbers, with rude foliation above the collar. The north aisle has a similar roof. Its east end had once a boarded roof, which still displays some ornamental foliage, and figures of animals, and embattled cornice. The chancel is ceiled. The font has an octagonal bowl on a stem, and high base, very plain. The tower is not bad in its general effect, with battlement and four crocketed pinnacles. The details are poor. There are a western gallery and pews.

LLANYBLODWELL.

This church has a nave and chancel undivided, with a north aisle to the chancel and portion of the nave, westward of which is a school, externally forming a constituent part of the building, but entirely separated from the interior of the church. A slated belfry is set over the west end of the nave. The porch is a bad one, built in the seventeenth century; but within it is a Norman doorway rather singular in character, having a continuous cylinder moulding, and the outer arch on imposts. There are several late and poor Perpendicular windows, and one on the south is Debased, with

square head and shields in the spandrels. Date, 1620. The east window of the north aisle is of better Perpendicular work ; and on the south of the chancel is one window which is clearly transition from Early English to Decorated, consisting of two lancets with a trefoiled circle between the heads, and no dripstone. The aisle is divided from the body by three Pointed arches, apparently Early English, springing from octagonal columns with overhanging capitals. The responds are evidently Early English, resembling large impost. Between the nave and chancel, and extended across the north aisle, is a roodloft-screen of late Perpendicular woodwork, having square compartments with tracery in the upper part of each, and an ogee doorway in the centre. Above is the usual vine-leaf cornice and Tudor flower. In the north aisle is an embattled wooden beam above. In the last arch is a parclose-screen much mutilated. The roof has been ceiled. The altar has a marble altar-slab, but is elbowed by a hideous pew erected within twenty years. In the north chancel is a marble monument to some of the Bridgeman family, of the seventeenth century. There is also a very ugly and intrusive gallery in the north aisle. The font resembles that at Llandysilio, and appears to be Norman ; the shape octagonal, with a moulded band between the bowl and stem, and on each face of the former cut into a kind of shield-like form.

1856.—A new steeple has been added at the west end, of octagonal form, surmounted by a plain spire of stone, covering the whole of the tower. The whole plain and solid rather than elegant. A new porch of ornamental brickwork has been added, rather in too ornate a character ; also some new windows, and the whole of the south wall rebuilt.

1858.—The pews are still in a hideous state. The arcades have had polychrome applied, also the altar, and an obituary window of stained glass inserted.¹

(To be continued.)

¹ Memorial to J. E. Donne, Lieutenant, Bombay Engineers, 1851.

OSWESTRY, ANCIENT AND MODERN, AND ITS LOCAL FAMILIES.

THESE are probably few towns or neighbourhoods which have enjoyed a greater variety of names than Oswestry,—Tre'r Cadeiriau, Osweiliog, Maserfeld, Trefred, Croes Oswalt, Oswaldestree, Blancminster, Whitminster (Latinised into Candida Ecclesia, Album Monasterium), Hen Ddinas, Caer Ogyrfan, and Oswestry. All these refer to the same settlement.

We will take them roughly, according to their chronological order; but the name Tre'r Cadeiriau is rather descriptive of the neighbourhood, which, lying upon the confines of the great Shropshire plain and the mountains of North Wales, has, as one of its chief features, numerous points or eminences naturally suggestive of the name. This fact comes strongly before any one standing upon the high ground of Cynr y Bwch, and casting his eyes either westward, across Clawdd Offa, to the crowded mountains of North Wales, or eastward over the low-lying Powysian plains spread out far below, and studded with eminences, such as The Breidden, Ness Cliff, Grinshill Hill, and onwards to Lilleshall, the Wrekin, and Ercal Hill, Wenlock Edge, and the Church Stretton hills; while nearer to the town you have Hen Ddinas, the Llwyn, and the hill above the Railway works.

There are probably few more striking contrasts of country than what may be seen from Cynr y Bwch by looking first to the east, then to the west. One is inclined to exclaim, Can this be the same land? Are they the same people? Have they the same government? Is it reasonable that they should be subjected to a common lot or measure? Nature herself would seem to protest against such an arrangement, and cry aloud, "No! There is England, and here I raise the bulwarks of Wales."

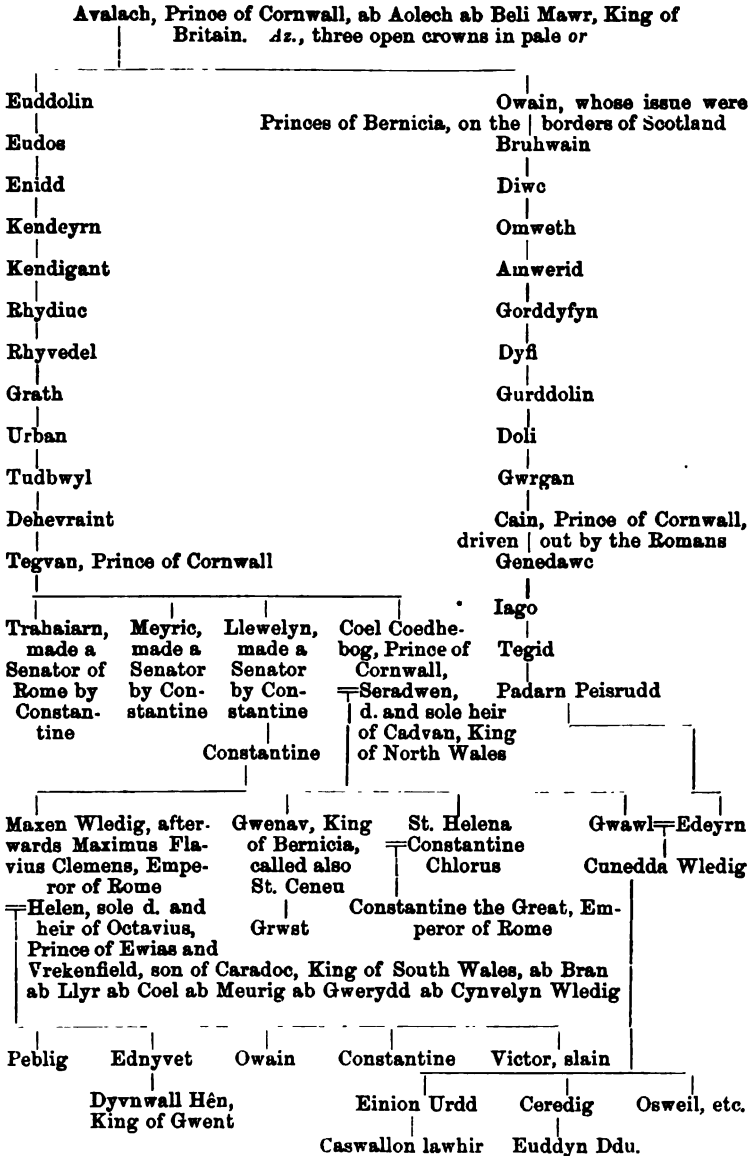
We must travel back, in the history of this island, to a period anterior to the occupation by the Romans for the probable date of the foundation of Y Ddinas Hen (the old city), which occupied the summit of a lofty eminence or hill of an oval form. It is of course possible that though this hill seems to have been formed by nature with a space at the top, comparatively speaking, level, though really rather sloping towards one end, yet this may have been made more perfect artificially. The steep sides of the eminence were defended by four ditches or moats, one above the other; and the whole must have formed a very strong position in early British times. At the present day the sides are clothed with trees, and the plateau upon the top is ploughed, except a small gorse cover.

There are some traces of Roman occupation, and the name of the Old Port Farm (Porta), a road from which cuts the concentric moats or ditches, was probably taken from that people during their occupation of this island. History is silent as to what exactly passed in this neighbourhood; but this locality seems to have formed part of the territory of the Strathclyde Britons under their King, Cunedda Wledig, who is said to have succeeded to his kingdom as a nephew and heir of St. Helena the Roman Empress. He is stated to have begun his reign over the Strathclyde Britons in 328, and to have died in 389, and during his life sent his several sons to carve out for themselves possessions in Wales and the borders, which had at that time fallen into the hands of Irish invaders.

The position of the sons of Cunedda reminds one of that of the subsequent Lords Marchers, with this great difference, however, that in the former case it was the older possessors attacking invaders; in the latter, the reverse. We might, perhaps, find a better parallel, at the present day, in the descendants of the Irish in their own land attacking the progeny of the Cromwellian settlers who had taken their ancestral homes.

There is some difference as to the descent of Cunedda

Wledig, an English writer having made him a son of Mascen Wledig; but the following, from Harl. MS. 4181, etc., will give an idea of his descent and connections :



It should be observed that Cadvan, King of North Wales, and Caradoc, King of South Wales, were brothers, and thus the wives of Maxen Wledig and Coel Coedhebawg were related as well as themselves.

Maxen Wledig having given provision to his sons in South Wales, Ewias and Wrekinfield, subsequently went on to the Continent, and ended his life in a struggle for the Roman imperial diadem. Cunedda Wledig, as stated above, provided also for his sons by expelling the Irish from the settlements which they had made in North Wales and along the west coast thereof. Among the sons of the latter is mentioned Osweil, from whom came the cantref or territory of Osweil (and we thus arrive at the name of Osweiliog), who is traditionally said to have had his seat at Hen Ddinas, and to have ruled over the neighbourhood.

There now appears upon the scene a new character in the form of the Saxon nation. The question whether the descendants of Cunedda Wledig retained their possession of this part of the country, and the many earlier struggles with the Saxons, are points for the present beyond our scope : suffice it to say that in the time of the renowned Arthur, whose history has been so weakened by fable, Gogyrvan Gawr lived and held his court at Hên Ddinas, from which it took the name of Caer Ogyrfan. This warrior is celebrated in many of the Arthurian romances, and is said to have been father of one of the three wives of King Arthur, who, it may be remembered, all bore the name of Gwenhwyver.

At the beginning of the seventh century, Edelfrid, the grandson of Ida the Saxon, determined to extend the limits of his rule. Having married the daughter of Ælla, King of Deira, upon the death of his father-in-law he took possession of his dominions, though Ælla had left a son Edwin, then an infant, consigned to the careful guardianship of Cadvan, King of Gwynedd. It was this act of kindly generosity which drew upon King Cadvan the hatred of the ferocious Saxon, who collected an army of his heathen associates, and

marched against the Christian King. The two forces met near Chester, when victory declared for the pagan, who, not content with attacking the British warriors, massacred the unhappy monks of Bangor Isgoed, to the number, it is said, of 1,200, while with uplifted hands they were imploring Heaven for the safety and victory of the anointed King. Chester was taken, and Bangor, the great monastery and glory of the British Church, was destroyed. How much truth, how much history of the Britons, perished in those sacred walls! It is sad to find some of the Saxon missionaries exulting in this savage massacre of the British monks with a spirit of charity about equal to that of their pagan companions.

Edwin, the son of Ælla, after some time spent with King Cadvan and other of the British Princes, went to Redwald, where he narrowly escaped assassination, but finally lived to see the death of Edelfrid, and himself placed upon the throne of Deira, and elected Bretwalda.

Before proceeding further, we may remark that King Cadvan, subsequently joining his forces with those of Brochwel Yscyttrog, Prince of Powys, completely defeated Ethelfrid upon the banks of the Dee, where 10,000 Saxons fell in battle, and their leader was wounded, and escaped with difficulty from the field. It was this defeat which probably made Edelfrid enter into peaceful negotiations with King Cadvan, and turn his arms in other directions. But still the British loss was heavy, and much of their former territory passed from their sway.

Upon the death of Cadvan, in 630, his son Cadwalon succeeded to the throne, and though he had been brought up with Edwin at the court of his father, yet it was scarcely possible that a lasting peace could continue between the two. Not only was there the natural desire upon the part of the British King to regain the territories which he had lost, but the two nations were divided in religion. The Britons were Christians, with a Church dating from the apostolic ages. Edwin

was a Saxon heathen ; and though he subsequently became a Christian, yet it was that section of Christianity which had come from St. Augustine, and was under Roman obedience. The British Church acknowledged only the jurisdiction of its own bishops ; and though the Bishop of Rome had given them into the hands of, and subjected them to, Augustine (just as at a subsequent period he gave Ireland and its inhabitants into the hands of, and subjected them to, Henry II), yet the British bishops refused to be so given and subjugated, as is well known. Nor was the matter arranged until 770, when, through the influence of Elbod, a man of God, the two Churches coalesced.

Edwin invaded the territories of Cadwallon, and routed his forces at the disastrous battle of Digoll Fynydd, driving him out of his kingdom, and compelling him to seek refuge in Ireland while his country was laid waste ; we cannot, therefore, wonder if the British Monarch felt his injuries so deeply that when the time came, and he was in a position, by joining his forces to those of Penda of Mercia, to ravage the territories of Northumbria, he carried fire and sword through that country. This was after the defeat and death of Edwin at Hatfield in Yorkshire. Osric and Eanfrid were slain by Cadwallon, and Oswald, a younger son of Ethelfrid, ascended the throne. He was a Christian, and taught by the misfortunes of his family and his country, he trusted in a Higher Power than himself. It is difficult, of course, to say how far the piety of Oswald was an ascription of a later age ; but on several occasions he is said to have told his soldiers to invoke the aid of the Almighty, and notably at the battle near Hexham, where Cadwallon fell, and he was victor of the field. Penda of Mercia still remained an enemy to Oswald, and in the eighth year of his reign, and thirty-eighth of his age, he was compelled to meet this formidable foe near Oswestry.

King Cadwallon had married a sister of Penda of Mercia, and was succeeded at his death by their son

Cadwaladr, the last who bore the title of supreme sovereign of Britain, and whose reign, probably on account of his Saxon connection, was one of peace. He is one of the canonised kings of Britain, which he merited as the protector of the Christians who fled from the heathen Saxons. On the 5th of August 642 Oswald met the forces of Penda near Oswestry, and the battle raged over a considerable space of ground, from Maes y llan to the higher ground near High Lea. Oswald fell, and the victorious Penda wreaked his vengeance upon the dead body.

There are two traditions as to what was done with the dismembered limbs of King Oswald. According to one, Penda erected stakes, upon which he impaled them; according to another, he hung them on the boughs of an oak tree. An eagle is said to have collected them, and so burdened to have taken his flight towards Wales. Perhaps we may understand by this that the Christian relics were collected by order of Cadwaladr, King of the British. However, the royal bird is said to have dropped them one by one: the head where the Well of St. Oswald, still in existence, sprang up; one of the arms near High Lea, where the people reverently buried it, planting over it a yew tree to mark the spot, as they did where the other members were deposited. On the other hand, it is stated that the relics were collected, and being taken to Lindisfarne were placed with those of St. Cuthbert; in confirmation of which it is further stated that when the coffin containing the body of St. Cuthbert was opened, it was found to contain *two* heads.

“Non nostrum inter vos tantas componere lites.”

The two traditions are easily reconciled; the former relating probably to what happened immediately after the battle, the latter giving the subsequent history of the principal relics, which were collected (just as the ancient Christians used to collect and keep the bones, etc., of the martyrs slain in the arena), and carefully preserved.

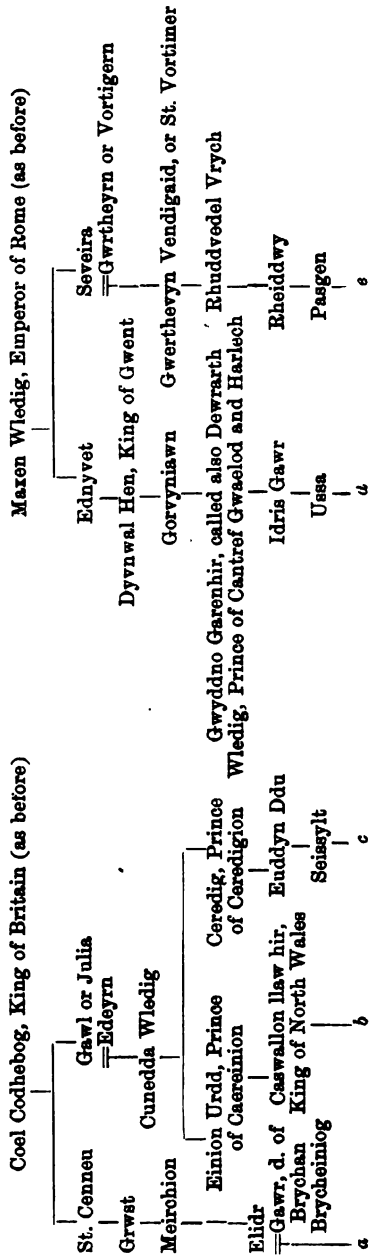
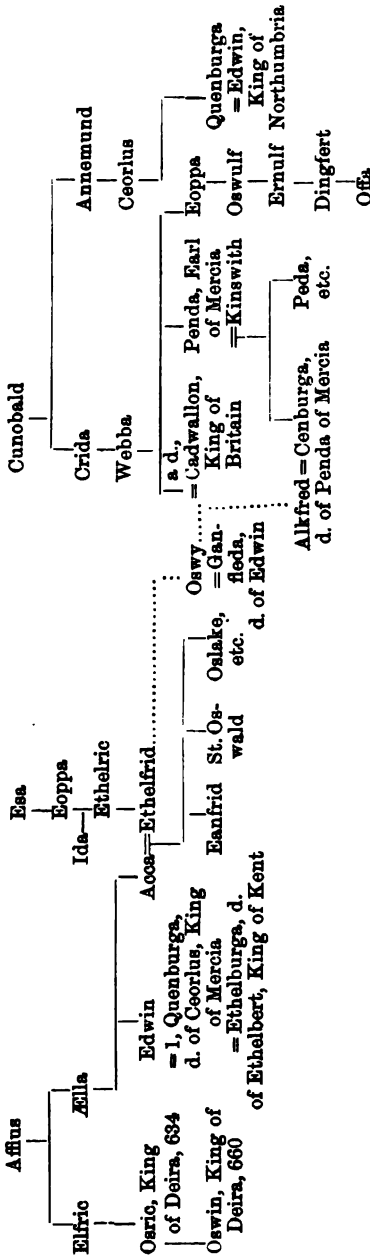
We may pause a moment to give a slight sketch of St. Oswald's Well, which is situated in rather a retired position upon the slope of the hill to the west of the church, and not far from the Grammar School. It has a covering of stone, and the front was formerly protected by a series of iron bars, which, however, have disappeared; and this may account for the mutilation of the head sculptured in high relief upon the back of the wall. At the present day it seems to receive little care.

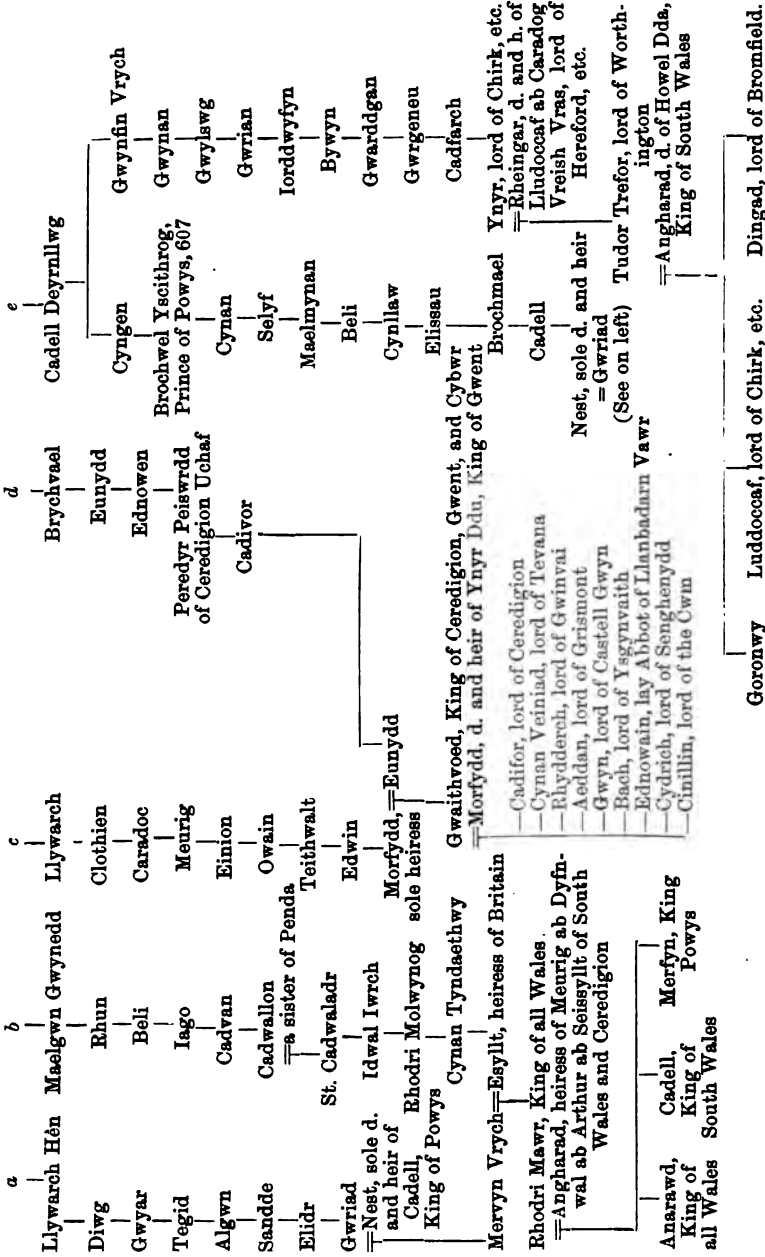
The following table of descent of the Kings of Britain and the Mercian Sovereigns may be of use. (See opposite page.)

With this ends the history of Ddinas hên, Caer Ogyrfan, or Old Oswestry.

The monasteries of the middle ages were the centres of civilisation, and around them and around the castles of the nobles populations sprang up which not unfrequently grew into towns. Such seems to have been the case at Oswestry or Oswaldestre. A church served, as was then usual, by a college of priests, soon sprang up on the plain where the Christian King had poured forth his blood, and miraculous prodigies were soon noised abroad. Thither the devout flocked, and of course brought with them a certain amount of trade by their requisitions. Moreover, it was pleasant to be near the church and the monastic school; so that little by little the town of the White Monastery grew up, and that of Old Oswestry languished, until the change was complete, and the name alone remained to show that there had been a city at Hên Ddinas.

There is not very much in historical records affecting Oswestry between the time when St. Oswald met with his death at Maserfield in 642 (after which event the district remained in the power of the British), and the spoiling of the Britons, as the *Brut y Tywysogion* has it, in the year 780, after which it of course remained in the power of the Saxons, being on the English side of Offa's Dyke.



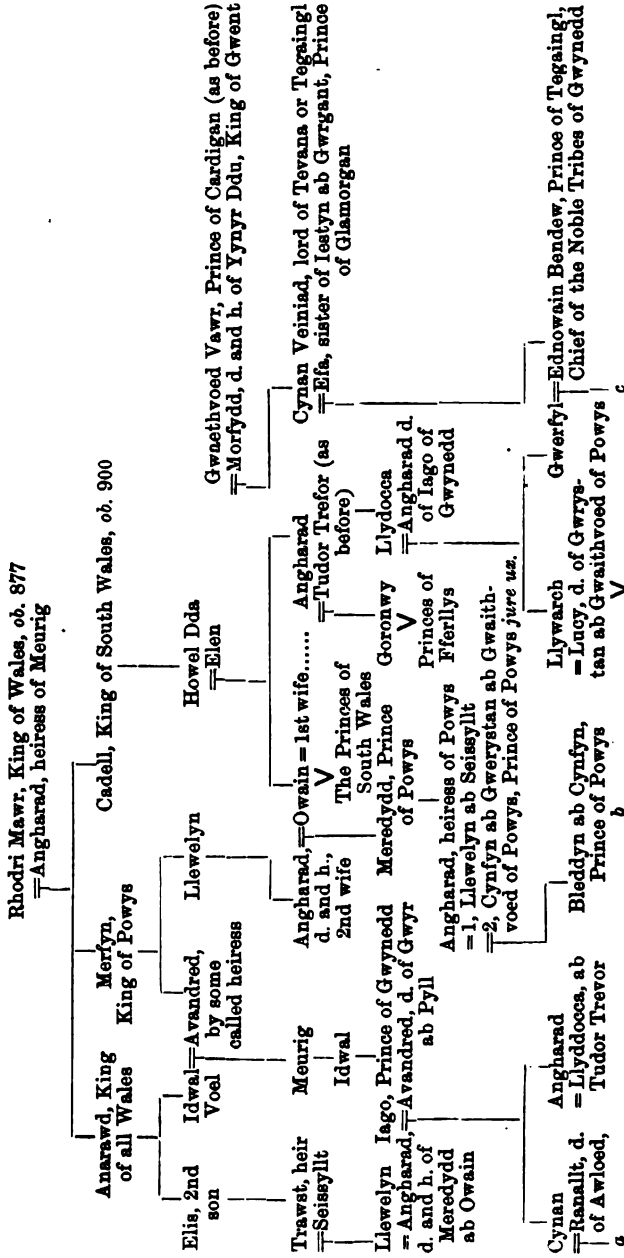


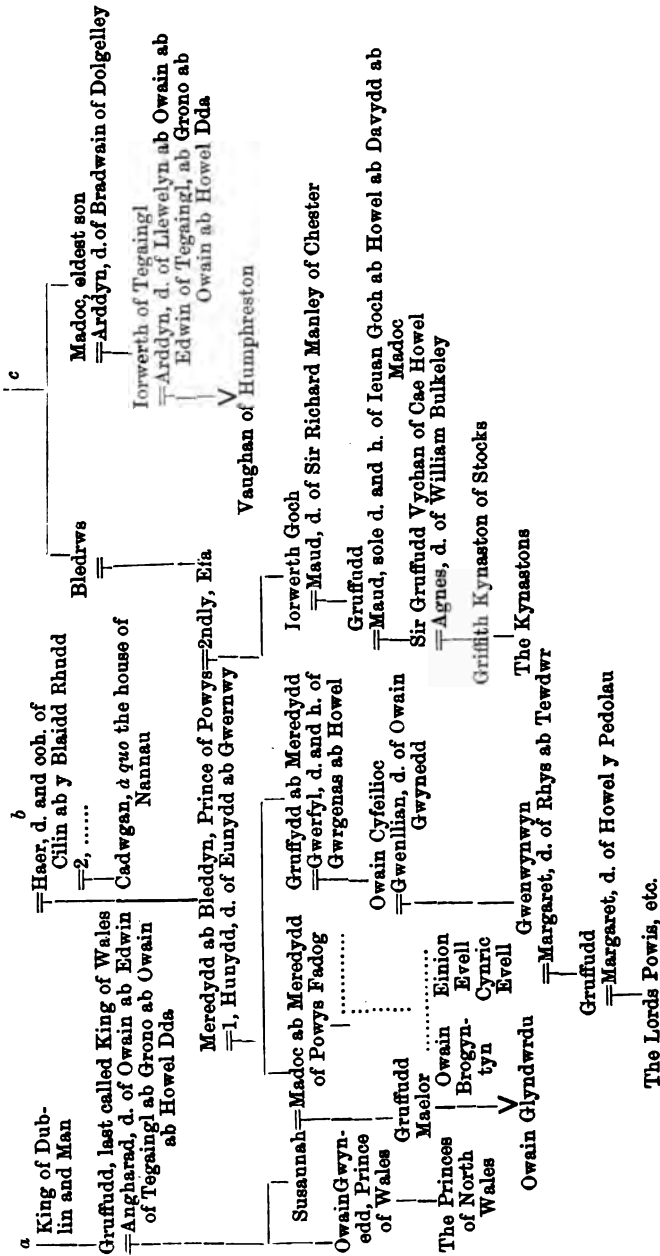
Though Clawdd Offa was erected by the Saxons against the British, like the Roman Wall against the Picts and Scots, or the Great Wall of China against the Tartars, in vain hopes of repressing their assaults, yet, though it is a work which commands our admiration, it must not be thought that this material obstacle, or the savage penalties to which the crossing of it subjected the offender, formed an effectual barrier to the inroads of the British or Welsh, as they were called by the Saxons.

The Dyke of Offa appears in great part formed by nature where it is crossed by the road leading from Oswestry over Cyn y bwch ; and it is natural to suppose that advantage was taken of ravines in forming it. We must also bear in mind that the Welsh had suffered severely just before this defence was made, so that they were in no position to harass and annoy those engaged upon it, which might have brought further calamities upon them. There was, however, no thought of remaining contented within their circumscribed limits even during the remainder of Offa's reign ; for having entered into alliance with others of his enemies, they passed the rampart by night, and suddenly attacking the camp of the Mercian King, entirely routed his force, put great numbers to the sword, and very nearly took Offa himself, who escaped with but a small remnant of his army. Oswestry became again a Welsh town.

We next meet with the name Trefred, said to be a corruption of Cantref Meredydd, applied to the town, and derived from Meredydd ab Bleddyn, Prince of Powys, of which sovereignty this formed a part. The following Table shows his descent. (See pp. 204-5.)

It will be observed in the accompanying Table that the principedom of Powys passed twice by female descent. Angharad, Queen of Powys, had two husbands. By her first, Llewelyn ab Seissyllt, she was mother of Gruffudd, a Prince celebrated as having united in himself the sovereignty of all Wales. It was at his court that Fleance, son of Banquo of Scotland, was received and





kindly entertained, who became the progenitor of the royal house of Stuart, and also of that of Fitzalan.

Prince Gruffudd ab Llewelyn left a daughter and heiress, Nest, the wife of Trahaiarn ab Caradoc, and in her right he assumed the sovereignty of Wales, but was dispossessed of it, and slain, in 1080, by Gruffudd ab Cynan, the male heir of the royal line of Anarawd.

The issue of Trahaiarn and Nest were five sons and a daughter, Annest, wife of Bernard Newmarch. The sons were,—1, Llywarch; 2, Meurig; 3, Gruffudd; 4, Ednowain; 5, Madog. The fourth of these, Ednowain, was progenitor of David ab Hoel Vychan ab Hoel ab Ieuaf ab Ednowain, who left an only daughter and heiress, Eva, wife of Grono or Goronwy of Hênvach, by whom she was mother of a daughter and heir, Eva, wife of Cuhelyn ab Rhyn ab Einion Evell.

Llywarch, the eldest son, had issue by Dyddgw, his wife, daughter of Idnerth ab Cadwgan ab Elystan, three sons and two daughters. The sons were,—1, Robert, ancestor of the Lords of Cedewain, etc.; 2, Meredydd; 3, Iorwerth; and the daughters,—1, Gwladys, consort of Prince Owain Gwynedd, by whom he had issue, Iorwerth Drwyndwn, Prince of Wales, Cynan, Maelgwn, Gwladys, and Gwenllian, wife of Owain Cyfeilioc; 2, Mabli, wife of Ieuaf ab Niniaf ab Cynric ab Rhiwallon ab Dingad ab Tudor Trefor. According to the *Golden Grove Book*, Eva, the daughter of Adda, son of this Ieuaf (or Adda ab Awr ab Ieuaf), was wife of Ieuaf ab Cuhelyn ab Rhyn ab Einion Evell.

The second husband of Angharad, Queen of Powys, and who became renowned for his great alliance, and also as the progenitor of the future Princes of Powys, was Cynfyn, the son of Gwerystan ap Gwaithvoed of Powys. This Gwaithvoed has been much confused (perhaps intentionally) with Gwaithvoed, Prince of Ceredigion and Iscoed, whose descent we have given above. The fact seems to be that little is known of

Gwaithvoed of Powys beyond his descent, and he became illustrious rather by the subsequent alliances of his family than by his own position. He was the son of Gwerhydyr ab Caradog ab Lles Llawddaeg ab Ednevet ab Gwynan ab Gwynawg Varyfsych ab Keidio ab Koryff ab Kaenawg ab Tegonwy ab Teon ab Gwindv Daffreddwyd ab Poyr lew ab Bywdeg ab Rhun Rhudbaladyr ab Llary ab Kasuar Wledig ab Lludd ab Beli Mawr, as before.

Cynfyn ab Gwerystan is said to have become, by usurpation, Prince of North Wales in 1062, parts of which territory had been constantly changing hands. Thus Tegaingl had been the lordship of Ednowain Bendew as late as 1070, according to some authorities, for he is styled Prince of that district at that date; yet within a few years Edwin, the son of Grono ab Owain ab Howel Dda, is called Prince of Tegaingl. It is of course possible that a similarity of names has caused a confusion of dates; but, on the other hand, it seems more probable that the Saxons deprived Ednowain Bendew of his territory; which, however, not feeling strong enough to retain in their own hands, they confided to one who had some Saxon interests, for Edwin of Tegaingl was the son of Grono by Edelfleda, daughter of Edwin Earl of Mercia and Chester, and widow of Edmund Ironsides. Edwin married Ewerydd, daughter of Cynfyn ab Gwerystan, and so niece of Lleuki, wife of Llywarch Gam ab Llydocca ab Tudor Trevor; and Owain, the son of Edwin, married Morfydd, daughter and heir of Grono, younger son of Ednowain Bendew. In this way all these families were nearly connected.

Cynfyn ab Gwerystan was succeeded by his sons Bleddyn ab Cynfyn and Rhiwallon; but the latter being slain in 1068, the former ruled alone. He was twice married. By his second wife he had a son, Cadwgan, from whom descends the house of Nannau. His first wife was Haer, the daughter and coheir of Cilin ab y Blaidd Rhudd (the Red or Bloody Wolf), a chieftain of Gest in Carnarvonshire, by whom he had,

with other issue, Meredydd ab Bleddyn, who became Prince of Powys in 1072.

We have now arrived at the point where the name of Trefred arose ; and it is a curious fact that most of the chief families round Oswestry traced their ancestry up to this famous Prince. The *Brut y Tywysogion*, under the year 1129, says : "A little after that Maredudd, son of Bleddyn, died, the ornament, and safety, and defence of all Powys, after undergoing salvatory penance of his body, and sanctity of repentance in his spirit, and the Communion of the Body of Christ, and Extreme Unction."

Madoc, the eldest son of Prince Meredydd, to whom he gave the territory of Powys Vadog, is said to have built the Castle of Oswestry. He was a great friend to the English, though he had married Susannah, daughter of Gruffudd ab Cynan, King of Wales, and his daughter Marred was wife of Prince Iorwerth Drwyndwn, and so progenitress of the future Princes of North Wales. He is said to have died at Winchester in 1159, leaving, besides his legitimate offspring, three natural sons,—1, Owain Brogyntyn, whose mother was a daughter of the Maer Ddu of Edeyrnion ; and 2 and 3, Cynric Evell and Einion Evell, twins.

The eldest legitimate son, Gruffudd Maelor, married Angharad, daughter of Prince Owain Gwynedd, by whom he had issue a son, Madoc, and dying in 1190 was buried at Meivod.

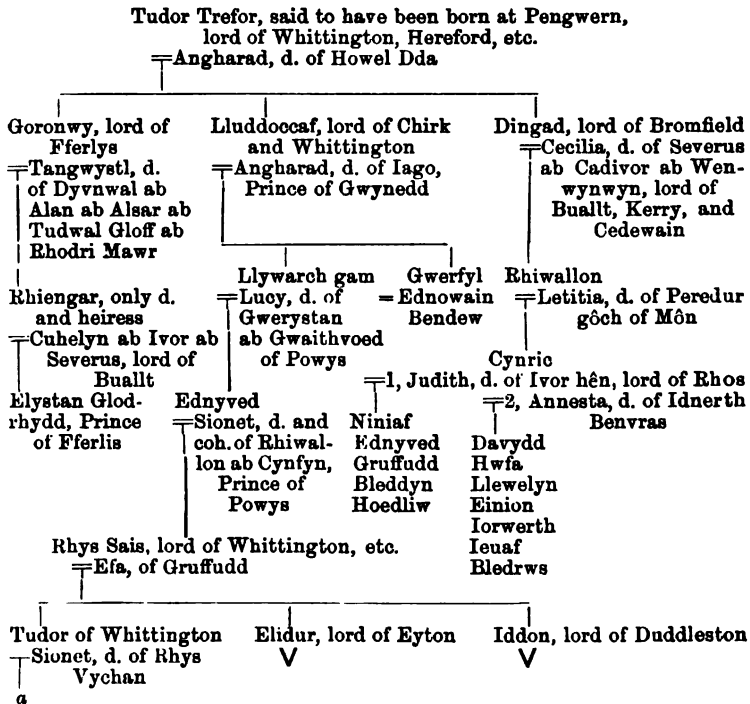
Madoc, the son of Gruffudd Maelor, had a residence at Castle Dinas Bran, and founded the abbey of Valle Crucis, where he was buried in 1236. Having thus occasion to mention this religious house, we will embrace the opportunity of describing some few relics which remain of it ; curiously enough, they have been transported in both instances to the neighbourhood of Oswestry. The first, which consists of an ancient painting, is at Brogyntyn, and is supposed to be an altar-piece. What the subject is, may be a matter of opinion, since it has become so indistinct as not to be

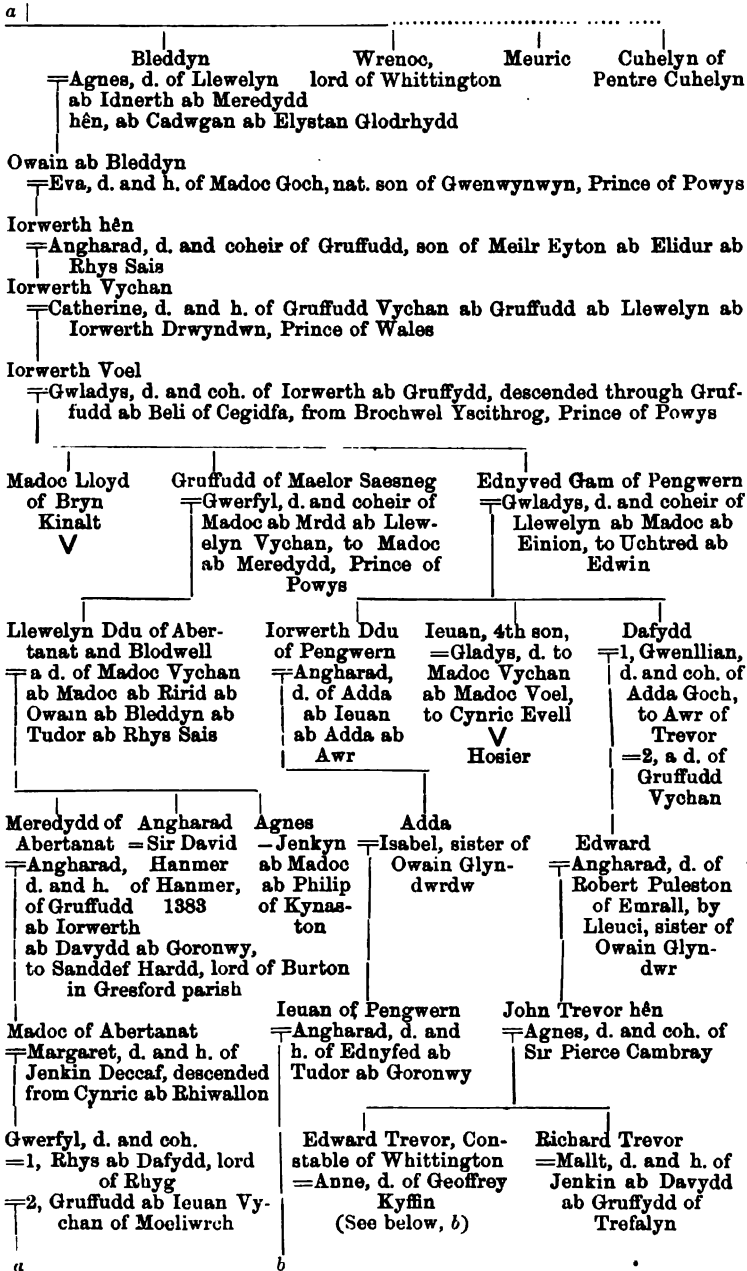
easily recognised. The second is at High Lea, and its history is as follows.

The beautiful Vale of Llangollen, though so well known for its natural attractions, has not been so carefully scrutinised by archæologists as could be wished. It would seem as though the Abbey of Valle Crucis and the Pillar of Eliseg, being of course the most remarkable remains, attracted the learned westward, so that the portion of the vale which lies to the east has escaped investigation. And yet there are many places of interest whose history might repay the antiquary for the trouble of searching after it. Little has been written about old Pengwern Hall, traditionally said to have been the birthplace and seat of Tudor Trefor. It is true that at the present time there are few traces of antiquity left about it. Where, again, are we to look for Pentre Cuhelyn, the seat of Cuhelyn, son of Tudor ab Rhys Sais, or his descendants? Are there any remains of it, or traces of its name? Or, again, if you mount the steep ascent behind Tyndwr on to the mountain, there is on the left-hand side of the roadway a large and very singularly formed stone, unless it has been artificially reduced to its present shape. It is hollowed on the top, so as to form a sort of basin, and commonly goes by the name of Carreg y Bîg. Below this stone, but still on high ground, in an undulation of the hill, is Penyrallt, a building of considerable antiquity, which must evidently have been in its day the residence of some person of consequence, though now it is little better than a ruin. The position is very similar to that of Llys Bradwen, or of Llys Gain near Trefriw, which are said to have been respectively the residences of Bradwen, Lord of Dolgelley, and of Nevydd Hardd. The Llys was placed upon high ground on the side of a hill, but upon one side of a valley, or behind some higher ground, so as to prevent its being seen from below. Thus, at Penyrallt it is impossible to see the house from any part of the lower ground upon that side of the Dee, and yet it

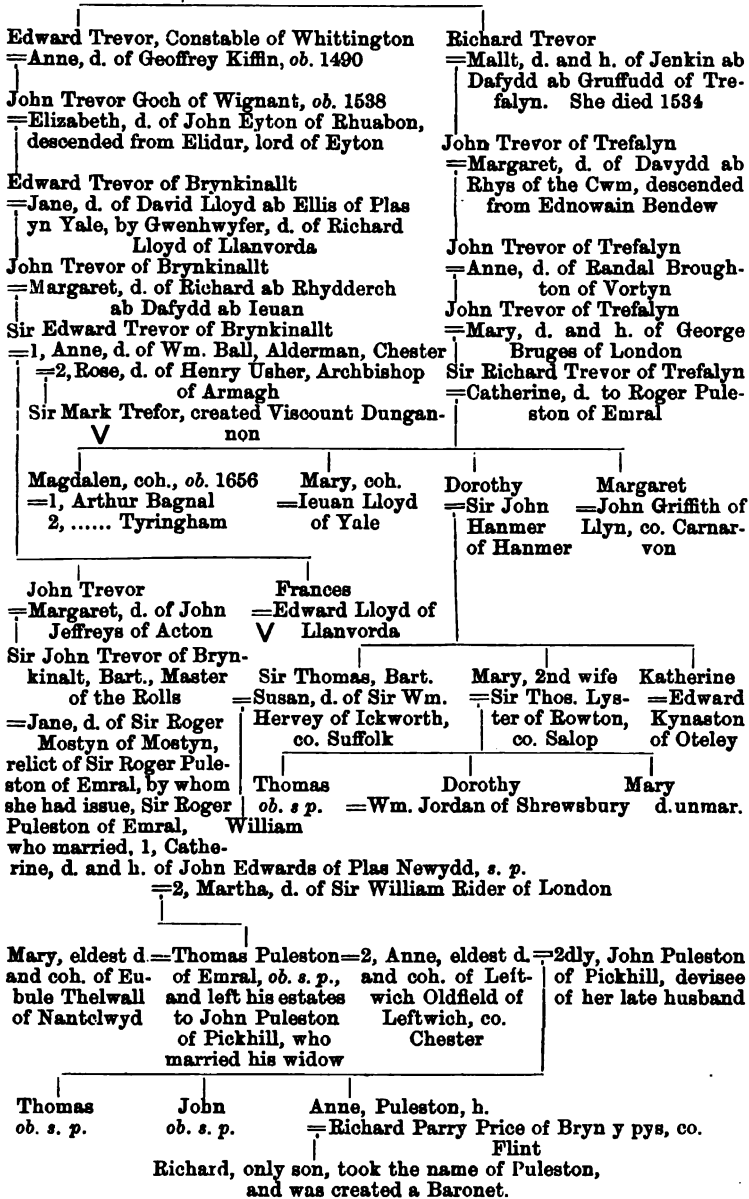
commands a view of the entrance to the vale looking towards Cefn. It would have formed a most convenient outpost of observation, from which events taking place towards the entrance of the vale could have been communicated to those residing at Pengwern. The house consists of a large room, or hall, a smaller one, and some offices upon a lower level.

Beneath Penyrallt is the large farm-house of Bryn Dethol, and lower still, upon the opposite side of the road, very pleasingly situated near the Dee, is Aberregon. On the higher ground, adjoining the Bryn Dethol Wood, is Cwm Alis, while across the valley may be seen Trevor Hall, a handsome building of red brick and stone, one of the seats of the Trevors. For the sake of reference we give a tabular pedigree of this family.

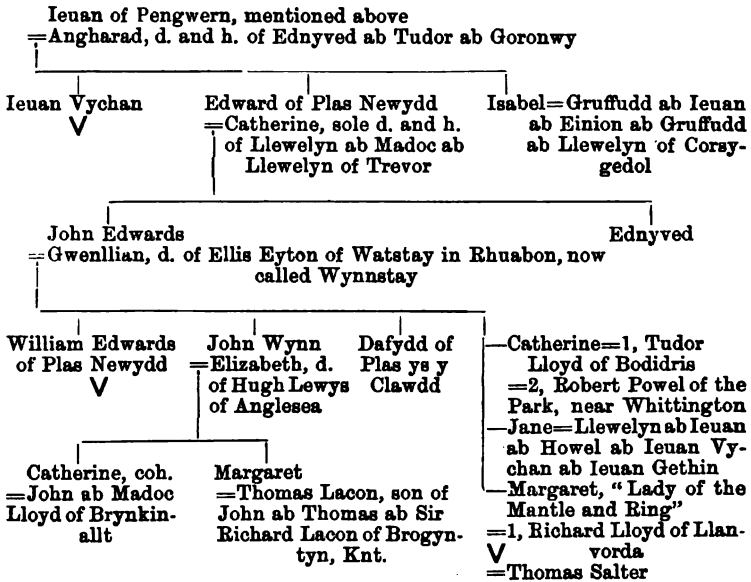




John Trevor hân ab Edward ab Dafydd ab Ednyfed Gam of Pengwern
 =Agnes, d. and coh. of Sir Piers Cambray



An Act of Parliament was obtained for the settlement of the Puleston Estates, wherein it is mentioned that the last Thomas Puleston of Emral had two sisters, Priscilla and Martha, who subsequently married respectively William Stephens and John Newcoman; but it does not state that these were his only sisters, or that he had not some already married. The object in mentioning these two, was to settle upon them each £5,000, and a present maintenance of £100 per annum. One more branch of this family requires our notice—



Having now before us the principal families of the tribe of Tudor Trevor in which we are interested, we return to the neighbourhood of Llangollen, where they were chiefly seated.

If a line were drawn from Trevor Hall to the Vron, a hamlet situated on the eastern extremity of the hills on the south side of the river, it would pass over the railway and canal, and then over a rather sudden decline or bank, before it crossed the river. On a

plateau, at the foot of, and sheltered by, the rising ground behind it, stands a very interesting old manor house, its sunny southern front adorned by three gables looking across the river on to the opposite bank below the Vron. To the east, as well as in front, stretches the garden, sheltered from the north by a grove of fine elm trees; while to the west lie considerable farm buildings, a large pigeon-house, etc., and a mill worked by a small stream rushing to join the Dee. Such is Plas yn y Pentre, formerly a grange of the Abbey of Valle Crucis, now the property of Rev. Thomas Whitwell Rogers, whose father purchased it some half century ago, and used it as a shooting box or summer residence.

Soon after the purchase, when the family were there, the weather not being propitious for excursions out of doors, it was proposed that they should examine the whole of the old house, and amongst other parts a visit was paid to the rooms in the gables of the roof. In the floor of one of those rooms it was noticed that some of the boards seemed loose, and upon being raised, disclosed a hiding-place beneath, filled apparently with bricks and rubbish; but a lady who was present, Miss Strangward of Godmanchester, examining the place more closely, dragged from it three pieces of sculptured alabaster, two of which fitted together, but the third was distinct. These they removed, and took back with them to Oswestry, where they remained for many years, until after the death of the purchaser of Plas yn y Pentre. Subsequently William Fletcher Rogers, one of the sons, in the plans for a new house which he built at High Lea, provided suitable Gothic niches in the hall, where the fragments might be deposited in safety, and where they still form a most interesting feature of the place and memento of the pious care of their conservator. The larger piece of sculpture measures 10 inches in width and 25 inches in height. It was this one which was broken into two fragments, but they have been very carefully and successfully joined.

The subject is the dead Christ, carved in high relief, in the somewhat grim and disproportionate manner of Gothic sculptors. The crown of thorns encircling the head resembles a thick, twisted wreath, the feet are bound together with cords, and on either side of them is placed a skull. The genius of the Gothic artist suggested a gruesome detail in that upon the dexter side, for, from the cavity of the left eye, the trailing body of a loathsome worm protrudes its head, while the rest of the body lies writhing at the base of this emblem of mortality. The cords which bind the feet are continued up the dexter side, and finished off in a knot. On the upper part of the same side are represented the sceptre and spear, while at the top of the sinister side appears the ladder, and below, the scourge. This piece of sculpture is placed in the lower of the two niches which were prepared to receive them.

The upper fragment, which measures 16 inches in height and 11 inches in width, is evidently the legend of some saint. The principal figure is represented kneeling in the foreground, with a nimbus round the head, clothed in armour, with the spurs distinctly shown, having large rowels. Over the upper part of the body is the dress of a religious order, the scapular being well marked. In the right hand he holds by a leash a nondescript sort of animal, with two legs and feet similar to those of a bird, while a forked tongue appears from the mouth. In the left hand he has a purse or bag, and is evidently presenting these gifts to the figure on a crucifix, which is planted on the bank of a rapid river or stream, from the turbid waves of which protrudes the dragon-like shape of some aquatic monster. On the upper part of the sculpture are represented, as if in the background, two castles, between which the river runs. The fortress above the saint is the more elaborate, being a representation of an embattled wall; above which are seen high-pitched roofs, a rectangular chimney, and some smaller towers; that on the opposite side of the flood is more simple, a few

turrets. The stream issuing between the buildings rather to the dexter side of the entablature, takes a considerable curve to the sinister side in its descent, gradually increasing in breadth, and in the broader part appears the monster mentioned above.

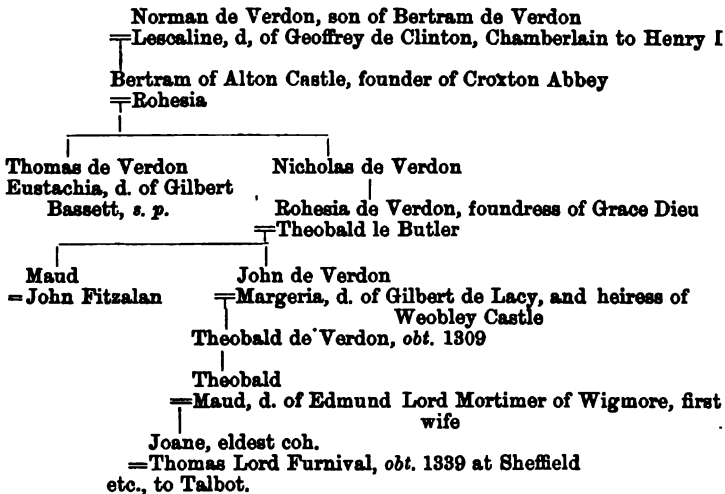
The history which the artist desired to portray is no doubt that of some knight or noble, shown by the armour and spurs, who gave up the pleasures and riches of ordinary life, expressed by the animal in the leash and the purse or bag, to devote himself to the religious life, as it is called, shown by the habit and scapular. What saint it is intended to represent may be a matter of conjecture. The larger slab probably formed part of the front of an altar, with which the smaller may also have been connected.

Unfortunately, the history of this old mansion is very imperfectly known. It is said to have been a grange of Valle Crucis Abbey; but the remains found in the secret receptacle would lead one to suppose that it had been in the hands of Roman Catholics during the times when that body suffered persecution. It was death to say mass, or perform any priestly function, and the slightest trace of anything connected with Roman Catholic ritual was frequently taken as sufficient proof of the fact; hence the many hiding-places in old houses to conceal priests and sacred vestments. Not only were those unhappy people who preferred their old faith to the new views, ruined by fines of £20 per month, etc.; but at any time of the day or night their houses might be visited by a coarse rabble pretending to look for priests, entering the most private parts of the house, spoiling and destroying many beautiful and valuable things, and insulting the family. Of course, if an altar had been found, it would have been concluded at once that mass had been said, and this doubtlessly accounts for the fragments of the altar hastily torn down, all vestiges removed as far as possible, and the mutilated remains consigned to the hiding-place beneath the boards of the floor.

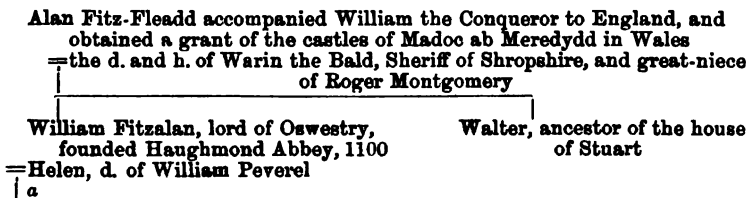
It is very probable that the altar of which these are relics was one in the abbey of Valle Crucis, removed hither after the forcible suppression of that house.¹ Perhaps some adherent in the neighbourhood allowed a few of the exiled brethren to inhabit the old grange, and here they removed one of their altars. Such was sometimes the case, as at Madeley Manor House in Shropshire, which was purchased by Sir Robert Brooke, and lent to the last prior of Wenlock (part of whose possessions it had formerly been) for the remainder of his life. Nor was this neighbourhood devoid of Catholic gentry, who might have done the same thing, for William Edwards of Plas Newydd (son of John), by his wife Catherine, daughter of John Hookes, had, with other issue, a son and heir, John, who married Jane, daughter of Sir George Calverley of Calverley, co. Chester, and had, with other issue, John Edwards of Plas Newydd (*obt.* 1583), who by Anne, daughter of Robert Puttenham, was father of a son and heir, John Edwards of Plas Newydd, a strong Roman Catholic, who was attainted in 1614 as a recusant, and had his estates, some of which were in Llangollen, confiscated. He married Dorothy, daughter of Sir Richard Sherborne of Stoneyhurst, co. Lancaster, Knight, a beautiful old mansion, now the headquarters of the Jesuits in this country. Their son, John Edwards, married Magdalene, daughter of Randal Broughton, and had issue (with an elder son, who *obt. s. p.*, and two daughters); a second son, William Edwardes, Sheriff of Denbigh in 1681, who by Jane, daughter of John Lloyd, was father of an only child, Catherine, first wife of Sir Roger Puleston of Emral. She died in childbed, and the child shortly afterwards, in 1685. The widower subsequently married Martha, daughter of Sir William Rider of London, and left an only son, who *obt. s. p.*, and some daughters, as previously shown.

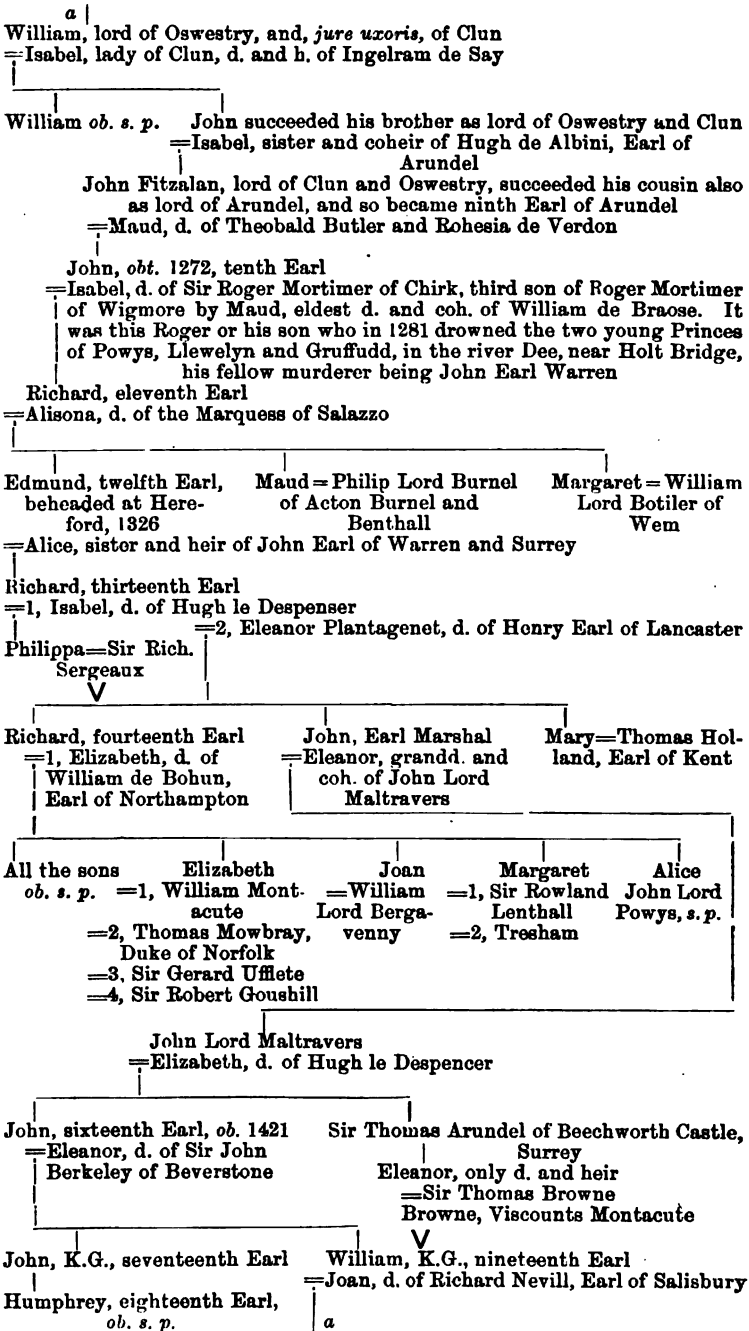
¹ Or it may have been taken away from some neighbouring church, so late as 1641, in accordance with the Order of Parliament of that year.—*EDD. A. C.*

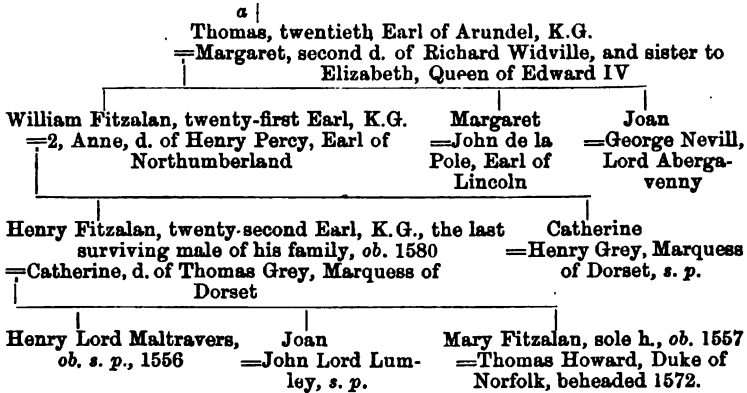
We now return to Oswestry, under its name of Trefred, the possession of Prince Meredydd of Powys, and we must notice a discrepancy in historians with respect to its descent. The Welsh account is, that John Fitzalan married Maud, whose mother, Rohesia de Verdon, was relict of Madoc ab Meredydd, Prince of Powys Vadog, and that in this manner the castle and lordship of Oswestry came to the Fitzalans, Oswestry Castle having been built by Prince Meredydd. If we turn to the pedigree of Verdon, according to Dugdale, it is as follows :—



Having thus brought the history of Oswestry to the time when the lordship is first, according to the Welsh accounts, connected with the House of Fitzalan, we give the descent of that family, whence it will appear that the English have a different history of this matter.



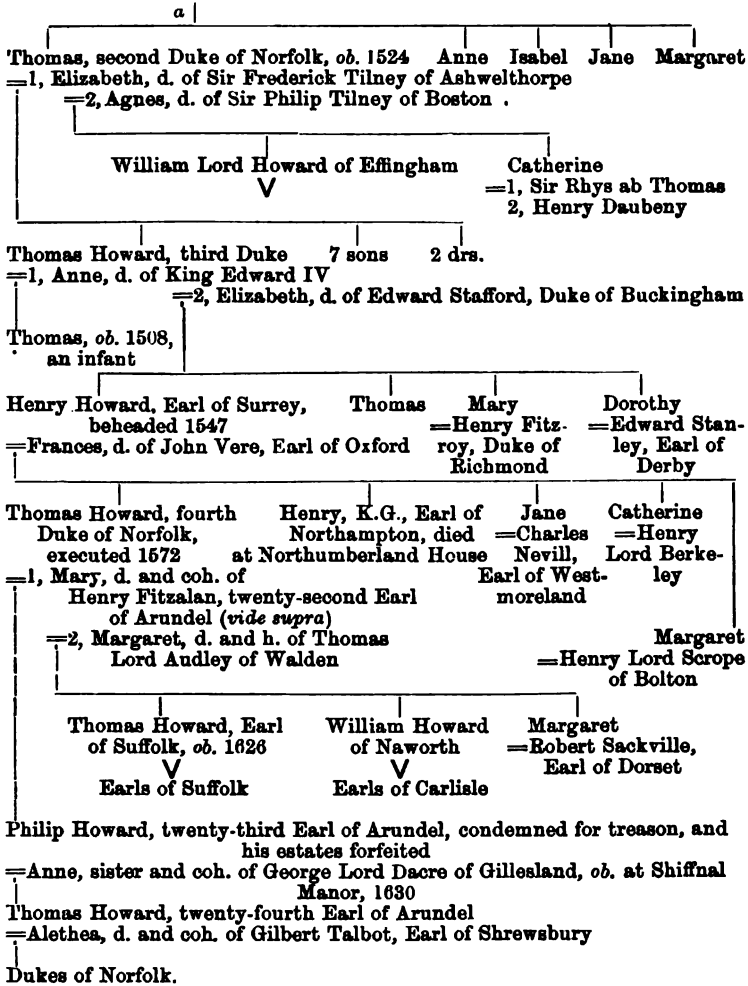




According to this account, then, the Fitzalans were granted the Castles of Prince Madoc, independently of any question of marriage, indeed, in the usual manner, that is, by their success in taking them. It would probably be more soothing to the feelings of the Welsh to consider them as passing by marriage. We know that some of the earlier settlers in Ireland adopted the names and lineages of the people they came to conquer, and that probably enabled them to maintain their hold in a more peaceable manner. Perhaps some of those early Welsh alliances had a similar object.

The great house of Fitzalan undoubtedly held the Lordship of Oswestry, and, with the enormous estates gained in marriage with the heiress of Clun, must have been owners of most of Shropshire, though their representative at the present day does not possess an acre there. Their usual seat was the Castle of Arundel; but that they sometimes stayed in Shropshire is shown from the fact that Richard Fitzalan, one of the sons, when a baby, is said to have leaped out of the arms of his nurse over the battlements of Shrawardine Castle, and so perished; he is buried at Haughmond Abbey, where William Fitzalan and his wife, the Lady of Clun, are also interred.

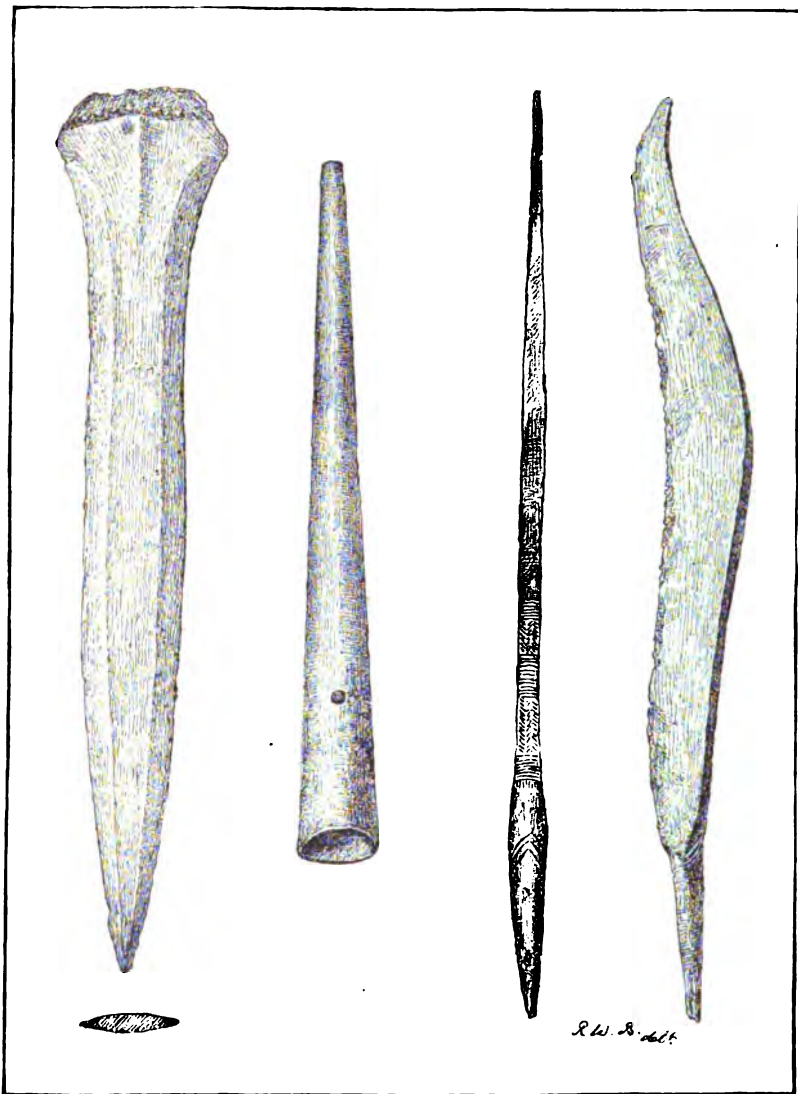
Some interesting charters of the Fitzalans and other documents relating to the town have been printed by the Shropshire Archæological and Natural History



The lordship of Oswestry did not remain long in the hands of the Howards. The husband of the heiress lost his head on a charge of conspiracy in favour of Mary Queen of Scots, which may be termed a family quarrel, for it has been well observed that the common ancestor of the two Queens was Henry VII. In the royal line, Elizabeth had no nearer relative than Mary; and, on her mother's side, the

Duke of Norfolk was her nearest connexion. She cut off the heads of both : so much for the ties of parentage, kindred, and blood ! A descendant of this Duke of Norfolk lays the blame of his execution on the Earl of Leicester, who was entrusted to communicate to Queen Elizabeth the proposed marriage between the Duke and Mary Queen of Scots, which is said to have been first promoted by the Regent Murray and Maitland, who subsequently opened the matter to the Bishop of Ross, whose support it received ; and it was then mentioned to Sir Nicholas Throgmorton and Cavendish to be discussed with Robert Earl of Leicester, who, with Cecil and others of the Council, were apprised of it. When the Duke of Norfolk, in answer to Elizabeth, appealed to her Council, she replied, in a characteristic manner, that "her Council was nothing to her"; and subsequently, when the Council laid its report before her, she became very angry with those who spoke in the Duke's defence ; and when one of them stated that, according to the laws of the country, they found no guilt in him, she replied, "What the laws cannot do touching his head, my authority shall." And so great was her passion that she fainted away, and vinegar and other remedies were fetched to restore her.

(To be continued.)



BRONZE IMPLEMENTS—BRECON.

AN ACCOUNT OF BRONZE IMPLEMENTS FOUND NEAR BRECON.

A FIND of bronze implements is always welcome, particularly when some of them are of a new type, and the find is new to the locality. In 1882 draining was proceeding in a meadow known as the "Bishop's Meadow", which is about two fields' breadth from Ffynonnau, and near the extremity of the parish of St. John the Evangelist, Brecon. In cutting through some peaty ground the drainers discovered bronze implements, six of which are now in the possession of the Rev. Herbert Williams, vicar of the parish, and will be presently described.

It is probable that if a careful search had been made in the cuttings and earth excavated, or if a larger area near the spot where they were found had been examined, more articles would have been discovered. A notion, too, might have been formed of the circumstances under which the deposit was made. As a guide to those who are fortunate enough to make a like discovery, it may be well briefly to repeat here the directions of Mr. Engelhardt, who with so much zeal and success explored the peat-mosses of Slesvig. He says that when any antiquities have been discovered by peat-cutters, it will generally repay the trouble to see whether they form part of a larger hoard by laying bare a larger area around. Spade and shovel should be used only to a depth of one or two feet above the level where antiquities begin to appear. From that point the tools should be laid aside, and only the hands used. The workmen should scrape away the soft soil from the top with their hands as far as they can reach, looking sharp all the while that small objects do not escape between their fingers. The superintendent of the work must be constantly present to lend a hand, if necessary. When they have learned to recognise the

more common objects, the workmen will take pleasure in extracting, safe and entire, the fragile objects, often saturated with water, which may be best preserved for examination by packing them in peat.

The articles found in the Bishop's Meadow were a knife, a knife-dagger, two ferrules, and two celts or palstaves, which will now be described, with a reference to the accompanying drawing. Mr. John Evans' able and exhaustive work on ancient British bronze implements affords a ready reference to the different types which have been discovered in the United Kingdom, so we may turn to his description of knives (p. 214), and comparing figs. 259 and 260 with the knife with a recurved end in the illustration, see how different the latter is, and arrive at the conclusion that it is of a type not previously found in Great Britain. Comparing it with Danish and other foreign examples, we see that it bears a strong resemblance to the hafted knives found in Italy,¹ Scania,² and the lake-deposits of Switzerland;³ and in the shape of its blade, to the bronze knives with elaborately designed handles in the Museum of Copenhagen.⁴ The edge of the knife is almost serrated, from use, in the middle of the blade; and the metal of the surface has peeled away in places on one side, indicating a softer metal than that of the implements found with it. Its weight is 2 oz., and its length $7\frac{1}{2}$ inches.

The knife-dagger had a flat tang. It may have been attached by rivets to a handle, or driven into one, for the end of the tang is broken. It is now in three pieces. The fractures are recent, and were probably caused by the drainer's tools. The blade is thin and slight. The casting is good, and the surface of the

¹ *Mémoires de la Société des Antiquaires du Nord*, vol. 1872, 77, p. 134, fig. 1.

² *Antiquités Suédoises* (Montelius, Stockholm), fig. 193.

³ *Le bel Age du Bronze lacustre en Suisse* (Desor et Favre). "Uten-siles", figs. 5, 6, and 8.

⁴ *Nordiske Oldsager*, Plate 35.

blade as bright as new metal. It has a resemblance to fig. 277 in Mr. Evans' work. Its length is $7\frac{1}{2}$ inches, and its weight only 2 oz.

The two ferrules, which probably served to tip the lower end of the shafts of a lance or spear, differ in size. The one drawn is perfect, and very evenly cast in good metal. It has two corresponding rivet-holes. Its length is $5\frac{3}{4}$ inches, and the diameter of the orifice is a little less than three-quarters of an inch. Its weight is 2 oz. The other ferrule, which is broken into two pieces, is more slender, and imperfect, being broken away at the wider end, so that its exact length cannot be stated. There is no rivet-hole in it. A fracture in the metal shows the remains of the core within, near the obtusely pointed end; and the broken halves show an uneven casting within, one side being twice as thick as the other. Its greatest diameter is less than three-quarters of an inch, and the length of what remains is $7\frac{1}{2}$ inches.

The palstaves or celts are two in number, of a similar design, well cast in good metal, but not in the same mould. They are winged or flanged celts, with a strong loop and a well marked central ridge on either side of the blade. The larger one weighs 17 oz. Its dimensions are $6\frac{1}{2}$ inches in length, $1\frac{1}{8}$ inch in thickness through the loop, and 2 inches in width at the cutting edge of the blade. The blade of the other celt, judging from the appearance of the fractured metal, was broken in two at the time of its deposit. It is very like the other; but its length is only 6 inches. The cutting edge is about one-twelfth of an inch wider, and the central ridge is shorter, and its weight is 16 oz. Both have a strong resemblance to fig. 77 in Mr. Evans' work.

R. W. B.

SEAL OF THE COMMISSARY OF THE
DEANERY OF ARUSTLEY.¹

IN 1875 a navvy, whilst engaged in drainage works near the site of the Blackfriars of Caerdiff, found the matrix of a large seal, which passed into the possession of Mr. G. E. Robinson of Cardiff. Mr. Robinson presented to the Powysland Museum an impression in wax of the seal, and in 1883 Mr. Spencer Perceval (Treasurer of the Society of Antiquaries, London) presented a cast in gutta-percha of the same, from which the illustration is taken. The matrix is of brass, has a folding scrolled handle, and is $3\frac{1}{8}$ inches long, and of pointed oval form. It bears the royal arms (quarterly, France, modern, and England), ensigned with the imperial crown, and with the crowned lion and dragon supporters used by Edward VI and his two sisters, Queen Mary and Queen Elizabeth, and bears the legend :

“SIGILLV REGIAE MAIESTATIS AD CAUSAS ECCLESIAS-
TICAS PRO COMISSARIO ARWYSTLEY.”

This is an example of one of those seals which were made, as Sir William Blackstone, in *Archæologia*, vol. iii, p. 414, has shown, in pursuance of the statute of 1st Edward VI, c. 2, which ordained that ecclesiastical jurisdiction was to be exercised in the name of the Crown, and that the seals of the several jurisdictions were all to bear the royal arms with the names of the particular jurisdiction in characters beneath the arms. The statute was soon after repealed by 1st Mary, stat. ii, c. 2, so far as this provision was concerned. But the statutory seal was probably used for some time after the repeal of the Act of Edward VI.

The old historical cantref of Arwystli, previous to

¹ Reprinted, by permission, from the *Montgomeryshire Collections*, vol. xvi, p. 259.



the time of Henry VIII, formed part of, or at least was under the rule of the chiefs of, Meirionydd, and included the three comots of Uwch-coed, Is-coed, and Gwerthrynion; but by the statute passed in the twenty-seventh year of that king's reign, the latter comot, which included five extensive parishes, went to form part of the new county of Radnor, and the remaining portion of the cantref was taken from Meirionydd to constitute a part of Montgomeryshire. These two comots form the ecclesiastical deanery of Arwystli (and also the modern hundred of Llanidloes), embracing within their limits the seven parishes of Llangurig, Llanidloes, Trefeglwys, Llandinam, Carno, Llanwnnog, and Penstrowed. (*Mont. Coll.*, vol. i, p. 209.)

The deanery of Arwystli, or Arustley, has always formed part of the diocese of Bangor. At the present day it is included in the archdeaconry of Merioneth. Anciently this was not so. It was under the immediate jurisdiction of the bishop, and in no archdeaconry. This appears from a return dated in 1561, printed in Browne Willis's *Bangor*, pp. 277, 278, which states that Arustley Deanery and the Deanery of Dyffryn Clwyd, Denbighshire, were in no archdeaconry, but under the immediate jurisdiction of the bishop. A similar return made by Roland (Merrick), Bishop of Bangor, to the Privy Council in August 1563, is to the same effect. The bishop says that his diocese has three archdeaconries—Bangor, Anglesey, and Merioneth; and the rest of his diocese contains two several deaneries, namely, "Dyffrenclwyd and Kinmerch", in the County of Denbigh; and "Arustley" in the County of Montgomery; and he adds, that "in these there is no archdeacon, but only the bishop occupied the office thereof."

It will be seen, on reference to the *Valor Ecclesiasticus*, 30th Henry VIII, and the map accompanying the Record Commissioners' edition of that survey, that Arwystli was at that time a detached portion of the diocese of Bangor, being separated from it by the Deanery of Kyfeilioc (Cyfeiliog), which then, and as far

back as 1291, the time of Pope Nicholas's taxation, belonged to St. Asaph. In 1859 Cyfeiliog was transferred from St. Asaph to Bangor, in exchange for the deaneries in the latter diocese—Dyffrynclwyd and Kinmerch, already mentioned.

The seal before us shows that the bishop exercised his exclusive jurisdiction, which would include testamentary and matrimonial causes, through his commissary, who, most likely, was one of the clergy of the deanery. The remoteness of the locality from the bishop's court, to which it would, in days gone by, have been burdensome for the inhabitants of the deanery to resort for probate of wills and other purposes, sufficiently explains the appointment of this officer.

In 1603 one Humphrey Morgan, M.A.,¹ was commissary of the Bishop of Bangor, "ad exercendum jurisdictionem ecclesiasticam in et per totum Decanatum de Arrustley dictæ diocesis Bangorensis," as appears by his original certificate to the bishop of the number of churches, communicants, non-communicants, and recusants in his deanery, made in compliance with a mandate of Archbishop Whitgift.

This instrument, dated Sept. 20, 1603, is, with others of the same kind, preserved in the *Harl. MS.* 594, folio 37, and is on parchment under the hand of the commissary, and the seal, now lost, of William Merrick, LL.D., official principal of the consistory court of Bangor. In return for giving him the reference to this document (which we happened to be able to do), Mr. Spencer Perceval has kindly furnished us with a copy of it, which we will append to this paper, as affording matter of local interest. We also are largely indebted to Mr. Perceval for information on this subject, derived from his paper printed in the *Proceedings of the Society of Antiquaries*, vol. ix, pp. 40 and 41.

From the fact of the official principal's seal being used, it would seem that the commissary had at that

¹ Rector of Cemmaes, 1613-17; S. R. Llanbrynmair, 1617-36.

time no authentic seal of his own. The Edwardian seal now before us, which was then obsolete, had very likely never been replaced.

Some tradition of this jurisdiction, exempt from the archdeacon of the diocese, still exists, for the chancellor of the diocese, in the words of one of the cathedral dignitaries, "claims the right of summoning the clergy and churchwardens [of this deanery] to visitations," no doubt as against the Archdeacon of Merioneth.

M. C. J.

Reverendo in Christo patri et domino Domino Henrico permissione divinâ Bangorensi Episcopo, Humfridus Morgan, artium magister, vester Commissarius ad exercendum jurisdictionem ecclesiasticam in et per totum Decanatum de Arrustley dictæ vestræ Bangorensis diocesis sufficienter [fue...itus] Reverentiam tanto Reverendo Patri debitam cum honore Noveritis nos Reverendum vestrum, mandatum de executione literarum Reverendissimi in Christo Patris et Domini, Domini Johannis providentia divina Cantuariensis Archiepiscopi, totius Anglie Primatis et Metropolitanani nuper quâ decuit reverentiâ recepisse. Cujus vestri mandati auctoritate et vigore nos Commissarius antedictus de omnibus et singulis articulis in dictis reverendissimis literis descriptis et mencionatis (Convocatis coram nobis omnibus et singulis rectoribus vicariis et curatis dicti decanatus, eorumque responsionibus ad eosdem articulos per nos in eâ parte in scriptis receptis) cum eâ quâ fieri potuit diligentia inquiri fecimus.

Tenores autem responsionum [separabilium] predictarum sic in eâ parte per nos receptarum nos juxta vestri mandati effectum in schedulâ presentibus annexâ vestre paternitati auctenticè transmittimus per presentes. In cujus rei testimonium sigillum venerabilis viri magistri Willelmi Mericke Legum Doctoris Curieque Consistorie Bangorensis officialis principalis presentibus apponi fecimus.

Dat' vicesimo die Septembris anno Domini Millesimo sexcentesimo tertio; Regniq[ue] Domini nostri Regis Jacobi primo.

Parchment, seal lost.

HUMFREY MORGAN.

The Return on paper follows. It gives names and particulars of the six parishes:—

<i>Llanddinamo</i> cum capellâ de Penestroyth, communi-	
cants	1,000
<i>Llanidlos</i> , comm.	1,200

<i>Llan Curicke</i> , comm.	1,000
<i>Llan Wonoche</i> , comm.	450
<i>Trefegleyes</i> , comm.	527
<i>Carnoo</i> , comm.	300 ¹
No non-communicants.	No recusants.

THE PAST, PRESENT, AND FUTURE OF ARCHÆOLOGY.

ARCHÆOLOGY, as the name implies, is the study of things which are old. Like most other branches of learning, it has been gradually developed from small beginnings; and what was in the first instance little more than an intellectual pastime, has in the end taken its place amongst the exact sciences. Before the Reformation, archæology cannot be said to have had any existence in this country. In mediæval times learning was confined almost exclusively to the clergy, who looked upon everything from an ecclesiastical point of view, and would probably have destroyed all the pagan remains they came across, had it not been for the prejudices and superstitions of the common people, which protected the burial places and temples of a long forgotten race. Early Christian monuments met with even a worse fate than befel those of the pagan period; for the transitions from one style of architecture to another were so rapid that sculptured stonework, which was considered the perfection of beauty by one generation, was thought so barbarous by the next as to be fit for nothing better than to be used as building material. Thus the walls of Norman buildings, when pulled down, are often found to be composed of the broken fragments of highly ornamented Celtic crosses, whilst this continual process of pulling down and rebuilding, owing to changes of

¹ These numbers must be much exaggerated.

fashion in architecture, was going on, there was no time or inclination to rest and look back upon the past in a spirit of impartial inquiry. The Renaissance, however, introduced an entirely new order of things. The fall of the monastic system gave the death-blow to Gothic architecture, which had been gradually declining since the thirteenth century. As soon as the national style of architecture ceased to be developed, and designers contented themselves with producing feeble copies of debased classic originals, there was more time to take a retrospect of what had gone before. The increased interest taken in classical learning, although it had an enervating effect on national styles of art, yet was of the greatest advantage from an archæological point of view, as it caused Roman remains to be investigated and understood in a way which had never before been possible. Improved facilities for locomotion made objects of antiquarian interest more easily accessible, and the introduction of printing enabled the knowledge of them to be diffused over a large area. Much information, which is indispensable to the student of the past, is gained from the works of historians, such as Bede or Giraldus Cambrensis; but it is not until we come to the time of Camden that we get an archæologist in the strict sense of the word. His *Britannia* is the first real attempt to study the remains of by-gone ages critically. The large number of editions that this book has gone through, and the valuable notes added by the different editors, testify to the high estimation in which it was held. Other authors, such as Aubrey and Dr. Plot, who wrote the *History of Staffordshire*, soon followed; but it is not until the end of the eighteenth century, when the Society of Antiquaries was established, that any great advance was made. About this time Borlase wrote his *History of Cornwall*, and Stewkley described Stonehenge, thus commencing the investigation of our rude stone monuments; but, unfortunately, they introduced so many absurd theories about Druids and human

sacrifices, as to retard rather than advance the branch of knowledge they had taken up. Sir R. Colt Hoare's explorations of the barrows of Wiltshire is the first systematic attempt to explore British sepulchral remains, and the collection he formed, now in the Devises Museum, is one of the finest ever made in this country.

Up to the beginning of the present century, however, antiquaries were either learned classical scholars, who went about the country taking notes of any strange monuments of the past which attracted their attention; or collectors who rifled tumuli merely with the object of getting together a large number of valuable articles or curiosities; but they had no idea that what they found would ever yield the marvellous history of the past which the scientific method has since wrested from them.

Two great causes¹ have operated to raise archæology in the present century from the level of a learned pastime to that of an exact science. The first of these is what is known as the Oxford movement, the result of which was to revive the study of Gothic architecture, and thus indirectly to influence archæology generally. The publication of the works of John Henry Parker, Bloxam, Pugin, Rickman, etc., was followed by the establishment of the British Archæological Association, which has since been followed by local societies in almost every county in England. The other cause referred to is the advance of geology, especially the exploration of bone-caves begun by Dean Buckland, and the discovery of flint implements of the palæolithic age in the river gravels at Amiens by M. Bouchier de Perthes. The direct result of these discoveries was to overthrow all previous ideas as to the time during which man had existed on the earth; and the publication of the works of Lyell, Lubbock,

¹ These were preceded by Sir Walter Scott's novels, which by the descriptions of old buildings contained in them tended to popularise national architecture.

and Boyd Dawkins, on the antiquity of man, opened up an entirely new field both to the geologist and to the archæologist, and at the same time gave the connecting link between the two sciences. The discovery of the lake dwellings in Switzerland by Dr. F. Keller soon followed; and, lastly, we have the brilliant successes of Dr. Schleimann in the Troad.

To sum up, archæology has gone through the following phases—(1) the stage when objects of antiquarian interest were collected as curiosities and not on account of their scientific value, and when learned classical scholars wrote letters and books treating of the monuments of this country, which they either looked upon as Roman or as so barbarous in comparison with works of Roman art as to be unworthy of notice; (2) the stage when archæological societies were formed for the purpose of collecting information and studying systematically the works of man in former ages, and when museums were opened, to provide a place where the portable objects of antiquarian interest could be brought together, and examined and compared; (3) the stage when archæology began to take its place amongst the exact sciences, and efforts were made to arrest the wholesale destruction of ancient monuments, and when explorations, conducted on proper scientific principles, were made amongst the bone caves, the barrows, the river gravels, the kitchen middens, and the lake dwellings of Europe.

We are at present in the third stage, and it may be well before going further to consider in what the difference lies between scientific and unscientific information.

Science may be defined as knowledge gained from observation or experiment, rendered as accurate as possible by eliminating all sources of error, and arranged in such a way that a consistent theory on the subject, with which the particular science deals, may be deduced from the ascertained facts. The basis of the physical sciences is exact measurement. Archæ-

ology, then, may be said to be a science, the ultimate object of which is to deduce from the materials at its disposal a consistent theory of the history of man, as manifested in the works he has produced, and of the development of his civilisation and culture in past ages.

The materials referred to are any work of man in contradistinction to a work of nature, and may be divided into three classes. (1) Fixed Structures; (2) Movable Objects; (3) Historical Records. The study of man himself, his language and traditions, are beyond the scope of archæology.

We have now to consider the collection of the materials.

Fixed Structures. It is of course impossible to remove fixed structures; and, therefore, in order to render them accessible to the general public for purposes of study, special means have to be adopted. The first and most important thing to be done is to make complete lists of all the existing monuments coming under this head, and mark their position on the sheets of the ordnance map of the district. Each county should be treated by itself, and subdivided either into parishes or according to the sheets of the ordnance map. The next step is to make carefully measured drawings of the plans and details of the various structures, supplemented by photographs and casts of sculptures, etc. Where necessary, excavations will have to be made to lay bare any portions of buildings covered with earth or accumulated rubbish. Sepulchral remains will also have to be carefully explored by the pick and spade, on some definite system founded on previous experience.

Finally, complete and accurate descriptions of the structures, with notes of their surroundings, and of objects dug up in or near them, will have to accompany the drawings.

Movable Objects. These should be deposited in museums specially set apart for the purpose. The

sources whence portable objects are obtained are as follows: (1) accidental discovery or treasure trove; (2) from excavations conducted on the site of ancient remains; (3) from private collections of objects which have been handed down from previous generations or otherwise preserved.

Historical Records. These consist of ancient MSS. and historical documents. They may be classified as follows: (1) MSS. of books; (2) governmental records; (3) municipal records; (4) ecclesiastical records; (5) family papers; (6) legal documents; (7) letters.

The archæologist has to collect these together, and decipher, translate, copy, and annotate the above, so as to be in proper form to hand over to the historian. All historical records should be carefully preserved by being placed in public libraries, or other place of safety.

Having discussed the materials which the archæologist has at his disposal, we come to the question of the machinery and methods of work by which they are to be made available for scientific research. The machinery at present consists of archæological societies, local and national museums of antiquities, libraries of reference, and courses of lectures.

The methods of work may be arranged under the following heads: (1) collecting materials; (2) describing and illustrating the materials; (3) classifying and arranging materials; (4) deducing theories from the ascertained facts; (5) generalising by comparing the products of one geographical area with those of another.

Archæological societies are formed for undertaking all of the above functions, and are aided by museums, libraries, and lectures, which should always be established in direct connection with them. During the last fifty years, a vast amount of archæological material has been brought together in the shape of papers read before the various societies formed for the prosecution of this branch of research, and almost all of the most interesting of our ancient monuments have been de-

scribed and illustrated. These papers are spread over so many hundreds of volumes of the proceedings of learned societies, most of which are only to be found in public libraries, and the variety of subjects treated of is so great, that practically all this vast store of antiquarian lore is at present in so unwieldy a form as to be of little use for purposes of study. The time has, I think, now come when some attempt should be made to classify and arrange the information we already possess, so as to make it more accessible, and to provide for the addition of fresh matter on some fixed system. The method which has been adopted up to the present time in putting together the matter composing the periodical volumes of the proceedings of archæological societies is for each author to choose the title of his own papers, and for the editor to insert it according to the date of the meeting at which it was read. Besides papers on special subjects, each volume generally contains lists of members, accounts of meetings, and annual congresses, descriptions of objects exhibited at meetings, reviews of books, etc., the interest of all of which is of a passing nature. I think, therefore, it would be a great advantage if the papers could be published separately from the rest. With regard to rendering the matters contained in past volumes more available for purposes of research, I would suggest that besides index volumes every ten years or so, that the titles of papers, in the order they appear, together with the names of the authors of each, should also be printed in a separate volume, and it would be found most useful for reference, especially if the number of pages occupied by each paper, and the year in which it was read, were added. Lastly, the past volumes of proceedings could be gone through, and all the papers relating to each particular subject, if of sufficient interest, collected together and reprinted, so as to save new members the expense of buying the proceedings from the beginning. Something of this kind is at present being carried out with regard to the

back volumes of the *Gentleman's Magazine*. Next, as to the future, and the question of how fresh materials can be added to our present stock of knowledge on some definite plan arranged beforehand. The first thing to be done is to put a stop to the haphazard, desultory methods of work adopted in past years. It is no use authors going over the same ground over and over again, and describing monuments which have been done justice to already, unless they are specially qualified to throw some fresh light upon the subject. The great need at present, then, is to know what monuments have already been investigated, and what yet remains to be done ; and I would suggest that complete classified lists be prepared of all the monuments in each county, together with a reference to the books or papers where they will be found described, thus :

CROMLECHS.—PEMBROKESHIRE.

Name of Place.	Description.	Reference.	Vol.	P.	Sheet of Ord. Map.

These lists should be supplemented by sheets of the Ordnance Map, on which the monuments are all marked, so as to show their geographical distribution. Authors should exercise as great care as possible in choosing the titles of their papers, so as to describe the contents as accurately as possible. In writing papers, authors should always begin by stating the exact locality in which the monument they are dealing with is situated. In preparing lists of my own, I have been put to the greatest possible trouble by the negligence and inaccuracy of authors in this respect.

It has been stated previously that the end which archæology has in view is to extend the limits of history by giving a consistent theory of the culture and civilisation of man in past ages, as manifested in his works. This can only be done by the subdivision

of labour. First, the history of each parish must be written, and when all these are collected together and compared, they will form the history of the county. The county histories will again be treated in the same way, and finally we shall arrive at the history of the nation.

In order to prevent confusion in future with regard to papers contained in the volumes of archæological proceedings and to facilitate indexing, it would be a good plan to agree upon a general classification of all the different subjects dealt with, and place a number or letter against the heading of each paper to show under what class it comes.

There are many difficulties in the way of the preparation of such a list, but they are not of such a nature as to be insurmountable. In the first place, it must be decided what the limits of archæology are ; for instance, in describing a church, what belongs to the sphere of archæology and what to the domain of architecture ? and, similarly, what belongs to anthropology and geology, which form the borderland in other directions ? I think the test which will enable us to separate one from the other, is to inquire whether the facts dealt with help to throw light on the history or culture of man in past ages.

Next, as to the question of classification. Structures may be arranged according to (1) the period of their erection ; (2) the race by whom they were erected ; (3) their geographical position ; (4) the use for which they were intended ; (5) the material of which they are built ; (6) the method of construction.

Time is subdivided into periods, either consisting of so many actual years, beginning and terminating at a known date, or into eras, marked by the introduction of some new and far-reaching change either in the government of the country, or in the religion, or in the arts and sciences. We have thus time subdivided according to—

(1) The existence or non-existence of historical records. (a) Prehistoric age; (b) historic age.

(2) The material used for the manufacture of implements. (a) Old stone age (gravel and cave flints); (b) new stone age (surface flints); (c) bronze age; (d) iron age.

(3) The religion existing at the time. (a) Pagan; (b) Christian.

(4) The governing race. (a) Pre-Celtic; (b) Celtic; (c) Roman; (d) Danish; (e) Saxon; (f) Norman.

(5) The actual date in years.

Structures may be classified according to the uses they were intended for, as follows: (1) domestic; (2) military; (3) sepulchral; (4) religious; (5) engineering; (6) public.

The materials of which structures are composed may be subdivided into—(1) wood; (2) earth; (3) stone; (4) brick.

The methods of construction may be subdivided thus: (1) megalithic structures, of stones arranged only; (2) piled structures, of loose stones or earth heaped up; (3) dry built structures, of stones placed vertically, one resting on the other, and wedged in with smaller stones to hold the whole tight together; (4) mortar-built structures.

Having discussed the classification of structures, we lastly come to the question of how best to arrange a list of the subjects treated of in papers read before archæological societies in the order they would be placed in a county history.

The first two great divisions are Pagan and Christian, and these are again subdivided thus:

Pagan: A, prehistoric; B, Roman, to A.D. 400.

Christian: C, Early Welsh, A.D. 400 to 1000; D, Mediæval, 1000 to 1500; E, Protestant, 1500 to 1700.

There are three classes of papers connected with

these periods—(a) papers on the structures of each period; (b) papers on excavations on the sites of ancient remains, on the objects found, and on the associated facts; (c) papers on objects not associated with ancient remains; (d) papers on historical records; (e) papers dealing with deductions and generalisations.

We have the following abbreviations to indicate the class to which each structure belongs: (dom.) domestic; (mil.) military; (sep.) sepulchral; (rel.) religious; (eng.) engineering; (pub.) public.

In conclusion, we are now able to place at the commencement of each paper a press mark, so to speak, which will indicate its contents, thus: “b. B. Pub. 1, Cardiff, Glamorgansh.”, means—(b) a paper on excavations executed on the site of (B) Roman (Pub. 1) baths, at Cardiff, Glamorgansh.; or, again, “a. D. Rel. 2, St. Asaph, Denbighsh.”, means—(a) a paper descriptive of (D) the mediæval (Rel. 2) Cathedral of St. Asaph, Denbighsh.

In order to facilitate general indexing, each author might be requested to furnish an index of his own paper.

It is an advantage to have the name of the author of each paper at the beginning, in full, and not indicated by initials at the end, as is the case in the *Archæologia Cambrensis*.

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

Domestic.	Military.	Religious.	Sepulchral.	Engineering.	Public.
<ol style="list-style-type: none"> 1. Hut-circles 2. Underground houses 3. Lake-dwellings 	<ol style="list-style-type: none"> 1. Enclosed earthworks 2. Dykes 3. Stone forts 		<ol style="list-style-type: none"> 1. Menhirs 2. Groups of standing stones 3. Stone circles 4. Cromlechs 5. Chambered cairns 6. Tumuli 7. Cist-burials 	<ol style="list-style-type: none"> 1. Roads 2. Bridges 	
<ol style="list-style-type: none"> 1. Roman villas 	<ol style="list-style-type: none"> 1. Roman camps 2. " stations 	<ol style="list-style-type: none"> 1. Roman temples 2. " altars 	<ol style="list-style-type: none"> 1. Roman burials 	<ol style="list-style-type: none"> 1. Roman milestones 2. " roads 	<ol style="list-style-type: none"> 1. Roman baths
		<ol style="list-style-type: none"> 1. Churches 2. Round towers 3. Oratories, cells, and hermitages 4. Religious houses 	<ol style="list-style-type: none"> 1. Rude pillar-stones 2. Crosses with inter-laced work 	<ol style="list-style-type: none"> 1. British trackways 	
<ol style="list-style-type: none"> 1. Old houses 	<ol style="list-style-type: none"> 1. Castles 2. Fortified houses 3. Church towers 	<ol style="list-style-type: none"> 1. Churches 2. Cathedrals 3. Religious houses 4. Churchyard crosses 5. Buildings over holy wells 	<ol style="list-style-type: none"> 1. Sepulchral slabs 2. Stone coffins 3. Sepulchral effigies 	<ol style="list-style-type: none"> 1. Roads 2. Bridges 3. Harbours 	<ol style="list-style-type: none"> 1. Guildhalls 2. Townhalls
<ol style="list-style-type: none"> 1. Old houses 		<ol style="list-style-type: none"> 1. Churches 			

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

SIR,—In his account of Roman inscriptions discovered in Britain during the past year in the Journal of the Royal Archæological Institute, Mr. W. Thompson Watkin has assigned the foremost place to an account of the Roman milestone, discovered at Bwlch y ddanfaen, on the 21st February 1883, of which Mr. Richard Luck gave an accurate account in the last volume of *Archæologia Cambrensis*. Mr. Thompson Watkin states that this milestone is the fourth one of the reign of Hadrian found in Britain; and he gives an account of a second milestone, of which the upper portion was found in July following, about ten yards from the site of the first one. The inscription on it is as follows:—

IMPP. CAES(S)
L. SEP. SEVERVS
P. P. ET. M. AVR.
ANTONINVS
AVGG. ET. P.

which Mr. Watkin reads as “Imperatores Cæsares Lucius Septimius Severus Pater Patriæ et Marcus Aurelius Antoninus Augusti et Publius”, and he suggests that the continuation of the inscription on the missing portion of the stone would probably read as “Septimius Geta nobilissimus Cæsar A. kanovio millia passuum VIII”. He suggests that the stone was broken in the attempt to erase the name and titles of Geta from the inscription after the assassination of that Emperor in A.D. 212; and that, as only two Augusti are named, the stone must have been erected between A.D. 198, when Severus created Caracalla joint Augustus, and A.D. 209, when Geta received the same title, probably in A.D. 208, when these Emperors came over to Britain.

Like the other, this milestone is of grit stone, and of the same diameter; but the portion found is only 1 foot 11 inches in height; both stones are now deposited in the British Museum. It is much to be desired that our Journal should contain drawings of them.

It will be a matter of general interest to the members of our Society, when I add that Mr. Thompson Watkin is preparing for the press a work on “Roman Cheshire”, which will contain a detailed description of the numerous Roman remains discovered in modern times in the city of Chester and county, and of the Roman stations at Kinderton, Northwich, and Wilderspool, with a map, showing the Roman roads and stations, and woodcuts, on the same lines as his work on Roman Lancashire.

I am, etc.,

R. W. B.

INSCRIPTION ON A GRAVE-STONE IN LLANWDDYN CHURCHYARD.

DEAR SIR,—Perhaps the following inscription and epitaph in Llanwddyn churchyard will be considered worthy of a place in the pages of the *Arch. Camb.*, more particularly as this churchyard will shortly be submerged by the waters of the Liverpool reservoir, which is being formed in the valley of Llanwddyn.

The stone is a common slate head stone, and although the parish is entirely Welsh as to language, this inscription, and many others in the same churchyard, are in English. It is as follows:—

“In memory of Lewis Evans, late of Llechwedd-du, who departed this life March 22nd, 1784. Aged 113.”

“Make hast to Christ, make no delay,
There’s no one knows [his] dieing day.
Go hence, my friends, and shed no tears,
We must lie here till Christ appears ;
And when he comes, we hope to have
A joyful rising from the grave.”

The stanza was written upon the understanding that this aged man and his wife were to rest undisturbed in their grave until the end of days; but this is not to be, as all the graves are to be removed to the new churchyard that takes the place of the old one, and already has the removal commenced, and ere long Lewis Evans’ remains will follow those which have been carried hence with loving hands to their new resting-place.

The person here commemorated is an instance of longevity not often to be met with,¹ and when met with, not often capable of proof, and I cannot say whether the parish register of Llanwddyn proves or disproves the inscription given above. It, however, appears from the same stone that had Evans’ wife lived to the year 1784, she would have been 114 years at her death. The words commemorative of the wife are as follows:—

“Also of Catharine, wife of the said Lewis Evans. She died April 30th, 1766, in the 96th year of her age.” But the wording of this inscription shows that it was not written until after the death of Lewis Evans.

I am, etc.,

E. O.

Miscellaneous Notices.

GWYNYNDY CISTFAEN, NEAR GARTHBEIBIO, MONTGOMERYSHIRE.—The farm of Gwynyndy is situated on the north side of the river Twrch, about a mile and a half above Cann Office, and a little higher up the valley than Dol y Pebyll (the Meadow of the Tents). In the

¹ There is a stone in Trawsfynydd churchyard to Edward Morgan of Dolymynach isa, who died on the 6th of February 1817, aged 113 years.

corner of a field called "Cae Mawr" was a mound rather higher than the rest of the land, and here, in July 1883, the tenant, whilst ploughing, struck against a large stone which on further examination proved to be the capstone of a cistfaen. The form of the cist was oblong; and the sides and capstone of the rough, unhewn material of the neighbourhood; the length about 4 feet 6 inches, and the direction north and south. The floor was paved with small stones; but no remains were discovered within it. Fragments, however, of an urn and some bones were discovered in the soil about it; from which, as also from a large gap in one of the side-stones, it would appear to have been previously opened. From the extent of the mound and the appearance of the cist, it is very probable that others are enclosed beneath it; and it is to be hoped that whenever any further exploration takes place, care will be taken to make accurate notes and measurements. The situation is noteworthy as being in a direct line between the ancient camps on "Moppart" and "Moel Bentyrch", and about half a mile direct south of another called "Gogerddan".

Just opposite also, on the south side of the river, is a field called "Cae Ladys"; and a little higher up the valley, near Llymystyn, is an erect stone which probably once marked another burial-place; whilst three miles or so lower down, in Llanerfyl churchyard, stands the only inscribed Romano-British stone in the county of Montgomery. The district abounds in antiquities, and is fortunate in having in the Rector of Llangadfan, the Rev. Griffith Edwards, a zealous and observant local historian.

DRWS ARDUDWY.—The farm of "Ffridd y Grugle", near the mouth of the Pass, has recently been purchased by Mr. R. H. Wood, F.S.A., of Pantglas and of Penrhos House, Rugby; and we are glad that it has fallen into the hands of one who is sure to secure the preservation of whatever may be of interest in it, either historically or from an archæological point of view; and Mr. Wood has noticed distinct traces of the Roman road leading from the Pass, through other farms of his, viz., Glan Llyn-y-Forwyn and Trawsant, along the valley of the Camlan towards Tynygroes and Dolgelley. It is to be hoped that the visit of the Association to Bala in the coming August will tend to create a local interest in the antiquities of the county, and *inter alia* may elucidate the lines of Roman communication in this and the other districts.

"THE GENEALOGIES OF GLAMORGAN".—We desire to draw special attention to this proposed work. The prospectus and specimen pages presented to our members with the April issue of the Journal, show both the variety and importance of the sources from which the pedigrees are derived, and the great fulness with which they are treated; whilst "the key or skeleton pedigree" places the kindred branches in a very clear and intelligible form.

NERQUIS, FLINTSHIRE.—This church has lately undergone restoration and enlargement, and was re-opened on February 22nd. A proper chancel and a north aisle have been added to the church, the old oak roof opened out, and the old pew-doors, with their armorial shields, formed into a dado round the walls. The Virgin's chair, a portion of the old rood-screen, has been adapted as a sedile; and the pulpit, cleaned of its paint, shows excellent carved work. A number of coffin-lids, some of rude and curious design, others with graceful, floriated crosses, have been brought to light during the alterations, and are set up on the inner walls of the porch. The altar-table has its two legs at the one end richly carved, those at the other being simply square; whence it would appear to have been made to stand endways to the wall, and so it illustrates the vexed rubric, "The Priest standing at the *north side* of the table shall say the Lord's Prayer".... It was here that John Williams (Ab Ithel) was incumbent from 1843 to 1849; and the first descriptive article in the *Archæologia Cambrensis*, vol. i, 1st Series, 1846, was contributed by him on "Valle Crucis" during this period, he being, with Mr. H. Longueville Jones, joint Editor of the Journal.

TOWYN Y CAPEL, NEAR HOLYHEAD.—A further portion of the mound at Towyn y Capel, which was visited during the Meeting of the Cambrian Archæological Association at Holyhead in 1870, and which had been described by the late Mr. W. Owen Stanley in the *Archæological Journal* for 1846 (pp. 223-29), has been lately washed away by the sea, and three stone coffins are now exposed to view. These coffins are in the eastern portion of the mound, of which less than half now remains; and they lie east and west, or nearly so. Some bones were found in them when they were first exposed; but these have been removed and buried, and I am unable to say whether the heads were at the east or west end. The side and top stones are in their original position; but the end stones have in all of them either fallen out of their place, or been removed.

J. LL. G.

KIDWELLY CHURCH.—In the volume for 1856 (Third Series, vol. ii, p. 110) a description is given of this church by the late Sir Gilbert Scott, who states it to be "one of the most remarkable in South Wales", and speaks of the tower as being, "though severely simple, a noble structure, of great size, and surmounted by a good spire, perfectly plain and unperforated." The parapet of the tower, he tells us subsequently, was "nearly all gone, and the upper part of the spire had been rebuilt so badly as to destroy its symmetry." We have now to record that on the 22nd of February the spire was struck by lightning, and a considerable portion of the upper part destroyed, the *debris* falling on the roof of the nave, doing great damage, and, among other things, reducing the font to atoms. Some of the stones were hurled with great force to the distance of a hundred yards, on to the adjoining houses. We trust that in the

restoration, which we understand is to be undertaken forthwith, the defects pointed out by Sir Gilbert in the spire and elsewhere will be remedied.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

STATEMENT OF ACCOUNTS FOR 1883.

PAYMENTS.			RECEIPTS.		
	£	s. d.		£	s. d.
Printing	193	9 0	Balance from 1882	15	13 5
Engraving	87	18 0	Interest from Bank	1	4 1
Editor	40	0 0	Messrs. Parker for sale of books	35	18 7
W. G. Smith, Esq., ex- penses	5	5 0	Messrs. Whiting for ditto Balance from Fishguard Fund	3	4 0
Rev. R. T. Owen, post- ages, etc., two years	4	4 0	Subscriptions and arrears	154	17 0
Messrs. Whiting for stor- ing, etc., for 1883	3	3 0	Balance due to Treasurer	96	3 1
	<u>£333</u>	<u>19 0</u>		<u>£333</u>	<u>19 0</u>

Examined and found correct,
(Signed)

E. L. BARNWELL, *Treasurer.*

ARTHUR GORE
CHARLES C. BABINGTON } *Auditors.*

Archæologia Cambrensis.

FIFTH SERIES.—VOL. I, NO. IV.

OCTOBER 1884.

NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from p. 192.)

DEANERY OF LLANRWST.

OERRIG Y DRUDION (ST. MARY MAGDALEN).

June 20th, 1865.

THIS church has nave with undivided chancel, and a chapel of later date added on the south side of the latter. Over the west end a Welsh bell-cot with open arches, for two bells. There is a south porch. The east window has three Pointed lights under a Pointed arch, the tracery in the upper part having disappeared. On the north side are two small oblong windows without monials, and one of two trefoiled lights with a spherical triangle over them, and no hood. There is a crucifix in rude sculpture over the east window, externally.¹ On the north is a Pointed doorway. The timbers of the roof have pierced quatrefoils in Welsh fashion. There is no west window, and the outer walls are whitewashed. The south chapel was evidently built

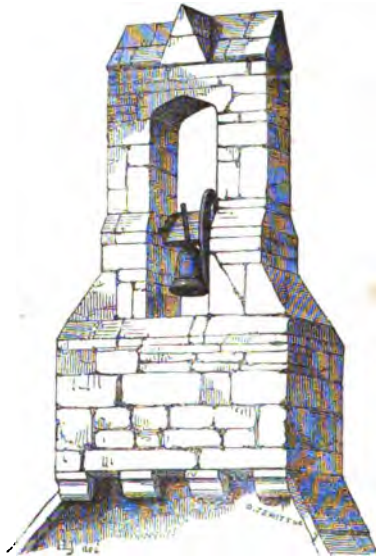
¹ Another exists over the west door of Caerhun Church, in the diocese of Bangor.

in the seventeenth century, and is of *quasi* Italian character. It contains monuments to the Price family,¹ one bearing date 1668; and another large marble monument, of later date, to Margaret,² daughter and heir of Thomas Wynne of Bwlch y Beydy, and widow of Thomas Price of Gilar.³

EGLWYS YN RHOS.

Sept. 2, 1848.

A small cruciform church without aisles, the transepts awkwardly joined on, and without arches at the crossing. Over the west end is a square-topped turret of rather larger size than usual, pierced with a Pointed



arch for a bell, which ends on corbels. There is, as usual, but little architecture. At the ends of the tran-

¹ Of Gilar, whence it is called the "Gilar Chapel."

² Mother of Robert Price, Baron of the Exchequer, 1702; Justice of the Court of Common Pleas, 1726. It was he who opposed, and succeeded in preventing, the grant of William IV of the lordships of Denbigh, Bromfield, and Yale, to the Earl of Portland.

³ The church was restored in 1874.

septs¹ are some windows which may be Middle Pointed, of two lights, but more likely modern. The east window also appears modern Gothic: one at the south-east is square-headed, of three lights, with a bit of old stained glass. In the east window is some ancient stained glass (perhaps brought from elsewhere) inscribed "Griffith..... Fili Dei Jesu miserere mei." Some of the other windows have modern stained glass. The roof over the east end has a boarded ceiling divided into panels by ribs, with varied bosses, and a cornice of pierced tracery. On the east side of the north transept is a window of two lights with ogee heads trifoliated. There is a stoup in the south porch. No window at the west end.

To the churchyard a modern lych-gate. The font modern.²

GWYTHERIN (ST. JAMES).

23rd June 1852.

A small Welsh church, low, and without distinction of chancel. The roof of the usual Welsh construction, with rude open timbers, but boarded over the sacra-rium. The whole very rude. The windows few, and some modern; none at the west end. The east window has two trefoil-headed lights and a little stained glass; on the south a square-headed one with two obtuse-headed lights. The font has an octagonal bowl, small, and diminishing downwards.³

¹ Respectively named the Penrhyn Chapel on the north, and the Gloddaeth Chapel on the south.

² Church restored in 1865; chancel and aisles floored with encaustic tiles; pulpit of oak, arcaded and paneled; roof and seats of the same material; memorial windows inserted to Mary Bridget Mostyn, 1853, and the Hon. T. E. M. Lloyd Mostyn, 1865. The old font, which had been damaged and disused, was also renovated and restored to its original use.

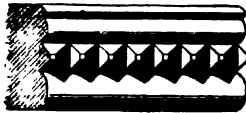
³ The church was taken down in 1867, when two floriated crosses were brought again to light near the altar. They are described in Pennant's *Tours in Wales*. The new church follows the plan of the older one. For an account of the inscribed stone, see *Archæologia Cambrensis*, 1858, p. 405, and *Lapidarium Walliæ*, p. 203.

LLANDRILLO IN RHOS (ST. TRILLO).

Sept. 19th, 1850.

This church stands in an elevated spot, looking over a tract of marsh not far from the sea. It is rather more imposing in appearance than the generality of Welsh churches, but follows a common plan,—two aisles equal in length, without distinction of chancel, with a tower at the west end of the northern, and a south porch. There was originally a north aisle, of which the arcade is seen built into the wall. The whole is late, except, perhaps, the arches in the north wall, which are low and plain to all appearance, and the capitals of the piers square; but the arrangement of the piers themselves is not easily distinguished. There are no windows at all on the north side; on the south they are ordinary Third Pointed, of three lights. At the east end of the southern aisle (now used as the chancel) is a large window of five lights, containing some good fragments of stained glass, amongst which appear armorial bearings of Welsh tribes. At the east end of the northern aisle is a smaller and inferior one of three lights, with a transom. The arcade consists of four Tudor arches with the usual mouldings, and springing from octagonal piers. At the points of the spring of the arches are angels bearing shields. The roof of the south aisle is an open Welsh one. At the angles of the square spaces are rude *quasi* foliations. There are collars and brackets. Over the sacrarium the roof is boarded with ribs. The north aisle is rather narrower, its roof plain and open. The arcade now seen in the north wall is most probably earlier than the rest of the church. There is no tower-arch, the tower opening to the aisle by only a Pointed door. There is a recess in the north wall, near the east, which may have been a door; a square recess in the east wall of the north aisle; and a piscina south of the altar, which has a flat arch. The font is a curious and early one; the bowl octagonal, with convex sides, having a nail-head

cornice round the top, and mouldings at the angles. The base, a sort of octagonal block. There is a rude, large porch, and a Tudor priest's door in the south side of the chancel. The tower is rude, without floors or buttresses, having forked battlements somewhat in the Irish fashion; and a square turret at the south-west angle terminating the staircase, which is lighted by



Font, Llandrillo yn Rhos.

slits. There is no outside door. The belfry-windows are two long lights with obtuse heads on each face. On the west side is another single slit and a narrow ogee-headed opening. There is but one bell.

The churchyard has very uneven ground, and there is the usual lych-gate.

At the west end of the south aisle is a square-headed narrow window, now closed.¹

¹ On September 3rd, 1857, the church was re-opened, after considerable restoration under the care of Mr. Kennedy of Bangor.

LLANFIHANGEL GLYN MYFYR (ST. MICHAEL).

24 April 1868.

This church has recently been placed in good repair. Externally it looks like a new church, all the windows being modern, and of rather poor Gothic work ; but the walls are probably ancient, and the south doorway within the porch has a plain Pointed arch. The church is small and narrow, and has no distinct chancel, save that the latter has a coved roof of modern plastering. The nave-roof is original ; has the timbers arranged in a manner not uncommon in Wales. The seats are all open, and the wood looks old and dark. There is a west gallery. The belfry seems new,¹ and is gabled, with an open arch for bell.

The churchyard is close to the rapid river Alwen.²

LLANRWST (ST. GWRST OR RHYSTYD).

1847.

A poor church, having a nave and chancel undivided, and a chapel added on the south side of the latter. At the west end is a modern tower, low, and pseudo-Gothic ; the south porch also modern. There is no trace of work earlier than Third Pointed. The south door has continuous mouldings. The windows on the south of the nave are of three lights, trefoiled and square-headed. The east window, and another in the chancel, are late, without foils. On the north side is a projecting turret, corresponding with the roodloft. The only feature worthy of much notice is the roodloft, which is in a very perfect state, and of great beauty. On the loft, facing westward, are canopied niches with intermediate buttresses, and two courses of foliage with vine-leaves. Below is groining ; and the screen exhibits ten arched compartments on each side the holy

¹ The west end was rebuilt in 1853.

² In 1781 a great flood swept into the church, to the height of 8 feet 7 inches, and carried away a portion of the chancel.

doors, with tracery. On the eastern side the loft has pierced paneling. The chancel is pewed.

The Gwydyr Chapel, on the south side of the chancel, has been undeservedly lauded as an architectural specimen; but is so far deserving notice as a fair specimen of debased Gothic, having been erected in 1633 by Sir Richard Wynn. It is embattled externally, and has obtuse-headed windows with Third Pointed tracery, having foils; the east and west of four, the others of three lights. It is divided from the chancel by a round-headed arch, within which is a late screen. The ceiling has pretty good paneling, the walls are wainscoted, and there are desks of Jacobean period. In it are some brasses coeval in date with the architecture, but well executed, and a rich alabaster tomb of Sir John Wynn. The font is of doubtful character.

In the Gwydyr Chapel are also placed (1), an ancient stone coffin having quatrefoils cut in its side, said to be that of Llewelyn ap Jorwerth, buried at Conway; (2), an effigy of Howel Coetmor (natural son of David), having his feet on a lion, and with an inscription,—
HOWEL:COYTMOR:AP:GRUFF:VYCHAN:AP:GRUFF:AP.M.

GWYDYR CHAPEL.¹

Sept. 5th, 1867.

This is curious as a Post-Reformation ecclesiastical building. It has the date 1673 over the north door, and much resembles the cotemporary chapel in Llanrwst Church. It is an oblong room, undivided. The lateral windows are of three lights with plain mullions. The east window is of four lights, with rather flat Pointed arch. The roof is coved and boarded, painted with figures of angels, etc. The lower part of each wall is wainscoted, the altar has fair wood-carving, as also the prayer-desk, and at the west end is a gallery with open balustrade. The north doorway has a round arch.

¹ A little distance from the House.

YSPYTTY EVAN (ST. JOHN).

23 June 1852.

This church has lately been modernised,¹ and put into a tidy condition. It has a wide nave and a chancel, with north chapel and south chapel, a south porch, and an open bell-gable for two bells over the west end. There are traces of an arcade in the south wall of the nave, so there must have been once an aisle. The roof of the nave is open; the chancel is ceiled. The north chapel is divided from the chancel by two very rude and wide arches, with a square pier, and no mouldings whatever. In this chapel are three sepulchral effigies, a knight, a lady, and a priest, viz., Rhys ap Meredith² and Lowry his wife, and Robert his son, chaplain to Cardinal Wolsey: all rather mutilated. The east window of the chancel is of four lights, Perpendicular, with transom and pieces of stained glass. In the east wall are two square recesses. The south chapel opened to the body by a Pointed arch, now closed. In it is a plain, Pointed niche, probably a piscina, and a brass mural monument to Maurice Gethin, 1598; the figures in low relief, a father and mother kneeling, with crosses in their hands, and an infant in swaddling clothes, carrying a Death's head.³

¹ Partly rebuilt in 1790.

² "Rhys Fawr ap Meredydd", of Plas Iolyn, was the standard-bearer of Henry VII at the battle of Bosworth, and leader of the North Wales contingent.

³ The old church was taken down in 1858, and a new one built in the Early English style, comprising chancel, nave, and south porch. The effigies are now placed at the west end of the nave. The old octagonal font has more recently been recovered, and restored to its proper use.

DEANERY OF MOLD.

BRYNEGLWYS.

May 30th, 1853.

A Welsh church of a common type, with a short nave and chancel, and a chapel on the south side of the latter. The usual open bell-gable over the west end for one bell. The whole is whitewashed. The style late, and ordinary Perpendicular. The east window of three lights with a transom; others are, one square-headed, and one of two lights, but several are modern insertions. There is a large south porch. The chapel, which may be later than the rest, is separated from the chancel by two very clumsy round columns with square bases. There are some rude open benches in the nave. The altar, as usual, is closely surrounded by pews. The roof is of the Welsh sort, open, with open quatrefoils carved in the timber. There is no proper font.¹

In the churchyard is an ancient sepulchral slab with twining foliage sculptured on it, and an inscription in very perfect state : HIC : JACET : TANGWYSTL : FIL : YEUAF : AP : MAREDUD.²

HOPE (ST. CYNVARCH).

The common arrangement prevails here of two equal aisles without distinction of chancel, and divided by four flat arches on octagonal columns. The tower is late Perpendicular, of nice greystone, embattled, with corner buttresses. A small, three-light west window and door. The belfry-windows of three lights, without foliation. The two east windows are Perpendicular, of five and four lights, with some remains of stained glass; the others have been altered but lately (1854), and

¹ The existing font is, like those at Bettws, Llangar, Cerrig y Drudion, and Llangwm, let into the wall, like a stoup.

² The church has been restored.

partially restored. The roof of the south aisle has the Welsh rude foliated timbers. The church was newly pewed and modernised about 1828. The tower-arch is on octagonal piers somewhat channeled. In the east window of the south aisle is much ancient stained glass greatly mutilated and transposed. In it are seen inscribed scrolls in which are seen ANNA and PORTA AUREA.

The church was repaired in very poor style in 1828, and all the windows then altered, save the two eastern. Since then some rather better windows have been introduced, but not very successfully. In the south aisle is a mural monument, lately restored, of Jacobean period. The south aisle does not advance quite westward to the tower. Its west window is an odd one, of three lights, lately filled with memorial glass to the Rev. J. V. Lloyd, late vicar. The old font was kicked out in 1828, and replaced by an ugly modern one. It now stands in St. Matthew's, Buckley; the bowl, octagonal, with late meagre paneling, has also on the stem armorial emblems of the Stanleys. The whole now richly adorned with decorative colour, and most carefully preserved. The tower is said to have been built in 1658, which is possible. The details, though Pointed, are somewhat debased. The two east windows have very obtuse, flat arches, and no foliations, and abound in fragments of stained glass, figures, and scrolls. In the latter the "Te Deum" seems to have been inscribed.

LLANARMON IN IAL (ST. GARMON).

This church was unfortunately reconstructed in 1739. The original form is preserved, so common in Wales, viz., two long parallel aisles with separate roofs; but the walls are rebuilt on the original foundations, and all the present windows have round heads of modern character. Besides this, the original arches have been removed, and the roof supported by wooden pillars. The roofs themselves appear original, but of the plain,

barn character. In the south wall is built up a statue in a canopied niche. At the east end of the south aisle, in the wall, is a marble Italian tomb (painted and gilt) with a knight recumbent in a recess, leaning on his elbow, and in the middle of the recess a Welsh inscription to Sir Evan Lloyd of Bodidris, who died in 1639. Beneath a window in the south wall is a fine and well



Chandelier in Llanarmon in Ial Church.

preserved effigy of a knight upon an altar-tomb with trefoil arches round it. It is of the time of Edward I or II. The effigy bears a shield inscribed "Hic jacet Gruffudd ap Llewelyn ap Ynyr." The feet rest on a dog. In the trefoil niches of the tomb are shields with arms.¹ The chancel occupies the eastern end of the

¹ The church and the effigies are described in the *Arch. Camb.*, 1859, pp. 202-7, whence also we borrow the illustration of the chandelier.

northern aisle, over the west end of which is a Pointed gable-belfry with two bells. In this church is a very curious ancient chandelier of Gothic pattern.¹

The churchyard is very spacious, and romantic in situation.

LLANDEGLA (ST. TECLA).

This small, mean church consists of a nave and chancel in one space, without distinction, and a south porch. The roof very low. Scarcely any original feature remains either within or without. The west doorway has, however, some tolerable mouldings with rather an obtuse arch. There is no steeple; only a diminutive Welsh turret, with two arches for bells, over the west end. There is no west window, and all the other windows are modernised, with round heads, concealed externally by shutters. The roof of the nave is open and barn-like; that of the chancel is plastered and whitewashed. The font has an octagonal bowl, each face having a moulded border, and containing varied sculpture in shape of chevrons, stars, etc., but clogged with whitewash. The benches are open for the most part, but rude. The pulpit has some tolerably good carving; the enclosure of the altar small, and the altar itself wretched. There is a rude west gallery.²

MOLD (ST. MARY).

A fine, late Third Pointed church, *temp.* Henry VII, consisting of a spacious body with aisles, the chancel never having been completed. At the west end is a modern Gothic tower built about 1790, and though not good in detail is far superior to what might be expected at that time. There is a south porch. The clerestory

¹ The church was restored in 1870 by Mr. Douglas of Chester.

² The church was rebuilt and slightly enlarged in 1866, at the cost of Margaret Lady Willoughby de Broke, and has a chancel, with vestry on the north side, and a nave with south porch. The east window was transferred hither, at the same time, from St. Asaph, on the restoration of the chancel of the Cathedral.

has never been properly finished, which mars the effect, especially within, its window being small and poor, and the roof of the nave of very inferior modern work. In richness of architecture this church forms a great contrast to those of Wales generally; and the work, though late, is fine and good of the kind; and the scale of the church grand, though the unfinished clerestory and the want of chancel are much disadvantage. The aisles are embattled, and beneath the parapets are enriched cornices, in which appear a chase of animal figures, as at Gresford and Wrexham. The windows are large, but not exactly uniform on the two sides. That at the east end is of seven lights, and occupies the place of the intended chancel-arch, the piers of which have been begun. The windows are generally of four and five lights, and the arches of depressed Tudor form. The nave is of seven bays; the arcades fine and elegant; the arches of Tudor shape, finely moulded, with light clustered piers and good mouldings; spandrels enriched with paneling of quatrefoiled circles; and above the arcade a very fine cornice exhibiting a double band of paneling, and a range of Tudor flowers above, and a chase of animals. The north aisle has a very fine, paneled, wood roof. The porch is Debased, but with stone roof. That of the south aisle is plainer, but in both the timbers are on carved spandrels and jointed shafts. Several windows now contain fine, new, coloured glass. In the north aisle there are fair pieces of old stained glass. Several windows contain fragments of good stained glass. At the east end of each aisle is a large and rich canopied niche. The northern windows, internally, are flanked by blank arches, filling up the spaces in each bay. The aisle-windows are of four lights; but those at their east ends of five.

1856.

A chancel was added, with apsidal east end; all the pews were cleared and replaced by open benches of oak; the organ moved to the east end of the north aisle; also a new roof to the nave.

NERQUIS (ST. MARY).

A small church, consisting of a nave and chancel in one, a west tower with low wooden spire, and a south porch.¹ The tower is low, and very plain, without the appearance of antiquity, and has only one narrow aperture on the west side. The spire is shingled, and opens into the interior to the tower. Within it is the bell. There are on the south side two windows with depressed arches, each of three lights; in one instance feathered; in the other the foils have disappeared. They are clearly Perpendicular, and one has externally a dripstone with large head-corbels. On the north are two square-headed windows of three lights, one mutilated; but that nearest the east end has some pretty good coeval, painted glass. There are two smaller windows, mutilated, on each side, nearer the west end. The east window is mutilated, and some very mediocre painted glass inserted in its upper part. There is a low Pointed arch opening from the nave to the tower, cut off, in a great measure, by a large gallery. There is a modern spiked iron partition, seen below the pews, marking the division of the chancel. The pews are regular, but ugly and exclusive, and there is one large one against the south wall, which has a cover or canopy of woodwork, probably of the age of James I. There is a remnant of an elaborate wood screen now placed against the east wall, but which appears to have been the rood-loft. It is of rather uncommon character, and of considerable beauty. The lower part has arched compartments with tracery, with figures of birds above and in the spandrels; above which is wood-groining and elegant paneling, surmounted by very elegant cornices of vine-leaves, etc. Above all is a series of ogee canopied

¹ In 1847 north and south transepts were added, and a small apse; and in 1884 a further enlargement, by the erection of a proper chancel, and a complete restoration of the whole, under the direction of Mr. J. Owen Scott.

niches with pedestals for images. The whole has been richly painted and gilt ; but it is only a fragment, and turned out of its usual place. The pulpit, which is set also against the east wall (and with the reading-pew displacing the altar), has some elegant wood-carving with canopies and paneling. The porch is plain, entered by a simple Pointed arch, and the doorway within it also plain. The contrivance for a font is somewhat curious. A small cavity is made in the sill of one of the south windows, in which is inserted a common earthenware basin.

TRYDDIN.

This church has the common arrangement of two short, equal aisles with separate roofs, the altar being placed at the east end of the southern. There is a south porch, but no steeple. The exterior is white-washed. The division between the two aisles is formed by four low arches of wide and contracted form, springing from low octagonal pillars. There is no architectural distinction of chancel ; but a plain wood screen of late character encloses the eastern space of the north aisle. The altar is within a very small enclosure, encroached upon by pews. Most of the pews are ugly and inconvenient ; but there are fragments of some ancient wood seats. The windows on the south side are Perpendicular, of three lights within a flattish arch. The east window of the south aisle is of rather better character, of four lights, and contains fragments of very good stained glass, in which may be discerned two figures of saints beneath canopies. The east window of the northern aisle is of three lights ; perhaps of Decorated character, the mullions simply intersecting, without foils. It also contains remnants of good stained glass, in which appear crocketed canopies with figures of saints, and shields with arms. On the north side are some late square-headed windows ; that at the west quite modern. The roof of the north aisle is

boarded, but over the east end of each aisle plastered, in the style of the seventeenth century, and the whole whitewashed. The font has an octagonal bowl on a stem of like form, diminishing towards the base.¹

DEANERY OF OSWESTRY.

KINNERLEY (ST. MARY).

March 18th, 1852.

Of this church the body has been wholly rebuilt in stone, in the poor *quasi* Italian style so much adopted in the last century. The original tower remains, having an upper story of wood, with pointed roof. The lower part is plain Third Pointed, in two stages, with angular buttresses. On the west side is a four-light window, but no door; on the south there is a labelled opening near the angle.

In the churchyard is the shaft of a cross.

KNOCKIN (ST. MARY).

18 March 1852.

A small church, recently much altered and enlarged so as to present almost wholly a modern appearance. Originally there was a nave with north aisle (which has been long destroyed) and a chancel. A kind of transept, far too large, has been clumsily added on the south, and a vestry on the north, but the original aisle not restored. At the west end is a bell-turret. The arcade, still visible in the north wall of the nave, is First Perpendicular, and the columns circular but slender, having rude foliage in the capitals. The chancel-arch is a low, chamfered one of Pointed form, upon imposts perhaps First Perpendicular, but inelegant.

¹ This church was taken down in 1874, and a new one opened on August 5, 1875, consisting of chancel and nave with open belfry at the west end. Architect, Mr. Wyatt. Cost, £1,900.

The chancel is small and low, but retains much of its original Norman character, especially a fine door on the south, the arch having a good moulding of chevron and a hood, with shafts having sculptured capitals. There is a tympanum; and the head of the door-case itself is segmental, a form not uncommon in the neighbourhood; and there are small shafts in the angles. There is a Norman window on the south, and an oblong opening on the north of the sacrarium. The walls of the chancel are of red sandstone. The new windows in the nave are lancets. The fittings are decent, but not quite satisfactory. The font is of the barrel-form, with two rings round it.

In the churchyard is a new gravestone coped with a cross along the ridge, to F. Hughes.

MELVERLEY (ST. PETER).

August 20th, 1852.¹

A small church, remarkable only for being constructed entirely of wood and plaster, except a part of the east wall rebuilt in brick, and a part of the basement on the south, which is of stone. The church has no distinction of chancel, and is of only one span, with a south porch and a Pointed wooden turret at the west end, with one bell. An inscription within the church mentions that the church was rebuilt in 1718, which is possible; but the work appears earlier, more of the age of Elizabeth, but very plain and mean. Perhaps the stone base and the brickwork might have been done at the above date. The porch is picturesque, with open framework. At the east gable is a pinnacle. The windows square, of three lights, not arched. A kind of screen divides the church into two nearly equal parts, the eastern forming the chancel. The roof all of open timbers. The seats chiefly open, with standards having round ends. There is a west gallery, which appears

¹ Restored in 1878, at a cost of about £700, under the care of Mr. Haycock of Shrewsbury.

nearly coeval. The font octagonal, with concave sides, on a stem. Beneath the pews is no floor, only bare earth. There is a mural brass, A.D. 1704, to Edward Lloyd, Gent., and his wife, and a mural tablet of wood to Richard Downes and Margaret his wife, 1730. The bier bears the date 1694.

OSWESTRY (ST. OSWALD).

A large church of irregular construction, with apparent mutilations of the original features and some clumsy re-edifications. The plan comprises a nave with two north and one south aisles; a *quasi* transept on each side, with gables, but not extending beyond the aisles; a chancel with north and south aisles; the tower engaged in the west end of the south aisle. The lower part of the tower is early, and opens internally by a semicircular arch. Its second stage has a trefoil lancet, and there is an early buttress on the west side with a projecting piece of wall adjoining, in which is an Early English lancet. The buttresses are very strong, but appear to be mostly of later date. The upper stage of the tower is of late and Debased period, but has a Pointed belfry-window and an open parapet, surmounted by eight crocketed pinnacles, that on the south-west corner rising on a staircase-turret. The exterior is plain. The south side presents a curious appearance, the tower occupying a considerable space at its west extremity, and the remainder consisting of two gables; one, which may be considered the first, projecting beyond the line of the rest. Both the windows on this side of the nave are late and debased Perpendicular. The west window of the nave is also Debased; that at the west of the north aisle is late Perpendicular, square-headed, of five lights with a transom. The windows of the north aisle of the nave are also square-headed, that in the north transept Pointed and Debased. The interior has a clumsy appearance, and the roof is low. The two north aisles are divided



ST. OSWALD'S CHURCH, OSWESTRY.

by very coarse arches of semicircular form, with rude octagonal piers. The three western arches are narrow, the two next much wider. But the whole appears to be an awkward reconstruction after the dilapidation it experienced during the siege in 1644. The south aisle is not divided by any arches, but has some thrown across it. The chancel is divided from each aisle by three Pointed arches springing from octagonal pillars which are original. Its north aisle has some good Decorated windows of three lights, and at its east end one of four. The east window of the chancel is Early Perpendicular, of five lights; those of its south aisle are modern and mediocre imitations of Perpendicular tracery. There is a poor porch on the south of the nave, with its entrance facing the east. The font much resembles that at Chirk, and bears the date 1662. The organ is between the nave and chancel. The monumental inscriptions are uninteresting.¹

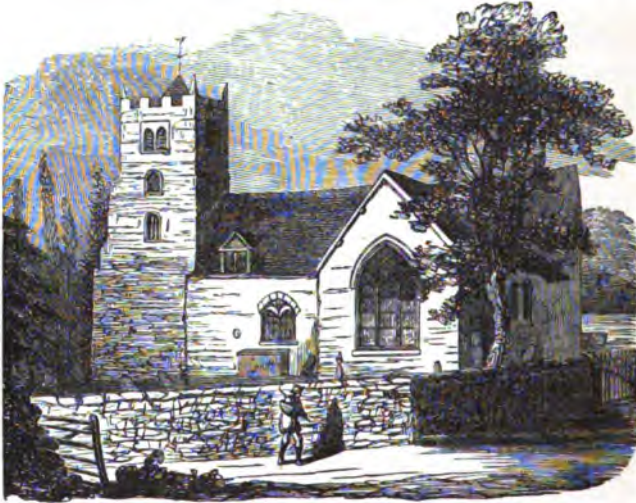
SELATTYN (ST. MARY).

Nov. 1845.

A poor church, very much modernised. It originally comprised only a nave and chancel, but north and south transepts have been recently added in a very poor, pseudo-Gothic style in 1821 and 1828. The tower is a very coarse modern erection, built in 1704. On the south side of the nave are some late square-headed windows of two and three lights. The south door is set deep, and trefoiled at top. The windows south of the chancel are late and debased, with square heads, but set deep in the wall, and with mouldings. The east window is a wretched modern one. There is no chancel arch, and the chancel is partly wainscoted in a modern fashion. There is a large, deep west gallery and several pews. The font is in the chancel, and is curious; the bowl circular, having round the rim a kind

¹ This church was admirably restored and beautified in 1874, under the guidance of Mr. G. E. Street, A.R.A.

of antique foliage. The lower part has a modern look. Some windows are vile modern ones.



Selattyn Church. From Cathrall's *History of Oswestry*.

THE UNITED DEANERY OF PENLLYN AND EDEIRNION.

BETTWS GWERFYL GOCH (ST. MARY).¹

20 Nov. 1849.

A small church with little that is remarkable. It comprises a single space without distinction of chancel, a south porch, and a small Welsh belfry with a single open arch. The porch has an open Welsh timber roof with quatrefoils. The roof of the body somewhat resembles that at Derwen.² The windows are all

¹ The church was well restored, in 1880, under the care of Mr. Douglas of Chester, and reopened on Tuesday, 27th September. The old screen has been reproduced between the chancel and nave, and a spirelet erected over the little belfry, and a vestry and organ-chamber added at the north-east end. The sum expended was £1,100, of which £650 were received from 10,000 persons in response to an appeal for shilling subscriptions.

² See p. 169 *supra*.

modern, except that at the east end, which is of three lights, and late Third Pointed. There is no west door nor window. Over the north door is the date 1695. There is a stone benatura within, near the south door; the pulpit against the south wall; the desk at the south-east angle.

CORWEN.¹

1824 and 1849.

A very plain cruciform church without aisles, having a tower at the west end, and a north porch. The exterior whitewashed, according to Welsh fashion. The tower is low and very rude, without buttresses, but having a plain battlement. The openings are mere slits, except a modernised belfry-window. The windows of the church are not numerous: some modernised, some Third Pointed, with depressed arch of three lights coarsely trefoiled; but the east window of the chancel is of three lancets, now closed up by an ugly modern reredos. The arches opening to the transepts are Pointed, but quite plain. The font appears to be early, of cylindrical form, with bands round it, and upon a square plinth. There is a curious, ancient, sepulchral slab under a semicircular arch in the north side of the chancel, bearing the effigy, in relief, of a priest,—a half-length figure holding a chalice in his hand, with this inscription, "Hic jacet Iorwerth Sulien, Vicarius de Corvaen. Ora pro eo."² In the transept is a curious old chest made of a solid piece of wood.

In the churchyard is a curious cross,³ the shaft monolithic, standing on four round, rude stones.

¹ Restored and enlarged by the addition of a north aisle to the nave, under the direction of Mr. Ferrey, F.S.A., in 1871.

² *Arch. Camb.*, vol. ii, p. 241: "The upper part in relief, in plain spaces deeply sunk, the lower part level with the surface; but the robes carried over it quite to the feet, notwithstanding the narrow square fillet bearing the legend. The figure is beneath a Pointed arch. The date about 1400. The execution of the dress is excellent."

³ Vide *Lapidarium Walliæ*, p. 168, and Plate LXXIV.

RHÛG CHAPEL¹ IN CORWEN.

21 Nov. 1849.

An interesting building, as a specimen of a chapel built in 1637. It consists of one space without distinction of chancel; a small belfry over the west end; the windows ugly, having mullions, and no tracery; and the entrance at the west end. The roof is a very fair, open timber one, of decidedly Gothic work, and very much resembling those described at Gwyddelwern and Derwen. The brackets stand on shafts, and are enriched with angels with displayed wings. The whole roof is covered with colour, and has gilt stars on blue ground. The cornice has rather a debased character. The whole of the walls, as well as the roof, is covered with various colours, with some grotesque paintings and scrolls bearing texts in Welsh. The altar is formed by a chest, and the rails which enclose it open at the sides, contrary to usual custom. On the north and south of the east end are covered seats, also painted, used as pulpit and reading-pew.² There are also some plain open benches, but no font.

GWYDDELWERN (ST. BEUNO).

20 Nov. 1849.

This church differs from the last³ in having a distinct chancel, narrower than the nave, though with no arch of division. In other respects there is much resemblance; but here the nave is wider. The bell-gable is very similar, having two flattened trefoil openings for bells. There is also a plain south porch. The Welsh timber roof is very much the same as at Derwen. The

¹ This church was renovated in 1855, and a screen inserted. The churchyard-cross was also brought down from the gable, and placed in its present position. The east window, representing the Nativity, the Crucifixion, and the Resurrection of Our Lord, is memorial to Colonel Salesbury.

² That on the north forms the prayer-desk; the one on the south belongs to the lord of the manor.

³ Derwen, visited the same day (p. 169).

windows of the nave are of three lights, Third Pointed, each light having simply a trefoiled head. The east window is a large Third-Pointed one, much resembling that at Derwen, of five lights, with a transom late and coarse, but containing several fragments of stained glass. On the north and south of the chancel are plain two-light windows without foliation, perhaps early Middle Pointed. On the south of the chancel is a priest's door. The chancel has tie-beams, and its walls lean considerably outwards. The lower part of the rood-screen may be among the pews at the entrance of the chancel. It is divided by small buttresses into paneled compartments, and has tracery, with wavy circles in some of the spandrels. There is a ceiling over the east end of the chancel. In the western gallery appears some of the paneling of the roodloft, divided by buttresses with crocketed pinnacles. There are some open benches and some Jacobean wood-carving among the pews. The walls are covered with coffin-plates, a Welsh fashion. The font has a plain octagonal bowl on a stem of like form.¹

LLANDRILLO IN EDEIRNION (ST. TRILLO).²

22 June 1865.

This church was for the most part rebuilt in 1776, but some portions of the old wall may possibly remain. It consists of a long undivided body with western tower

¹ The church was re-opened on Sept. 7th, 18—, after a restoration which included the rebuilding of the chancel and the erection of a handsome tower and spire, the lower portion of which forms a south porch. The architect was Mr. H. Kennedy of Bangor; the outlay about £2,600, chiefly collected by the Hon. C. H. Wynn of Rhtg.

² Rebuilt in 1876. Nave, with west tower, and north porch, divided by screen from the chancel, which has a small organ-chamber and vestry. The tower, which is square at the base, is octagonal, and parapeted at mid-height, and surmounted by a spire. The east window, of three lights, has memorial glass to the Lloyds of Hendwr and Tyfos; and there is a reredos of Caen stone with a white marble cross, and medallions, on either side, of Abraham's sacrifice and Our Lord's baptism.

and south porch, now a vestry. The windows are all poor modern ones, save the eastern, which is of ordinary Perpendicular character, of three lights, and seems to have been recently put in. The roof is an open one, and seems to be new. Between the nave and chancel is the lower part of a good screen, which has curious paneling, and is pierced with small round holes, under intersecting arches. The screen itself is destroyed; but the gallery or loft is now at the west end, enriched with late Perpendicular paneling and pierced tracery, and a cornice of animals in chase amidst foliage. There are some ancient open seats, some having paneling and armorial shields. The church is internally neat and well cared for. The tower is plain and rude, without buttresses, having a coarse battlement, and belfry windows of two obtuse-headed arches; doubtful whether ancient.

(To be continued.)

MERIONETHSHIRE SIX HUNDRED YEARS AGO.

(Read at the Bala Meeting.)

It was exactly six hundred years ago, when, by virtue of the Statutes of Rhuddlan, passed A.D. 1284, this county of Merioneth was formed; and it can hardly fail to be of interest, as well as instruction, for us on an occasion like the present, to try and recall the distant past, and compare its story with the features of the present day. The materials for such an inquiry consist chiefly in an "Extent of Merionethshire" drawn up in the time of Edward I, *i.e.*, soon after the formation of the county, and printed in the *Archæologia Cambrensis*, 1867, pp. 183-193; in the *Taxatio Ecclesiastica*, c. A.D. 1291, commonly known as the *Taxation of Pope Nicholas*; and the records, ecclesiastical and civil, brought

together from many quarters in the pages of our Journal, and more especially those relating to the charters of the religious houses, such as Cymmer, Basingwerk, Strata Marcella, and the daughter foundation at Valle Crucis.

The name of "Meirionydd" appears to have been given originally to the high table-land on the sea-coast between Barmouth and Towyn, still known as "Gwas-tad Meirionydd"; and subsequently to have been applied to the district extending from the Traeth Mawr to the Dyvi, and embracing the commotes of Talybont, Estimaner, and Arduwy. Such was its extent in the latter part of the twelfth century, when Giraldus Cambrensis accompanied Archbishop Baldwin in his tour, and described "this territory of Conan, and particularly Merionyth, as the rudest and roughest district in all Wales. The ridges of its mountains are very high and narrow, terminating in sharp peaks, and so irregularly jumbled together that if the shepherds conversing or disputing with each other from their summits should agree to meet, they could scarcely effect their purpose in the course of the whole day. The lances of this country are very long; for as South Wales excels in the use of the bow, so North Wales is distinguished for its skill in the lance, insomuch that an iron coat of mail will not resist the stroke of a lance thrown at a small distance." (*Itinerary Through Wales*, p. 438. Bohn.)

The chief place in this district was Talybont, on the banks of the Dysynny, near Towyn: a royal residence of which we shall hear some evidence in the "Extent", and probably the place where, rather than at Towyn itself, the Archbishop passed the first night, the second being spent at "Llanfair, in the province of Arduwy." It was from Talybont that Llewelyn ab Gruffydd, the last native Prince of Wales, dated in 1275 his letter of complaint to the Archbishops of Canterbury and York assembled in council at London. Of the Palace there are now no other remains than some earthworks that marked its site. It was most likely built of wood, and

fell into decay not long after the Castle of Bere was erected, which became thenceforth the fortress of the commote.

The commote of Penllyn does not appear to have formed, at this period, a portion of Merioneth, for although a part of it was liable to the service called "Meryon", it was, on the other hand, treated as a lordship of Powys, and as lying within that division of Wales; and many ecclesiastical facts connect it with Powys rather than Gwynedd. The "Statutes of Rhuddlan", however, settled any uncertainty there may have been felt in the case by including under the charge of the "Vice Comes de Meyronneth" not only the original cantred of "Meironneth", including the commotes of Talybont and Estimaner, but also the commotes of Ardudo and Penthlin, and the commote of "Dereynon cum metis et bundis suis" (with its boundaries). This last was certainly an addition, as up to that date it had formed a barony under Powys. It was not until 27 Henry VIII (A.D. 1535) that "the lordship, town, and parish of Mouthway (in whose possession soever it be)" was added; and seven years later (A.D. 1542) a further change transferred Abertanat (which, as a portion of the ancient patrimony of Rhirid Flaidd, had formed a part of Penllyn) to the lordship of Oswestry in Shropshire. With these two exceptions, therefore, of Mawddwy and Abertanat, the county, as formed by the "Statute of Rhuddlan", coincided with its present boundaries.

The "Extent" is inscribed, "*temp.* Edward I", in the "List of Records" formerly in the Chapter House of Westminster Abbey, and subsequently removed into the Public Record Office. "Dominus Johannes de Havering", one of the commissioners before whom it was made, occurs among the signatories of a grant by Richard Fitzalan, Earl of Arundel and Lord of Oswestry and Clun, to Bishop Anian of St. Asaph, "Y Brawd du o Nannau" (the Black Friar of Nanney), as he was called, in the year 1278; and in the 12th Edward I (*i.e.*, 1284),

the year of the Statute, he was appointed Justiciary of Wales in place of Otto de Grandisono; and the same year Ricardus de Abingdon, the other Commissioner, was appointed Chamberlain of Caernarvon. (*Rotuli Walliæ*, Ayloffe, p. 90.) We may, therefore, assign the "Extent" to that year, viz. 1284. A Schedule inserted in brackets, under the heading of "Penmayn", of later date than the rest of the "Extent", relates to the 1st year of Edward II, and mentions Ieuan ap Howel as High Sheriff. This Ieuan ap Howel was of Eivionydd in Arfon, and was in office the last year of Edward I as well as the first year of Edward II; and this agrees with the statement that Penant Lliw was then in the hands of Madoc ap Iorwerth for the term of his life; for this Madoc was the grandfather of "Joannes ap Gruffydd", whose effigy still exists in the church of Llanuwchllyn, and whose death occurred in the year 1370.

The "Extent" throws much light upon the local history of the county, and upon the customs and tenures of the time. The consequences of the last great struggle for independence on the part of the Welsh are frequently implied in such statements as "terra.....est in manu Regis post gwerram" (p. 185); "terra vasta.....pastura.....valeret instaurata"; "si fuit staurata" (p. 191); "catalla Ade ap David qui mortuus fuit contra Regem" (p. 185); "Lewelinus filius Ade interfectus contra Regem.....terram tenuit et est in manu Regis" (p. 190); "mortui sunt" (the men of Penmayn), "et terre sunt vaste" (p. 188).

Among the products, however, of the still fertile land were corn (*frumentum*) and oats; cows and swine were largely bred, and honey formed a considerable item of revenue. The measures of capacity in use for corn were the crannoc, the bushel, and what I suppose we must translate the dish (*dissa farinæ*); and if we may judge from the price, it took fifteen dishes of meal, at 2*d.*, to make the lost measure of a crannoc of corn at 2*s.* 6*d.*; the crannoc of oatmeal being valued at rather less, viz.,

2s. Butter was measured by the vessel (*vas butiri, mensura butiri*), and its value 4s. 2d. Land was measured by the carucate (*i.e.*, as much land as could be ploughed by a single plough, but with any number of oxen, in a year) ; and the bovate, as much as a single ox or a pair of oxen could plough in the same period.

The customs and services rendered by the tenants were of many kinds, such as "Meryon", probably a chief rent to the lord of Meirionydd, paid by the *villani* of Penanlliw ; carriage of honey and victuals (*cariagium mellis et victualium*) by the tenants of Pryssor,—no slight consideration in so inaccessible a fastness. The tenants of Talybont were bound to supply a litter (*litera*) for the Prince on his coming among them ; whilst in almost all parts, harvest-work in autumn (*operationes in auctumno*) was required, being all the more imperative from the notorious raininess of the district. The free tenants of Ardudwy and the villeins of the demesne were to attend the King's army for six weeks *sumptibus suis* (at their own costs). The sustentation of the houses of the court and of the mills was also laid to their charge ; and in the manor of Estimaner a rabbit-warren (*haracium*) had to be kept in order. *Spervarii* (probably sparrow-hawks) were much in request for falconry, and during the month of May there were grooms (*garciones*) sent down to search for their nests. We also read of hunters of *fimbreorum*, *i.e.*, fougarts or polecats, sought for their fur ; and the interests of the chase were further provided for by a *magister venator*, or chief huntsman. The names given throughout are most valuable, as fixing the localities described, and as helping to identify some of the persons with the families of that day.

If we turn from these more general features to the particular notices of the commotes, we shall find points of special interest in connection with each of them.

1. Talybont¹ at once bespeaks its importance not only

¹ This commote corresponds to the parishes of Llanegryn, Llan-gelyuin, Dolgelly, Llanfachreth, and Llanelltyd.

by the litter they were required to provide for the Prince coming among them, and the carriage of the Prince's victuals, but also by the mention of the heralds of the court (*de preconibus*), of whom 3s. 4d. were annually exacted. Three *villani* of the manor were bound to give two days' work each in every week (*qualibet septimana sex opere*), and this was valued at 26s. for the year, which gives one penny for the day's wage. Nine foreign *villani* were each to plough, harrow, and mow a bovate of land (*herciabit, sarclabit, et metet*). The lands mentioned by name (but whether of the person or the place does not sufficiently appear) are those of Galegrt, Maysnebat, David ap Kevenard (qu. Cynfarch?), Orws (qu. Oerddrws, between Dolgelley and Dinas Mawddwy?), Turkill, Gwaytlinawc, Gwaddereth, Gariloc, Tonnoc. After this latter is recorded a payment due to the Castle of Bere¹ (*et hoc pertinet ad castrum*), and later on a carucate of land about the Castle of Bere, and a meadow of the same. The tenements noticed include Llanvendiget, Tonfanedd, Kevengoth, and Alvagi, all of which lie between Llanegryn and the sea.

The entry, "de hominibus hospitalis de villa de Wona, de redditu assiso viijs. ivd.", opens up a new inquiry.

What hospital was this, and where situated? A careful search through the Ordnance Map reveals a "Dol Ysphyty", or Hospital Meadow, on the summit of the wild pass between Dolgelley and Dinas Mawddwy, and near it "Plas Gwanas" and "Gwanas" Fawr, which is evidently the same word with the "Wona" of the hospital; or, as it is in another place written, "Hospitalis de Wemias" (p. 191). An entry in the *Rotuli Walliæ* (p. 94), "Literæ de acquietantia pro priore et fratribus hospitalis Sancti Johannis Jerusalem pro terris in Wanas in Merioneth" (13 Edw. I), confirms the locality, and shows its Order; and so it explains why the unfor-

¹ For an account of this Castle, see papers in this Journal, in the volumes for 1849, p. 211, and 1861, pp. 105 *et seq.*, by the late Mr. W. W. E. Wynn.

tunate outlaws whom Meredyth ap Ivan, the founder of the house of Gwydir, hunted so ruthlessly out of Nant Conwy, took refuge among their brethren of Gwanas, whence they became subsequently branded as "Gwylli-aid Cochion Mawddwy."

Roger L'Estrange became possessed of considerable lands in this commote by virtue of the Conquest, for many tenants held under him; and among them Eynoun ap Howel, Gwyon ap Ieuan, and Morur' (Morfran) ap Gorgenu. The chattels of Adda ap David,¹ who fell in war against the King, came into his hands; and he is said, moreover, to have seized some chattels of the Prince (Llewelyn) from the Abbey of Cymmer and the grange of Aberthyon (Abereiddeu).

In Nanton (qu. Nant yr Oen?) and Keventeylon were extensive pastures, for which four and twenty tenants paid annually a moiety of the profits of their cows. The mills of Llanegryn, Nantken (Nant Cain), and Llanwacryth (Llanfachreth), paid rents in money or in kind; whilst the pools of Talybont and Maylenat were valued respectively at 6s. 8d. and 1s. 4d. The sum total of the extent of this commote was estimated at £77:2:7½.

2. The commote of Estimaner.² The same kind of services and rents occur here as in Talybont. Work at special times here for three *villani* for three days, and similar customs and payments in kind. The Castle of Bere was entitled to feed swine (*pannagio porcorum*) in the vill of Penal, and claimed 8s. *per ann.* in pence for the Prince's offerings (*pro oblatiis principis*); and as every house in the commote paid a penny towards the sustentation of the rabbit-warren (*haracium*), the total of 8s. shows the number of houses at this time to have been ninety-six.

The names of several tenants are given, and the fol-

¹ This Adda ap David was probably of Dolgoch, whose son's effigy, Griffith ap Adda, may be seen in Towyn Church. See *Arch. Camb.*, 1875, p. 211.

² Comprised the parishes of Towyn, Penal, Llanfihangel y Penant, and Talyllyn.

lowing place-names occur within it, *e.g.*, Resnauk or Rosnauk (Rhosfarch), Kevenstressalet (Cefn Stryd-galed), Cachelon, Treneryth and Trenerly, Pepochlyn, Towyn, Penal, and Renarva. The mills of Penale, Cachelon, Treneryth, and one held by David Voyl. A certain fishery in Penale, and another called "Tabythllyn" (Talyllyn), about which there was a dispute whether the King had a right to fish there or not.

The sum total for the commote amounted to £58:2:2.

3. The commote of Penthlyn¹ (Penllyn) is more clearly defined by the enumeration of its manors, and has many points of special interest :

(a.) "*Bala, Artenelyn, et Land Veylo*" (*i.e.*, Bala, Strevelyn, and Llan Veuno (*i.e.*, Llanycil), was an escheat to the King through the death of (Ithel or) Rhirid ap Eynoun Goch (ap) Wrenoc. Half the carucates charged with procurations in this manor were now waste ; and mention is made of the lands of Eynon ap Yer, the late (*que fuit*) Howel ap Elise,² and the son of Philip ap Kynwric. The land of Baglas³ was farmed out for 2s. 6d.

(b.) *Penanthlu*.⁴ The land of Pennanlliw was for the most part waste ; and a later paragraph adds that it was granted, for the term of his life, to Madoc ap Iorwerth, the grandfather of the chieftain whose effigy is to be seen in Llanuwchllyn Church. These were some of the lands, "unius Cantredi in Penllyn and Ardudeway", which he petitioned the Prince of Wales, 33 Edward I (1305) to be allowed quietly to enjoy.⁵

Of the forty *villani* of the commote only ten were surviving, and their services included, besides three and a half crannocs of flour, work in autumn, the carriage

¹ Comprised the five parishes of Llanuwchllyn, Llanycil, Llan-gower, Llanfor, and Llandderfel.

² Grandson of Madoc ap Meredydd, and half-nephew of Owen Brogyntyn.

³ Perhaps Maesglas ; that is, the lands held by the monks of Basingwerk in this commote.

⁴ A township of Llanuwchllyn. In it stood Castell Carndochan.

⁵ *Hist. of Powys Fadog*, iv, 117.

of victuals, procurations for men and horses (payable at the four seasons), two tenements called "Vianell" (qu. Gavell?), a certain service called "Meryon", the support of one man and one groom (*garcio*) for a year, and the maintenance of two grooms (*garciones*) for fifteen days in May, whilst hunting for sparrow-hawks (*speruarii*).

(c.) *Penmayn*.¹ The men of Penmayn paid a shilling a year in order to be relieved of the obligation of grinding their corn at the King's mill. This was probably the mill on the Meloch, which divided the manor into the two parts of Uwch-Meloch and Is Meloch, and a little higher up the stream than the present mill. Carriage of victuals, procuration (*venatorum fimbreorum*) of fourmart-hunters, maintenance of a groom and searchers for the nests of sparrow-hawks (*speruarii*), autumn labour,—these, as elsewhere, formed a portion of the rental. But many of the inhabitants had died, and the land lay waste. A later paragraph (*in cedula*) tells us that "Prince Llewelyn and his brother, David ap Gruffydd, had divided this vill between them", and hence, probably, the Uwch and Is Meloch above referred to. A sum of five shillings for the sustentation of the houses of Bala was charged upon the whole commote. A most interesting entry commemorates the fact that there was at Mochradr (now Bochradiadr²) a monastic cell, which has been elsewhere proved to have belonged to Strata Marcella, and that its two obligations were :

1. To make "provision for the Prince for one night" in each year, the cost of which was reckoned at no less than £6 : a requirement which shows one of the great uses of these outlying establishments in districts of wild mountains and dangerous roads.

2. To supply annually "two colts of their superior breed" (*duo pullani de meliori equitio suo*), referring,

¹ There is a township of this name in Llanfor parish. Tomen y Castell, on the Meloch, was, no doubt, its chief place.

² On the right bank of the stream Nantyllyn, which flows out of Llyn Arenig into the Tryweryn river.

no doubt, to that famous breed which Robert de Belesme, the fierce Earl of Shrewsbury, the third of Norman race, had introduced about the year 1100 into Powys. Giraldus Cambrensis adds that "they were derived from some fine Spanish horses, and were remarkable for their majestic proportion and astonishing fleetness."¹ The price of one of these colts was 20s., whilst the price of a cow was only 2s.

(d.) In Crogen² was one carucate of land and one meadow, paying respectively 20s. and 5s., whilst five *villani* paid annually 10s., and each of them two and a half crannocs of flour.

(e.) The mill of Penaran³ is also mentioned, and there were three pastures in Isbelon (Ismeloch) capable of supporting two hundred cows.

The sum total for this commote, including the fees and perquisites of the court, amounted to £58 : 9 : 9.

3. The commote of Arduwvy⁴ was of great extent, stretching from the sea-coast to the boundary-line of Llanuwchllyn, and from Barmouth to the Traeth Bychan. In it were the two manors of Stinguerne and Pryssor.

(a.) *Stinguerne*.⁵ Among the details of this manor it may be interesting to note that the *villani* paid 4d. *per ann.* towards rearing falcons (*ad pascendum nisos*), and that the rental of the pasture in Nancoyl,⁶ held by Madoc ap Robert, was 5s. The sum assessed upon the free tenants of the whole commote was £4, besides which they had to pay £28 for procuration. The Castle of Harlech received from them 20s. *per ann.*, and the free tenants and the villeins of the demesne lands were bound to attend the King's army for six

¹ Bohn's edition, p. 444.

² A township of Llandderfel, on the right bank of the Dee.

³ A township of Llanuwchllyn.

⁴ Comprised the parishes of Trawsfynydd, Festiniog, Maentwrog, Llandecwyn, Llanfihangel y Traethau, Llanfair, Llanbedr, Llaneddwyn, Llanddwywe, and Llanaber.

⁵ On the coast, about half way between Harlech and Barmouth.

⁶ Nant Col, one of the cwms in the valley of the Artro.

weeks at their own charges. To the sustentation of houses they paid 20s., and they had to maintain two of the King's valets (*vallettorum*) and one of his grooms (*garcio*). The chief huntsman cost them 15s., and for the maintenance of two *satellites et venatores fimbriorum* (foumart-hunters and keepers), for fifteen days, they paid 15s.

There were fourscore gavelles or holdings in the manor, and each gavell paid 4d.

(b.) *Pressor*.¹ Swine were largely reared on this manor, and whosoever had any was to give one. Twenty-four was the full number, and each was valued at 16d. Five cows and calves every year, but not more than twenty-four of each within the five years. The price of a cow and calf was 10s. They had also to keep two horses and two grooms for one half the year, and two grooms for the other half. The carriage of honey and victuals was reckoned at 20s.; and autumn labour at half a mark, or 6s. 8d. *per ann.* A payment of 5s. goes by the name of "Ramyon"; but it is probably the same with that called "Meryon", in Penantlliw.

Llewelyn ap Adda had fallen in war against the King, and his land was in the King's hands. The vills of Menery (Bennar), Llaneyr (Llanfair), and Llandowey (Llanddwywe), paid 9s. There were two mills, one in Stingerne, and another in Pryssor, and several pastures: "Bryncogh",² then waste, but capable of supporting forty cows; "Pryssor" likewise, six score; "Eboydyok",³ similarly sixty. In the same way the green island called "Glaccuns" (Glasynys) would, if restored, keep twenty-four cows, and be worth 60s.; but it was now waste, and only worth 5s. with a meadow.

The total for the commote was £72 : 0 : 3.

The sum total for all the commotes, £265 : 14 : 10.

¹ Cwm Pryssor is the upper portion of the valley that bears the same name, and extends some five miles east of Trawsfynydd. In it stand the ruins of Castell Pryssor.

² Ffridd y Bryn Coch lies between Drws Ardudwy and the Eden.

³ Yfeidiog, a district in the mountains, south-east of Trawsfynydd.

On the back of the Roll were several incomplete and later entries, especially of the exemptions from the previous claims, *e.g.*,—

Talebont. The men of the Hospital of Wemias (Gwanas). The assessment of 8s. 4d. for ever.

Penthlyn. The land held by Madoc ap Iorwerth in Pennanlliw for life.

The monks of "Moghrade". The procuration due to the Prince, and the two colts, for ever.

The carucate in "Estinguern", released to the burghesses of Hardele (Harlech).

There were also other deductions, in respect of court-pleas and perquisites, which brought down the total from £265 : 14 : 10 to £243 : 19 : 10.

4. *The Lordship of Edeirnion*, now added to the county, had previously formed part of Powys Fadog. In *Domesday*, A.D. 1086, it is included with Cynllaeth as "Chenlei et Dernion", part of the territory held by Rainald, the Sheriff of Shropshire. A century later the Lordship of Edeirnion was granted by his father to Owain Brogyntyn, the illegitimate but powerful son of Madog ab Meredydd ab Bleddyn, Prince of Powys, by a daughter of the Maer Du, or Black Mayor, of Rhug. Owen had three sons : (1), Gruffydd, Baron of Hendwr, Branau, and Gwnodl ; (2), Bleddyn, Lord of Dinmael ; and (3), Iorwerth, Baron of Cymmer and Llangar. These lordships were vested in their respective grandchildren when the whole were transferred to the new county of Merioneth.

D. R. T.

OSWESTRY, ANCIENT AND MODERN, AND ITS LOCAL FAMILIES.

(Continued from p. 224.)

HENRY Earl of Surrey, father of the fourth Duke, was a friend of Sir Thomas Wyatt, and we have a record in the Council Office Register of some youthful follies of these young men in 1543.

“At St. James’, 1st day of April, being then present, The Lord Chancellor of England, The Lord Russell, L. P. Seale, The Erle of Hertford, Chamb., the Bishop of Winchester, the Bishop of Wors., The Lord Riche, Sir Thomas Gage, Controller, Sir Anthony Browne, Mast. of Horse, Sir Anth. Wingfield, Sir Thomas Wriottesley, secret. Th’erle of Surrey being sent for t’appear before the Counsell was charged by the said present, as well off eating of flesshe as of a lewd and unsemely course of walking in the night about the stretes, and breaking with stone bows certeyn wyndowes. And touching the eating of fleshe he alleged a licence, albeyt he had not so used before as apperteyned. And touching the stonebowes he could not denye but he hadde very evyl done therein, submitting himself therefore to such punishment as shall to this be thought good, whereupon he was committed to the Fleet. The same day was also called Thomas Wiat, and young Pickeringe, being also charged with the seyd offences”, etc. Of Thomas, third Duke of Norfolk, the father of Henry Earl of Surrey, we are told that in 1531 he was 58 years of age, of low stature, with a spare frame, and dark hair. He is of most noble English blood, son-in-law of the Duke of Buckingham, a person of great note. Since the Cardinal’s death all offices devolve upon him. When Philip Howard, the 23rd Earl of Arundel, was attainted and his estates forfeited, the Lordship of Oswestry passed into the hands of the Crown, and was conferred by James I

upon Thomas Howard, Earl of Suffolk, the son of Thomas, Duke of Norfolk, by his second wife, Margaret, daughter and heir of Thomas Lord Audley of Walden. It will be observed that in this way Oswestry went out of the possession of the Fitz-Alan blood, and served only to swell the wealth of the magnificent builder of Audley End, near Walden, an estate which Lord Suffolk possessed as heir of his mother. It was during the tenure of this Earl that an attempt was made by the merchants of Shrewsbury to remove the market of Welsh cloths from Oswestry to their own town.

The Company of Drapers in Shrewsbury, which was the chief guild, found it not only inconvenient, but even hazardous, to repair upon Monday mornings to the market at Oswestry for Welsh wares. In 1583 it was ordered that no draper set out for Oswestry market on Monday before six o'clock, on forfeiture of 6s. 8d., and that they should wear their weapons, and go in company. Nor were they to cross the Welsh bridge before the bell tolled nine. By this arrangement the merchants were enabled to travel in greater safety; and it may also have formed some check upon those who might be tempted to get early to market, and forestall others. One of the family of Jones of Shrewsbury (a younger branch of that of Chilton) left a sum of money to provide for morning prayers being said before the merchants started from Shrewsbury, evincing thereby a sense of manly piety and trust in the Divine protection.

Thomas Howard, Earl of Suffolk, did not long retain the lordship of Oswestry, but alienated it, in the twenty-fourth year of the reign of James I, to Dame Elizabeth Craven, Sir William Whitmore, George Whitmore, and their heirs.

The family of Whitmore is a very old one in Shropshire, taking its rise from the parish of Claverley, and becoming wealthy through their connection with the wool trade. Richard Whitmore, of Aston in Claverley parish, gentleman, had two sons, William of London, and Thomas, who married a daughter of Bowdler, by

whom he was father of John, ancestor of the Whitmores of Ludstone in the parish of Claverley.

William Whitmore, of London, died 8th August 1593, leaving issue by his wife, Anne, daughter of William Bond, Alderman of London, who died 9th Oct. 1613 : 1, William Whitmore, ancestor of the Whitmores, late of Apley, co. Salop ; 2, George Whitmore, Lord Mayor of London in 1631 ; Elizabeth Whitmore, wife of Sir William Craven, Lord Mayor of London in 1611, buried at St. Andrew's, London, 11th Aug. 1618 ; and others.

Elizabeth was the fourth daughter of William Whitmore, and had issue by Sir William Craven, her husband, three sons and two daughters : Mary, married to Thomas Lord Coventry ; and Elizabeth, to Percy Herbert. This brings us to the family from whom the present lord of Oswestry descends.

The house of Herbert, like that of Howard, is of somewhat dubious origin. We have three accounts of its prime ancestor. No. 1 gives the race as springing from Herbert, a natural son of Henry I of England. No. 2 gives Henry Fitz Herbert, Chamberlain to Henry I, as prime ancestor, wherein Brooke the Herald agrees. The third account, however, is that the said Henry Fitz Herbert, the Chamberlain, was the son of Herbert, the son of Godwin, son of Elfryd ; and that the said Herbert married the daughter of the well known Godwin Earl of Kent, thus giving a Saxon origin to the house, wherein the *Golden Grove Book* agrees.

Another feature of the house is the numerous families bearing different names, which descend from it. Thus, besides the several branches of Herbert, we have the following :—Adams, descended from Sir Thomas ab Adam, who bore quarterly, *argent* and *gules*, on a cross *sable*, five mullets *or* ; Jones of Brodey and Ludlow ; Jones of Llanarth and Clytha ; Vaughan of Courtfield, etc. ; and we might include Williams of Llangibby Castle, who are stated to have taken that name from marrying the heiress of the family, but are in their male descents Adams. This is, of course, a common

thing in Welsh families ; but curiously enough the first Welsh alliance is in the ninth descent, when Adam Fitz Herbert marries Christian, heir of Gwarin Ddu. For our present purpose it will be sufficient to begin with Sir William. (See pp. 288, 289.)

It will be observed from the above pedigree that the present Earl of Powis represents very fully the Herbert family, uniting four strains of that blood, which is more than can be said for many who take the names of families without inheriting one spot of their blood. The lordship of Oswestry had passed from the family of Craven to that of Herbert by will.

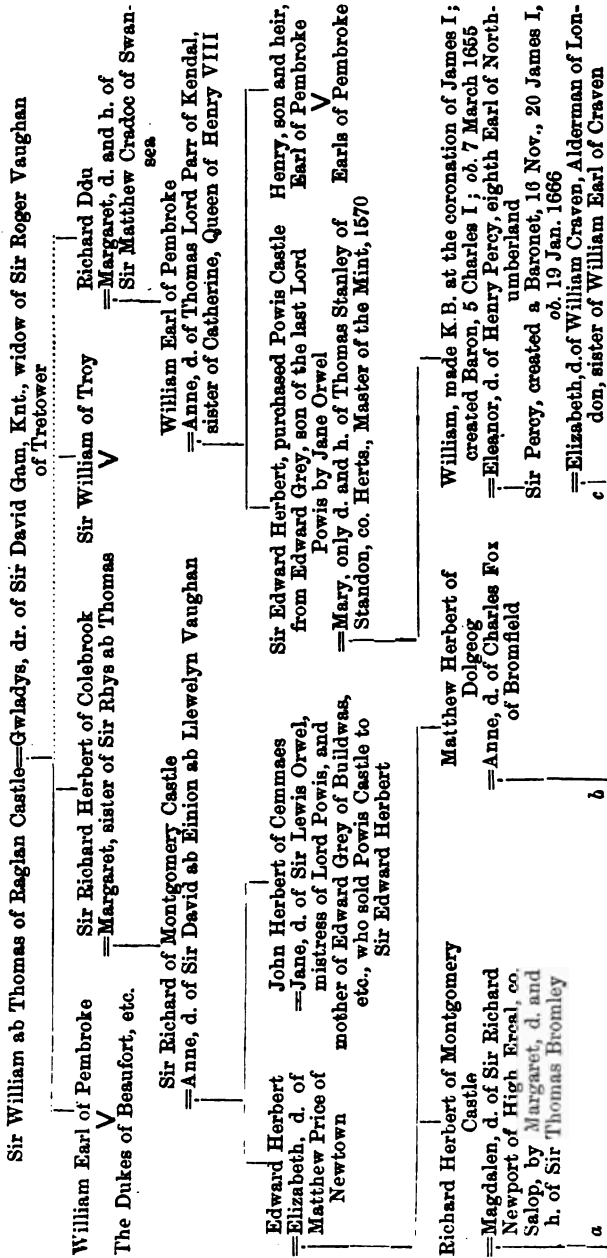
Upon the attainder and forfeiture of Philip Earl of Arundel many of the Fitzalan estates were purchased by William Albany, merchant-tailor of London ; among others the manor of Whittington. His son, Francis Albany of Fernehill and Whittington, was Sheriff of Shropshire in 1595, and had a son Francis, whose daughter and coheir, Sarah Albany, carried the Whittington estate into the family of Lloyd of Aston by her marriage with Thomas, son of Andrew Lloyd, a colonel in the army of the Parliament.

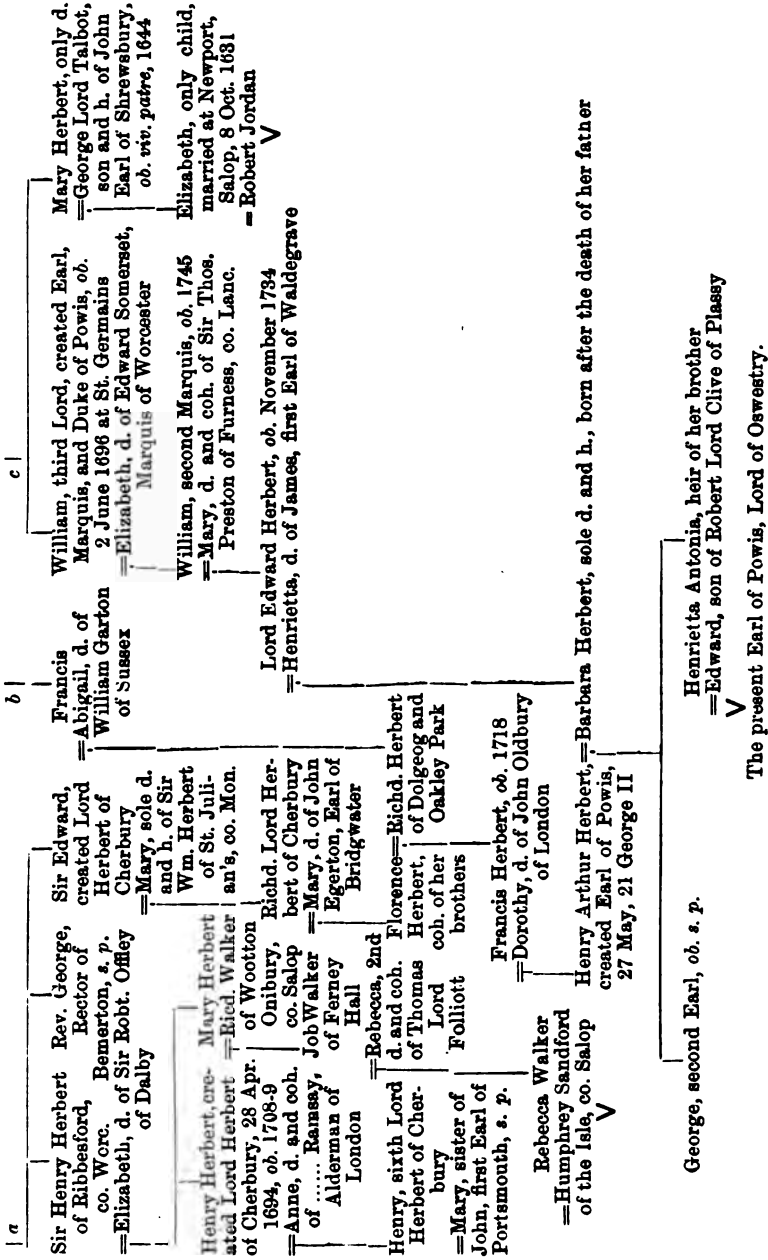
Andrew Lloyd of Aston, the Parliamentary colonel, was descended from Einion Efell, lord of Cynllaith, and married Margaret, daughter of Thomas Powell of the Park.

He was succeeded by his son Thomas, previously mentioned, who married Sarah, daughter and coheir of Francis Albany of Whittington, by which means he acquired that castle and lordship, which still continue in the family. They had issue, with others, Robert, the heir, and Elizabeth, wife of Foulk Lloyd of Foxhall. Robert succeeded, but his issue died out.

The Lloyds of Foxhall were a Lancashire family, and their real name was Rosindale, but upon settling in Wales they adopted the Welsh surname Lloyd. From a younger branch of this stock was descended the antiquary Humphrey Lloyd, whose intellectual achievements cast a lustre upon the name he bore.

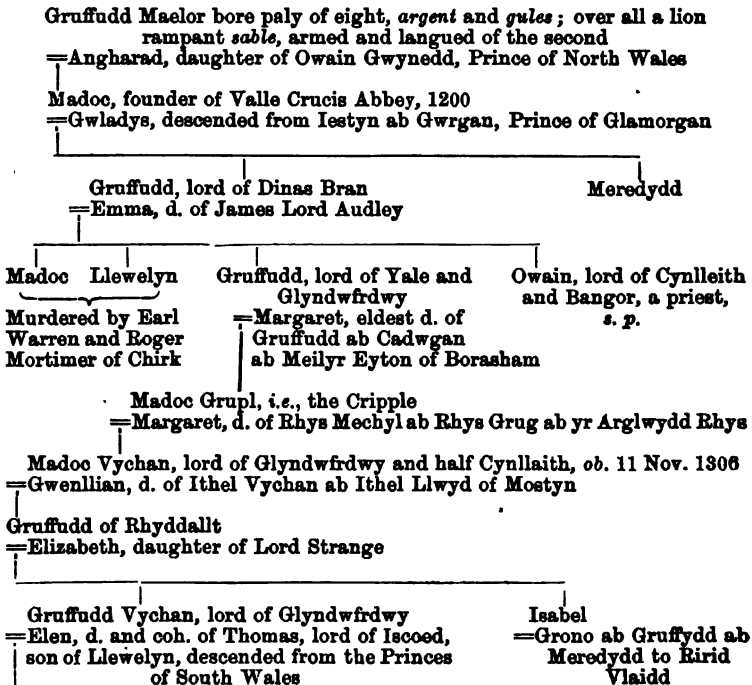
PEDIGREE OF THE HOUSE OF HERBERT.

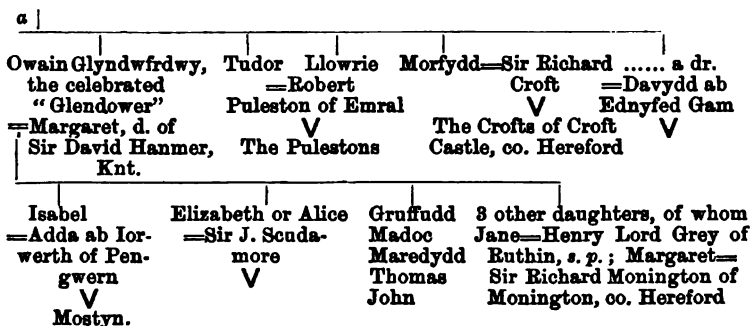




Foulk Lloyd and Elizabeth his wife had issue, three sons,—John, Thomas, and Rosindale. The two former each succeeded in turn to the Aston estate; but dying without issue, it passed to their nephew, the Rev. William Lloyd, son of Rosindale Lloyd by Jane, daughter of Robert Davies of Llanerch. The Rev. William Lloyd married Elizabeth, daughter of William Sneyd of Bish-ton in Staffordshire, by whom he was progenitor of the future Lloyds of Aston.

We have seen that the lordship of Oswestry passed at an early period from its ancient owners to the English house of Fitzalan; a similar fate attended the seat of Owain Brogyntyn in this neighbourhood. But before speaking of him an interest attaches to Gruffudd Maelor and his descendants, which makes it convenient that a sketch of that descent should be given.





There seems some difficulty as to the sister of the celebrated Owain Glyndwfrdwy, who is said to have married Davydd ab Ednyved Gam. In Harleian MS. 4181 the aforesaid Dafydd is said to have married Gwenllian, d. and coh. of Adda Goch ab Ieuan ab Adda ab Awr of Trevor [and daughter of Griffith Vaughan of Glyndwfrdwy]. The part between brackets has been crossed out, as is frequently the case amongst these MSS. Those who, like the writer, have made a diligent personal study of them for some years, may furnish some explanation of the above. It seems to have arisen from the error or carelessness of the copyist. Edward ab Davydd of this line married Angharad, daughter of Robert Puleston of Emrall, slain, 1 Henry IV, by Lowry, daughter of Gruffudd Vychan of Rhuddallt, sister to Owain Glyndwr.

This Adda Goch of Trevor witnessed a deed of Richard Fitzalan, Earl of Arundel, in 1356, and is said to have borne the arms of Tudor Trefor in a bordure gobony, *gules* and *argent*, pellety counterchanged. He left three daughters, coheireses,—Gwenhwyfar, Angharad, and Gwenllian. In Harl. MS. 1545 we are told that Sir John Croft married Jonnett, *daughter* and coheiress of Owain Glyndower; and by this match the blood of the Welsh hero was conveyed to the families of Croft, Blount, Herbert, Darell, Scriven, Vaughan, Clun, Harley, Gamage, Delaware, Standolph, Hastings, Scudamore, Rudhall, Aston of Ribbesford, Cave, etc.

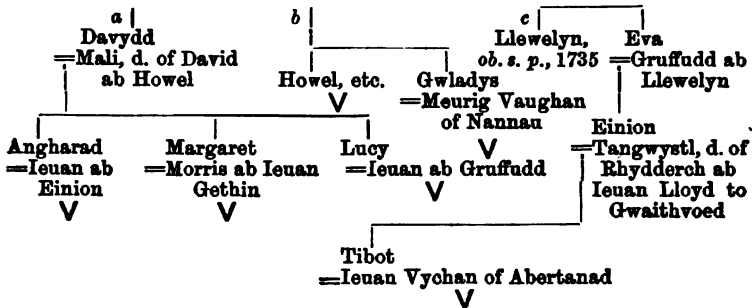
It will be noticed that in the Welsh authorities

Sir Richard Croft is said to marry Morfydd, daughter of Gruffydd Vychan; and after his death we are told that his widow married David ab Ednyved Gam, and by him had a daughter Margaret, wife, first, of Robert Lloyd ab Gruffudd ab Grono; and secondly, Howel ab Llewelyn of Llwyn On.

We now return to Owain Brogyntyn, one of the natural sons of Prince Madoc ab Mareddydd, who is said to have had for his seat the estate from which he took his cognomen, Brogyntyn or Porkington. There is here an entrenchment which is pointed out as the site of his *llys*. It is of circular form, with a dyke, and foss, and two entrances; the whole much overgrown at the present day.

The arms of Owain Brogyntyn are given as *argent*, a lion rampant *sable*, armed and langued *gules*; but these being the arms of the old Princes of Powys, of whom he was only an illegitimate descendant, they ought to bear some difference, just as Einion Efell and Cynric Efell, who were also natural sons of Prince Madoc ab Meredydd, bore modifications of the black line of Powys.

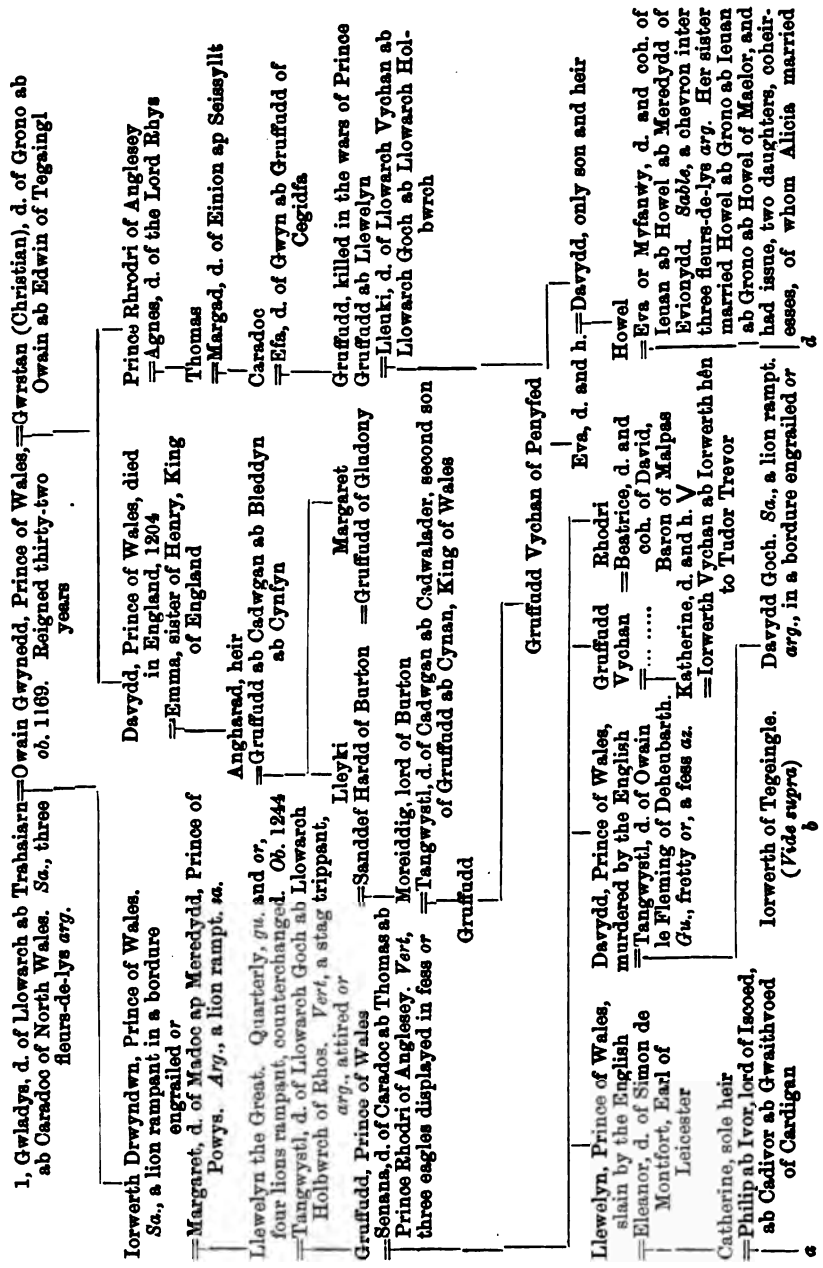
It would be a matter of investigation how far the baton or bar sinister, the ordinary mark of illegitimacy in England, was used in Welsh heraldry, and at what time it was introduced. It is worthy of notice that even in English heraldry the older natural branches of the royal family, as the Dukes of Richmond and Beaufort, do not bear the baton, but have their coats differentiated by a bordure. The natural issue of Charles II for the most part bore the bar sinister; but James Fitz-James, the Duke of Berwick, natural son of James II, had a very pretty coat, namely, the royal arms as borne by his father, in a bordure gobony, *gules* and *azure*; the *gules* charged with the lions of England, and the *azure* with the fleurs-de-lis of France. With the exception of the third George, each King of the house of Brunswick, it is believed, left natural offspring; but they were in general portioned off, and if allowed the use of their paternal arms, they were treated as private

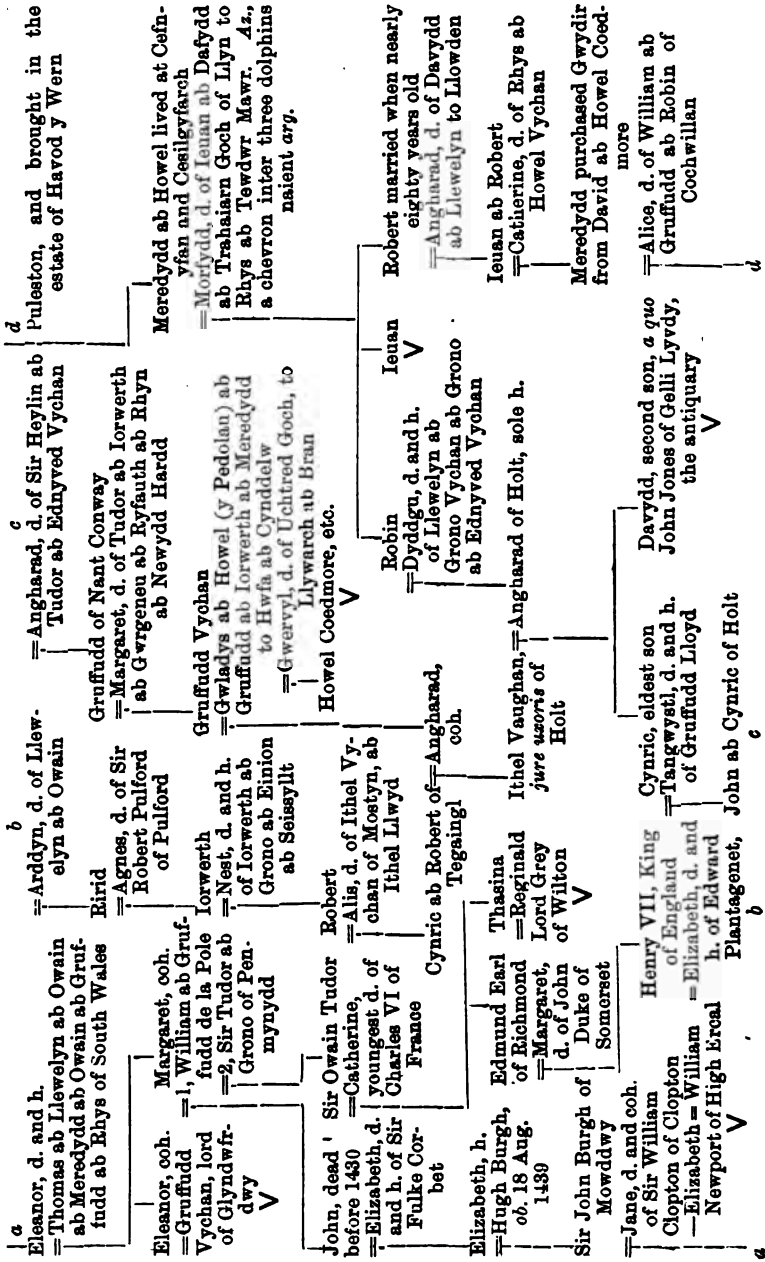


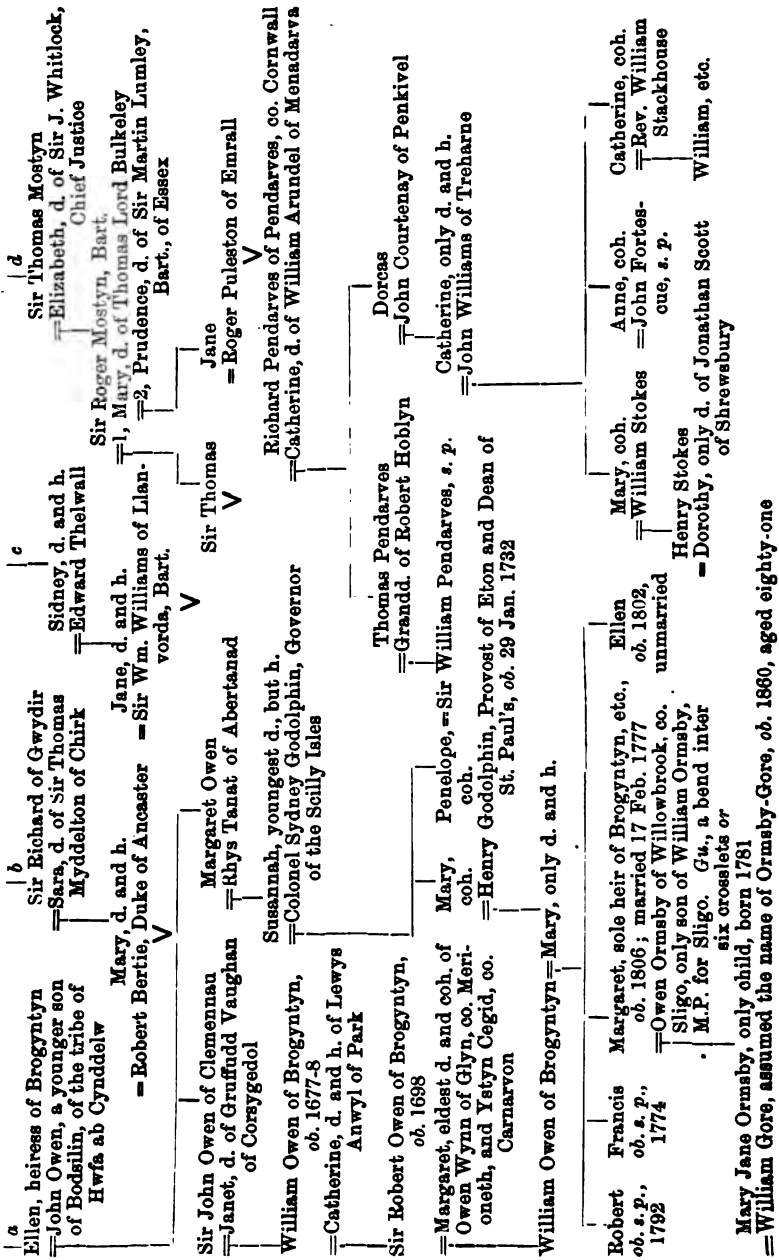
But the lands of Owain Brogyntyn near Oswestry did not long continue in the Welsh line, for we find them at an early period in the family of Lacon, which flourished there for many generations, until Margaret, the daughter and heir of the last John Lacon of Brogyntyn, conveyed the estate in marriage to Sir Wm. Morris of Clennau, dying Feb. 17, 1572. The Lacons were probably sub-tenants under the English lords of the soil.

We must, however, look to a more modern date than that of the Lacons for Brogyntyn as it at present stands, the finest place in the immediate neighbourhood of Oswestry. It is said to have once borne the name of Constable's Hall, and to have presented distinct features of the three different periods at which the house was built or additions made; but this was obliterated by the heiress of the Ormsbys, who enclosed the whole in a Grecian case of the last century. It is a handsome building of stone, much resembling Spetchley in Worcestershire, and other houses of that date, with a pediment in front, whereon the arms of the family of Gore appear. The situation is in every way delightful, commanding lovely views, and with a beautifully undulating park. Had it but a river or sheet of water it would be perfect.

The descent of the estate through the several families is given below; but since the first of them, the Maurices, were derived in direct paternal line from the sovereigns of all Wales, it may be well to give the continuance of the first Royal Tribe from the point at which we left it, marking principally those lines connected with our history.







Having regard to the number of female descents through which the Brogyntyn estate has passed, and the repeated extinction of the male line, we might be inclined to say that it was an unfortunate property, and the followers of Sir Henry Spelman would, no doubt, endeavour to show that in some way or other it was connected with Church land.

There is naturally a certain character about those illustrious houses which derive their blood from the royal race of the British ; and it is no small honour to have the right of bearing upon one's shield the eaglets of Owain Gwynedd, or lioncels of Gruffudd ab Cynan, or to be able to trace up one's genealogy to the royal stock. Our princes seem to have done their best to give this right or power to as many as possible, in which they were emulated by their neighbours the Plantagenets ; but the British law, which says that after three distaff descents races lose their royal rights, would exclude from any competition for the crown the family now seated at Brogyntyn.

(To be continued.)

INSCRIBED STONE NEAR LLANDRILLO,
MERIONETHSHIRE, ETC.



PREVIOUS to the meeting of the Cambrian Archæological Association at Bala, in August last, notice was given to the Local Committee that there was a stone at Blaen-y-cwm, near Llandrillo, which had heretofore not been seen by any of the members. This intimation gave rise to considerable curiosity in the minds of some of the members, especially as it was reported to be an inscribed stone; and so, in the ensuing week, Mr. Edw. Jones of Newport made it his business to visit Blaen-y-cwm, and take a few rubbings; but not much was gained, except that the inscription was in six lines, and ended in a cross.

About a week afterwards the writer of this paper was induced, by the apparent failure of Mr. Jones, to undertake a journey into Wales for the express purpose of finding out why the rubbings had failed; and

he took with him a competent draughtsman to sketch the stone, and secure accurate dimensions. The visit occupied several hours; but the result accorded neither with the time spent and care bestowed, nor with previous anticipations. The sun was shining brilliantly, and as the stone faces the south, no shadows were cast, and the faint and worn characters declined recognition. This was on the 2nd of September. The only additional information gained being that there was probably a date in the last line immediately preceding the final cross, and that the style of the characters was in agreement therewith. Professor Westwood, to whom the rubbings and the outline were submitted, was unable to make out anything definite.

A visit to Oxford was next made, and there, in the Ashmolean Museum, a stone was observed on which somewhat similar characters were cut. It was thought that this would be of some use towards deciphering the stone at Blaen-y-cwm; and so another journey was undertaken on the 24th of September, which it was hoped would be a decisive one.

The day turned out wet, and not at all favourable for the purpose. First of all the stone was cleansed of dirt and lichens by the application of diluted hydrochloric acid, so as to admit of a squeeze being taken, the moist paper being pressed into the indentations by means of a sponge. The drying of this on the stone seemed to be hopeless on so wet a day, and a long time having elapsed, it was determined to take the paper off the stone, and expose it to the fire in the kitchen of the farmhouse, and possibly this abnormal proceeding marred the result. A few rubbings were also taken which, like the former, were not satisfactory.

The stone on which the inscription is cut is a granite boulder, which had been chosen for the purpose on account of its possessing a naturally flat face. This space had then been surrounded by an incised line, and five other lines drawn horizontally formed a rectangular panel with space for about twenty words inscribed

between the lines. In the first line, after a space sufficient for two letters or for a cross, like that at the end, are these words, part Welsh and part Latin, AGAOS YR EGLWYS (EST) SEP; of which the L in EGLWYS is like a Greek λ (lambda), and the word EST is denoted by the Longobardic contraction. The commencement of each line is, however, more weather-worn than the rest, and no letters are visible; in fact, very little indeed can be made out in the second, third, and fourth lines, except here and there the outline of a doubtful letter. In the fifth line the letters seem to resolve themselves into the words IN NOMINE, of which the M, I, and N, are by no means distinct; and then under these, in the last line, may be seen the date MCCCIII, followed by a cross.

The panel in which the writing occurs is about 19 by 12 inches; and the whole front of the stone, 25 by 18½ inches; the depth being about 16 inches. It is now built into the angle of the wall of the little garden in front of the farmhouse, and all that is known of its past history is summed up in the fact that many years ago it formed part of a horseblock, then standing a few yards further east. The house was built on an old site by J. Ll. in 1728, at which time probably the horseblock was built.

A sketch of the stone is given, which will convey a better idea of it than mere verbal description.

The neighbourhood of Blaen-y-cwm possesses many objects of great antiquarian interest. On the plateau of the hill on the south side of the valley are indications of a very large camp; to the south of which, scattered over the whole face of the hill, are scores of kistvaens, one of which (lately opened) was inspected and measured, and found to be 5 ft. long, 28 ins. wide across the middle, tapering to 18 ins. at the foot, and about 2 ft. deep. The head was towards the north,—due north in fact. The sides and ends were made of rough pieces of slate, and the covering had been of the same, though the covering slabs of the one measured were not to be seen. Several had been opened, and were

found, we were told, to contain urns, with bones and ashes and peat-charcoal. The mode of construction and the *nothing* seemed to be the same in every case. The body had apparently been placed on the ground, the enclosing and covering slabs built around and over it, and then the earth had been piled up so as to form a small mound of from 3 to 5 ft. in height, and some 12 or 14 ft. in diameter; the size of the kist, and consequently of the mound, being determined by the stature of the person interred. No regular disposition was observable of these mounds; they were scattered all over the hill-side and top.

On the east of this cemetery, which occupied many acres, was a camp, of which the fosse on the east was very well marked. The heavy rain-showers prevented a plan being taken of it.

Still further eastward, and on a lower level, were the substructions of a *church* and several other buildings. The church was not large, perhaps 12 yards by 6; whether of one *pace* or two could not be seen on account of gaps in the foundations; but the orientation was correct.

In the valley below there were seen some remarkable stone circles and enclosures. They bear the name of the "*Rhiwl*", or the *Lock*; and here tradition says "the Baron held his court". The granite boulders are disposed in irregular circles, over which wooden houses may have been built; and a larger enclosure may have been the cattle-fold. Had there been no tradition, the place might easily have been overlooked; close observation, however, corroborates the story. One of the circles was used as a cock-pit not many years ago. The hill-plateau is known as the "*Fridd-yr-Eglwys*", or the church enclosure; and the road leading up to it is very like the Sarn Helen in the hills farther south.

The whole valley south of Llandrillo in former days must have supported a population ten times greater than that of the present time.

C. H. DRINKWATER.

LLANGOWER HORSE-BIER.

ON the visit of our Association to Bala, many of our members saw for the first time a horse-bier, or, as it is called in Welsh, an *Elor-feirch*. One only had ever been seen by the writer of this notice, viz., that preserved in the old and disused church of Llangelynin, on the coast between Barmouth and Towyn, also in this county. Although now so exceedingly rare, they were in common use during the last century in our mountain parishes; and, indeed, an old man in this parish, a native of an adjoining parish to Bala, remembers its regular use at Llanuwchllyn and Llangower in his younger days, in the first quarter of the present century. It rests now, *emeritus* and fast decaying, under the shelter of a fine old yew, in the quiet churchyard beside the Lake, the almost solitary specimen of its kind; and it has been thought well to present an illustration of it from the accurate pen of Mr. W. G. Smith, and so secure a permanent memorial of its appearance before time and decay shall have quite completed their work of effacing it out of sight and out of mind.

The sketch explains at once its character, and shows it to be only an ordinary bier with the handles lengthened out into shafts. Into one of these the front horse was backed, and harnessed the ordinary way; into the other the horse was led forward, and harnessed with his head, of course, to the other's tail; but with the length of the bier suspended between them. Upon this the coffin was made fast, and carried with ease and safety along steep and narrow lanes impassable to a wheeled vehicle: indeed, it clearly belongs to the period of the pack-horse.

The total length is 18 feet, each of the shafts being 5 ft. 8 ins. long, and the space between them 2 ft. 3 ins. The one at Llangelynin is not quite so long, nor is it so



LLANGOWER HORSE BIER.

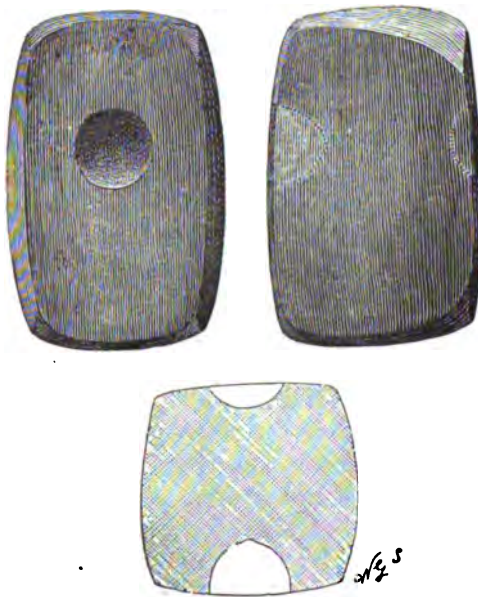
west of Ruthin. The hammer has been kept by the representatives of the finder during the last eighty years. As Mr. Davies was willing to dispose of some of the objects exhibited, certain of them passed into my hands, the stone hammer amongst the number.

The accompanying illustration shows the hammer half the actual size; and it will be seen, by the dotted lines on the side view, and the section at the base, that the drilling, which was commenced on both sides, was never completed; one depression is considerably deeper than the other. The colour is black; but this blackness has to a great extent been acquired by time. The material is probably a very compact quartzite, enclosing small black grains of some other material. The weight is 1 lb. 3 $\frac{3}{4}$ oz. As indicated by the illustration, the hammer is polished all over; and by the character of the rounded angles it appears probable that the stone was originally a natural ovoid pebble of suitable form; and that the two ends and four sides were squared to shape, by grinding, at the time the drilling was commenced.

No hammer of this form is illustrated in Mr. John Evans' magnificent work on the *Ancient Stone Implements of Great Britain*, and there is no example of the same class in the large collection of stone implements in the collection of General Pitt-Rivers at South Kensington. The Rev. E. L. Barnwell, to whose liberality the Association is indebted for the accompanying illustration, however, informs me that three or four other hammers of similar form have at different times been found, but not in the Principality.

A ground-plan of the British camp on Moel Fenlli is given in the volume of *Archæologia Cambrensis* for 1850, p. 84; and in the accompanying paper by Mr. W. Wynne Ffoulkes, the then Local Secretary for Denbighshire, is given a detailed account of an eight days' excavation of the camp, which is 1,600 feet above the level of the sea. Numerous hollows, probably representing demolished *cyttiau*, are in the immediate neigh-

bourhood. In the excavations, fragments of white Anglo-Roman and red glazed Roman pottery were found, together with what has been termed a "stone knife", and two presumed arrow-heads; all three are illustrated at p. 88 in the volume for 1850; but judging from the engravings, there is little evidence of artificial work on the stones. The upper right hand illustration may represent a flake.



Stone Hammer found at Moel Fenlli. One-half actual size.

Mr. John Evans considers the lower artificial object on this Plate, described as a stone knife, more probably a whetstone used to sharpen those of steel; but it was too soft for either a sharpening stone or knife.

Other fragments of flint were found (termed by Mr. Ffoulkes "fragments of arrow-heads"), corroded iron, glass of a superior kind, a leaden ornament, and part of a brass or bronze ring. A small vase made of rough pottery, containing small white stones, was at a former

time dug up in a burial-place near by, and was in 1850 in the possession of the Rev. Mr. Morris of Ashwell, Hertfordshire.

Pennant says Moel Fenlli was one of the posts originally formed by the Ordovices at a time when they were unvanquished by Rome. The presence of the Roman pottery in the camp, however, shows, as Mr. Ffoulkes points out, that the Romans in the reign of the Emperor Nero, and again in that of Antoninus Pius, at length occupied that position,—until, indeed, A.D. 350.

In 1816 more than fifteen hundred coins, mostly *denarii*, were discovered in the middle of the camp, most of which were handed over to the late Joseph Ablett, Esq., of Llanbedr Hall; but what became of them is not known. The *denarii* were probably of the Lower Empire, at the time when it was usual to wash with silver the rude copper coins, which were cast, and not stamped. About 1848 a similar hoard of this debased coin was found in grubbing up a hedge near Corwen. These were enclosed in an earthen urn, and are thought to have been intended for the pay of the soldiers. It is probable that those found in the camp were of the same kind, and intended for the same use. A similar discovery was made near Tenby. They were mostly corroded, and of no value as coin.

One third of a mile west of Moel Fenlli is a farm named Llys Benlli, said to be the site of the residence (palace) of Prince Benlli or Belinus, who is said to have lived towards the latter end of the fifth century.

WORTHINGTON G. SMITH.

RHIWAEDOG, MERIONETHSHIRE.¹

THE name of this old mansion is compounded of two Welsh words, "Rhiw" and "Gwaedog", signifying "The Bloody Steep" or Brow; probably in commemoration of a fierce and sanguinary battle fought here in the seventh century by Llywarch Hên, the exiled Prince and poet. He had been forced, by the advancing power of Northumbria, to quit his own country of Cumbria, and had taken refuge with his sons in Powys, where the reigning Prince, Cynddylan, gave him a ready welcome and a settlement here, on the confines of Powys and Gwynedd. Cynddylan was himself at war, at the time, with the neighbouring Lloegrians (probably the Mercians, and perhaps the Romanised Britons), whom the Bard calls Franks, and Llywarch Hên, with his sons, took a very active part therein on the side of his protectors. Tradition says that he was in an engagement on this spot, and it is inferred that he himself refers to it in the stanza—

"Cynddelw cadw dithau y rhiw
Er a ddêl yma heddyw
Cudeb am un mab nid gwiw."²

(*Marwnad Cynddylan ab Cyndrwyn.*)

Cynddelw, guard thou the steep
Against whoever shall come here to-day.
Over-fondness for the one (surviving) son is not befitting.

That last survivor is believed to have fallen in this

¹ Read on the occasion of the Association's visit, Aug. 19, 1884.

² Another version given in the *Myvyrian Archæology* (Denbigh, 1870), p. 87:

"Cynddylan cae di y rhiw
Er y ddaw Lloegyrywys heddiw
Amgeledd am un nid gwiw."

Cynddylan, close thou the steep
Ere the Lloegrians come to-day.
Solicitude for one is not becoming.

battle, and it was very likely the last in which he himself took part. In a deep dingle near the place is a spot called "Pwll y celanedd", *i.e.*, "The Pit of the Dead Bodies", or "The Hollow of the Carnage"; and here, in 1792, a spear-head was found.

Llywarch Hên appears to have outlived all his sons, and in a poem to his old age and to his children he mourns his miserable condition :

"Truan o dynged a dynged
A dyngwyd i Lywarch y nos i ganed.
Hir gniv heb esgor lludded."
(*Canu Llywarch Hen iw Henaint ac iw Feibion.*)

Sad was the destiny and fate
Allotted to Llywarch Hen the night he was born :
Long suffering without deliverance of his woe.

His old age, said to have reached to one hundred and fifty years, was spent in Llanfor (often mentioned in the aforesaid poem), where he was occupied in herding his cattle in the district between the Trywerin and the Meloch,—a district noted in long after days for its herds and pastures :

"Heis Dyvyrdwy yn ei therfyn
O Veloch hyd Traweryn
Bugail lloi Llanvor llwybryn."
Canu Llywarch Hen, etc.

..... Dyvyrdwy in its boundaries,
From the Meloch to the Tryweryn,
A herdsman of calves in oft traversed Llanfor.

A secluded spot near the river bank, called "Pabell Llywarch Hên" ("The Tent of Llywarch Hen"), appears to indicate his home while living, and the church of Llanfor gave him a resting-place when dead.

So far, however, we have had to do rather with the immediately surrounding locality than with the actual house of Rhiwaedog. In the middle of the twelfth century we are told that Rhirid Flaidd, a powerful chieftain in these parts, had his residence here, and that it was then called "Neuaddan Gleision" ("The Grey or Light Blue Courts"), from the colour of the

material with which it was constructed or embellished. This Rhirid Flaidd¹ (Rhirid the Wolf, from the ancestral crest he bore) was lord not only of this region of Penllyn and the adjoining Pennant Melangell and Bryn, but also of Ryton of the Eleven Towns in Shropshire; and he married Gwenllian, the daughter of Ednyfed, lord of Brochdyn, or Broughton, in Maelor Gymraeg, who was slain in 1073. By her he had issue two sons,—Madog, who succeeded him; and Einion, who was slain by an arrow at the siege of Dissert Castle in 1261. A cross was afterwards erected on the spot, called “Bryn Einion”, and upon it, according to Gruffydd Horaethog, was inscribed this couplet:

“Oc si petatur, lapis yste kausa notatur,
Einion oxi’ Ririd Flaidd filius hoc memoratur.”

If the reason be asked why this stone is marked:
Einion, the son of Rhirid Flaidd, is commemorated
by it as slain.

The cross was subsequently removed to the churchyard.

Madog ap Rhirid Flaidd married Arddun, daughter of Philip ap Uchdryd, lord of Cyfeiliog, ap Edwin ap Goronwy, Prince of Tegeingl, by whom he had issue, Gwrgeneu Lloyd of Rhiwaedog, father of Gwrgeneu Fychan of Rhiwaedog, father of Ithel of Rhiwaedog, whose son, Einion ab Ithel, was Esquire of the Body to John of Gaunt, Duke of Lancaster, and was High Sheriff of Merioneth for life.

¹ His gentle character is indicated by Cynddelw, a contemporary bard, who describes him as

“Nid blaidd coed williaidd allael
Ond Blaid Maes, moesawg a hael.”

Not a wolf of the forest, fierce and savage,
But a wolf of the field, courteous and liberal.

He took his surname of “Blaidd”, or Wolf, from his maternal ancestor, Y Blaidd Rhudd (the Red Wolf) of Y Gêst in Eifionydd, near Penmorfa, and on his shield bore a wolf passant. From him were descended not only the Lloyds of Rhiwaedog, but also the Myddeltons of Gwaunynog, near Denbigh, the Vaughans of Glanllyn, and the Lloyds of Glanhafon in Mochnant.

Einion dying in 1401, left issue two daughters, of whom Margaret, the elder, took Rhiwaedog, and married Mareddydd ap Ieuan ap Mareddydd ap Howel of Ystym Cegid, ap David, lord of Rhiw Llwyd, descended from Owain Gwynedd, Prince of North Wales. The other, Gwenhwyfar, married John Eyton of Trefwy, or Eyton Isaf, steward of the lordship of Maelor Gymraeg.

John ap Mareddydd of Ystym Cegid and Rhiwaedog, son of the above Margaret and Mareddydd, married Gwenhwyfar, daughter of Goronwy ap Ieuan ab Einion of Gwynfryn, co. Carnarvon, ancestor of the Wynns of Gwynfryn, and had issue three sons,—1, Maurice ab John ab Mareddydd of Rhiwaedog, who married Angharad, daughter of Elis ab Gruffydd ab Einion, descended from Osborn Wyddel of Corsygedol, and had a son, William Lloyd ap Maurice; 2, Owain ap John ap Mareddydd of Ystrad Cegid, ancestor of the Wynns of that place; and 3, Ieuan ap John ap Mareddydd, ancestor of the Brynkirs of Brynkir.

From Maurice ap John ap Mareddydd, Rhiwaedog descended in direct succession, as will be seen more clearly by the accompanying pedigree, to William Lloyd, who, dying without issue in the beginning of the present century, was succeeded by his nephew, William Lloyd Dolben; from whom, likewise dying issueless, it passed to two Misses Iles, great-granddaughters of John Lloyd, who died here in 1825 and 1832 respectively, and were buried at Llanfor, where they are commemorated on a monument with the following inscription:—

“In memory of Anna Sophia Maria Iles, the last lineal descendant of the house of Rhiwaedog, in the parish of Llanfor, who died April 29th, 1832, aged 72.

“Also Martha Iles, great-granddaughter of John Lloyd of Rhiwaedog, Esq., who died Jan. 11th, 1825. Her mother’s name was Anne.”

These old ladies appear to have lived on bad terms with their aunt, Susan Lloyd, who lived at Llanfyllin, and on their death bequeathed Rhiwaedog away from

the proper representative of the family¹ to Mrs. Price of Rhiwlas, the grandmother of the present owner, Richard John Lloyd Price.

With the property there passed also into the possession of the Prices of Rhiwlas a precious heirloom, a crystal pebble said to have belonged to Owen Gwynedd, Prince of North Wales, who died in 1169. The material is apparently pure rock crystal, and there is in it a slight flaw, which is said to open slightly and grow dull at the death of any member of the family. The engraving here given represents it in full size. It will



at once be evident how it came to Rhiwaedog,² inasmuch as Mareddydd ap Ieuan of Ystym Cegid, who married

¹ Simon Lloyd, Esq., of Plas yn Dre and Maes y Garnedd, now represented by his grandson, Colonel Evans Lloyd of Maes y Garnedd.

² In the *Journal of the Royal Historical and Archaeological Association of Ireland* (vol. iii, 4th Series, p. 440) there is an account of a somewhat similar object known as the Imokelly Amulet, described as "a polished ball of brecciated or banded agate, dark grey in colour, clouded. It is streaked with white lines fading away; and the centre part is of a red colour, due to the presence of some metallic oxide, probably iron." This one being placed in water was supposed to impregnate it with healing virtues, and to render it efficacious for curing the murrain in cattle; for which purpose it was sought far and wide, and was popularly known as "The Murrain Stone."

Margaret, the daughter and coheiress of Einion ab Ithel, was eighth in descent from Owen Gwynedd, son of Gruffydd ap Cynan, who died in December 1169, after a reign of thirty-two years, and was buried in Bangor Cathedral.¹

The old mansion house, or rather the western wing of it, was probably built by Lewis Lloyd, who married, as his second wife, Sidney Thelwall of Plas y Ward in Dyffryn Clwyd; so at least we conclude from the initials

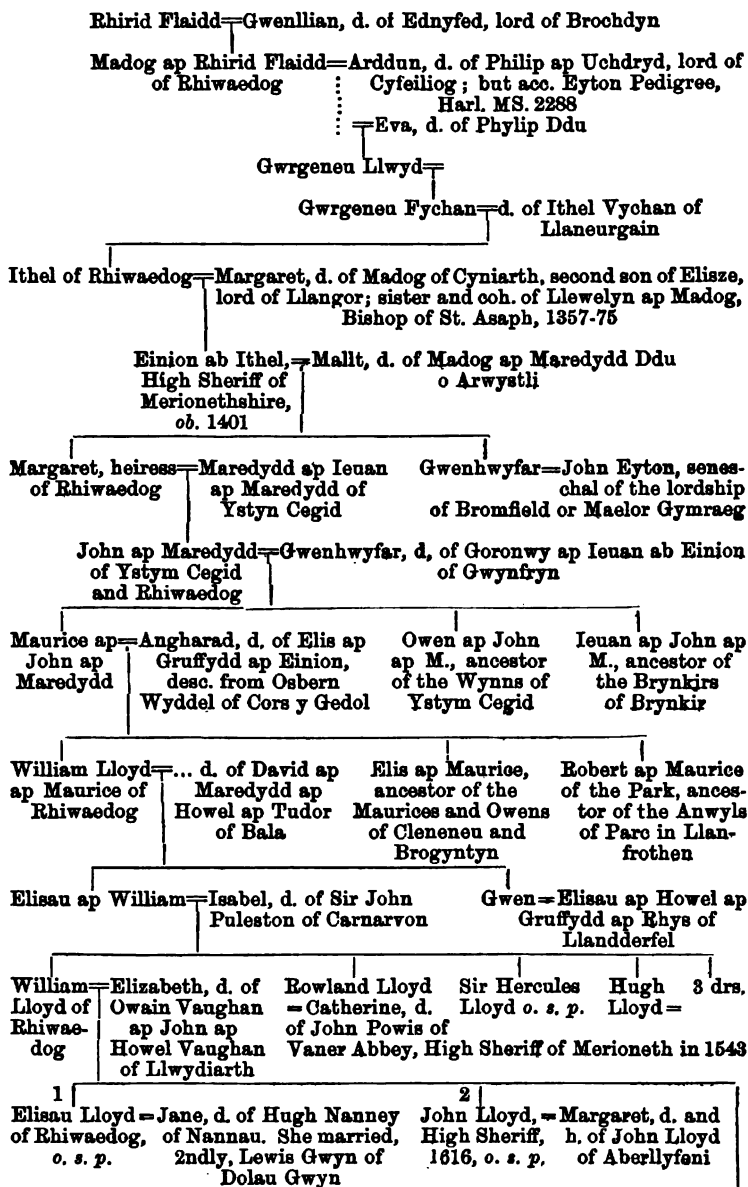
LL
L. S
1684

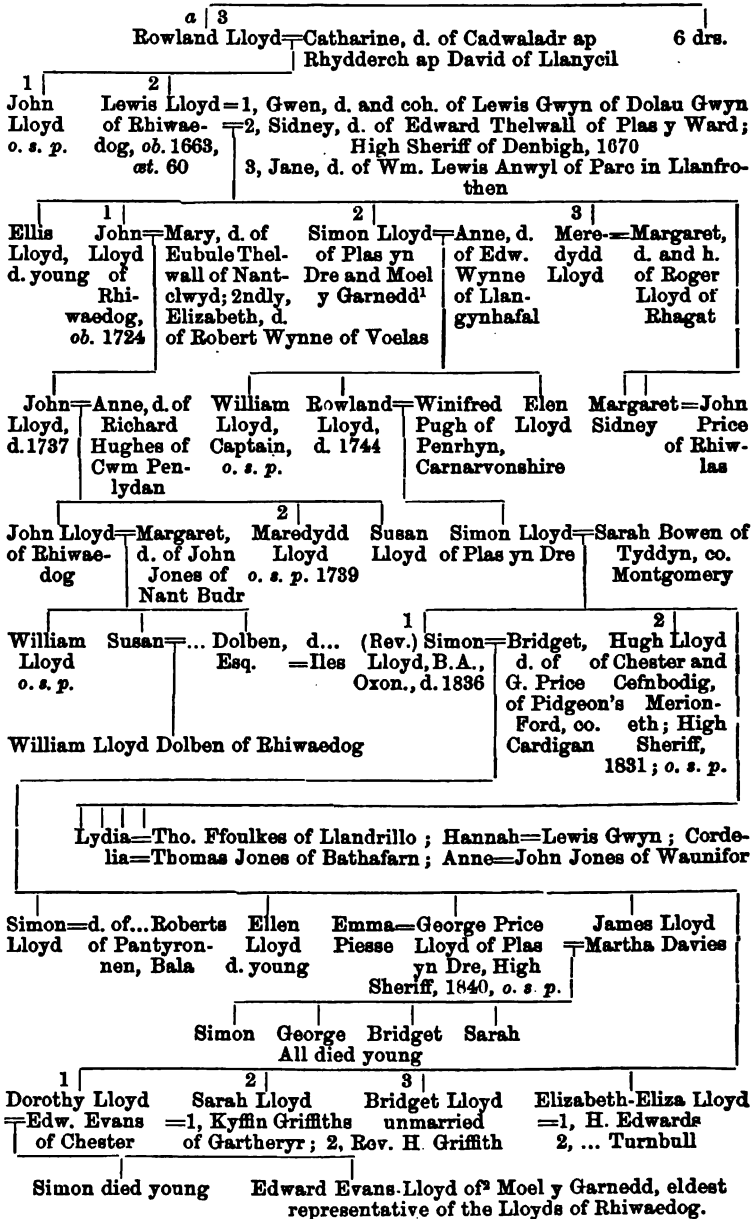
 above the porch. The initials S. LL. and J. LL. are also found in plaster in one of the bedrooms. The deep cornice in the dining-room is worthy of notice, as it embodies the arms of Owen Gwynedd, *vert*, three eagles displayed *or*; and in one of the rooms upstairs are two small escutcheons bearing the arms of Owen Gwynedd as above, and the wolf of Rhirid Flaidd. The eastern wing appears to be of more modern date, probably rebuilt about the middle of the last century. The courtyard is entered through a covered gatehouse similar to but larger than the one at Rhiw Goch. The great hall to the right of the entrance has been to some extent remodelled, and the old mansion is now used as a sort of private or family hotel.

E. EVANS-LLOYD.

¹ When Archbishop Baldwin of Canterbury came there preaching the Crusade against the Saracens, he charged the Bishop of Bangor to remove the body out of the Cathedral when he could find a fit opportunity to do so, in regard that Archbishop Becket had excommunicated him heretofore because he had married his first cousin, the daughter of Grono ap Edwyn; and that, notwithstanding, he had continued to live with her until she died. The Bishop, in obedience to the charge, made a passage from the vault through the south wall of the church, underground, and so secretly shoved the body into the churchyard. (Hengwrt MSS.)

PEDIGREE OF THE LLOYDS OF RHIWAEDOG.





¹ Bought these two places in 1681. Deputy Lieutenant of County, 1695.

² Colonel Evans-Lloyd took the name of Lloyd in 1876, on succeeding to the Plas yn Dre estate.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

SIR,—In the Number of the *Archæologia Cambrensis* for July, at p. 208, the following words relating to relics of Valle Crucis appear : “The first, which consists of an ancient painting, is at Brogyntyn, and is supposed to be an altar-piece. What the subject is may be a matter of opinion, since it has become so indistinct as not to be easily recognised.”

The writer has never seen the picture, or he would not have made such a mistake. The figures in it are still as distinct as ever they were, and the colours as vivid ; but the subject has not been satisfactorily interpreted. Some say because it is only a portion of a larger picture, or perhaps one of a series which described the whole history depicted. If the writer would care to see the picture, I should have much pleasure in showing it to him.

I am, Sir, yours faithfully,

HARLECH.

Brogyntyn, Oswestry. Oct. 11th, 1884.

Miscellaneous Notices.

RESTORATION OF MELIDEN CHURCH.—This ancient church is being restored, and many marks of its antiquity have come to light. The floor was found to be impregnated with bones ; and even underneath the walls, at least the south wall, which was the only one subjected to an investigation, bones in large quantities were discovered. In one place a large number of skulls were disclosed close to the surface of the ground. The removal of the whitewash revealed successive wall-decorations and inscriptions, the oldest being in black letters of the sixteenth century. The oldest inscription was in Welsh, and over it was an English inscription not very clearly exposed, and consequently not decipherable. But here and there an occasional English word was seen ; but the whole inscription could not be made out. Several traces of these decorations were visible in various parts of the church. The north door, that had been built up, was re-opened, and one of the stones there was found to be an old font, or what had been appropriated as a font, though it is at least open to a doubt as to its having been originally such. The step to this door has on it ornamentations that show that at one time it occupied a different position from that which it

now has. There were also discovered two sepulchral slabs ornamented with crosses and sword. The church was being dismantled when it was visited, and possibly other discoveries will be made ere it is finished. We were glad to hear that the characteristics of the church will remain after its restoration, and that Mr. Baker, the architect, contemplates utilising the old church door.

E. O.

RESTORATION OF LLANYNS CHURCH.—This church is undergoing a thorough refitting, cleaning out, and partial restoration. The old high pews, curiosities as some of them were, have judiciously been, in many cases, worked into the new seats. The general appearance of the church shows that on a small outlay great improvements can be accomplished. The restoration has not brought to light many remains; but underneath the seats on the south side was found, on a stone, the following inscription:

" Reliquiæ
Dorotheæ Lloyd sub
Hoc Lapide Depositæ
xi Die Iunij
A.D. 1700
In pace Quiesco."

The last three words are worthy of notice.

E. O.

LLANDANWG, MERIONETHSHIRE.—The Society for the Protection of Ancient Buildings are appealing for funds to preserve from further decay the interesting little chapel of Llandanwg, near Harlech. The church is a small building about 50 feet in length, on the sea-shore, about two miles from Harlech, of which it was anciently the parish church. The nave and chancel were continuous, forming one chamber without a chancel-arch, though the timbers of the two roofs were differently treated, and there was a chancel-screen of oak. Of the existing fabric, the chancel is the best preserved. It was lighted by three windows, one north and south, and one east. The repairs recommended by the Society are, that the tops of the walls should be made good; the fallen timbers of the nave, as far as possible, replaced; new rafters, etc., provided; and the roof of the whole building covered with local slates bedded in mortar. A sum of £80 is wanted to accomplish this preservative work.

The following vivid account of its condition appeared a short time ago in the *Athenæum*:—

"Among the sands of Mochras, a promontory at the mouth of the Artro, on the coast of Merionethshire, is the long since abandoned church of Llandanwg, the graveyard only of which is used. It contains a few slabs of slate dated 1600, and in the seventeenth century, examples of rare antiquity in their way. The church is small, but retains so many interesting features as should deserve such care as may delay its complete destruction. All the outer covering of the roof has vanished; half the timbers have fallen into the sacred

enclosure, so that most of the great oak beams of the once excellently designed frame are prostrate. The remaining half of the roof, a high-pitched structure, with strong braces and king-posts, still shivers in the sea-winds over the eastern part of the church. Immediately over the Communion-Table, the oak boards which lined all the roof in that part, if not elsewhere, between the ribs of the chancel, and thus formed something like a barrel-vault, retain many traces of painting, including the Evangelistic emblems in proper colours. Some painted fragments of these boards lie on the floor. Rib after rib of the roof has fallen; one more rib is shortly bound to go; the trenails having yielded which bound the beams to their horizontal brace, the ponderous timbers act as levers, thrusting outwards the wall-plate where their lower extremities rest. The winds shake these levers, and threaten the wall on which they are as yet barely poised. A very little trouble would keep the roof from falling for many a year to come. The church dates from the beginning of the fourteenth century. The paintings are not quite so old. The sand has drifted above the graveyard-wall and re-interred a thousand dead, and a lovely carpet of verdure has veiled the stones. Wild herbs, brambles, and obscene shrubs encumber the chancel and aisleless nave, across which stretch the beams of the rood-screen and an ancient gallery. No door nor any glass remains, and the salt spray, breezes, and dry sands have their will. A fisherman dries his nets on the altar-tombs; and these memorials slope at all angles, letting their slabs, inscribed with old Welsh names and prayers, slide to the earth, to be half covered by wild flowers and herbage of the most sumptuous green. The pathos of the scene, although it varies with every change of light and shade in colour, is perfect, and seems to demand expression at the hand of some masters of the sentiment of tone and tint, like Mr. A. W. Hunt or Mr. Inchbold."

LLANWENLLWYFO, ANGLESEY.—"H. R. H.," who has lately visited this old church, writes to draw attention to several inaccuracies in the account given by "H. L. J." in the Third Series, vol. v, p. 170: 1. "That it has since (1844) been rebuilt", whereas the old church has been left standing, but disused, and a new church built on another site, about a mile distant from the old one.

2. In the third line of the inscription on the screen there is an omission after "all this worke of wood" of the words "to be don", without which the legend is manifestly incomplete.

3. The Welsh inscription, which as given is unintelligible, should be read "Car Dduw, Aurhydedda ac Ofna Fo", and is simply the Welsh rendering of the preceding Latin formula, "Deum cole, ama et time."

4. The font, which is described as "the only relic of a much earlier church, probably of the twelfth century", has the same date engraved upon it as is found on the screen and the pulpit, viz. 1610. This latter date probably refers to a re-chiseling; but it is disappointing to find so much incorrectness in so small a compass, as it

tends to throw discredit upon other descriptions in "*Mona Mediæva*." We trust, however, that this may be a solitary instance, due perhaps to imperfect rubbings or an unskilled copyist. Should



there be any other like cases, we trust that our Anglesey Secretaries will note them down, and forward their corrections for our pages.

EDD.

CELT FOUND NEAR CERRIGYDRUDION.—On a hill to the east of Cerrigydrudion is a fortification, once occupied, says local tradition, by the famous Caractacus, but at present roamed over by small Welsh sheep. This hill-defence of olden times is variously named; but "Penygaer" and "Penymount" will enable the inquiring stranger to find it out. The camp is surrounded by enclosures. On one of these was lately found a bronze celt of diminutive size, four inches and one-sixth long, and one inch and three-quarters broad at the bottom. It is of the usual shape, with small-holed handle on one side, and grooved on its broader sides. The celt was picked up by a farmer on the "fridd" that runs up to the fortification on its eastern side. It appears that he picked it up, and observing that it was metal he took it to the Cerrig watchmaker, with the remark that it might be useful to him; but that he, the finder, could make no use of it. Mr. Jones, the watchmaker, had no idea what it was, but he showed it to Mr. Bevan of New College, Oxford, and tutor to the Rector of Cerrigydrudion's sons, who knew what it was, and securing it, transferred it to a member who is about to deposit it in the Powysland Museum in Welshpool, where it will be safe from risks, and available for inspection.

E. O.

LLECHYTRIBWDD CROMLECH.—The meaning of this name is made, on p. 142 *suprà*, to be the "Stone of the Three Graves", and there is no doubt that the component parts of the word do suggest such an interpretation; but the much more likely meaning is that other, which the name admits of equally well, and which is at the same time singularly descriptive of its form, "The Tripod Slab or Stone."

T.

Reviews.

TRANSACTIONS OF THE ROYAL NATIONAL EISTEDDFOD OF WALES, HELD AT CARDIFF, AUGUST 6TH, 7TH, 8TH, AND 9TH 1883. Dedicated, by Special Permission, to Her Majesty the Queen. Edited by DAVID TUDOR EVANS. Cardiff: South Wales Printing Works, 75, St. Mary Street. 1884.

IN this goodly octavo volume of more than five hundred closely printed pages we have a full account, descriptive and critical, of the proceedings at the Cardiff Eisteddfod of last year, with the addresses of the Presidents, the critiques of the Adjudicators, and some of the successful compositions in prose, poetry, and music, Welsh and English; the whole being prefaced with a brief but interesting history of the Eisteddfod as a national institution. Arguing from the analogy of the kindred Gauls, the Editor quotes the testimony of Strabo and Diodorus to the dignity and influence of the Bards, side by side with the soothsayers and Druids; recalls the witness of Cæsar; brings the Laws of Hywel Dda to bear upon their privileges; and cites the testimony of Thomas Stephens, a diligent and discriminative student of early Welsh literature and customs, to the effect that "in the eleventh century the Welsh had an ancient literature, a language which had been forming for many centuries, and was always used as the vehicle for the transmission of thought; and an order of bards possessing great influence over the popular mind, and held high in public estimation." The Regulations issued by Bleddyn ap Cynfyn in 1070; the great Eisteddfods held by Gruffydd ap Cynan at Caerwys, and by Gruffydd ap Rhys in Ystrad Tywi, in the twelfth century; their cessation with the national independence, their temporary revival under Elizabeth, their long sleep till the end of the last century, and their recent revival and great popularity,—these are all touched upon in the Introduction. Whether this popularity, however, can long continue without something more of union, system, and common control, than now exists, is a matter of great doubt; and we will add, from our own experience, that there must be far stricter regulations with regard to plagiarism than now exist, both in the interests of the competitors and of the institution itself.

Although, as might be expected, most of the subjects proposed for competition were of modern and local character, there occur in the Index three or four which come more directly under our cognizance as matters of archæology, *e.g.*—

1. "The History of Welsh Literature from 1300 to 1650." Turning to p. 204 we are told that this was a renewal of a prize offered at the Denbigh Eisteddfod in 1882, and that the best essay on the

present occasion, though it "does not show critical faculties of the highest order, yet it contains such a vast store of learning concerning the literature of our country in the period alluded to, that it would be a great misfortune to withhold it from the public." The Essay itself is not given in the *Transactions*; but we trust it may not be long before it is published, and that it will be found to worthily follow up the line which Mr. Stephens has so well worked out down to that period.

2. "The Periodical Literature of Wales during the Present Century." This is a useful summary of the periodicals of the period, and is interesting as showing the great number and the distinctive character of the magazines and journals that have been issued in succession from the Welsh press. They vary, however, greatly in the fulness of their treatment, and are very unequally handled, e.g., "*The Cambrian Quarterly Magazine*, published in London for a Mr. P. B. Williams, who was assisted by eminent Welsh scholars. It treated of Welsh history and literature. It is not known how long it was published." We should like to have been told whether it was Mr. Peter Bayly Williams or Mr. Pryce Buckley Williams that was intended, and who the contributors were; and it is curious that it was not known that five volumes were published, the last of which was issued in October 1833.

Of our own Journal the notice is very scant: "*Archæologia Cambrensis*. An English quarterly devoted to Welsh antiquities, and edited by the Rev. H. Longueville Jones. It contains a vast amount of information about Wales. It was first published in London, and afterwards at Tenby by Mr. Mason." There is no notice whatever of Mr. H. Longueville Jones' co-Editor, the Rev. John Williams (Ab Ithel), who was also the originator of the Association. Nor does the compiler appear to be aware of the several Series through which it has passed, nor of the present *locale* of its publication.

A considerable amount of handy information has, nevertheless, been brought together under the two hundred and twenty publications which are enumerated, and it will form a nucleus for a more complete account of the periodical literature of this century at some future time.

3. "Cymro-Celtic Names of Places in England" elicited seven competitions, none of which, however, ranked very high in the opinion of the Adjudicator, Professor Rhys. "But this", he adds, "need not surprise any one, as there are probably not half-a-dozen scholars in Europe who could do justice to the subject." The one to which the prize was awarded is given in full, and has brought together a mass of material which some future philologist will be grateful for.

We cannot refrain, in closing this notice, from a passing word of praise for the Prize Poem on "Llandaff", a poem which, for its plan and execution, its spirit and imagery, bespeaks much power and the possession of the true "awen".

Cambrïan Archaeological Association.

THE THIRTY-NINTH ANNUAL MEETING

WAS HELD AT

BALA

ON

MONDAY, AUGUST 18TH, 1884,

AND FOLLOWING DAYS.

PRESIDENT.

SIR WATKIN WILLIAMS-WYNN, BART., M.P.

The arrangements for the Meeting were made by the following

LOCAL COMMITTEE.

R. J. LL. PRICE, Esq., CHAIRMAN.

O. RICHARDS, Esq., M.D., VICE-CHAIRMAN.

W. R. M. Wynne, Esq., Peniarth
Henry Robertson, Esq., M.P., Palè
Very Rev. the Dean (Lewis) of Bangor
O. S. Wynne, Esq., Plas Newydd
Col. Jones, E.E., Bryntegid
C. Owen, Esq., Hengwrt-ucha
Col. Evans-Lloyd, Moel y Garnedd
C. R. Williams, Esq., Dolmelynlyn
John Williams, Esq., Gwernhefin
H. Lloyd Williams, Esq., Dolgelley
E. Jones Williams, Esq., Dolgelley
Captain Jones, Fron
Rev. Canon Richardson, Corwen
Rev. R. Owen, Llanfor
Rev. R. Roberts, Llanfachreth
Rev. J. R. Morgan, Bryncoedifor
Rev. William Roberts, Llangower

Rev. D. Davies, B.A., Bala
Rev. Dr. Edwards, ditto
Rev. Ellis Edwards, M.A., ditto
Rev. Michael D. Jones, ditto
Rev. Thomas Lewis, B.A., ditto
Rev. Hugh Williams, M.A., ditto
Rev. J. G. Davies, Llanuwchllyn
R. Jones, Esq., Plasyracre
D. Tannatt Price, Esq., Bronwylfa,
Llanderfel
T. H. Williams, Esq., Llwyn
W. Williams, Esq., Macesyrhedydd
Dr. Jones, Bryntegid
Dr. Jones, Bala
Dr. Hughes, ditto
Evan Jones, Esq.
J. C. Evans, Esq.

Local Treasurer.

J. R. Hughes, Esq., N. P. Bank, Bala.

Local Secretary.

Rev. W. Hughes, Llanuwchllyn, Bala.

REPORT OF MEETING.

MONDAY, AUGUST 18TH.

THE Committee having first met at 8.15 P.M., for the consideration of the Annual Report and other business connected with the Association, the Public Meeting commenced at 9 P.M. in the County Hall, when Canon Thomas moved that, in the absence of the outgoing President, Mr. C. E. G. Philipps of Picton Castle, Pembroke-shire, Mr. Frederick Lloyd Philipps, of Penty Park, should take the chair.

The Chairman having called upon the Hon. Secretary to read a letter from the retiring President, thanking the Association for the honour they had done him at Fishguard last year, and regretting his inability to be present on this occasion at Bala, passed a well merited encomium on the genial and active interest which Mr. Philipps had manifested in the proceedings of the Association, and then called upon the President-Elect, Sir Watkin Williams-Wynn, to take his place in that chair.

The President, speaking from his seat, apologised for not rising, as he had been for many months unable to stand. He then bade the Association a hearty welcome to Merionethshire, and proceeded to enlarge on some of its objects of antiquarian interest, especially on those to be visited in the course of the next day. Caergai was the site of a Roman station of considerable importance, being a connecting link between those of Tomen y Mur and Mediolanum. The mansion house of the Vaughans, which had been built on its site, had suffered much during the civil wars, and been burnt down for the loyalty of its owner. On the rebuilding, a number of curious inscriptions were inserted into the walls; but unfortunately the foundations were so bad that the back of the house had fallen in, and was now being rebuilt. The old inscriptions would be carefully restored. But these details would be laid before them more fully in a paper by the Vicar of Llauwchllyn, who was well versed in its history. Castell Carndochan would well repay their visit, as well for the solitariness and strength of its position as also for the evidence, close to it, of the existence of gold in times past in Merionethshire. The mine stood to the east of the old Castle; but,

unluckily, as the works got deeper, and more expensive to carry on, the gold became poorer; and the shareholders, finding they had to give twenty shillings to get a pound, gave it up. He had at Wynnstay (unfortunately not at Glanllyn, otherwise he would have been glad to show it) an article made from the gold dug out of the mine, and paid as royalty. He was also happy in the possession of a golden torque which had been found somewhere near Cader Idris, and which further proved the knowledge and the use of gold by the ancient Britons, even if there had been any doubt about the accuracy of the title of "Eurdorchog", *i.e.*, "Golden-Torqued", given to some of the early British chieftains. In Llanuwchllyn Church there is a fine monumental effigy of an armed warrior of the latter half of the fourteenth century, and happily it has been preserved un mutilated through the many changes of the past down to the present day. At Llangower Church, on the side of the Lake, will be seen a curiosity in the shape of a horse-bier; and I recollect the time when we used to joke our English friends who came down here, by telling them that it was a custom in Wales to expose the dead upon a horse-bier.¹ It is the general belief hereabout that the Dee passes through the Lake without mixing with its waters; and it is a curious fact that whilst salmon are now caught both above and below the Lake, they are never taken in it. Where the Dee rises is a disputed point. Some maintain that it is not properly the Dee until it leaves the Lake; others trace its source in different streams in Blaen Lliw, Y Dduallt, and Pantgwyn. For his own part, he thought it was Y Dduallt, which was Little Dee above, and became Great Dee down below. All about this country they would find a great number of ancient British remains, such as camps, entrenchments, mounds, and castells; and in the lower valley of the Dee, on the borders of Cheshire, Denbighshire, Flintshire, and Shropshire, were many more. One of the largest of all was at Old Oswestry; but they were very numerous along the lines of the two Dykes, Offa's and Watt's. They were very curious, and for the most part well known to archæologists. He next expressed his readiness to give any assistance in his power in any examination that might be deemed desirable, and concluded by thanking the Association very cordially for the honour they had conferred upon him by making him, for a second time, their President.

Mr. F. Lloyd Philipps, in proposing a vote of thanks to Sir Watkin for his address, referred feelingly to the difficulties in spite of which he had so willingly consented to occupy once again the presidential chair.

Mr. Davies-Cooke, in seconding the motion, said they were the more glad to see Sir Watkin there among them after the great shock he had had in London. He hoped their archæological meetings in North Wales would lead in time to a really good history of the antiquities and the places of interest in it. Pennant, years ago,

¹ For an account of this, with an illustration, see above, pp. 304-305.

had written a most interesting work ; but from that time it did not seem to him that any similar work of permanent excellence had appeared. There were, indeed, plenty of local Guides ; but what he desiderated was some such history as Dugdale's *History of Warwickshire*. He saw no reason why the counties of Wales should not have their histories as much as those of England. He had lately visited an old farmhouse on the estate of Colonel Williams of Craig-ydon, which had a coat of arms over the door ; but no one was able to give him any information about it. If clergymen would write a history of their parishes, and take note of their features of interest of various kinds, some one might be found to collect, weed, and arrange them so as to work out a county history.

Mr. R. J. Lloyd Price, as Chairman of the Local Committee, had been deputed to offer a welcome to the Association on their visit to Bala, and he desired to congratulate them on the very favourable weather with which their visit was opened. He was afraid they had not many antiquities to boast of in Penllyn ; but he hoped to see them at an old house of his, Rhiwaedog, to which some historical interest attached. An ancient pedigree of the families of Rhiwllas and Rhiwaedog had been lost ; but he hoped to show them a beautiful transcript made by a son of one of their members. One gentleman figured in it as the father of twenty sons and two daughters.

Dr. Owen Richards supported very warmly their Chairman's welcome, and trusted that their visit would be pleasant and successful.

The Rev. R. Trevor Owen then read the following

REPORT.

"The eight and thirty years of the existence of the Association have each been marked by a General Meeting of its members in some part or other of the Principality or its borders, save on two occasions, on which it extended its visit to the Isle of Man and Cornwall. These Annual Meetings have been so arranged as to take in succession the most interesting parts of the country, so that it will be readily seen that it becomes year by year more difficult to fix upon a centre where some untrodden ground shall still be found side by side with what, from the necessities of the case, must be already well trodden and familiar. In some cases, indeed, the same town has been made for the second time our trysting place ; and although we have not met before at Bala, we are conscious that even Merionethshire cannot now supply much that is unfamiliar, not to say new.

"From Dolgelly in 1850, and from Portmadoc in 1868, most of the western portion of this county has been visited and examined, so that if the field is now curtailed for us, we must be content with doing our work more thoroughly ; and this is only rendered possible for us by the aid of those former researches which we have now to supplement and complete ; and in this respect we confidently hope

that our Meeting this year will be no less valuable to the cause of Cambrian archæology than its predecessors have been. Indeed, it is one of the aims of our Association to kindle and foster a spirit of local interest in the history and antiquities of the districts which from time to time it visits; and it has been a frequent result of such meetings that—(1), objects of antiquarian interest, previously little thought of, have been brought to light, their uses explained, and their value made known; (2), greater care has been secured for objects previously known, and more solicitude for their preservation; (3), the pages of the *Archæologia Cambrensis* have been enriched with full accounts and admirable illustrations of the more important objects; (4), ancient MSS. bearing on the history of persons, places, and objects, and throwing much light upon the past, have been transcribed and printed in our pages; (5), and that thus copious materials have been collected together, from which some future historian may elaborate the story of county and national history.

“The years which have passed since the first Meeting of the Association held in this county, at Dolgelley in 1850, have witnessed many changes in its *personnel*, and some crises in its fortunes; but it has kept on throughout steadily pursuing its great purpose, gathering information, fostering inquiry, recording facts, and formulating theories, until the four volumes of the First Series (which was all its store in 1850) have developed into eight and thirty, forming four completed Series, besides several valuable Supplements; indeed, so abundant have these materials become, and so varied the contents of the volumes, that it is a work of no small preliminary labour to discover how much, and in what volumes, the information required is to be found. It is, therefore, proposed as a very practical problem for this Meeting to solve, in what form it will be best to supply an index to the whole.

“The number of members of the Association in 1850 was one hundred and nineteen, and of these thirty-one are still surviving, and among the most helpful and devoted of our body; but of those who took an active part in the Meeting that year at Dolgelley, not one is present here to-day; almost all have passed away. But we desire here, in his own county, to pay this passing tribute to the memory of our then President, the most learned Merionethshire antiquary since the days of Robert Vaughan of Hengwrt, Mr. W. W. E. Wynne of Peniarth.

“But besides the ravages of death, the wear and tear of years, a combination of circumstances have co-operated to deprive us this year of the presence and the guidance of our veteran authorities,—Professor Babington, Mr. Banks, Mr. Barnwell, Mr. Bloxam, Professor Rhys, and Professor Westwood, are all of them, from one or other of these various causes, unavoidably absent. Those, therefore, who are present meet to-day on almost new conditions; and it behoves every member, as a loyal archæologist, to put his shoulder to the wheel, and, as if all depended upon him, to do his very best

to promote the aims and the success of the Cambrian Archæological Association.

"In more than one Annual Report the Committee have had to complain of the dilatoriness with which the annual subscriptions have been paid in,—a dilatoriness which has caused much trouble to the Treasurer, and greatly hampered the success of the Journal. With an average number of 250 to 300 members, the average subscriptions for the last seven years have been exactly £200; and in 1883 the subscriptions and arrears received were only £154 17s., whilst the roll of members reached close upon 300. Our Treasurer, therefore, we need not be surprised to learn, asks us, after ten years of laborious service, to relieve him of his duties; and the Committee, whilst cordially acknowledging its obligations to Mr. Barnwell, have the satisfaction of announcing that Mr. R. W. Banks, than whom no one could be found better suited by devotion to archæology, combined with habits of business, has consented to undertake the office. Another change is necessitated by the resignation, by Mr. Robinson, of the office of General Secretary for South Wales, which he has held since 1874; but which, owing to the pressure of business engagements, he regrets he is no longer able to do justice to. Mr. Laws of Tenby, who has done good service in Pembrokeshire, has consented to take his place.

"The Committee recommend that

"Richard Henry Wood, Esq., F.S.A., F.R.G.S.,
The Rev. Edward L. Barnwell, M.A., F.S.A. Scot.,
The Rev. Evan Lewis, M.A., Dean Designate of Bangor,

be added to the list of Vice-Presidents of the Association.

"To fill the vacancies which occur this year in the Committee, the following names are recommended :

"G. E. Robinson, Esq.;

and for re-election,

The Rev. Hugh Prichard,
Arthur Gore, Esq.,
William Trevor Parkins, Esq.,
Ernest Hartland, Esq.

"The following names are submitted for membership and confirmation :

"NORTH WALES.

"Blezard, R. Esq., Pool Park, Ruthin
James, Rev. Thomas, Llanarmon M.M. Vicarage, Oswestry
Jones, Rev. Michael D., Bala
Librarian, C. M. College, Bala
Richards, O., Esq., M.D., Fronheulog, Bala
Vaughan, John E., Esq., Nannau, Dolgelly.

"SOUTH WALES.

Harris, J., Esq., Assistant Editor, *Western Mail*, Cardiff
James, Charles Russell, Esq., Barrister-at-Law, Merthyr

James, Gwilym, Esq., Barrister-at-Law, Merthyr
 James, John, Esq., Barrister-at-Law, Merthyr
 Jones, James Jenkin, Esq., Wellfield, Carmarthen
 Thomas, William, Esq., Medical Hall, Bulith
 Williams, Rev. Herbert, M.A., The Vicarage, Brecon.

“ ENGLAND, ETC.

Baker, Arthur, Esq., 14, Warwick Gardens, Kensington
 Bulkeley-Owen, Rev. T. M., M.A., Tedsmore Hall, West
 Felton, Shropshire
 Jones, Edward, Esq., Chetwynd End, Newport, Salop
 Price, Capt. Spencer, 2, Dorset Square, London, N.W.
 Toronto College, the Librarian
 Wilkinson, Capt., R.E., Ordnance Survey Office, Chester.

“ The names also of Mons. Alexandre de Bertrand, Paris, and
 Mons. F. M. Luzel, Ploaret, Côtes du Nord, are submitted as Hon.
 Members.

“ The Committee has this year again the satisfaction of enumerat-
 ing among the works either issued from the press, or in an advanced
 state of preparation, by its members, the following :—

“ (1.) The fourth volume of the *History of Powys Fadog*, by
 J. Y. W. Lloyd, Esq., M.A., K.S.G. A large amount of local and
 family history has been brought together, at much labour and ex-
 pense, from many sources; and though much of it has already
 appeared in our pages, it is an advantage to have it compacted in
 this new form. Mr. Lloyd has conferred an obligation on the anti-
 quaries and genealogists of that division of ancient Powys called
 “ Powys Fadog”, of which this part of Merionethshire formed a
 part, and so has helped on materially the purpose and success of
 this Meeting.

“ (2.) A work by Mr. G. T. Clark of Dowlais, on military archi-
 tecture; of which, in its connection with the castles of the land, it
 is enough to say that he has no equal to dispute his right to speak
 with authority.

“ (3.) From the same pen we are promised a volume on *The Gene-
 alogies of Glamorgan*, a work which promises to be of singular com-
 pleteness and clearness of arrangement, as shown by the specimen
 given in the prospectus.

“ (4.) *The Old Stone Crosses of the Vale of Clwyd*, by the Rev. Elias
 Owen, one of our Local Secretaries for Denbighshire, with copious
 illustrations, is nearly ready for issue.

“ (5.) *The History of the Literature of Wales*, by Mr. C. Wilkins,
 one of our Local Secretaries for Glamorganshire, is also all but
 ready, and is intended to be a continuation of and companion to
 the late Mr. Stephens' *Literature of the Kymry*.

“ In the Journal itself we have specially to notice Mr. Davies'
 valuable articles on the “ Celtic Element in Old English Literature,
 and in the Folk-Lore of some of the English Counties”, showing

how largely the Celts have influenced the language of their conquerors, and controverting the theory that they were destroyed by them, or expelled from the soil; and the completion of Mr. Banks' annotated chartulary of the Priory of St. John, Brecon. The Fifth Series will contain the "Notes on the Earlier Churches of Wales", which a former President, Sir Stephen Richard Glynné, Bart., completed during his life-long devotion to the services of ecclesiology!

"We have also to acknowledge the kindness of Mr. Wood in presenting this year the engraving of the venerable Treasurer, the Rev. Edward L. Barnwell, just as last year we had to thank him for the like service in the case of Mr. Matthew Holbeche Bloxam."

Mr. R. H. Wood, in moving the adoption of the Report, referred to its satisfactory character in all but one respect,—that part of it which referred to the long list of arrears of subscriptions. The Report showed that the Association continued its course of usefulness, and of doing good work.

Mr. Howel Lloyd, seconding the motion, referred to the statement that no work of great importance had been done in succession to that of Pennant, and said the Report itself referred to a work which might save them from the stigma of having done nothing in that direction, that was the work of the Chevalier Lloyd, which had now reached its fourth volume, and which was enriched by some beautiful illustrations of old remains in the country, and also of heraldic coats of arms. The work threw a very considerable light upon the history of the old families of the country, and especially of that part of it in which they had the fortune to live. He was happy to be able to add to the information already given, that the fifth volume was in course of preparation, and that the Chevalier had written to him a few days ago to say that the sixth volume was finished, but that the state of his health precluded his writing any more. Referring to the family achievement in connection with Rhiwaedog, to which Mr. Price had referred, Mr. Lloyd said if Mr. Price had not lost his pedigree, he might have learnt that one of his own ancestors had certainly equalled, if he had not exceeded, the feat he had referred to. If he recollected aright, Colonel William Price had at least two and twenty children (he was not sure if it was not three and twenty), nine of whom died in infancy, but all the rest lived to a considerable age. Giving the history of the house, he stated that Colonel Price was an ardent Royalist, who married one of the coheiresses of David Holland of Kinmel; but the other coheiress married Colonel, afterwards Sir John Carter, the Parliamentary officer to whom Colonel Price sold his wife's share in the property. They were not, in that neighbourhood, quite so destitute of objects of antiquarian interest as it might be supposed. After referring to the different readings of the inscription on the famous stone in Llanfor Church (an inscription which Professor Rhys considered as proof that the place was originally founded by the Romans, Mr. Lloyd proceeded to refer to the encampments

of the country, and stated his belief that many of them were still unexplored in that neighbourhood. It was very desirable to have them examined and accurately described, in order to distinguish which might have been British, which Roman, and which were founded by the English in their aggressive attempts upon what he was afraid he must call the liberties of the ancient British population. After referring to the desirableness of exploring the ancient encampments, Mr. Lloyd said there was a considerable number of old mansions in the county which it would be very useful to investigate, and of the interest attaching to which he thought many must be unconscious. It was not sufficiently considered that those old mansions were built so long ago as the twelfth, the thirteenth, and the fourteenth centuries, or earlier still, and that they were in a style of architecture perfectly unknown to them in the present day. Those houses were still as strong as they ever were, although not so convenient for domestic purposes. But such houses were of very great interest; and he should be glad to take that opportunity of saying that anybody who would take a photograph of those houses, and send them to the Journal, would be doing a work of great historical value. He might mention two of the houses which had great interest for them. One was Plas y Ward, a house which belonged to Sir Watkin. He heard it was shortly to be pulled down in order to make it more convenient; but he hoped it would not be allowed to disappear without very accurate drawings being taken of it. The other house was Ucheldre, at the back of Rûg, which formerly belonged to the family of the Meyricks, of which the Meyricks of Bodorgan were a branch. At Corwen some of the old furniture from that house was to be seen; and he might mention that an old celt found in digging out the railway there would also be seen. It was of very beautiful workmanship, and formed an interesting link to the history of the workers of the bronze period in this country. Many of the farmhouses in this neighbourhood were originally, he believed, held by freeholders and persons who boasted a descent from the lords of Penllyn. From his own knowledge he thought that the ancient descent of many of the persons who lived in the neighbourhood was a matter of great interest to themselves. Mr. Lloyd then gave an account of a request which he had received from America, from a gentleman who said his ancestors resided in the neighbourhood of Rhiwlas, and who wished to have his descent traced. One of the facts the gentleman gave was that he was descended from Rhirid Vlaidd, lord of Penllyn. The gentleman, whose name was Mr. Howard Jenkins, was the editor of a paper called *The American at Philadelphia*. He (Mr. Lloyd) investigated the matter, and since then Mr. Jenkins had published a book on the name of Gwynedd; and he said that in the neighbourhood of Philadelphia there was a district called Gwynedd, to perpetuate the name of the country from which he came. The place from which Mr. Jenkins' ancestors emigrated, about 1710, was called Coedyfod, about a mile from Rhiw-

las, in the direction of Festiniog. Mr. Jenkins said he thought his ancestors were tenants of Rûg; but he had good reason to believe that they were independent freeholders. The whole population of that country formerly was a great tribe or clan, which boasted to have descended from the great lord of Penllyn, Rhirid Vlaidd, who was also lord of Ruyton-Eleven-Towns, in Shropshire, and from whom the family of the Myddeltons of Chirk Castle claimed descent.

The Rev. Canon Thomas asked to be allowed to discharge a duty before the motion was put. It was to read to them the parting words of Mr. Barnwell, who had been such an active member of the Association in times of great difficulty. In his letter Mr. Barnwell said it was with sincere regret that he informed them that bodily infirmities at last compelled him to resign the office of Treasurer, which he had held for so many years in connection with the Society; for he said, as far as active exertions went, he was as good as dead. After expressing in graceful terms his regret at their loss of the services of Mr. Barnwell, Canon Thomas proceeded to say that the district from which the American gentleman referred to by Mr. Howel Lloyd came was Powys, not Gwynedd; and referring to the President's allusion to the source of the Dee, he said the Duallt was the Niger Mons, or Black Mountain, connected with the Cistercian Abbey of Kymmer; but the Dee in Dyfrdwy did not mean "du" (black) at all, but was equivalent to "dwyf" (divine).

The Report was then adopted.

The Rev. Robert Jones, Rector of Bala, then gave an interesting address dealing with the archæological remains of the district; and the Rev. William Hughes read a paper on the parish of Llanuwchllyn, in which he gave an account of some of the objects of antiquarian interest in the parish. This paper will be printed in the Journal.

The President then thanked the speaker and writer of the paper, and the Hon. Secretary read out the programme for the next day.

TUESDAY, AUGUST 19.

The active work of the week began with a visit, soon after nine o'clock, to the Museum, provided in one of the rooms of the Calvinistic Methodist College. The chief interest centred in the collection of old Welsh books, including some manuscript volumes of early Welsh poetry, some bronze celts and spear-heads from Fronheulog, and a curious, suspended alms-box with an ingenious contrivance of teeth to prevent the extraction of money through the orifice, which had been in use within living memory in Dolgelley Church.

Thence, on foot, to Tomen y Bala, a lofty, circular mound, 18 yards in diameter at the top, and with the once surrounding moat filled in. Its purpose would appear to have been to guard the great road that passed that way from Caergai to Chester. There is another a little lower down, called Tomen y Castell; and a third

stands at the lower end of the Lake, known as Castell Grono, guarding the ford and pass into Montgomeryshire.

At half-past ten the carriages started for Llanycil, where the church, dedicated in the name of St. Beuno, has lately been restored. Outside are altar-tombs with shields of arms; one to John Vaughan of Cefn Bodig in this parish, who was M.P. for the county in 1654, and died in 1671; the other to Catherine, daughter of John Lloyd of Rhagat, gent., who died in 1695. Within the church is a tablet to Evan Lloyd, M.A., of Frondderw, *ob.* 1776, with some lines¹ written by John Wilkes, his companion in the Fleet Prison, to which he had been committed for a libel on Mr. Price of Rhiwlas. The key of the church is curious, being supposed to represent the name Llanycil; the LL and Y being shown in the wards; and the CIL, or recess, indicated by the hollow barrel. In the churchyard lies buried the Rev. Thomas Charles, a native of the parish, and one of the founders of Welsh Calvinistic Methodism.

The Roman station of Caergai, with its well preserved fosse and vallum, occupies the crest of the bank so called; and near the centre of the square stands the old mansion, now used as a farmhouse. The vallum is best shown on the western side, the eastern having been almost levelled away. At a little distance an outer dyke encloses a considerable circuit, probably 6 or 8 acres; and on the north-western side are large quantities of boulders, some standing as if they had formed a scarpment or chevaux-de-frise, and others disposed as if they had been the foundations of primitive buildings.

A stiff climb past the abandoned gold-mine, and up the steep side of Ffridd Helyg y Moch, brought us to the ruined castle of Carndochan. But little now remains of the old fortress; and it is not known either when it was built, or how and when it was destroyed. Its position is very wild and commanding, over-awing as it does the pass along the old Roman road from Caergai to Mons Heriri in one direction, and to Drws Ardudwy and Harlech in another. This road continued to be, until comparatively recent times, the main artery of communication between the east and the west of Merionethshire. It is just such a post as we may conceive Rhirid Flaidd, the potent lord of Penllyn, to have occupied in the middle of the twelfth century as his military stronghold, standing on the very confines of Powys and Gwynedd. In the time of Edward III it was held by Madoc ap Iorwerth, great-grandson of Rhirid, on the condition of protecting the King's judges on their circuit through this part of the country. The ground-plan and the construction resemble very closely those of Ewloe Castle in Flintshire, as Mr. Davies-Cooke, the owner of that interesting ruin,

¹ "Oh pleasing poet! Friend for ever dear!
Thy memory claims the tribute of a tear.
In thee was joined whate'er mankind admire:
Keen wit, strong sense, the poet's, patriot's fire,
Tempered with gentleness. Such gifts were thine;
Such gifts with heartfelt anguish we resign."

informed us; and that castle was built in the end of the twelfth or very early in the thirteenth century.

At the church of Llanuwchllyn, dedicated to St. Demiol, and lately rebuilt, the fine effigy of Ieuan ap Gruffydd, grandson of the above mentioned Madoc ap Iorwerth, who died in 1370, was carefully sketched by Mr. W. G. Smith, and will in due time appear in the Journal. The Communion-plate comprises a paten,—date-mark, 1725; and a chalice, “the cup of Llanywllin”, stamped with a wolf’s head, of a little earlier date.

At the little church of Llangower, prettily situated on the southern bank of the Lake, the horse-bier was an object of great curiosity. This also was sketched by Mr. Smith, and an engraving and description given in the present Number (p. 304-5). It is now kept under the shelter of a fine old yew-tree, but is fast decaying away. The church was rebuilt between 1778 and 1782, on the old foundations, which show courses of huge stones; as, indeed, is the case in many others in this county. It was restored in 1871, and has nothing of much interest.

In the churchyard is a curious altar-tomb representing somewhat grimly a box with a lock in front, and hinges at the back. “The Cuppe of Llangowayr” dates from the beginning of the last century, and bears the initials T. E. : I. N. : E. W.

Passing Castell Grono, which shows not only the circular mound, but also remains of the ballium, the party reached the interesting old mansion of Rhiwaedog, where Mr. Lloyd Price, the owner, hospitably entertained us with tea, and exhibited the precious pebble of Owen Gwynedd; and Colonel Evans-Lloyd read a paper, now printed in the Journal, on the history of the house and its ancient possessors.

A vote of thanks to the host was passed on the motion of Mr. Wood.

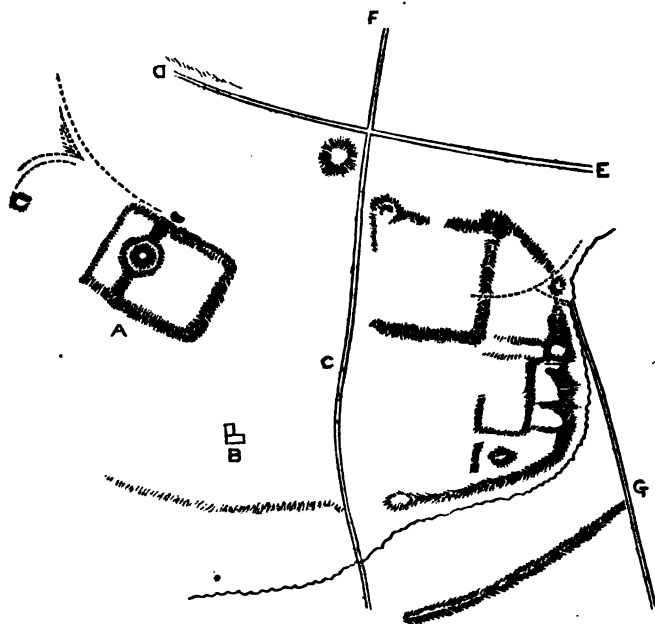
At the Evening Meeting, held in the County Hall, the chair, in the absence of the President, was taken by Mr. F. Lloyd Philipps, who called upon Canon Thomas to give a *résumé* of the day’s proceedings; after which Mr. Pryce Jones read portions of an essay on the house of Rhiwaedog; and the Chairman having thanked him, called again upon Canon Thomas to read the paper on “Merionethshire Six Hundred Years Ago”, which is printed in the current issue.

WEDNESDAY, AUGUST 20.

- At 9 A.M. a goodly muster started from Bala Station, by the lately opened Festiniog Line, up the Valley of the Tryweryn; past the ancient cell of Mochraiad, near Llyn Arenig, once belonging to the monks of Ystrad Marchell; and down the wild Valley of the Pryssor, with the scant remains of its solitary castle; on to Maentwrog Station, whence a sharp, rough walk of rather more

than a mile brought us to the site of the Roman station of Mons Heriri, now Tomen y Mur. On the way, when nearing the great Tomen (A), a portion of paved road, 4 yards wide, was hit upon, just at a point where a series of raised banks curtained the approach.

When the summit had been reached, and a general survey taken of the position and its relation to the far distant features of the country, the Secretary, Mr. Trevor Owen, read copious extracts from the Journal for 1871, giving the main points of its history to that date, from the pen of Mr. Barnwell. The accompanying plan will make it more easily understood.



- A. Tomen y Mur.
- B. Hypocaust discovered by Dr. Lloyd.
- C. Sarn Helen, leading towards F, Conovium.
- D. Another Roman road from D, Segontium, towards E, Caergai and Deva.
- G. An old road, uncertain.

“The two main roads that ran north and south through Britannia Secunda were the Sarn Helen, starting from Carmarthen (Mardunum), and terminating in Segontium, by the route of Llanio and Penalt; and the road from Neath, or near Neath (Nidum), by Castell Collen, Caersws, and Mediolanum, where, turning sharp to the left, a branch passed somewhere near Bala, and so on to Carnarvon,

while the main line continued straight on to Chester (Deva). These two lines crossed each other at Tomen y Mur (Mons Heriri), the first mentioned of the two being almost continued from that point direct to Caerhun (Conovium), near the present Conway. The importance of this position, not only as the centre of four great communications, but commanding, from its elevation, a full view of Cardigan Bay as far as Bardsey Island, must have been considerable; and such seems to have been the opinion of the Romans if we may judge from the care and labour bestowed upon the works. From certain causes, however, it seems to have been little frequented after the withdrawal of the Roman legions from Britain. Other lines of communication had been made which better suited the general mass of the population, while the original object of a position so strongly fortified, and so elevated, no longer existed. The camp then became less well known; and Pennant, writing as if the discovery of the camp on his part was a new one, alluded to the frequent finding of urns and coins there, and of its communicating with the Sarn Helen; but he did not seem to suspect that he had found the important station of Mons Heriri, although he notices the extensive view from it, and its 'commanding a number of passes to the lesser parts of this mountainous district.' Pennant spoke of the 'vestiges of a wall', which were probably the remains of a wall later than those of the camp itself. The late Mr. Lloyd made some excavations, and brought to light a hypocaust (B) and several objects of interest, some of which are at present in the British Museum; the rest remaining, according to report, in the hands of some members of his family.

"In 1850, on the occasion of the Society's Meeting at Dolgelley, a part of the western side of the camp was laid open, and disclosed the Roman masonry; but even at that time doubts were entertained as to whether the work was Roman at all. In 1868 further excavations were made, and a portion of the wall and one side of a gateway were exposed. Three courses and a plinth were all that remained. On the left hand is seen the projection of the jamb beyond the face of the wall, which may have served as a stop to a gate or door suspended from the opposite jamb; but which jamb, with the contiguous wall, has been entirely destroyed by the cutting of a modern roadway into the work, so that neither the length nor breadth of the entrance-way can now be ascertained. The stones of the gutter or open drain which skirts the plinth of the jamb are beautifully squared and tooled, although of the hardest kind, and fit so accurately together that it is hardly possible to insert even the blade of a knife between the joints. The stone used is not at all local, being a dark, compact, igneous rock, and apparently some kind of trap, which may possibly be obtained between Barmouth and Tremadoc. The work is of oblong form, measuring 500 feet by 350, and slopes down towards the south-east, so that the lower part is partially protected from the west winds.

"On the higher part stands the huge mound which gives the

name of Tomen y Mur to the work, and which is connected with other walls to the outer defences of the work ; but some doubt may exist as to the age of these walls. The mound itself may be considered the most striking and remarkable feature in the whole work, situated as it is within Roman walls. Was it there before the Romans came? Did they raise it? For that it is later than the Romans is very improbable. This question cannot be answered without a thorough exploration of the mound itself, a rather serious operation. The mound itself looks more like a military than a sepulchral one ; but if it is the former, the Romans would hardly have taken the trouble to build up such a mound for mere defence whilst they were so well protected by their walls. It is, indeed, possible, that they may have wanted a more elevated look-out, and taken the trouble to provide themselves with this mound, which with the forced service of the conquered natives could have been done. Another supposition might be, that they found the mound there, and took advantage of it to incorporate it in their own work, an instance of a similar use of such a structure being illustrated at Morbychan. If the mound had been so incorporated, it was probably a sepulchral mound, for the erecting of such mounds for defensive purposes is rather of early mediæval than pre-Roman times."

Canon Thomas having stated that the article quoted referred only to that portion of the station (A) where they were then standing, and having pointed to the amphitheatre near the intersection of the two great roads, added that these appear to have been the only portions known until quite recently. These (but including only a segment of the amphitheatre, which is cut through by the boundary-wall that separates the cultivated land from the unenclosed mountain) had been purchased by the late Mr. Breese, of Portmadoc, in 1876, who had intended making a systematic exploration of the ground, and doubtless, if he had been spared, would have made many discoveries to throw light upon its surroundings. About six weeks ago he had come here, at the suggestion of Mr. Wood, to take a preliminary view of the ground to be traversed on this excursion. Mr. Williams, the Rector of Trawsfynydd, and Mr. Daniel Lewis, the son of a former Rector, accompanied him on the occasion ; and on their return from the amphitheatre, along the open ground, he had been struck, in the first place, by a hollow which looked like small quarries from which stones might have been raised for the adjoining wall ; but on going a little further he perceived a raised bank at a little distance across ground which drew from his young companion the remark, "What a splendid cricket-ground this would make!" The raised bank proved to be the vallum of a square of about 120 paces ; the western side had been cleared away. That on the south was, on the inner side, level with the enclosed ground, but sloped sharply down externally. The eastern side stands out a well defined vallum, having the entrance about half way. At the north-east angle was

another circular hollow similar to the one first noticed. This square may have been the prætorium. Following the indications of the ground, south-east from this point, the approach was seen connecting it with the road (E) in one direction, and in another with an old dyke (G), perhaps the actual Sarn Helen. A small stream, guarded by earthworks, would supply water for the garrison, who, however, would have a much more abundant source in a small lake a little north of F E. From this point, as will be seen more clearly by the plan, an artificial bank followed the little ridge above the brook, and on the inner side were evident traces of many buildings. The bank appears to have been continued, but it is not very distinct now, across the road at present known as Sarn Helen, and to have enclosed originally a large portion of the hill on which the Tomen stands. On the opposite side of the brook is an outer dyke, terminating apparently at G. Time, however, would not admit of a more thorough examination, and we must hope that some one on the spot will work more fully the entire plan; or, still better, we trust that the Ordnance surveyors will map it out with care and accuracy.

On the return to Trawsfynydd a hospitable spread was provided by Mr. and Mrs. Wood, in the Schoolroom, for the members and a large number of their tenants and neighbours whom they wished to inspire with a livelier interest in the antiquities of the district.

The Rector, in a humorous speech, welcomed the Association; and Mr. Lloyd Philipps, on behalf of the Association, proposed a vote of thanks to their hosts, which was seconded, in a Welsh speech, by Mr. William Pugh, a tenant.

Mr. Wood having returned thanks, Canon Thomas, speaking at his request in Welsh, explained the objects of their visit, and urged all of them to keep a sharp look out for, and preserve carefully, any early remains in their neighbourhood, and especially to send word of any discoveries.

After some more social toasts the party started afresh, in carriages, to Rhiwgoch, an ancient manor-house of the family of Lloyd (now a dilapidated farmhouse), on the property of the President. Mr. O. Slaney Wynne pointed out the characteristic features. The courtyard is entered through a gate-house which bears a tablet with initials, $\frac{M}{R}$ LL 1610; on a shield of arms, a chevron between three ravens with ermine in beak; and the motto, "Sequere justitiam ut invenias vitam." Robert Lloyd of Rhiwgoch was M.P. for Merionethshire in the reigns of Mary and Elizabeth. The great banqueting hall is wainscoted, and adorned with carving and heraldic devices. In the principal bedroom are the Prince of Wales' feathers, with the initials H. P. (Henricus Princeps), and the rose and thistle on either side. A lady's boudoir adjoining has some Dutch tiles with Scriptural and other devices. A flight of stone steps leads up into the centre of the attics. A description and engraving of the house is given in the Journal for 1857, Third Series, vol. iii, p. 23.

Rhiwgoch stands on the old road connecting Bala with Harlech, and following this over Pen-y Street, where Sarn Helen was crossed,

the party proceeded on foot to examine the Porius Stone. The inscription, as given in *Lapidarium Walliæ* (p. 161, and Plate lxxvii, fig. 7), and generally accepted, reads, PORIVS HIC IN TVMVLO IACIT HOMO PIANVS FVIT (there are numerals of later insertion); the word following HOMO being taken as XPIANVS, and so quoted as an early Christian monument. But Canon Thomas, on a previous visit, had read the word as PLANVS, and this reading was generally confirmed by the present inspection. This, however, will be treated more fully in a future Number.

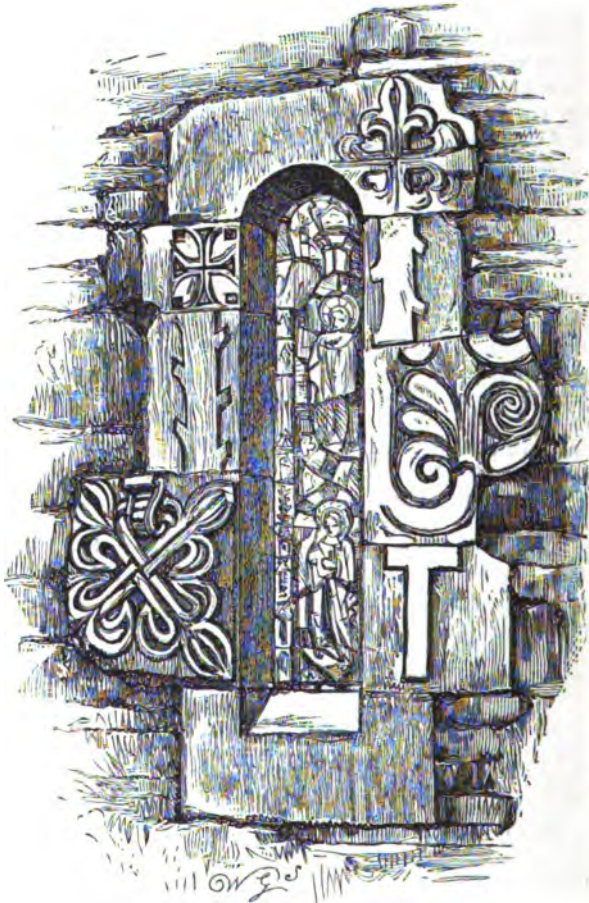
Owing to want of time, the monolith called Llech Idris, which stands in a field but a short distance off, was not visited; and for the same reason Llanelltyd Church with its inscribed stone, and Cymmer Abbey had to be passed by. Bala was reached about nine o'clock, and there was no evening meeting.

THURSDAY, AUGUST 21.

The nine o'clock train conveyed the members of the Association down the beautiful valley of the Dee to Berwyn Station, near Llan-gollen, whence a short walk brought them to the church of Llan-tysilio, which has been restored. It comprises chancel and nave, divided by a low stone screen, and north of the chancel a chapel erected in 1748 for the benefit of the tenants of Maes yr Ychain, the township in which the Abbey stands. A small loop-window in the north wall has been well utilised for the preservation of two rich pieces of painted glass representing St. James and probably St. Tysilio; and externally, for fragments of sepulchral crosses of much variety and beauty of design. (See woodcut, next page.) The font is Perpendicular, with foiled panels in good preservation. The roof also has foiled spaces, and that over the sacrarium (sometimes called "hooding") retains well wrought bands of foiled circles and the billet. The glass in the east window is memorial to the second pair of "Old Ladies of Llangollen", viz., Miss Andrew and Miss Lolley.

On reaching the beautiful ruins of Valle Crucis a pleasant surprise awaited those who had not seen it very recently. The farmhouse which used to occupy the conventual buildings has been done away with, and a new one been built about a quarter of a mile off. Much clearing of rubbish has gone on, and there is an evident desire to deal gently and reverently with it. At the same time, the alterations to which it had been subjected in the past make it very difficult to understand some of the present remains; and some doubt was expressed whether in all cases the work of repair has been well advised. The chapter-house has been opened out, and the floriated tombstone that used to form a mantelpiece in an upstairs room has been inserted in the south wall of it. A curious recess on the west side was a great puzzle as to its proper use,—whether a scriptorium, a lavatory, or a chapter clerk's sanctum. The removal

of plaster partitions has exposed an inner stair for giving access from the Abbot's quarters, over the sacristy, to the roof of the chancel and to the central tower. Many tombstones are collected in the ritual choir, one of which reads, + HIC IACET GWEIRVI[L] .. LIA OWAIN : CVIVS ANIME PPICIETVR [DE]VS AME[N] A° DO : M° C° CLXXX ;



Window in Llantysilio Church.

and this, according to Mr. Bloxam, is one of the earliest dated tombstones he had heard of; and we were able to identify it as that of Gwervyl, daughter of Owain ap Madoc, lord of Mechain Iscoed; wife of Gruffydd, son of Iorwerth Voel, lord of Chirk, Maelor Saes-

neg, and Nanheudwy, and first cousin of Madoc ap Gruffydd Maelor, the founder of the Abbey. The others were too imperfect to make them out; but a paper by Mr. Loftus Brock was read, and Mr. Arthur Baker gave an address on the architectural features of the Abbey, and to this we hope some day to recur. Meanwhile, we trust that well directed exploration may bring to light the foundations of the other conventual buildings, of which at present no indications survive. The Abbey belongs to Mr. Thomas of Coed Helen and Trevor Hall; but it is more directly cared for by his brother, Mr. Trevor Hughes.

The Pillar of Eliseg stands but a short distance from the Abbey, and appears to have given it the name of the Abbey of Llanegwestl in Valle Crucis. The upper part of the cross has been broken off, and the inscription has become illegible; but as copied out by Robert Vaughan of Hengwrt, in 1662, it ran thus :

“Concenn filius Cattelli, Cattelli filius Brohmail
Brohmail filius Eliseg, Eliseg filius Guoillauc
Concenn itaque pronepos Eliseg edificavit hunc
lapidem proavo suo Eliseg.”

Mr. Bloxam regards it as a late, perhaps one of the latest, lapidary inscriptions of the kind we have, and assigns it to about the eighth century. Cyugev died at Rome in 850. (*Brut y Tywysogion*.) From the peculiar entasis, or swelling, he believes it to have been originally a Roman pillar, and suggests that it may have been brought from Deva (Chester) or Uriconium (Wroxeter). It may have been brought, however, yet more easily from Caergwrlle along the road that passed this way in continuation of the Sarn Swa.

A steep climb brought the members to the ruins of Castell Dinas Bran, which is 1,000 feet above the level of the sea. Here Mr. Trevor Owen read extracts from Mr. Tregellas' description (*Arch. Cambrensis*, 1865, 3rd Series, vol. xi, p. 49). The walls enclose a parallelogram, 296 feet from east to west. The date belongs to the end of the twelfth or beginning of the thirteenth century, but the freestone dressings have been carried away. It was the residence of the family of the founder of Valle Crucis Abbey, which is just visible from it.

In the garden at Siamber wen are some fragments of floriated sepulchral slabs taken out of the arches of Llangollen Bridge when the cutting was being made for the railway. They are similar in character to some of those at the Abbey, which was probably used to some extent as a quarry for neighbouring buildings.

The south door of Llangollen Church, enclosed on the building of the south aisle as a sort of ante-chapel, is similar in character to the west door of the Abbey; and as this was one of its appropriations, it owed most likely its handsome Perpendicular roof to the skill of the monks. It was too dark to make out the devices carved upon it; but one of the shields on the angel-corbels was charged with

the lion rampant of Madoc ap Gruffydd Maelor, descended from Bleddyn ap Cynfyn; another with a bishop; another, the cross and crown. The inscription on the wall-plate of the north roof could not be deciphered for the same reason. The first bay of the nave was once screened off for a chancel; and on the north side was an opening, or squint, to give a view of the high altar from that aisle. There is a brass tablet, by Sylvanus Crue, to Magdalen Trevor, who died in 1663, with the oft-quoted verses in Latin and English, beginning,

“Purpureus jacet hic tectus Flos virginis almæ”, etc.
(Here lies the purple Flower of a mayd.)

Also a wooden panel with arms and epitaph of Matthew Trevor of Trevor, brother of the above, who died in 1683.

On the return to Bala, a meeting of members was held, and Newport in Monmouthshire selected for the Annual Meeting next year.

FRIDAY, AUGUST 22.

An early start with the carriages brought the party to Llanfor Church, which was rebuilt in 1874, with the exception of the tower, the base of which now forms the entrance in lieu of the old south porch. On its inner walls are preserved the monuments out of the older church; and there, too, is safely inserted the inscribed stone variously read as “Cavos Eniarsii” by Robert Vaughan of Hengwrt, “Cavos Eniargli” by Professor Rhys, and “Cavos Eniargii” by Professor Westwood. But on the present occasion there was a strong opinion that the second stroke, *i*, was more keenly cut, and fresher than the rest, and that it should read “Cavos Eniargi.” A portion of the old screen was noticed, worked up into the restored one; and there is a similar portion in Llanderfel Church, which tends to show the same workman in both. Some fragments of broken figures were also sketched.

A few hundred yards north of the church is an old castell, oval in form, 25 yards in its greatest length, by 23 in breadth, surrounded by a dyke. It is not marked on the Ordnance Map, but is sometimes called “Cromwell’s Tent”. “Pabell Llywarch Hên” (the Tent of Llywarch Hên), who has been so often referred to during the Meeting, is said to have been near this church; but its exact site is doubtful. Some think it to have stood in the meadows near the Dee. May not this camp have been it?

A little further on, along the old road to Corwen, and not far from the Roman road that led in that direction, is another fortified mound, called “Tomen y Castell”, lying at the junction of two streams, and guarding the pass. The natural bank has been levelled and scarped, leaving a level, oblong space at the top, with a still higher mound at the north-west corner. The surrounding country

would be supplied with water by the streams that a little lower down turn the Meloch Mill, and have continued to do so from at least the time of the annexation, six hundred years ago.

Another mile or so brought us to another hill-camp near Cefn Ddwysarn, and called, from the name of an adjoining farm, "Ty Llwyd." A considerable space is enclosed within a well marked fosse measuring 26 feet from bank to bank; and unlike the generality of its kind, instead of occupying the crown of the hill, it lies on the north-western slope facing Caer Creini. Its probable use was for herding cattle in emergencies.

At the foot of the northern slope of the hill the old Roman road may be easily traced for a considerable distance to Y Ddwy Sarn (the Two Causeways), where a branch strikes out for Bettws Gweryl Goch and Penygaer.

Caer Creini, the next point visited, has been well described by the late Rev. W. Wynne Williams in a paper printed in the volume for 1881 (4th Series, vol. xii), and quoted by Mr. Trevor Owen:—"The enclosure is pear-shaped, being broadest towards the south-west, and consists of an inner area 310 yards long by 60 yards broad, surrounded by what must have been a wall or raised breast-work; outside of which is a ditch from 10 to 14 feet deep, which is continued all around, with the exception of a quarter of the distance on the south-east. Although the position is remarkably strong, there would be nothing to distinguish this from other fortified posts in the Principality were it not for the partial vitrification of what is left of the inner rampart." This process was then described as the placing of alternate layers of stone, clay, and wood, in forming the vallum, and then setting it on fire so as to fuse and consolidate the mass, and render it stronger and more durable; and Professor Ramsay's opinion was given that the Denbighshire grit was capable of such treatment. Some doubts, however, were entertained whether the indications were sufficient evidence of anything more than a casual fire.

From Caer Creini the party went on to the interesting little post-Reformation Chapel at Rug, built in 1637 by Colonel William Salesbury, known more widely as the loyal Governor of Denbigh Castle under Charles I. It contains a large amount of carving and colouring of the period, and some curious and massive benches which are believed to have been brought from the extinct chapelry of Llanael-haiarn. This old church stood at Pandy'r Chapel, not far from Derwen Station, and was consolidated with Gwyddelwern in 1542. It was probably allowed to fall into decay; and when, a hundred years later, the owner of Rug built the new chapel, he is supposed to have transferred to it the old roof and benches.

At Corwen Church attention was drawn to the "Careg y Big yn y Fach Rewllyd", *i.e.*, "the pointed stone in the icy nook", built into the east wall of the porch, which is said to have settled the spot for the erection of the church, and which gives the probable clue to the meaning of the name Corwen as the enclosure or "choir

of the stone"; and with this agrees the inscription on the effigy of Iorwerth Sulien in the north chancel wall, who is described as "Vicarius de Corvaen". The churchyard-cross and that over the priest's door; the three narrow lancets at the east end, similar to those at Llanaber; and the foiled bands from the old ceiling of the sacarium, were all carefully noted; but some disappointment was experienced at the new scraping of the venerable Norman font.

Llangar Church, unrestored and uncared for, is used only for funerals, being superseded as the parish church by the new one erected at Cynwyd. The font is circular, not unlike in form to that at Efenectyd; which, however, is of wood, not stone. The Perpendicular east window is of three lights, transomed and foiled; and in the north wall there is a loop closed up. Some markings on the stone of the west gable could not be made out; but the wall has been rebuilt.

The camp at Cryniarth (not marked on Ordnance Map) is, though not large, the more interesting as showing much stronger evidence of vitrification than that at Caer Creini. It is nearly oval in form, and on the west side preserves the base of the original vallum, and in several parts it shows the effect of fire.

A short paper on this plan was read by Mr. John H. Jones of Coed Moelfa, Llandrillo, stating it to have been the residence of Ieuan ap Einion, grandson of Madoc ap Elisian ap Iorwerth ap Owain Brogyntyn, who married Angharad, daughter of Davydd ap Gwin Llwyd ap Davydd ap Madog, Baron of Hendwr, by whom he was the father of Davydd ap Ieuan ap Einion, the famous Constable of Harlech Castle, which he held for many years against the house of York, and where he gave shelter, in 1463, to King Henry and his Queen.¹

Near it, in the wood, is a very large boulder, 10 feet high above the ground, and nearly 30 feet in circumference. A little below it, in the wood, is the site of an old cockpit; and still lower, below the turnpike road, Capel y Coed, the site of an old *capella*, of which nothing is now known.

Time did not admit of a visit to Caer-bont and Moel ty ucha; but some of the members went to examine the Ty'nyfach Circle, while the rest proceeded on to Llandderfel Church, where the curious relic of Derwél Gadarn's horse and staff are preserved in the porch. The restored screen and the interesting Parish Registers, dating from 1599, were carefully inspected.

After a long and hard day's work the members were hospitably received by Dr. and Mrs. O. Richards at Fronheulog, and so brought to a pleasant close the excursions of a very successful week.

At the Evening Meeting Mr. F. Lloyd Philipps called upon Canon Thomas to give a *résumé* of the work of the last three days, after which Mr. Howel W. Lloyd read a paper on the "Genealogy of Rhirid Flaidd." Referring to Ieuan ap Gruffydd ap Madoc, fifth

¹ *Hist. of Powys Fadog*, iv, p. 369.

in descent from Rhirid, and the knight whose effigy is in Llanuwchllyn Church, he said that this Ieuan "lived in great credit and esteeme in the dayes of King Edward III, who gave him an annual stipend for guarding and conducting of y^e Justice of North Wales wth a companie of archery whilst he should soujorne and staye in y^e Countie of Merioneth. This was occasioned by reason of y^e people of Wales (being unacquainted in those dayes with y^e English Government) did often transgresse, and the Justices, for the reducing of them to obedience, were driven to use severitie, which incensed y^e people to use violence against their Justices, as in South Wales Geoffrey, Chief Justice of that countrey, was killed at Buellt, and William Sutton in North Wales. Afterwards y^e sherriffs of y^e counties were enjoyned to meet the Justice on his entrance into y^e countie [and conduct him to the other side], where y^e Shrieve of y^e next countie did receive him." That seemed to be really the origin of the escort of Justices, for which purposes he believed the Sheriffs still had to provide a large number of javelin-men; who, however, he thought would not be sufficient to defend the Justices against the incensed natives.

Canon Thomas then moved a vote of thanks to the Local Committee and their entertainers. After speaking of the beautiful scenery they had passed through, and the lovely weather they had enjoyed, he trusted that the effect of their visit would long survive the visit itself, and awaken among the residents on the spot a spirit of interest and inquiry into their many antiquities. Such objects abounded on all sides, and they would look hopefully for occasional accounts of them from those who had joined so zealously in their work that week: and especially did they appeal to their new Local Secretary, Dr. O. Richards. Among the hospitalities they had shared there was one feature specially noteworthy, the large number of tenants and neighbours whom Mr. and Mrs. Wood had invited to meet the Association, in order to kindle in them a congenial spirit of antiquarian research in the wild but interesting district of Trawsfynydd.

Mr. Lloyd Griffith, in seconding the motion, congratulated the Committee on the abundance and interest of the materials, and the careful arrangements made to see them, and only regretted their Meeting did not last a fortnight rather than a week.

Dr. Richards, acknowledging the vote on behalf of the entertainers, thanked the Association heartily for having come to Bala, and hoped they would come again and complete what they had begun so well.

The Rev. W. Hughes, Secretary, on behalf of the Local Committee rejoiced that the Association had not been disappointed in their visit.

Mr. Howel W. Lloyd, in proposing a vote of thanks to the Curator of and contributors to the Museum, spoke of many objects in it which had given him much interest,—an old MS. of Welsh poetry, works on heraldry, old editions of the Bible, bronze celts, stone ham-

mers, and vitrified stones ; and he would ask the Curator to classify the objects for the Journal.

Mr. R. H. Wood, in seconding the proposal, said he had seldom seen such a collection of Welsh literature brought together ; and as an instance of the advantage sometimes derived from every one contributing what they happened to have on such an occasion, mentioned that some years ago he had sent to an exhibition the charter of the confirmation of a grant of land made by Henry I, and to his surprise found placed in the same case with it the original grant by William I ; so that after the lapse of all those centuries the two were found lying side by side.

Mr. Wood also called attention to the subject of the restoration of churches, and said how important it was that the architect should be not only skilled in his art, but antiquarian in his tastes. At one of the churches they had visited a most interesting Norman font had been so chipped away, both inside and outside, that any one visiting the church might pass it by without noticing it. If restorers would but communicate with the Association, they would assist in preventing such mistakes.

The Chairman having endorsed what Mr. Wood had said, Mr. Howel W. Lloyd referred to the Porius inscription, and expressed his amazement at missing the letter x, which Mr. Wynne of Peniarth had always read there ; and at the i having become an l. He thought it must have been done in joke by some picnic party. Mr. Wood also stated that the inscription was XPIANVS some twelve years ago, and thought it must have been tampered with.

Canon Thomas thought there were no sufficient indications of an x having ever been there. The dots before the p appeared to be original ; but the date, in Arabic numerals, was certainly a late addition. If original, it should have been in Roman, or Romano-British letters.

A vote of thanks to the Chairman was carried, on the motion of Dr. O. Richards, and the Meeting was brought to a close.

THE MUSEUM.

By the kind permission of the Principal, the Museum was held in the Calvinistic Methodist College, where a goodly number of objects of antiquity, and especially of Welsh books, was exhibited. Of these, however, we limit our catalogue to such as have some special interest of their own, or are calculated to throw light upon the history of this county, or are otherwise more directly connected with it.

MISCELLANEOUS.

- British spear-head found near Castell Carndochan in 1848
 Brass vessel used for collecting alms in Dolgelley Church
 Brass plate or almsdish
 Crucifix, metal, with painted figures
 Benitier. These four objects are said to have come from Cymmer Abbey
 Order for payment of troops, signed by Oliver Cromwell
 Ore from Cefn Coed Mine
 Fossils from Havod Quarry and from Festiniog
 Exhibited by Mrs. Williams, Maes yr Hedydd.
 Stone hammer found near Moel Famma about eighty years ago
 Stone benitier found near Weirgloddgilfach, Llanuwchllyn
 Brass snuffbox of the Bulkeleyes of Anglesey
 Drinking-horn of the Salesburys of Rhug
 Exhibited by Mr. Lewis Davies, Bala.
 Specimens of vitrified stone from Caer Creini
 Ditto from Caer Cryniarth
 Paalstab celt found at Coedyllan, near Llanfyllin*
 Looped paalstab celt found at Vronheulog*
 Portion of bronze spear-head found at Vronheulog*
 Fossils from the Bala or Caradoc formation, from the collection of Master Wynn Williams
 Exhibited by Dr. Richards of Vronheulog.
 The mould or stamp (supposed) of the ancient Gaulish wheel-money, described and figured in the *Archæologia Cambrensis* for October 1874, p. 284, by the late Rev. W. Wynn-Williams, M.A. Along with this is also exhibited a smaller object, which was picked up in the exhibitor's garden at Llandderfel since Mr. W. Wynn-Williams's paper above referred to was written. This stone is apparently the same as to character, but without the carved-out matrix; yet there are some few marks upon it, and a series of notches on one of its angles

* Described and illustrated by the Rev. W. Wynn-Williams in *Arch. Camb.*, Series IV, vol. viii, p. 206 *et seq.*

A small tray containing articles picked up in the parish of Llandderfel at various times since 1856. Nos. 1, 2, 3, supposed to be examples of the Gaulish ring-money (see *Arch. Camb.* for July 1861); Nos. 4 and 5 may be some kind of war-missiles or sling-stones (?)

Another small tray. The contents were all picked up in the parish of Llandderfel

Another; the contents various. Amongst them part of a pig of lead in its earliest stage, and apparently of ancient and rude extraction. This was picked up in ploughing the land of Blaen y Cwm Farm a few years ago

Herbarium Cambricum. A folio volume containing dried specimens of Welsh plants, chiefly those of North Wales, and more especially intended to illustrate the botany of Merionethshire and Carnarvonshire

Exhibited by Mr. Wm. Pamplin, Llandderfel.

Medal commemorative of the defeat of the Spanish Armada, bearing date 1588. On the one side the legend, ALLIDOR NON LIDOR, and on the obverse, FLAVIT ET DISSIPATI SUNT. Very rare. Described by Professor Simmonds in the *Journal of the Society of Arts*, No. 1,181, July 9th, 1875, and at that time was supposed not to be extant. But besides the one now exhibited there are two in the British Museum, and two in the Royal Museum at the Hague; of one of the latter, No. 3 is a plaster cast. This medal was struck by Prince Maurice of Holland

Exhibited by Mr. W. Tannatt Pryce, Bronwyllfa, Llandderfel.

The sermon-case of Edmund Prys, Archdeacon of Merioneth, 1576, author of the Welsh Metrical Version of the Psalms

Exhibited by the Rev. J. Parry Morgan, Llanasa.

BOOKS.

A. *Welsh, and relating to Wales.*

Acte for Certaine Ordinances in the Kinge's Majestie's Principalitie of Wales. 1542. Black letter. Printed by Thomas Bertholet, a workman of William Caxton

Antiquæ Linguae Britannicæ Dictionarium. By Dr. John Davies of Mallwyd. 1632

Antiquæ Linguae Britannica Rudimenta. By Dr. John Davies. Editio 1809

Dyhewyd y Cristion. Cyfieithiad Dr. Davies o Fallwyd. Llundain, 1802

Welsh Roman Catholic Prayer Book. 1670

Y Bibl Cyssegr Lan (T. Gouge, S. Hughes, and Dr. Thomas, Dean of Worcester), 1677, and other later editions

Gwirionedd y Grefydd Gristionogol, o waith Grotius. Cyf. Edward Samuel, Person Bettws Gwerfyl Goch. Mwythig, 1716

Prif Ddyledswyddan Christian. Cyf. Edw. Samuel, John Rhydderch. Mwythig, 1722

- Llyfr y tri Aderyn; neu Arwydd i annerch y Cymru am y flwyddyn
1666. Gwreccsam, 1778
- Pregethau neu Homiliau. Dolgelly, 1817
- And many other Welsh books printed in the eighteenth century
Calvinistic Methodist College Library.
- Welsh Bible. Black letter. 1620. Bishop Parry's edition
Mrs. Royle, Brynogyoes.
- Welsh Prayer Book. Black letter. 1664
Dr. Richards, Vronhenlog.
- Bunyan's Pilgrim's Progress. Second edition. Mwythig, 1699
— (The spurious or) Part the Third, in Welsh. A frag-
ment
- Common Prayer. 1709. A rare edition, with Form of Service for
Queen Anne's Accession
- Johnsoni Mercurius Botanicus. Two small vols. The latter volume
is rare, and contains the earliest printed notice of the plants of
North Wales, with a curious account of the author's adventure
up Snowdon while in search of them in 1639
- Ray's Synopsis, an interesting and profusely annotated copy of the
second edition, 1696 (formerly Richardson's). Many of the
notes give localities for the rarer North Wales plants
Mr. W. Pamplin, Llandderfel.
- Genealogy of Jesus Christ, Genealogy of the British Kings, The
Heraldry of North Wales. By John Reynolds of Oswestry.
Chester, 1739. Many of the coats of arms inked and painted
on the margins
Mr. R. Price Jones, Pentrecelyn, Ruthin.

B. English and Foreign.

- First edition of the Holy Scriptures in Dutch. The second Bible
printed in any living language. Delf, 1477
- Quincuplex Psalterium (Jacob Faber Stapulensis). Paris, 1508. In
the original monastic binding
- Catena et Commentarius in Librum Job (Paulus Comitulus). Venet.,
1587. Contemporaneous oak binding
- The Works of Fabius Columna in one vol. Rome, 1616. The earli-
est botanical book with engravings on copper
- English Bible. 8vo. Norton and Bell, 1623. Apparently unknown
to Archdeacon Cotton. Exhibited for its curious binding
- A volume of small size; perhaps no smaller ever printed. Size,
top to bottom, or length, one inch and a half; breadth, one
inch; thickness, three-quarters of an inch. A midget with a
witness! London, 1771
Mr. Wm. Pamplin, Llandderfel.
- Bible. Black letter. 1572. (The Bishops' Bible)
- Other editions. Black letter. 1578, 1584
- Certain Sermons appointed by the Queen's Majestie in 1595
- The Delights of the Saints. By Gryflyth Williams of Llan Lhechyd,
1622. G. Williams, D.D., was appointed Dean of Bangor in

350 CAMBRIAN ARCHÆOLOGICAL ASSOCIATION

1633; Bishop of Ossory, 1641. This was the first of his twelve works enumerated in Williams's *Eminent Welshmen*

Calv. Meth. Coll. Lib.

Sermons by Henri Ballinger. Black letter. 1587

Bible (English). Black letter. 1625. Another, 1634

History of the Presbyterians. By Peter Heylyn. 1670

Ecclesia Restaurata. By Peter Heylyn. 1674

History of Church Government. By Bishop William Lloyd of St. Asaph. 1684

Dr. Richards, Vronheulog.

MSS AND ENGRAVINGS, ETC.

Old Welsh MS. Book. N. d.

Dr. O. Richards, Vronheulog.

Two MS. Books of the Poetry of Rowland Hugh of Graienya

Mr. Lewis Davies, Bala.

MS. Book of Robert Williams, begun in 1768

"Cymmerais beth iw wneuthur
Rhag i mi fod yn segur
Mi rois fy mryd trwy fyfyr syn
Ar lifo hyn o lyfyr."

Mr. R. Price Jones, Pentre Celyn.

Original MS. of Geiriadur Charles o'r Bala

Hughes', of Pont Robert, Greek Testament

Sermons by John Jones, Talysarn

Sermons by John Elias o Fon

Sermons by William Roberts, Amlwch

Calv. Meth. Coll. Lib.

A quarto volume containing "Collectanea", parochial and other, relating to Llandderfel, by the Rev. J. Jennings, curate there, 1856-1858. With some few subsequent additions

A Register of those interred in Llandderfel churchyard, the inscriptions over whom tell us that they reached or exceeded the age of seventy years. Carefully compiled from the gravestones there. The oldest reads thus: "Elizabeth Jones, wife of Evan Jones of Ty'n llechwyd. July 11, 1823. Aged 102."

An Italian ink drawing representing the residence (as at first built) and part of the Iron Works at Cyfartha, Merthyr Tydfyl, Glamorganshire, of the renowned Richard Crawshay, originator of the Iron Works there, and head of the Crawshay family. This drawing was taken about the year 1795. With the drawing there were also exhibited

Four original autograph letters of the same Richard Crawshay, curious, interesting, and characteristic of that very remarkable man. Dated January 1798, etc.

Mr. Wm. Pamplin, Llandderfel.

Old engraved views and picturesque etchings in Wales

Mr. Pritchard, 26, Talbot Road, Wrexham.

BALA MEETING, 1884.

STATEMENT OF ACCOUNTS.

PAYMENTS.			RECEIPTS.		
	£	s. d.		£	s. d.
Printing	1	12 3	Subscriptions, including		
Town Hall expenses	0	15 0	family and double tick-		
Postages, telegrams, etc.	1	2 2	ets	24	9 0
Balance	21	4 1	Tickets sold at door	0	4 6
	<u>£24</u>	<u>13 6</u>		<u>£24</u>	<u>13 6</u>

Examined and found correct.

R. I. L. PRICE, Chairman of Local Committee.
 C. C. BABINGTON, Chairman of Committee.

SUBSCRIBERS TO LOCAL FUND.

	£	s. d.
Sir Watkin Williams Wynn, Bart., M.P., <i>President</i>	10	0 0
Owen Richards, Esq., Yronheulog, Llandderfel	2	2 0
H. Robertson, Esq., M.P.	2	2 0
O. S. Wynne, Esq., Plas Newydd, Rhuabon	1	1 0
R. O. Jones, Esq., Bala	1	1 0
R. H. Wood, Esq., Trawsfynydd	1	1 0
Rev. E. L. Barnwell	1	1 0
Rev. J. Gwynoro Davies	1	1 0
Rev. D. R. Lewis, Llangyniew Rectory, Welshpool	0	10 6
J. C. Evans, Esq., Grammar School, Bala	0	10 6
	<u>£20</u>	<u>10 0</u>

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